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To the Editor of the Christian Guardian.

Beamsville, March 7, 1834.

REV. AND DEAR SIR,—As your excellent paper is intended to benefit the Christian world, and especially the members of the Methodist Church, you are at liberty to give the following thoughts an insertion, if you think they are worthy a place, in your columns. Yours, most sincerely, in Christ,
SAMUEL BINGHAM.

"Behold how good and how pleasant it is for brethren to dwell together in unity."

The term *Brethren* is used to express the relation which subsists between the whole race of mankind, because they have one common nature, have descended from one common parent, have the same common interest, and are capable of the same mutual benefit. It is used also for those of the same nation, of the same religion, or members of the same religious society, and for distant natural relatives, as well as for those who belong to one family in consequence of having descended from the same parents. For brethren to dwell together is for them to dwell in the same house or family, or to dwell in the same neighborhood, or to be associated in the same community, whether civil or religious.

Unity signifies *oneness*; that is, agreement in sentiment, affection, design, and conduct.

Sometimes it becomes necessary in order either to prevent or to put an end to contentions among brethren, that they be separated from each other, and it is always better for them to be parted asunder than to live together in contention and discord. But David, speaking by the spirit of God, informs us that it is best for them to dwell together in unity. In order to the existence of society, whether civil or religious, there must be governments, laws, officers, as well as subjects. The father of a family, the constituted authorities of a nation, and the ministers of the Church of God, must all have a sufficiency of power invested in them to enforce and enforce obedience to such laws and regulations as are necessary to the peace, good government, and prosperity of the community over which they are placed; and the power invested in them must be exercised when necessary, and the constituted authorities, as well as laws, must be respected by the members of the Church or community in general: and each individual, whether officer or member, must stand in and faithfully discharge the duties of his station, without which a state of peace and good order in society cannot exist. Wherefore for brethren to dwell together in unity, there must be a general agreement concerning the government under which they are associated. If the members of a church imagine that the constitution or laws under which they are placed are in their nature or tendency destructive of the interest of the church, or any particular class of it, it will naturally tend to produce restlessness and disaffection among them; and unless it be checked in its commencement, it will prove a source of destructive divisions, contentions, and animosities. It too frequently happens that a designing individual, or a few designing individuals, taking advantage of the ignorance of unsuspecting persons, blow up the flame of contention and discord; even under the best governed churches in the world. Therefore if we would promote the unity of the brethren, we must inform ourselves concerning the nature of the government under which we are placed, and if we should find it to be good, we should support it with all our might. But if we find it any way defective, we should make use only of legitimate or constitutional means to have such parts as are defective changed for others that are better calculated to promote the interests of the church. Nor should we ever admit a thought to occupy our minds for one moment that is calculated to lead to measures destructive of the peace and good government of the church, merely because we may discover, or imagine we discover, some defect either in the constitution of the government under which we are associated, the laws originating from the constitution, or the administration of those laws, except it be clearly demonstrated that the constitution, laws, and administration combined are radically bad; and such as to produce greater evils when viewed in all its probable results, than will be produced by a revolution in the church.

There must be not only a good understanding and friendship subsisting between the various members of a church, but also there must be due subordination.

Under a good government every individual, from the chief in power to the lowest subject, is placed under constitutional restrictions, and subjected to rules of order and discipline. Ministers have duties to discharge for which they stand accountable, and members have duties to discharge for which they also are accountable; and both should account to their highest interest, as well as bounden duty, to perform their several duties with fidelity. He who discharges the duties of an important office in the church, has a burden to sustain, and performs a task which no man, did he know and properly consider it, would ever wish to do, were it not necessary for the good government, order, and prosperity of the church. Were this properly considered, there would be few ecclesiastical hunters, and fewer who would be disposed to complain of due subordination to the power invested in the hands of civil and ecclesiastical rulers. Ministers therefore should be duly respected. Contempt of the man will naturally lead to contempt of his office in the ministry. There is a sacredness attached to the ministry, which if it be not rightly considered and respected, will prove destructive of every social principle. On the other hand there is a sacredness in society, and in the rights and privileges of each individual

member, which cannot be too carefully guarded by those in the ministry. But the grand cementing principle is love. A union of hearts alone can secure the unity of the brethren. A union of hearts will bind the minister to those over whom he is to preside. But this agreement founded upon mutual affection, is not only necessary between preachers and people, but it is equally necessary between the various members of the church; and therefore he who wishes to promote the unity of the brethren, will find it necessary to seek the aid of the spirit of God, and to guard his heart, his tongue and his ears with every faculty of his body and mind, against the ten thousand temptations which will be presented by the devil, the world, and the unhalloved principles of his own heart. He must not only guard against lightly believing evils of any one, but also exercise a spirit of forbearance, check the first risings of disaffection, turn away from the tales of scandal; he must shun those who are guilty of tale-bearing, backbiting, and evil speaking, as he would the wasting pestilence, and religiously abstain from all their evil practices, and cultivate every friendly and social virtue in his heart, and recommend it to others both by precept and example.

There must be a unity of design. Where the members of a church are not united in design, little can be effected. Some may form designs of great utility, to men in general, and to their own church in particular; but unless their brethren unite with them, little or no good can be effected; but if opposite designs should be formed, they will paralyze each other's efforts, and their designs on both sides will prove inefficient. Nay, they will even tend to prevent each other from bringing any thing into effect. The glory of God, the good of mankind in general, and the prosperity of the cause in which they are associated, should enter into all their designs; and in order to this the subjects of them should be well and carefully examined in all their parts and bearings. Nor should any individual or number of individuals hastily determine on the execution of any design in which the general interests of the church are involved, or in which others are expected to bear a part, until the subject is examined with the greatest possible care. Nor should the designs which may have been formed by our brethren be hastily rejected; at least there always should be that degree of confidence reposed in those who are placed in responsible stations in the church, as to induce us to believe that their plans and measures are calculated to subserve the general interests of the church, until they have been carefully and dispassionately examined by us; and if on examination we find them to have a contrary tendency, we ought not to charge it to an evil intention on the part of their authors without the clearest and most unequivocal evidence. Nor should we ever suffer partial, or individual interests, to induce us to oppose a measure which is calculated to promote the general interests of the church. Where unity of design exists among brethren, great good is very frequently effected by small means and feeble agents; but on the contrary, where there are opposite designs in a church, the greatest means and most powerful human agents are capable of effecting comparatively nothing. And what is still worse, the opposite designs of members of the same church tend to the destruction of every bond of social order, and to engender every hateful passion destructive of individual and social happiness. Wherefore, unity of design is of vital importance to the peace and prosperity of a church; because it is agreeable to the design of God in the creation of man. He formed us with social natures, capable of happiness in the enjoyment of each other, and of promoting each other's welfare. Men were designed also by their Creator to cooperate with each other in action. Indeed almost every thing in the economy of human life depends upon the associated efforts of man. In order to endure us to each other, God has made us dependent on each other in almost all respects, and we are made capable of doing good to our brethren, and of receiving good at their hands to a much greater extent than many seem to be aware of. Were it not for the benefits of social intercourse, who would be able even to endure life? What could be done in the world? How could God be glorified? Therefore men ought to be associated together; but unless there be an agreement amongst them, how can they dwell together?—Discord and animosity are destructive of all the ends for which men are associated together; but where unity exists among brethren, there is social order, peace, good will, kindness, prosperity and happiness. Consequently such a state of society is good, because it causes man to resemble his Maker, who is infinite in goodness, loving to every man, and whose tender mercies are over all his works. And those who are actuated by the principles of unity among brethren, greatly resemble the moral perfections of God in their hearts, desiring all possible good to be enjoyed by every human being, both in time and eternity; and in their actions, labouring to effect this good, according to their ability and opportunity. Such a society of men on earth resembles the blessed society of saints and angels in heaven. There is a perfect society where all is peace and unity, where God is continually glorified, where every individual is actively engaged in promoting the felicitates of all his brethren with unabating ardour; where there are no principles destructive of either societies or individual happiness; where the united sentiments of affection, design, and energy of the whole assembly, are employed in praising God and the Lamb. And where there is unity amongst brethren on earth, there is a striking resemblance to this blessed society above. Consequently, in such a state of Society each member will resemble the blessed God, and the whole church will resemble the blessed society of saints, and angels in Heaven. Therefore it is good, being the best in which men can be placed in the present world.—Because it promotes the general advantages of society, and of each individual member thereof. This keeps every member in his proper place, and makes him satisfied

with his station and circumstances. Tales of scandal, backbiting, and evil speaking, are here unknown. Every member is governed by the law of kindness, all are employed in promoting the good of society, and in dispensing benefits to all around them.—All labour to promote each others happiness. And what can successfully oppose a band of brothers thus united: If it becomes necessary to oppose a common foe, their united energies will prove invincible. As such a society of men would be incapable of an unrighteous assault upon their neighbour, they will secure the aid of omnipotence which will ever be exerted for the defence of such a people, in defending them against the assaults of others.—Therefore no foe, however powerful, will be able to overcome them, and every member of such a society, will share the advantages of his brother. Consequently such a state of society must be good that is beneficial to every one that is permitted to enjoy it, and it must also prove beneficial to the world, as far as it is capable of extending its influence. Who but a fiend could be otherwise than pleased with such a state of society as this: yet stubborn facts prove that such a society may have its enemies. Witness the state of the first Christians, and the persecutions which were raised against them by both Jews and Heathens. But even in the midst of the sorest persecutions, they found it pleasant to dwell together in unity, and when separated by persecutions, as they carried with them this unity, they still found it to be pleasant, and were enabled by it to overcome some of their most determined persecutors. And when such a society of brethren are privileged to dwell together, enjoying each others presence, closely united in affection, and doing every thing in their power to make each other happy, it must afford them the most solid pleasure, of which human nature is susceptible. And who that feels this sacred union with his brethren, can feel otherwise than the pleasure which such a state of society affords?—What pure, and holy pleasure must this afford to such a people! Each prospering in his own soul, and witnessing the prosperity of his brethren, together with the accession of members to this holy society, by the conversion of sinners; they enjoy a pleasure unknown to sordid and worldly minds, and which can only be exceeded by the joys of heaven. Thus by the blessings of God upon their united efforts to extend the Redeemer's kingdom, and to do good to the souls of men, they are enabled to rejoice with joy unspeakable and full of glory. The peace of God rules in their hearts, the law of God governs their conduct, and the purest delight inspires their souls. The life they now live is by faith in the son of God. It unites them to God as to one another, and is a sure pledge to all who continue to promote the unity of the brethren, that they shall enjoy in a future state of uninterrupted unity, and fellowship with the society of saints, and angels. May the God of peace sanctify every reader wholly, in the prayer of a sincere brother in the bonds of Christian fellowship. S. B.

A VERY EXTRAORDINARY CIRCUMSTANCE.—The following narrative, extracted from the second volume of *Dr. A. Clarke's Life* (recently published), affords a striking example of faithfulness in a minister of Jesus Christ, and the success of it;—it illustrates the power of an awakened conscience, and the importance of the duty of *restitution*, besides the lessons of instruction adverted to in the concluding lines:

"A gentleman in — attended Mr. Clarke's preaching, and shortly afterwards was deeply convinced of sin, of his fallen nature, and of his actual transgression. He became diligent in his attendance on the public ministry; deeply deplored his sins; and with strong prayer and tears sought pardon of God for his transgressions, through the blood of Jesus: he sought, but found not; he mourned, but was not comforted. Shortly afterwards he was confined by sickness, and sent for Mr. Clarke to pray with him, and for him: he did so; and when he learned how long he had thus mourned, and saw its apparent sincerity and earnestness, he secretly wondered at God's so long withholding a manifestation of pardon from such bitter, such deep repentance; but he charged not God foolishly; but rather, on finding after such oft-repeated visits that the lamp of life was burning low, and that the mental agony of the penitent was even hurrying on its extinction; with tender but firm language he said, 'It is not often, Mr. —, that God thus deals with a soul deeply humbled as yours is; and so earnestly, in His own appointed way, seeking redemption through the blood of His Son: Sir, there must be a cause for this; and you have yet left something undone, which it was and is your interest and duty to have done: God judge between you and I.'"

"The gentleman fixed his eyes intently on the face of Mr. Clarke, raised himself up in bed, and gave the following narration:—

"In the year —, I was at —, and took my passage in the ship —, for England: before we sailed, some merchants of that place came to the vessel, and put on board a small bag of dollars, which they gave into the charge of the captain to carry to such and such parties. I saw this transaction and marked the captain's carelessness; for, instead of putting the bag of dollars in a place of safety, he left it carelessly day after day rolling on the locker. For the simple purpose of frightening him, I hid it; he made no enquiries; and we arrived at —, and I still detained it till it should be missed: month after month passed away, and still no enquiry was made for the lost property. The parties to whom it was consigned, and who had notice of its being sent, came to the captain for it: he remembered its having been given into his charge at —, but nothing more: it might have been left behind. Letters to that effect were written to the correspondents, and a search was made, but nothing could be learned; no trace of the lost treasure could be discovered. All this necessarily occupied many months: I had now become alarmed, and was ashamed to confess, lest it should implicate my character. I then purposely secreted the property. The captain

was sued for the amount; and having nothing to pay, he was thrown into prison, firmly maintaining his innocence of the theft, but pleading guilty to the charge of carelessness respecting his trust.— He languished in prison for two years, and then died. Guilt had by this time hardened my mind; I strove to be happy, by stifling my conscience with the cares and amusements of the world; but all in vain. I at last heard you preach; and then it was that the voice of God broke in upon my conscience, and reasoned with me of righteousness, and of judgment to come. Hell gat hold upon my spirit: I have prayed; I have deplored; I have agonized at the throne of mercy, for the sake of Christ, for pardon; but God is deaf to my prayer; Christ casts out my petition: there is no mercy for me; I must go down into the grave unparadoned, —unsaved!"

"O what a tale was this! how fine a scheme of Satanic device did it reveal! The captain was, however, dead; and that too without learning that his name was rescued from infamy: but his widow and fatherless children still lived; and Mr. Clarke suggested to the dying penitent, that God claimed from him not only repentance, but restitution. To this the gentleman willingly consented. The sum, with its interest, and compound interest, was made up; the circumstances of the case, without the name, were declared to the widow, and the parties concerned, through the medium of Mr. Clarke, who obtained an acknowledgment for the sum (which he kept to his death, and which still remains among his papers): shortly afterwards the troubled mind of Mr. — was calmed; and in firm assurance of the mercy of God, through the merits of Christ, this penitent soul exchanged worlds; a warning to all the workers of iniquity; a lesson to all the ministers of Christ, not to charge God foolishly, when any such cases come before their spiritual cognizance; an exhortation to such as have received the wages of unrighteousness, not only to confess, but to restore to the full all ill-gotten gain; and a loud call upon all who think, like this gentleman, that they stand, to take heed lest, like him, they fall." Vol. ii. pp. 61—64.

DR. ADAM CLARKE IN HIS FAMILY.—The following exhibition of his great Divine and Scholar in the relaxations of his family is extracted from the second volume of his life.

"He ever had a firm reliance on the care of Divine Providence, watching his openings, and working with it for the benefit of others, and the upright maintenance of his rapidly increasing family, which he ever gloried in, as the highest honour God could confer upon him: indeed, after the labours of the study were over, he used to amuse himself with his little ones, who quickly assembled to his well-known call of 'Come all about me—Come all about me.' Then was to be heard the joyous shout, and the rush of the youngsters to claim the first kiss, or obtain the best seat upon his knee: often would he dispose of them on his person: one round his neck was his collar; one hanging on each shoulder were his shoulder-knots; one round his waist was called his girdle; and one seated on each foot, clinging their little arms round his knees, formed his clogs; and with an infant in his arms would he, thus equipt, walk about the room, the happiest of the group. The sports of the evening finished, each alternately knelt at the mother's knee to say its prayers; and when quite prepared for bed, Mr. Clarke, when not out preaching, invariably carried them himself up to bed, or playfully threw them in, and tucked them up for the night; but before retiring himself, he always visited each bed to see if all was right; and to his well-known touch, pretty early in the morning, the little urchins would start up, unpin each its own bundle of clothes (which from almost infancy it had been taught to fold up), and dress with all possible expedition; for, from mere childhood, he would never permit waste of time by dilatory habits, any more than slovenly neglect through affected attempts at expedition." Vol. ii. pp. 38, 39.

DR. A. CLARKE'S OPINION OF IRISH ECONOMY AND CHARACTER.—Dr. Clarke's views of the economy of his countrymen (we suppose the poorer classes) were not very flattering; his opinion of their character is what we have often experienced. We extract the following from the second volume of his life:

"The Irish, as far as my observations have extended, are utterly adverse to improvement in every thing relative to domestic economy. They build houses, and for want of due repairs permit them to fall into ruins: they will suffer the rain to fall upon their very beds, rather than put themselves to the trouble of mending the thatch. When a window is broken, they thrust in a rag, or a whisp of straw; when farther broken, they put a slate, or thin stone, against the aperture: when farther broken still, they supply the place of the glass with mason-work: and thus they proceed, till in multitudes of cases not one vestige of the window remains.

"I have remarked this procedure of indolence and carelessness in all its stages. I have seen the windows in the process of gradual abolition; and in perhaps a thousand cases I have seen the whole window blocked up, and this even in cabins, and where there was no taxation, and the window was essentially necessary both to the light and comfort of the inhabitants. It is the same with the house itself: if the wall be shaken, it is scarcely ever repaired, and the ruin proceeds, till at length the house falls: hence there are more ruins of houses in Ireland than perhaps in any country in the world. The same reprehensible spirit appears in their clothing: there is no 'stitch in time to save nine.' But notwithstanding all these things, it is impossible not to esteem and love this people: their frankness, simplicity, cheerfulness, good nature, friendly disposition, unparalleled hospitality, and enduring patience under privations of various kinds; together with their love of learning, or rather their desire to learn, and their hunger after literary information, render them amiable in the sight of all who have any intercourse, or connection with them." Vol. ii. pp. 295, 296.

DR. A. CLARKE'S VIEW OF THE BEST KIND OF PREACHING.

"The only preaching worth any thing, in God's account, and which the fire will not burn up, is that which labours to convict and convince the sinner of his sin, to bring him into contrition for it, to convert him from it; to lead him to the blood of the covenant, that his conscience may be purged from its guilt,—to the spirit of judgment and burning, that he may be purified from its infection,—and then to build him up on this most holy faith, by causing him to pray in the Holy Ghost, and keep himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life: this is the system pursued by the Apostles, and it is that alone which God will own to the conversion of sinners: I speak from the experience of nearly fifty years in the public ministry of the word: this is the most likely mode to produce the active soul of divinity, while the body is little else than the preacher's creed. Labour to bring sinners to God, should you by it bring yourself to the grave." Vol. iii. p. 37.

"After having now laboured with a clear conscience for the space of fifty years, in preaching the salvation of God through Christ to thousands of souls, I can say, that is the most successful kind of preaching which exhibits and upholds, in the clearest and strongest light, the Divine perfection and mercy of the infinitely compassionate and holy God, to fallen man;—which represents Him to man's otherwise hopeless case, as 'compassionate as well as just; as slow to anger, as well as quick to mark iniquity:—tell then your hearers, not only that the conscience must be sprinkled, but that it was God himself who provided a Lamb! All false religions invariably endow the Infinite Being with attributes unfavourable to the present condition of man, and with feelings inimical to their future felicity, and in opposition to their present good: such descriptions and attributes can never win man's confidence, and as far as they are used and carried into the Christian ministry, are a broad libel upon the Almighty." Vol. iii. p. 246.

DR. A. CLARKE ENTERING THE PULPIT.

"He never entered the pulpit but with diffidence, and with almost a painful sensation of his responsibility as a Messenger of the Gospel of Christ Jesus: I have heard him say, that the thought of so inadequately declaring the counsels of God as to make the Gospel of none effect to the salvation of sinners, frequently drank up his spirit and made his soul tremble; and this, perhaps, operating as such a feeling ought to operate in a well-constituted mind, caused that fervour of exhortation which frequently marked his discourses, when all the energies of his mind and power of his language were drawn forth to describe the infinite mercies of the God of love." Vol. iii. p. 477.

From the Christian Advocate and Journal.

LOTTERIES AND CHRISTIANS.

Dear Brethren:—By authority of the legislature of this state, at the last session, a lottery was drawn on the 25th of December last, and 8th inst. in Athens, and to our great astonishment we find many members and some ministers and officers of the Church of different denominations were active participants as purchasers of tickets.

Now, brethren, we think these things ought not so to be. Though our knowledge is so limited as to lottery operations, we can say but little on the subject. We request, therefore, that you give us your views on this subject, through the medium of your most excellent and widely circulated paper, with the true character and operations of these swindling and money-screwing machines, calculated (as we believe) in their nature to mislead and impose upon the community, and drain the pockets and purses of those who engage in the purchase of lottery tickets. We, as friends to the cause of Christ and of Methodism, declare these our sentiments, and subscribe ourselves your brethren in Christ, N. C. G. F. P.

January 17, 1834.

Our worthy correspondents ask us for our opinions. They may not be worth much. But they are candid; and have been freely expressed. We cannot doubt for a moment but that lotteries in point of evil, rank next to intemperance. No man can buy or sell lottery tickets and be guiltless, in our opinion. But for Christians, and especially Christian ministers, to deal in them, is utterly wrong. It is a matter of gratitude that the great states which have authorized them by law.—This is the case in New-York and Pennsylvania. Reader, as thou lovest thy soul, "touch not the accursed thing."

From the Philadelphiaian.

The following query was proposed by a Sabbath School scholar, and not being able to give him a satisfactory answer, I seek through your valued paper its solution.

What do Universalists believe, Christ died to save them from?

REPLY.

Not from hell; for Universalists believe there is no hell.

Not from the Devil; for they deny that there is any Devil.

Not from the punishment due to sin in this life; for they hold that all sinners are fully punished in this life for their own sins.

Not to save men from the practice of sin; for his death not regarded as an atonement, never delivered any one from iniquity.

We cannot tell what evil, if any, Christ died to save men from, according to the theory of most Universalists.

A mere profession.—"All you can tell me," said one on a dying bed, "I have long well known; but I tell you, that I have lived without real religion. I was forward in the Church, but fixed in the world, and my profession now only serves to terrify me."—*Memorials of Two Sisters.*

The Christian Guardian.

WEDNESDAY, MARCH 19th, 1834.

RELIGIOUS & MISSIONARY.

For the Christian Guardian. COBORG CIRCUIT.

Some few weeks since we informed you, that with a few exceptions we had peace on this circuit, but were not very prosperous. In making those statements we did not at all imagine that any person possessing common sense would conclude that we had no prosperity; neither did we in the least expect that a Brother, who is bound by all that is sacred to promote the peace and prosperity of the church, would go throughout the country representing the state of this circuit to be very different from what we had represented it to be. But where did he go to obtain his information?—to one of those exception men of whom we spoke. However, we gain say, that with a few exceptions, we are favoured with peace in all our borders, and we will now say, some prosperity. We have on this circuit more than 500 members, and amongst this large number there are very few dissatisfied with the course the Conference has taken, and we know not an individual to be so dissatisfied as to be inclined to leave the church and join a party. We have eight Local Preachers, and of these only three have expressed themselves in opposition to the improved section of discipline respecting Local Preachers, and two of these are very moderate in their opposition, quietly submitting to be put upon a plan with the rest of their brethren. Thank God, we can say that we have considerable prosperity. We have recently received between 30 and 40 on trial, and many can testify that God is reviving his work in their hearts. On the 16th and 17th of last month we had a Quarterly Meeting in Cobourg, and on the 23d and 24th we had another in Colborne, both of which were favoured with much of the Divine influence. The great Head of the Church was rejoiced present, and made the hearts of his people rejoice with joy unspeakable and full of glory. The cause of temperance is also prospering—several hundred members during the last year have been added to the several township societies within the bounds of this circuit. On the whole, we have much to encourage us to proceed in our labours of love. To God be all the praise.

RICHD. JONES, THOS. BEVITT.

Cobourg, March 12, 1834.

BAPTIST MISSIONS IN JAMAICA.—The following interesting intelligence from Jamaica is copied from the London Baptist Magazine for January, 1834, and will be read with a grateful satisfaction, whilst it will remind the reader that sin does not always go unpunished even in this world:—

JAMAICA.—Another mail has arrived since our last number; the intelligence by which is on the whole, very satisfactory. The House of Assembly had met. His excellency, the Governor, delivered a speech on the occasion, characterized by that firm and dignified mildness which his Lordship has so happily maintained throughout the whole of the trying crisis in which he has been called to act. The House replied to this speech in a tone far more becoming and conciliatory than formerly, and were proceeding in discussions on the Emancipation Act when the packet left. It seemed probable that a majority would rather compromise their slaves at home, than adopt the ambitious and complex provisions of the apprenticeship plan. Such a feeling was probably foreseen by the government at home, as the Act contains a clause permitting such a course; and thus it will occasion us no surprise if this great measure take full effect long previous to the time proposed by its humane and enlightened authors.

A very satisfactory change appears to be taking place in the general feeling in respect to missionaries. Many, indeed, who signified themselves by the furious violence of their opposition, have been snatched away by the resistless hand of death; and that, in several instances, in a manner conveying the most solemn admonition to their surviving companions in guilt. Respect for the feelings of relatives, themselves possibly unoffending, prevents our putting on record the names of various parties to whom we could refer; but the facts themselves are such as to strike with humble awe every observer who believes in a just and retributive Providence. When, for instance, it is known that a certain beneficed clergyman, who was the foremost to destroy one of our chapels in the parish of Hanover, and to rouse his neighbours to second him in the sacrilegious deed, soon after fought a duel with one of his most zealous coadjutors on that occasion, and received wounds of which he died in a few weeks—when, again, we learn that a planter, not far from Montego Bay, who, in the time of the insurrection, carried off the sacramental wine belonging to the churches in that district, triumphantly regarding himself and his boon companions with the same, and loudly declared that, if he could find Mr. Borchell, he would shoot him with his own hands, he was, by the consequences which they might, was himself shot unintentionally, by an overseer, very recently, and expired three days after, who can avoid recollecting the words of the devout Psalmist, Verily there is a God that judgeth in the earth?

Whether the events to which we have alluded have had any share in producing the change we know not, but we are gratified to learn, by a recent letter from Mr. Abbott, not only that the worship of God is now peacefully conducted at Montego Bay, Palmouthe, and Lucea, but that, on the last Sabbath day in September, he had, among his audience, at the first named of these towns, upwards of twenty persons who had been actively engaged in destroying the former chapel. It is added that these individuals behaved with great decorum, and contributed liberally at the close of the service!

From the Wesleyan Methodist Magazine for December, 1833.

MISSIONS IN SOUTHERN AFRICA.

Extract of a Letter from Mr. Archbell, dated Plant-Berg, May 27th, 1833.

The general improvement which is daily discernible, affords us the most undoubted evidence that we are not labouring in vain; while the general aspect of the outward concerns of our stations, together with the moral improvement of the people, and the almost universal desire to hear, and disposition to receive spiritual instruction, greatly encourage us to perseverance. Numerous applications from other tribes, and branches of the same tribe, (Borlombos), excite us to extend our efforts, and to itinerate much more extensively than we should be warranted in doing, were we not persuaded that the Committee will send us more labourers as early as their funds will allow them.

Our congregations are generally very large and attentive; in consequence of which a still larger chapel is requisite, and an additional one in some other part of the town. Prayer-meetings are held in three different parts, and are well attended. Our quarterly love-feast was a season of refreshing. Many spoke an artless experience, and gave indubitable proof that they had the root of the matter within them.

Upon the lowest calculation, we have now between 8 and 10,000 people who attach themselves to our station. Though we have every reason to be thankful for the encouragement that has already been afforded us, yet we have deeply to deplore the scenes of human depravity which every where prevail. The wretchedness of our fallen nature vents its eternally destructive designs in the most wantonly cruel and brutal practices. They have no fear of God before their eyes. The female is considered a mere creature of accommodation, and no further useful than to contribute to the necessity and comfort of man. Many of the Bichuanas have three, four, five, six, or even ten females; and some few Chiefs have considerably more. Some of these are kept for the double purpose of collecting food, and supplying convenience to visitors of eminence; which practice, Bruce informs us, prevails among the Abyssinians.

For the most trifling offence, they are often put to death with as little concern as would be felt in destroying a useless and troublesome dog; and are afterwards drawn along the ground to a distance from the village, where they are left as food for the wolves and eagles.

Great changes in this respect have been effected on most of the Mission stations; but in towns where the Gospel has not been introduced, they remain without natural affection. Even at Plant-Berg, a few weeks ago, a child was discovered a few hundred yards from the Mission house, which had been cast out by its mother, who would not take the trouble to nurse it. A short time after, a boy, who was a cripple, was discovered in a trench by the river side, where he had been left by a relation to die of hunger, or be killed by the hyenas. When she was

sent for, and interrogated as to the reason of leaving the child in that perilous situation, she replied, he was of no use, he could do nothing; and she was surprised that we should have had him brought to the town, when she had taken the trouble to remove him so far away that she thought no one would find him.

The invaluable printing press sent out by the Committee has arrived; for which we are exceedingly grateful. It was greatly needed; and in a short time we hope to strike off a catechism and some parts of the Scriptures, for the use of the schools.

WEST INDIA MISSIONS.

ANTIGUA DISTRICT.—Extract of a Letter from Mr. Jeffery, dated St. Martin's, June 4th, 1833.

Our congregations in Phillipsburg have much increased this year; and, what is still more pleasing, they are increasingly attentive to the word preached; and by a few it has been received not in word only, but in power, in much assurance, and in the Holy Ghost. Proofs of which they have given us by renouncing all their former sinful customs and practices, while in the use of all the means of grace they are striving to enter into the kingdom of God. Twenty-six have been added to our numbers since February, and there are several others now on trial. Our old members have also profited much this quarter from the ministry of the word; and their profiting appears unto all. Leaving the first principles of the doctrine of Christ, they are going on to perfection; being steadfast, unmovable, they are abounding in the work of the Lord, and find that their labour is not in vain in the Lord.

The schools, both Sunday and week morning, are well attended by children of all classes, to whose mental and moral improvement the Teachers are actively alive. In some of the children there are pleasing indications of serious impressions on their youthful minds.—The greater part of the Teachers in our schools were formerly scholars in them.

By a reference to the minutes of our last District Meeting, it will be seen that permission has been obtained for your Missionary to visit some of the estates in the French part of this island. I commenced this work the latter end of the last year, and have continued to prosecute the same to the present. Only two estates in this quarter have been visited as yet, for the purpose of turning sinners from darkness to light, and from the power of Satan unto God. These I endeavour to visit once a fortnight alternately. There is not much of an encouraging nature visible at present, as the result of my labours among this people. But, remembering the divine commands, "Go ye into all the world, and preach the Gospel to every creature;" and, "In the morning sow thy seed, and in the evening withhold not thine hand;" I go forth sowing the seed of eternal life, leaving it to Him whose prerogative alone it is, to cause this to prosper. Would my other duties admit of my spending more time in the French quarter, I believe more estates might be visited by your Missionary; and I trust the day is not far distant when the whole of this island will be open to the labours of a Wesleyan Missionary. Many in the French quarter are anxious to hear the Gospel, (especially among the free coloured and blacks,) and not a few, I believe, have their minds prepared to receive it, not as the word of men, but as the word of God. It is not justice to add also, that there are many very respectable persons among the white community of this quarter, who would gladly hail us as messengers of Christ, to teach them words whereby they might be saved. A few of these families we occasionally visit, and are frequently encouraged to hope that some hearts have been opened by the Lord to receive the word of God.

It is truly affecting to pass through the French part of this island on the Lord's day. Many, instead of remembering the divine injunction, "Keep holy the Sabbath day," are busily engaged in buying, selling, and getting gain. This holy day, instead of being devoted to the Lord, is most awfully prostituted to other purposes. Indeed, it may be said truly of the generality of the people of this quarter, "They have no fear of God before their eyes;" "are dead in trespasses and sins;" and are "without hope and without God in the world."

A brighter prospect is, we trust, beginning to open upon the people of the French quarter. Whilst our attention has for some time past been directed towards the inhabitants generally, we have not been unmindful of the rising generation especially. Several attempts have been made by my predecessors to establish a Sunday school for the instruction of children, but always without effect. This was also the case with us until very lately. A member of our society, who was formerly a Local Preacher in Anguilla, but now residing in the French part of this island, seeing and feeling for the destitute state of the rising generation, in reference to morality and religion, exerted himself to obtain from the authorities permission to establish a Sunday and week morning school; but for some time his application was unattended to. At length, however, the Chief granted him permission; and the school was opened in May last. A goodly number of children are taught in it to read the word of God; and are otherwise instructed in those things which we hope will ultimately end in their conversion to God. It is conducted strictly on the Methodist plan; and the Teachers engaged in it are mostly members of our society. The young man above alluded to, and who superintends the school, is a respectable coloured man, very much devoted to God, and very willing to do as well as to get good. He bears also a good report of those who are without. Even our enemies are constrained to acknowledge that he is a good man. From these circumstances we look forward with pleasing prospects of good being done.

BAHAMAS.—Extract of a Letter from Mr. Pugh, dated Nassau, New-Providences, September 5th, 1833.

I am happy to inform you that the great Head of the church still spurs us to labour in his vineyard, and crowns our labours with some success. A blessed work is going on in this circuit, particularly at the east, where, every week, we have fresh applications for admission into the society. Our meetings are not very noisy, but a general melting often pervades the whole congregation, and both young and old are seen bathed in tears. Some, who till very lately were great persecutors, have given themselves unto the Lord, and unto us by the will of God. If we had a dozen more pews, I have no doubt they would all be let very soon. We have thought of taking out the east end of the chapel, and adding about sixteen or eighteen feet to its length; but its length is at present too great for its breadth, and we have not funds sufficient to build a new one. The friends have been urging me to commence enlarging it; but we are now building two new classrooms of stone, the old wooden one having become so dilapidated that the people could no longer meet in it. They are very much wanted, not only for class-rooms, but for the use of the Sunday school children during divine service, as they are built sufficiently near the chapel for the children to hear the sermon; and as there is no possibility of admitting them into the chapel for the want of room. We have raised subscriptions nearly sufficient to finish them. We try to meet the wants of the people who cannot get seats, by occasionally preaching extra sermons in private houses.

Since I wrote to you last we have had a new opening at Carmichael village, an African settlement about 7 miles out of town, which we visit once a week. I made known our wish to His Excellency the Governor, who most readily granted us the use of the school-room to preach in, and a guinea per week to defray expenses. I told His Excellency that we looked for no pecuniary remuneration for visiting the place, as we had desired for some time to get an opening there; but he said, "The labourer is worthy of his reward." So I thanked His Excellency, and told him it should go into the general funds, as our salary was fixed; to which he replied, it was not material to him.

We have very recently formed an Auxiliary Bible Society for the Bahamas, as Bibles and Testaments are very much wanted. It originated at our last Missionary meeting, in consequence of a proposition made upon the platform to give a subscription towards supplying the destitute poor with the word of God, which was most cordially seconded by the Rev. Messrs. Lufhouse and Talbot, and some others. I hope it will be the means of diffusing a more general knowledge of true religion throughout these isolated islands.

AGASSIS.—A meeting of the French Protestants in this city, was held in the beginning of November, at which it was determined to petition the government to be allowed to have the services of a pastor missionary. The number of Protestants in this captured city, is estimated at eight hundred, exclusive of those in the army, who probably amount to two or three thousand.

In the past eleven years, the gross amount of donations in Bibles and money made by the British and Foreign Bible Society, to the Protestant Bible Society of Paris, is about forty-five thousand dollars.

EDUCATION NECESSARY TO THE PROSPERITY OF THE CHURCH.

In no one thing are the Methodists as a body more deficient than a due and practical attention to the importance and advantages of a solid and liberal Education, both in the Ministry and Laity of the Church. We are not ignorant of the honourable and successful exertions made, and the expense incurred, by many Methodists to educate their families in the best manner their circumstances and the circumstances of the country will allow; but these are far from being the characteristic efforts of the Methodists generally, even in proportion to their means and advantages. Nor are we insensible of the very diligent and persevering exertions of many of our Ministers (especially young Ministers) to supply—even while pursuing their arduous ministerial labours—the deficiencies of early educational neglect or destitution, and to keep pace in their mental accomplishments and intellectual treasures of theological and general knowledge with the improving state of society. Nor would we pass over in silence the vigorous efforts of the Methodist Conference and the liberal contributions of a large portion of the Members of the Church for the purpose of establishing a Seminary of Education;—a practical refutation of the oft repeated slander, that the Methodist Church is inimical to education.

But, at the same time, we are compelled to confess that education does not receive that attention and encouragement among us as a body, which its great importance to the permanent prosperity of the church, the interests of religion, and the welfare of the Province, demands. This remark, however, is, we believe, as applicable to other denominations and classes as to the Methodists.

We know it has been said that Methodism prospered at an early period of the Province without education, why not now? As well might it be said, the early settlers had no other vehicles of conveyance but ox-waggon, carts, and sleds, why are any others used now? Why are any other than log cabins built? Why are any other than tree-marked roads sought for or desired?

Religion to the Church is like the life, and sinews, and nerves, to the physical system; but religion, without education for the permanent advancement of the Church, is like a body without hands, or a mechanic without tools. These possess no skill or efficacy, in themselves, yet they are essential as instruments. We may also observe, that it requires comparatively little skill and rough instruments to dig the marble out of the quarry; but it requires additional skill and additional instruments to give it the true polish of which it is capable, to shape it in its due proportions, and appropriately place it to the completion of the edifice. So in the spiritual building; piety, with little educational or theological skill, may be instrumental, yea, extensively instrumental, in the awakening and conversion of sinners, and gathering them together as materials from the quarry. But the work in reality is only commenced instead of being completed; and the most difficult part is yet to be performed. To the "virtue" of the infant convert, or the partially informed professor, must be "added knowledge." "That the soul be without knowledge is not good." An ability to communicate this knowledge certainly requires some education—a tolerable acquaintance at least with the character, and works, and revelation of God, so as to understand them in their nature, connections, relations, and application. And to communicate this knowledge with any considerable success, after the example of St. Paul, who "became all things to all men," requires a good degree of acquaintance with prevalent opinions, customs, and manners of society. Who has not felt the want of this? Who has not desired the advantage of it? It requires knowledge of men and things, as well as knowledge of God, to build up these rough-hewn stones, to offer up spiritual sacrifices, acceptable to God through Christ Jesus. Education, elevated and sanctified by humble, holy, active piety, is the help mate of religion in any and every department, in any and every Sabbath School and other institution of the Church.

It may be also remarked, that as the same description of mechanics who found abundant employment thirty years ago, would not receive equal encouragement now on account of the improved manner in which mechanical work is now required to be done; so must the Ministry and Church advance with the advancing state of society, or be compelled to retire from the high and important station which they now occupy, and sink into comparative insignificance and uselessness. On this subject we cannot deny our readers the advantage of the remarks of the Editors of the New York Christian Advocate and Journal, which, in addition to their intrinsic merit and appropriateness to the circumstances of the Methodist Church in Canada, possess the authority of the able conductors of that valuable and widely circulated publication:

"We promised to advert to education as absolutely necessary to the continued prosperity of our Church. It is not pretended that education is necessary to us and not to others; but it is necessary to the extension, elevation, and permanent action of any Church. The circumstances of the times, the peculiar condition of the general Church may give any denomination success for a season; but no denomination can settle itself in the affections of the people, and exert a commanding influence over the public mind without the aid of liberal education. In the very nature of the case, the ministry must be more affected by education than the laity; yet the laity must be educated also. And in this great and necessary work, the clergy as naturally become the teachers, as in the direct religious instruction of the people. It will be readily admitted, that great and excellent teachers and professors are occasionally found among the laity; but the mass of instructors, both in academies and colleges, are clergymen. This results from their profession and habits, and their relation to the public. This has been the case in all ages and nations, and under all forms of religion. It is so at this day, and in this country. And when it is admitted that the public mind is made to take its general bent and tint from the influence of education, it will follow that it is the duty as well as the interest of the clergy and the Church to exercise a salutary influence upon the formation of the national character. Here then is the proper view which each Church should take of this important subject. The Methodist Episcopal Church should take such an extended and powerful survey of it, as to put her in motion from Maine to Georgia, from the Atlantic to the Gulf of Mexico. Her time is come; and if it is not improved may pass away never to return.

"We find a very correct and interesting view of 'Literature and Religion' in the December (1833) number of the Western Monthly Magazine, published at Cincinnati. We shall extract to illustrate our subject,—

"The influence of literature upon good morals, is so obvious, that it seems strange that any should indulge the idea of advancing the one without encouraging the other. It is the most powerful lever that can be used for the direction of public opinion. A taste for literature is, in itself, a pure and elevated taste, and is an evidence of a high degree of refinement. Literature softens the manners while it extends the views of a people, and gives elegance of thought, and benevolence of feeling, at the same time that it communicates knowledge.

"In our times, more than at any previous period, must the influence of literature be manifest, because the number of those who read is greater, and books are more abundant, better, and cheaper; and this is an influence which must increase with time. Public opinion cannot now be affected by a rumour, a song, or even an oration; but the press affords a source of information as abundant

as the intellectual wants of man, as extensive as the thirst for knowledge, and as unfailing as the mountain stream, always flowing and always full. People may now, as heretofore, be excited by a public speech, but their knowledge is gained by reading; their thoughts are formed, and their actions directed by the potent agency of the press.

"How little do those who aim at reforming the hearts of men, seem to understand these obvious principles.—The great object of reflecting and virtuous men in all countries, is to support religion and morality, and nothing is more easy than to sustain that which has the talent of a country on its side. Mind is directed by mind; and that great portion of the public intellect which lies idle and inactive, receive its impulse from the smaller portion which is in motion. It is important, that all who operate upon public sentiment should combine, and be brought to act simultaneously, and in perfect harmony, in favour of the few great leading principles of religion, which we hold in common.

"No priesthood has ever yet sustained itself, for any long period, without the kind of aid to which we allude. A priesthood which does not engraft itself upon the sympathies of the people, and become identified with their interests—their temporal as well as their ultimate interests—must dwindle into insignificance. In every country, and under every form of religion, where the clergy have maintained a commanding influence, they have invariably been the teachers, controlled the literature, or held the keys of the treasures of knowledge.

"The Roman Catholic clergy understood this principle, and ruled whole nations for a long series of years, by means of their superior knowledge. They educated youth, and directed the matured judgment of man. They interwove their influence throughout the whole of the complicated web of human affairs, and contrived to be distinctly seen and felt in every department of human action. Their influence, however, was chiefly owing to their being the depositaries of the education of the youth of the country; of knowledge, and the artificers of public sentiment. But they attempted too much for themselves and too little for mankind. Instead of faithful stewards, they became misers. They looked up the treasure, which they should have impartedly distributed, and circulated counterfeit coin instead of pure gold.

"The master minds that gave impulse to the reformation were highly cultivated. Luther, Calvin, Knox, and others, were men of extensive learning, and brought to the support of the great cause in which they were engaged, rich stores of acquired knowledge. They were great by nature. God gave them minds of gigantic capacity, and they filled them full of the treasures of wisdom.—These men did not bring about that extraordinary revolution which changed the whole face of society, and even affected the forms of all the governments in Christendom, by appealing to vulgar prejudices, but by the force of argument. They had nothing to conceal, nothing which needed to be glossed over, or perverted; truth, in its native sublimity, was the object of their search, and that which they taught to others. But though truth is mighty and will prevail, its cause cannot be advanced by ignorance. The men to whom we have alluded, were opposed by the ripest scholars, and the greatest geniuses of their age, and they met them upon their own field, clad in the panoply of knowledge, armed with the weapons of piety and reason, and animated by patriotism and benevolence.

"If the preceding remarks have convinced the reader of the importance of literature and religion combined, the question will be, as it regards the Methodist Church, how shall she obtain and perpetuate a proper and salutary influence upon the education of the youth of the country? In our opinion the way is plain and open before us. The several states have made liberal provisions for common and collegiate education. As a Church it is our right and our duty to avail ourselves of these provisions to a proper extent, and in a proper way. But in order to do this, we must provide the scholars who shall become able and accomplished teachers and professors upon those foundations laid by the states.

To the Editor of the Christian Guardian.

Grimby, 13th March, 1834.

MY DEAR SIR.—I have been distressed in my heart, and am not yet relieved from painful sensations, concerning the cause of Missions. I beg to say a word or two on this subject, and for my own satisfaction as well as the information of some of our friends to solicit your answers to one or two questions. I believe the cause of Missions is the cause of God. The object of Missionary exertions is the salvation of the destitute white population as well as the Indian Tribes. As to the field and proper subjects of Missionary exertions no one can be ignorant. Yet, if we may judge from the fruits, I fear there are some even in our own church, who do not believe the fact that the cause of Missions is the cause of God. Can you convince them? I partly anticipate your answer. Assuming that this question is established in the affirmative, it obviously follows that the cause must be good—for God cannot be the author of any bad institution. Another question then suggests itself. How may this institution be best promoted? These two questions may suffice for the present from

A FRIEND TO MISSIONS.

ANSWER TO THE ABOVE.—The object of Missions and that of the Gospel of Christ is one and the same, namely, the salvation of man; an object of incomprehensible counsel and amazing condescension on the part of the Divine Being, for which the Son of God became incarnate, suffered and ascended, and interceded, for which the dispensations of Providence have been directed, the elements of nature controlled, a Revelation from God given, the doctrines of Grace published, and the influence of the Holy Spirit exerted,—an object which embraces in its accomplishment man's highest present and eternal exaltation and happiness, and which displays with a noontide splendor the moral as well as natural perfections of the Deity, exhibiting him

Faithful, in his whole round of rays complete.

This is a divine, a most benevolent and glorious object, comprehending at once the highest glory of God and man, and as far superior to every other object, as heaven is above earth, as the soul is more valuable than the body, as eternity is more durable than time. Such is the object of the "glorious Gospel of God our Saviour," and such is the object of the Missionary exertions.

That Missionary Societies, sending forth and supporting divinely called and properly qualified Missionaries, are calculated to accomplish this object must be established to the satisfaction of every candid mind and the joy of every benevolent heart, by our columns of religious and Missionary Intelligence, by the authenticated reports of Missionary operations throughout the world, by the Acts of the Apostles, by the history of the pure Church of Christ in every age, by what we have seen among the aboriginal tribes, and once wilderness and destitute settlements of our own Province.—We are happy to be able to say, that there are pleasing evidences of an increasing Missionary spirit in some parts of the Province—we devoutly hope and pray that it may become general.

We have generally observed, that in exact proportion as individuals or Societies have exerted themselves in these benevolent and pious exertions of watering others, they themselves have been watered"—always watered in their own souls, and sometimes greatly increased in their substance. What has yet been done among us as a people, to what might be done—to what is done by the Moravian brethren, every hundred of whom on an average support a Missionary? In this "work of faith and labour of love," every individual has the promise of a blessing for himself and for others—both in time and in eternity.

For the Christian Guardian.

MR. EDITOR.—I have copied the following article on "POLITICAL STRIFE A CAUSE OF SPIRITUAL DECLENSION," from the Christian Advocate and Journal, and forward it to you for publication in the Guardian,—hoping that it will be of use to professors of religion generally, especially to Methodists. The Editors call the observations made in this article "sound and important." So I think; and that they are particularly important at the present juncture. The General Election is approaching, and the political fever has already quickened the pulse of political excitement very considerably; and from present appearances I fear not a few Methodists will make ship-

wreck of faith and a good conscience, if not character too, before the election contest is over,—unless the Lord by his Spirit graciously interposes to save them. The writer of the article before remarks, that a spirit of political strife "is not only contrary to the whole tenor of the New Testament, but tends in its own nature to eat up true religion." The truth of this remark, I believe, will be called in question by none who are acquainted with their bible, and with the history of the Methodist Church in Canada. It is well known that during the period of only a few years, not a few from among the Methodists have been destroyed by the poisonous breath of this party spirit. Has not the pernicious influence of this spirit proved the beginning of the destruction of the piety, and usefulness, and religious character, if not immortal souls, of some Methodists who have been sent to the House of Assembly? And how many are there who were formerly members of our Church, and whose first backslidings may be traced to the same cause; and how many are there who still continue among us, the very life blood of whose religion is sucked up by this spirit, and nothing is left to the Church of their former zeal and pious activity, but a lifeless profession and political dissipation. What would you say, if on going into the house of a Methodist professor, you were to find among half a dozen periodicals not one religious publication; and while the tables, &c. were groaning with files of political newspapers, you would a religious periodical to be found in the house? You would of course say, "tell it not in Gath, publish it not in the streets of Ashkelon." But I cannot forbear saying that such habits have I seen; and I need not say whilst the inmates (who might be invaluable blessings to the Church and lay up great treasure in heaven) were all communicants, animated and eloquent on political subjects, their animation ceased, and they were quite dumb when subjects of a religious nature were introduced. The Methodist Church is suffering serious injury in various ways, from the prevalence of this spirit; it is eating up the piety of whole families; it is scattering the brethren of discord among whole Societies; it is warring some souls heading to the Devil. Wherever it becomes ascendant, it almost invariably inspires its captives with "hatred, variance, wrath, strife," &c., and consequently is one prolific cause of every evil work. As far as I am acquainted with the influence of this spirit on the minds of Methodists, is, with few exceptions, accompanied with a spirit of insubordination to the authorities and rules of the Church, a contempt and "speaking evil of Ministers," as well as of "magistrates," (both forbidden in the Bible and Discipline), and consequently directly tends to promote discord and "schism in the body." I have travelled more or less extensively in every District of the Province west of this, and from my acquaintance with the leading oppositionists against the Conference, I can trace their attempts to form a party in every individual instance, save two or three, to the influence of this spirit.

I speak not for or against any party or individuals—I speak against the spirit of political strife, on whatever side or wherever it may be developed. I speak not against firm political principle, but against political passion; not against decision of character and conduct, but against disputatious talkativeness and violence; not against a Christian and becoming discharge of civil duty, but against a disciple or leadership of striving party,—not against as fierce as it is extravagant, as restless as the ocean, and as ravenous as the grave. The conclusion of the whole is, that whilst professors of religion should "fear God"—honour the King—be subject to principalities and powers which are ordained of God"—discharge their civil and social duties—they should watch and avoid the snare of worldly politics, as they would worldly ambition, or pleasure or strife of any other kind. Political as well as social "friendship of the world, is enmity with God."—And to prove it, I appeal to every Christian's heart who has ever been influenced by it, did it not leave such a heart comparatively cold and prayerless and worldly? Would this have been so if thou hadst been in heaven's way, and doing the will of Him whose "kingdom is not of this world?" (Have we any instance of an apostolic minister, or a primitive disciple being on a political party committee, or fomenting a mere party spirit? How would St. Paul have looked (though a free citizen) in nominating a candidate for the Roman triumvirate? and Timothy and Titus, and Aquilla and Marcus, spending days to attend electioneering conventions, and make electioneering excursions, to secure the return of a political Paul, or Peter, or Cephas, to the Senate? How does such a supposition agree with the precepts, and spirit, and examples of the New Testament, which, be it remembered, is the only infallible rule of our faith and practice. My heart bleeds when I think of religious enjoyments destroyed, and immortal souls slain by the pestilence of this party spirit. I pray God to save us as a people from its ravages. And in order to this, let every preacher preach, and pray and visit, and every pious member come up to the help of the Lord, until such a fire of holy love and action shall be kindled as will burn up this political dross, and convert or drive from the ranks of the Church every incorrigible victim of political intoxication. It would likewise be a blessing to us as a body of Christians to have that rule of discipline properly enforced and observed, which directs to "avoid reading those books (consequently papers) which do not tend to the knowledge and love of God."

Mr. Editor, I only intended to write a few lines, but have been unexpectedly led to these lengthened remarks, which I submit to your disposal.

A LABOURER.

REMARKS BY THE EDITOR.—By turning to the Guardian of the 26th of February, our Correspondent will perceive that we have already inserted the article to which he refers. We do not agree with our Correspondent as to the extent of the spirit of which he so feelingly speaks, but we do in respect to its character. It may be useful to republish in this place the two concluding paragraphs of the article which he has taken the trouble to transmit.

"If we enter into the spirit of the Gospel, though we may have our preferences of men and measures, we shall bear good will to all; and whoever is at the head of affairs, shall reverence the powers that be. Whatever be our private opinions of the men, we shall respect and honor the rulers. That loyalty which operates only with the prevalence of a party, whichever it be, is at a great remove from the loyalty enjoined by the Scriptures.

"By standing aloof from all parties as such, and approving themselves the friends of government and good order, by whomsoever administered, Christians would acquire a dignity of character worthy of their profession, and would possess greater opportunity of doing good; while by a contrary conduct they render one part of the community their enemies; and the other, I fear, derive but little spiritual advantage from being their friends."

CORRECTION.—The following note from an esteemed Local Preacher of long and respectable standing will be read with interest and satisfaction by the friends of the church who are acquainted with him, as it shows the unworthy measures which have been adopted to create disturbance, and that they are without the slightest sanction from such pious and intelligent brethren as the author of the following note—notwithstanding the unauthorised and unhalloed use which has been made of their names. The best of men in the same church may differ in opinion on prudential matters; but they will be far from making such differences of opinion a ground of schism, or of such defamatory and separating resolutions as adopted by certain Local Preachers, (who have, by their own avowal, separated themselves from the church, and have no right to take part in its proceedings) met at the Governor's Road referred to below. Men of candour and principle, founded on intelligence, feel too much of the spirit of genuine liberty and liberality to cherish or give utterance to such sentiments of anti-Methodism and narrow-hearted intolerance.

Burford, March 9th, 1834.

DEAR BROTHER,—Having lately heard that my name is used in many parts of the Province as sanctioning the resolutions passed at the Local Conference, held on the Governor's Road the 9th and 10th of January last, I take this method of informing the public, that I, as Chairman, signed the resolutions, yet protested against them in toto at the time, and disapproved of the course pursued by the Local Brethren at their meeting, and still do. I assembled with others, expecting the meeting was called for the purpose of having our grievances redressed; but finding this not to be the case, and rather a separation intended, my mind was grieved, and had to lament that I took the chair.

I remain, Yours in the bonds of Christian love, REV. E. RYANSON. ANNER MATTHEWS.

PARLIAMENTARY PROCEEDINGS.—We this day complete our Parliamentary debates—the most faithful and comprehensive, we believe, that have ever been given during any preceding session of the Parliament, and which fully establish the character of Mr. Jenkin, for integrity and ability, as a Parliamentary Reporter. We this day give the proceedings on the Banks, which Mr. McKenzie in his Almanac and Paper says “are dangerous to Public Liberty,” and which he had succeeded to injure in the estimation of His Majesty’s Government, and to obtain its interference with the charters. These proceedings resulted in the unanimous adoption (with one exception) of Mr. Bidwell’s address to His Majesty, which was published in the Guardian of last Wednesday week.

CITY OF TORONTO.—By Proclamation of His Excellency the Lieutenant Governor, the Elections for Aldermen and Common Councilmen of this city will take place on the 27th instant.

For the Ward of St. George, at Wright’s Inn,—in the said Ward.

For the Ward of St. Patrick, at Elliott’s Inn,—in the said Ward.

For the Ward of St. Andrew, at Falvey’s Inn,—in the said Ward.

For the Ward of St. David, at the Court House,—in the said Ward.

For the Ward of St. Lawrence, at the Ontario House,—in the said Ward.

POST OFFICE.—Mr Howard has removed the Post Office to his new Brick Building, one door east of the U. C. Bank. The present office is superior to any other in Upper Canada, and arranged in the very best manner.

UPPER CANADA. A new Edition of the Doctrines and Discipline of the Wesleyan Methodist Church. The orders of Preachers on the several circuits will be attended to as fast as we can get the Discipline from the Bindery. Copies on sale at the Guardian Office. Of course none will be sent to circuits from which we have received no orders.

CAUSE OF DISSATISFACTIONS IN UPPER CANADA.—At a public meeting held a few days since in Malahide, at which it was resolved to solicit Dr. Rolph to allow himself to be elected and serve in the next Parliament for the county of Middlesex, it was also resolved,—“That we believe the cause of all our grievances is to be found more in the apathy manifested in the choice of Members at by-gone elections than in any real defect in the Constitution.” If this decision of intelligent Freeholders in Middlesex be correct, who are to blame, and who are to be complained of, the Government or the People? If a man does not attend to his own business, has he a just cause of complaint against others that they do not attend to it for him in the best possible manner? or according to his views of what is best? The above opinion of the Malahide public meeting is corroborated by Dr. Rolph, who, in a note of apology to Captain J. Mackintosh, sent on request, remarks,—“It is a vain thing to indulge in the loudest outcries against the administration of public affairs, when the evil, by whatever epithet it may be denounced, can be traced to the hustings.”

MONTREAL AND QUEBEC BAR.—In consequence of certain resolutions lately adopted by the House of Assembly of Lower Canada, censuring, as guilty of a breach of their privileges, a Mr. Hamel, (Barrister at Law and Advocate General) for giving his professional opinion on the proceedings of a court presided over by a Returning Officer, the Members of the Montreal and Quebec Bar have lately held meetings in Montreal and Quebec, at each of which it was resolved, in substance, that the said resolutions of the House of Assembly, and the subsequent arrest and admonishment or censure of Mr. Hamel at the bar of the House, are an undue exercise of assumed power,—are a violation of the professional immunities to which all Advocates in this Province are entitled,—and are subversive of that professional independence which is alike necessary for the protection of individual character, and the defence of private and of public rights.

CLAIMS OF ENGLISH DISSIDENTS.—The Dissenters throughout England are making vigorous exertions to get up petitions to Ministers and Parliament in behalf of their claims, that they may be taken in consideration and granted in the approaching measures of Church Reform. Their efforts do not appear to be directed against the property of the Establishment, or its revenues, except in so far as they are required to contribute to them. We have no doubt of the success of their efforts before the close of the present parliament. The London Morning Chronicle says,—

“The following aphorism is hourly acquiring vigour and ascendancy in this kingdom:—As in civil affairs, according to the principles of the British Constitution, taxation without representation is tyranny; so, in religion, compulsory payments to a church from which we conscientiously dissent, is of the nature of persecution; and the exclusive patronage by the state of one sect, is injustice.—The practical grievances, for the removal of which the Dissenters are preparing petitions, are—An abolition of all exactions from Dissenters for the support of the Church; an admission to all national Seminaries of Education; the right of Marriage without the church service or the payment of fees to a Clergyman; the right of burial in parochial burying grounds, their own Ministers officiating; a general Registration of Births.”

LATEST EUROPEAN NEWS.—We have English news to the 29th of January, and news from the continent of Europe to the 31st. The rumours of a war between England, France, and Russia are unfounded. It is believed that the present discordant French ministry will not stand long. The affairs of Spain and Portugal are still unsettled—but appear decidedly favourable to the cause of the Queen and the Constitutionalists.

Some difference of opinion exists among His Majesty’s Ministers in regard to Military interference in the affairs of Portugal. His Majesty decided against the proposition.

Ministers do not appear to be perfectly agreed on the question of Church Reform. Some are disposed to go greater lengths than others. Earl Grey meditated a middle course, and he and his brother-in-law, Mr. Ellice, had an interview with the King at Brighton, the 16th of January, on the subject, and the proposals of the noble Premier are said to have been concurred in by His Majesty.

PROVINCIAL PARLIAMENT.

Friday, Feb. 28th.

THE BANK CHARTERS.

In committee of the whole House on the report of the select committee to whom was referred the despatch from His Majesty’s Government concerning the Bank charters. (For the despatch see Guardian of 5th Jan’y.) Accompanying the report, the committee submitted the draft of an address to His Majesty, praying him not to dissolve the Acts, and also on petition of the Directors, a bill to amend the charter of Kingston bank, agreeably to the instructions of the despatch.

Mr. Sanson, (chairman of the select committee,) in introducing the subject, said it might appear to be something like inconsistency to pass a bill to amend the charter of Kingston bank, and then recommend to His Majesty that the present bank Acts might be allowed to continue as they were. But it appeared to the committee by the evidence of Mr. Cartwright, president of the bank, that ruin must ensue to the stockholders if the charter was set aside, which it appeared by the despatch would be the case if the conditions were not complied with; and therefore there was no inconsistency in merely choosing between two evils.—His present object was to pass a bill embodying the recommendations of His Majesty’s Government, but at the same time to let them know that it was done as the least of two evils, and that they (the house of as-

sembly) expected nevertheless that the present charters would be allowed to remain. He moved for the adoption of the preamble.

Mr. Robinson could not agree with the course proposed by the hon. member for Hastings—it would be a bad precedent; and if they passed that bill, His Majesty’s Government would apply it to the case of all others. But if they passed no bill, he thought when His Majesty’s Government took the subject properly into consideration they would not insist on regulations which would have the effect of destroying the banks. Mr. Cartwright said he would submit to it as the least of two evils; but at the same time said he protested against being subjected to an ex post facto law. And many of the largest stockholders had petitioned that such a bill should not be passed. For his part he hoped it would not, for he considered the regulations highly objectionable.

Mr. Ketchum said, he would vote for the preamble, for he saw no objection to the bill notwithstanding the petitions against it. He thought the stockholders should be made liable for the transactions of the bank.

Mr. Bidwell said, he would not take up much time at present, although he thought the subject under consideration was a very important one. He thought the interference of His Majesty’s Government called for the firmest remonstrance from the house; and he would be ready at the proper time to express his opinion on it. His Majesty’s Government has power by the 31st Geo. III. to disallow any of our Acts in two years after they are passed; but such a power never was intended for any such case as this. It was intended for the protection of the general interests of the Empire, to prevent laws being passed by one portion of it that would be injurious to other portions, and such power should be lodged somewhere. It is a sacred principle in all free Governments, that the people should have a voice in making the laws by which they are to be governed. And except those cases in which the general interests of the Empire are concerned, we are not a free people unless we have a voice in making the laws which govern us. Then, sir, if His Majesty’s Government can set aside laws like these, it is plain we have not that voice in making them which we ought to have. It should be considered that at the time of passing these laws we authorised the bank to enter into contract with different persons; they did so, and should not be interfered with afterwards. He did not think that after the bank had went into operation upon certain grounds and conditions, the stockholders could be forced to submit to different conditions. However, that was not the question at that time. It was, whether it was proper to adopt those restrictions upon the Midland (or Kingston) bank. It appeared the Directors of the bank were willing to take them,—he would not impose them on them. If the restrictions were not adopted he believed that the Acts of incorporation would be disallowed, of course ruin would ensue, and therefore he was willing to adopt them. Some hon. members seemed to think they would not be disallowed but he thought they would. Let the case be examined,—some time ago certain conditions were sent out from the Home Government for the regulation of banking in this country; meetings were held in several places and strong remonstrances were made against them. These remonstrances were taken into consideration, some of the proposed conditions were relaxed but others insisted on, and those contained in the despatch was the final decision of the Lords of the Trade on the subject, and he saw no ground to hope that they would be receded from. The Directors of the Commercial bank had signified to the house that they were willing to comply with the regulations, as they would not seriously hurt the bank; and he thought they should adopt them. He believed they would do good. The more he examined the testimony in the report, the more he was convinced that they would give security to the public; and if they were not adopted the consequence would be that the Acts would be disallowed. He must confess he was afraid the Lords of the Trade would not give up their opinion—they might say they thought those regulations necessary to give proper security;—and they don’t like those remonstrances, or the trouble of attending to them; and he was afraid they would insist upon the regulations because they had the power, and were determined to enforce their will. When it would be showed to them that the stockholders, or even the Directors, were unwilling to risk double the amount of their stock—not the whole debts of the Institution—they would argue that there must be something dangerous in these banks; and they would on that account insist on them still the more. He was therefore in favour of the bill, and then if it was passed there would be no fear of the Act being disallowed. He did not agree with the President of the Commercial bank, that they would be liable to be prosecuted for an illegal transaction—(Mr. B.) did not think so, or that if the Act was disallowed it would have any such effect; it would not have a retrospective operation, rendering it an illegal transaction for them to have carried on banking. It was a question which was likely to create much discussion in this colony yet, how far any British Statute made previous to any of our laws can have effect. There was a law passed in the 6th year of the reign of Geo. the 4th, which said that no law passed in any of the colonies contrary to any British Statute should be of any force. The effect of this would be that the bank would cease to have an existence, and if it owed a person a thousand pounds he could not collect it, but would be dependant on certain gentlemen who formerly composed the bank—that was a reason why the bill before the committee should be passed. There was an additional reason for it. If it was rumored that the charter would be disallowed unless certain conditions were complied with, and that bill not be passed, it would create an alarm in the country, and there would be a run upon the bank before the time of disallowance. It would then be too late to do any thing for the relief of the bank; and such consequences should be provided against in time. He wished particularly to draw attention to this, there would be a run upon the Commercial bank, and a run till they paid every farthing which they had outstanding. It was possible the charter might not be disallowed, but it was not probable; and if it was, they would cease to have an existence as a corporation for any purpose whatever, either for the purpose of collecting debts, or paying debts. The shock would be a very great evil on the country. He would not require any further conditions of the stockholders than those which were required at the time the Act of incorporation was passed if he could help it; but he could not, as they were forced upon them by superior power.

Mr. Merritt said, he rose for information. He did not understand the manner in which the committee were proceeding, for he expected the general subject of banking in this province would have been taken into consideration at that time, that they might adopt some general system that would regulate all banks in future. But instead of that he saw an address to His Majesty, and a bill laid before the committee, which they were called upon to pass. That was only a partial measure, and not any general system for the regulation of banking operations in the country.

Mr. Sanson replied, if the hon. member had been in his place when the house went into committee, he would not have asked the question. The bill was introduced upon the petition of the Directors of the Commercial bank, and the testimony of Mr. Cartwright, (the president), and it was for the house and not for the select committee to say whether they would accede to the prayer of petitioners in passing the bill. That was the question at present. The general question would come into consideration when the address was discussed.

Mr. Merritt remarked, that he had heard the explanation and was disappointed. Before the committee was one particular bill, but he thought it should have come into consideration after the general measure had been adopted.

Mr. McNab said, although he was not in favour of a great part of the report of the committee; yet he agreed in the opinion they had expressed of the want of more banking capital in the country. But he would not supply that want by increasing the capital stock of the present banks, as recommended by the committee, but would establish more banks in different parts of the province. Who did the committee bring before them to examine on the subject? The very persons interested in those two banks, and not one disinterested person. They should have examined some persons not interested in those two banks; men of business from different parts of the province, who know the wants of the country, and who could have given them just as much information on the subject as the officers of the banks, the persons that they called before them. With regard to the bill before them, he considered the rights of the stockholders just as sacred as those of the public, and if the bill was passed it would do them very great injustice. The president of the bank, Mr. Cartwright, as would be seen by the evidence in the report, highly disapproved of the bill, and would only consent to submit to it from a fear that the charter would be disallowed. He (Mr. McNab) thought they should not, by passing the bill adopt a principle that would be highly injurious to the interests of the province; and if the question before the committee was for the adoption of the preamble, he would vote against it.

Mr. Sanson thought the hon. member for Wentworth (Mr. McNab) was very inconsistent in opposing the bill, for he had passed a bill through the house, and carried it to the Legislative Council, containing a provision to make the stockholders liable to twice the amount of their stock. For that was the only disputable one, except compelling branch banks to redeem their notes in specie.

Mr. McNab replied, that he never voted for any of those restrictions in the Hamilton Bank bill. But he would ask, should that house sacrifice a principle so dear to every British subject, and establish a precedent so dangerous to this province, because the president of the commercial bank pleased to assent to it? He hoped not. They sat there the representatives of the people of Upper Canada, and were they there in their own house to agree to measures which they thought would be most injurious to the interests of Upper Canada, merely because the Colonial Secretary had dictated to them? He for one never would submit to it.

Mr. Speaker McLean said it was not necessary to discuss the merits of the different regulations proposed, until they had first decided the question whether they would accept of any conditions. His opinion was that they should not. He would not allow the Lords Commissioners of His Majesty’s Treasury, the Colonial Secretary, or any other person to dictate to them how they should regulate their banking institutions. (Hear, hear.) He would vote for the address, although he did not think it was strong enough, but could not consent to sacrifice the principle contended for by passing the bill. He would not crouch under the lash, and at the same time protest against its application. He hoped the house would consider they had a duty to themselves and the country to perform, and would not sacrifice principle for any pecuniary consideration whatever. He would say to the Colonial Secretary that they would not submit to be dictated to in their local matters. In any matters which concerned the general welfare of the Empire he would be the last to object to the proper exercise of the Royal prerogative; but that House, or the Legislature of this country were competent to decide upon their own local affairs. This was a matter which concerned all the people of the country. The most of those provisions were discussed and rejected at the time the charters were passed; and were they now to adopt them because ordered by the secretary of state for the colonies? Was that house to submit to the opinions of the secretary for the colonies, or the opinions of the people of Upper Canada, whose representatives they were? He for one, would never submit to be dictated to in this way; and did hope and trust there was spirit enough in that house not to do it.

Mr. Boulton considered the interference of His Majesty’s Ministers very extraordinary; but such a course might have been suggested to them by some person opposed to the interests of this country. It might have been represented to them that such regulations were desired by the people of this country. But he was satisfied that a firm respectful representation from that house would induce them to recede from what would be so impolitic and unjust. He would oppose the bill.

Mr. Bidwell was glad to see such an independent spirit in the house, and a determination to resist the interference of the Home Government. He had endeavored to insist on it upon former occasions, the duties collected at the port of Quebec, when that house addressed His Majesty’s Government to have the control of them, they required as a condition permanent salaries for the officers of the Government in this country. He insisted that they, the house of assembly, had a constitutional and natural right to dispose of that revenue without any condition being imposed on them; for all that is raised from the taxes of the people should be applied by the representatives of the people from whom it is raised. He was sorry that on that occasion he failed to convince the house that such an interference was unconstitutional, but that the permanent salary bill was passed. Mr. Bidwell here again spoke at some length of the evil consequences which would result from the Act being disallowed, which he thought would in all probability be the case if the bill was not passed. He would resist the interference of the Home Government, and establish the principle of our right to legislate for ourselves on our local matters; by refusing to pass any bill to amend the charter increasing the stock of the Bank of Upper Canada, as that bank would not cease if that Act was disallowed. He saw nothing so very objectionable in the regulations, although he did not like the interference of His Majesty’s Government in prescribing them; but they had interfered, and said they would interfere, and they, the House of Assembly should consider what was best to do for the good of the country. He was ready to join in an address remonstrating against it; but he did not think one before them strong enough, & would be in favour of one still stronger. While these were his sentiments, yet he could not take the responsibility of rejecting the bill, and bringing ruin upon the institution and country. The hon. member for Haldimand, (Mr. Merritt) would make His Majesty’s Government make up the loss.—But would they do it? No, they would not pay the way losses, but insisted upon this province doing it. They would say to us in answer to such a request—“we told you we would disallow the Acts, and it is your own fault, in not preventing the evil.” The hon. member said no such security was required in any other country. But he (Mr. B.) could inform him that a bank Act was passed this session in one of the neighbouring states in which double security was required of the stockholders. This he thought was necessary for the security of the public against fraudulent transactions of the bank—as it was at present in this province, all depended on the integrity of the persons entrusted with the management of the affairs of the bank.

Mr. Speaker McLean thought it was something rather strange to hear certain hon. members of that house so loudly protesting against an interference that they had petitioned for, and not only prayed His Majesty to disallow the bank Acts, but also an Act concerning the York market. If the hon. member for Lenox and Addington (Mr. Perry) thought he was the only member in the house who would stand up for the rights of the people, because he took upon himself to say a good deal about it, he was much mistaken; for he would find that in all matters which concerned the rights of the people of this province, other hon. members who said less would be just as forward as he was. He (the Speaker) was one of those who would not truckle or bow to the mandate of the Colonial Secretary, when it infringed the rights and liberties of the people of this province; for he did not think it was the prerogative of the Colonial Secretary to dictate to us in any of our internal or local matters.

Mr. Berczy considered the general principle to be involved in the bill, and if they passed it they would be sanctioning the interference. He was in favour of the provisions contained in the bill; but would vote against it for the reason he had just mentioned. They should show His Majesty’s Government, or rather the Ministry, that they were not willing to submit to any such interference; and that was the reason why he would vote against the bill. He did not think they ought on such a question to regard the consequences that might be the

whole animal. He is opposed to the principle of interference, yet he will vote for the bill sanctioning it. He (Mr. B.) hoped the committee would act on the same principle.

Mr. Morris was surprised at the course taken by the hon. member for Lenox and Addington, (Mr. Perry)—he reprobated the interference in strong language, but said he would vote for the bill; he could only account for it from the consequences which he feared would result from the disallowing of the charters; and the consequences he (Mr. M.) had no doubt would be ruinous. There never in all his parliamentary experience came a question before him on which he had more difficulty in making up his mind; but after hearing both sides, he had come to the conclusion that it was a very unhappy interference, and such as should not be allowed. For if they passed a bill this year for any purpose, to charter a company to make a canal for instance, it might be set aside by His Majesty’s Government after they had commenced operations, and consequences the most ruinous would be the result to the people of this province. He agreed with many of the provisions contained in the bill, and thought they would give security to the public; but the house should not pass it under such circumstances. His conduct would be explained by the votes he had given upon bills to establish banks which had passed this session.

Mr. Merritt said, now that he understood the question he would endeavour to confine his remarks to it. He disagreed with some hon. members that there would be any evil consequences from not passing the bill, for there was a general opinion in the country that His Majesty would yet assent to the Act of incorporation. If he did not, the Home Government ought to be addressed to make up any loss that might be sustained from it. The address before the committee did not go far enough. He would tell the Colonial Secretary that we have a Constitution and a Government, and that we think when measures are passed through the three branches of the Legislature they become law. If they did not, we were just hanging on the will of the colonial Secretary for the time being. With respect to the restriction itself, he had always considered it unnecessary, and a delusion—it appears plausible—has the semblance of security, but in reality is a deception. Mr. Ridout’s opinion, as appended to the Report, he thought unanswerable. Besides, it is novel and experimental, the idea originated from a gentleman now at the Bar, and has been circulated by others, with great industry, from hostility to the managers of the Bank, or for electioneering purposes. The Lords of the Treasury will find no precedent for their recommendation either in Europe or America; it would be well for them if they made their experiment in England, and if they find it answers half a century hence, it will be time enough to send to them. All writers acknowledge the best system of banking which exists in any country is in Scotland. We there find banks chartered with different amount of capital, we find others, where the stockholders or partners are liable, to the extent of their private fortune. Notwithstanding, it appears from the experience of a long series of years that equal confidence is enjoyed by each of those banks and that no preference is given by the public to any bank, in consequence of the liability of the stockholders. And further, that a statement of the affairs of the Bank submitted once a year, affords sufficient security to the public. Under the charter of the Bank of England, no bank could be formed in England consisting of more than six partners. It appears that in 1823 the directors waived this privilege to persons 65 miles distant from the metropolis. The object of this arrangement was to encourage the formation of Joint Companies in the large provincial towns, for the purpose of banking. But the public derived no benefit from it—few companies were formed, in consequence of each member being liable to the extent of his private fortune,—a good theory but unattainable in practice.—Banking should be thrown open without any restriction, the same as any other trade. We shall for many years find the greatest difficulty in this new country to obtain sufficient capital without restrictions. He should therefore feel it his duty to oppose the measure.

Mr. Bidwell was glad to see such an independent spirit in the house, and a determination to resist the interference of the Home Government. He had endeavored to insist on it upon former occasions, the duties collected at the port of Quebec, when that house addressed His Majesty’s Government to have the control of them, they required as a condition permanent salaries for the officers of the Government in this country. He insisted that they, the house of assembly, had a constitutional and natural right to dispose of that revenue without any condition being imposed on them; for all that is raised from the taxes of the people should be applied by the representatives of the people from whom it is raised. He was sorry that on that occasion he failed to convince the house that such an interference was unconstitutional, but that the permanent salary bill was passed. Mr. Bidwell here again spoke at some length of the evil consequences which would result from the Act being disallowed, which he thought would in all probability be the case if the bill was not passed. He would resist the interference of the Home Government, and establish the principle of our right to legislate for ourselves on our local matters; by refusing to pass any bill to amend the charter increasing the stock of the Bank of Upper Canada, as that bank would not cease if that Act was disallowed. He saw nothing so very objectionable in the regulations, although he did not like the interference of His Majesty’s Government in prescribing them; but they had interfered, and said they would interfere, and they, the House of Assembly should consider what was best to do for the good of the country. He was ready to join in an address remonstrating against it; but he did not think one before them strong enough, & would be in favour of one still stronger. While these were his sentiments, yet he could not take the responsibility of rejecting the bill, and bringing ruin upon the institution and country. The hon. member for Haldimand, (Mr. Merritt) would make His Majesty’s Government make up the loss.—But would they do it? No, they would not pay the way losses, but insisted upon this province doing it. They would say to us in answer to such a request—“we told you we would disallow the Acts, and it is your own fault, in not preventing the evil.” The hon. member said no such security was required in any other country. But he (Mr. B.) could inform him that a bank Act was passed this session in one of the neighbouring states in which double security was required of the stockholders. This he thought was necessary for the security of the public against fraudulent transactions of the bank—as it was at present in this province, all depended on the integrity of the persons entrusted with the management of the affairs of the bank.

Mr. Speaker McLean thought it was something rather strange to hear certain hon. members of that house so loudly protesting against an interference that they had petitioned for, and not only prayed His Majesty to disallow the bank Acts, but also an Act concerning the York market. If the hon. member for Lenox and Addington (Mr. Perry) thought he was the only member in the house who would stand up for the rights of the people, because he took upon himself to say a good deal about it, he was much mistaken; for he would find that in all matters which concerned the rights of the people of this province, other hon. members who said less would be just as forward as he was. He (the Speaker) was one of those who would not truckle or bow to the mandate of the Colonial Secretary, when it infringed the rights and liberties of the people of this province; for he did not think it was the prerogative of the Colonial Secretary to dictate to us in any of our internal or local matters.

result of not passing it; but he was not of opinion the evil effects would result which the hon. gentleman anticipated.

The committee divided on the question for adopting the preamble of the bill, and it was lost,—23 to 11. The address was adopted.

Saturday, March 1st.

The address to His Majesty, remonstrating against interference in the local affairs of this country, and praying that the bank Acts might not be disallowed, was read a third time.

Mr. Bidwell rose and observed, that it seemed to be the opinion of every hon. member who spoke on the subject yesterday, that the address was not couched in strong enough language, he had therefore drawn up an amendment which he would propose. He would move, seconded by Mr. Perry, that the remainder of the address be expunged after the second paragraph, and the following inserted in its stead.—(See the address in the Guardian of 5th March.) He was satisfied some such decisive expression from that house was necessary to save the country from ruin by the disallowance of the Acts, and he hoped that amendment if adopted, would have the desired effect.

Mr. Sanson preferred his own, but if the amendment was adopted, he would vote for the address as amended.

Mr. Burwell liked the amendment better than the original address; the language was respectful and forcible.

Mr. McNab agreed with the sentiment expressed by Mr. Burwell.

Mr. Ketchum could not agree with the address. It protested against an interference which was prayed for by a large number of the people of the country, and he thought they should not take such high ground in the address—a more humble manner became them on that occasion. The interference of the home government was very useful to this country, sometimes it was a parental interference. What would have been the state of this country if they had not interfered in the Alien Bill? And he thought it was also well that they had interfered to stop those banks, unless they gave proper security to the public.

Mr. Perry said, the Alien Bill was reserved for His Majesty’s assent, and it was one of those bills that must be sent to His Majesty; so he was one of the three branches of the Legislature in passing it—in disallowing it he exercised a constitutional right. The petitions sent home from this country did not ask His Majesty to disallow those acts. (Hear, hear.) He believed some of them did, but that was not the general prayer of the petitions. They represented that laws were being passed here through the three branches of the Legislature, which were contrary to the wish of the majority of the people, and that that house did not truly represent the people. His Majesty should have dissolved the house if he did not like the acts they passed, and not attempt to set aside the acts after they were passed. The amendment was adopted by a large majority, and the address as amended passed unanimously, with the exception of Mr. Ketchum.

Appointments for Quarterly Meetings for the York District, 4th Quarter.

York, alias City of Toronto, April 20th
Dumfries Circuit, April 26th and 27th
Yonge Street, May 3rd and 4th
Albion, May 10th and 11th
Whitby, May 17th and 18th
Nelson, May 24th and 25th
Toronto, (Camp Meeting) commencing Friday, May 30

Quarterly Meetings on the Bay of Quinty District, 4th Quarter.

Kingston, May 17th and 18th
Waterloo, April 26th and 27th
Bay of Quinte, May 3rd and 4th
Hallowell, 17th and 18th
Sidney, 10th and 11th
Murray, 24th and 25th
Cobourg, 30th
Belleville, June 7th and 8th

Quarterly Meetings on the Augusta District.

Rideau, March 22d and 23d
Elizabethtown, 29th and 30th
Brookville, April 5th and 6th
Augusta, 12th and 13th
Mattilda, 10th and 20th
Prescott, 26th and 29th
Perth, May 3d and 4th
Hull, 8th
By Town, 10th and 11th

N. B.—The District Meeting will be held the 4th of June, in the Augusta Chapel, commencing at 9 o’clock, A. M. The Recording Stewards from the several Circuits are requested to attend on the morning of the 5th June, at 10 o’clock, with the financial accounts of their Circuits. A. G.

Letters received at the Guardian Office, during the week ending March 10, 1834.

D. Smart, J. Armstrong, A. Barker, W. Griffin.

MARRIED.

In Kingston, on the 6th inst., by the Rev. J. P. Hibernango, Wesleyan Minister, Mr. William Piley of York, to Miss Anna Miller of Kingston, on the same evening, by the Rev. Wm. Ryerson, Mr. John Dawson to Miss Ann Dooling.

By the Rev. A. Irvine, on the 8th inst., Mr. Charles Hunt to Miss Sarah G. Humphry, both of this city.

DIED.

In this City, on the 16th inst., of inflammation, after an illness of two days, Wm. P. Thompson, aged 18, brother to Mr. Charles Thompson. In this city on the 14th inst., Elizabeth, wife of Mr. John Barnes, late keeper of the Jail, aged 39 years.

Obituary.—Deceased this day, Elizabeth, wife of Elder J. Ryerson in her 83rd year. She was born in the year 1747, after six weeks of illness, and departed this life on the 14th inst. She was a pious and virtuous woman, and was highly respected by her friends and neighbours. She was a member of the Baptist Church, and was a diligent attendant on the worship of God. She was a kind and affectionate mother, and was highly respected by her children. She was a true friend to the poor, and was ever ready to assist them in their necessities. She was a true Christian, and was ever ready to give evidence of her love to God, and her love to her fellow creatures. She was a true and faithful servant of God, and was ever ready to give evidence of her love to God, and her love to her fellow creatures. She was a true and faithful servant of God, and was ever ready to give evidence of her love to God, and her love to her fellow creatures.

result of not passing it; but he was not of opinion the evil effects would result which the hon. gentleman anticipated.

The committee divided on the question for adopting the preamble of the bill, and it was lost,—23 to 11. The address was adopted.

Saturday, March 1st.

The address to His Majesty, remonstrating against interference in the local affairs of this country, and praying that the bank Acts might not be disallowed, was read a third time.

Mr. Bidwell rose and observed, that it seemed to be the opinion of every hon. member who spoke on the subject yesterday, that the address was not couched in strong enough language, he had therefore drawn up an amendment which he would propose. He would move, seconded by Mr. Perry, that the remainder of the address be expunged after the second paragraph, and the following inserted in its stead.—(See the address in the Guardian of 5th March.) He was satisfied some such decisive expression from that house was necessary to save the country from ruin by the disallowance of the Acts, and he hoped that amendment if adopted, would have the desired effect.

Mr. Sanson preferred his own, but if the amendment was adopted, he would vote for the address as amended.

Mr. Burwell liked the amendment better than the original address; the language was respectful and forcible.

Mr. McNab agreed with the sentiment expressed by Mr. Burwell.

Mr. Ketchum could not agree with the address. It protested against an interference which was prayed for by a large number of the people of the country, and he thought they should not take such high ground in the address—a more humble manner became them on that occasion. The interference of the home government was very useful to this country, sometimes it was a parental interference. What would have been the state of this country if they had not interfered in the Alien Bill? And he thought it was also well that they had interfered to stop those banks, unless they gave proper security to the public.

Appointments for Quarterly Meetings for the York District, 4th Quarter.

York, alias City of Toronto, April 20th
Dumfries Circuit, April 26th and 27th
Yonge Street, May 3rd and 4th
Albion, May 10th and 11th
Whitby, May 17th and 18th
Nelson, May 24th and 25th
Toronto, (Camp Meeting) commencing Friday, May 30

Quarterly Meetings on the Bay of Quinty District, 4th Quarter.

Kingston, May 17th and 18th
Waterloo, April 26th and 27th
Bay of Quinte, May 3rd and 4th
Hallowell, 17th and 18th
Sidney, 10th and 11th
Murray, 24th and 25th
Cobourg, 30th
Belleville, June 7th and 8th

Quarterly Meetings on the Augusta District.

Rideau, March 22d and 23d
Elizabethtown, 29th and 30th
Brookville, April 5th and 6th
Augusta, 12th and 13th
Mattilda, 10th and 20th
Prescott, 26th and 29th
Perth, May 3d and 4th
Hull, 8th
By Town, 10th and 11th

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HYMN.

Translated from the German.

I know that my Redeemer lives!
What comfort this sweet sentence gives!
He lives, he lives, who once was dead;

OTTAWA TEMPERANCE SOCIETY.

At a special meeting of the Ottawa Temperance Society, held at the Court House, in Longueuil, on the 26th Feb. 1834.

David Pattee, Esquire, President, in the chair.
The meeting was opened with prayer, by the Revd. William McKillop, and the object of the meeting having been stated by the President, the following resolutions were proposed, and unanimously adopted.

1. Moved by the Rev. William McKillop, and seconded by Mr. Robert Brock. That what is commonly called the temperate or moderate use of ardent spirits is the primary and direct cause of intemperance.

2. Moved by Charles P. Treadwell, Esquire, and seconded by the Rev. William McKillop. That intemperance is the direct cause of three fourths of all crime.—seven tenths of all pauperism, one half of all adult diseases of the male sex, two thirds of all suicides and a great proportion of all other calamities that affect the human species.

3. Moved by Mr. Edin A. Johnson, and seconded by Mr. L. Baberoff. That Temperance Societies, based on the principle of entire abstinence from all intoxicating liquors (except as medicine) are the best calculated means to arrest the progress of intemperance that has ever yet been offered for the consideration of the public.

4. Moved by Mr. John Pattee, and seconded by Charles P. Treadwell, Esq. That Temperance Societies throughout the world have already produced the most promising effects, and we most confidently hope that their endeavours will be crowned by the blessing of divine providence, with the total suppression of intemperance, and all its evils.

5. Moved by Mr. Thomas Higginson, and seconded by Mr. John Pattee. That all philanthropists, all well-wishers to society, all lovers of their country, and all who rejoice at the promotion of virtue, and the suppression of vice be most earnestly solicited to give the cause of Temperance their support both by precept and example.

6. Moved by the Rev. William McKillop, and seconded by Mr. Horace Merrill. That this Society most cordially hail the present exertions of the friends of Temperance in our sister Province of Lower Canada, to form a Provincial Temperance Society, as a measure of vast importance, and we most fervently hope that success may attend their endeavours, and that they may meet with the approbation and support of the good and great throughout the world.

7. Moved by the Rev. William McKillop, and seconded by the President. That the influence of the female sex in favour of the Temperance cause, has had a highly salutary effect upon all classes of the community, and especially upon those who are the hope of future generations, the children and youth, and that should the influence to which they are so justly entitled be unitedly and universally extended in favour of this cause, they would do much to perfect and to perpetuate the moral renovation of the whole human family.

8. Moved by Mr. John Pattee, and seconded by Mr. Daniel Wiman, that copies of the foregoing Resolutions be sent by the Secretary to the Editors of the Canadian Courant and Christian Guardian for publication.
Chas. P. Treadwell, Secretary.
Ottawa District, 2d March, 1834.

tion will not only be found entertaining in itself, but be followed by important results.
It is delightful to know, that the reformers and philanthropists of two hemispheres, are to be engaged, at the same time, upon the same measures, for the moral reformation of man, and for the increase of the sum of human happiness here and hereafter.

Temperance Tea Party.—The Third Tea party of the Preston Temperance Society was celebrated on Christmas Day in the Exchange Rooms. The company amounted to about 1200; the tea-kettle was a boiler containing 200 gallons, erected in an out-house, and forty reformed crumblers officiated as waiters! A band of music assisted; two temperance songs were sung, and several addresses delivered. The Recorder of the Borough, with a party of ladies and gentlemen, honored the meeting with their presence, and pleasant and enjoyable remarks were exchanged.

TEMPERANCE.—It is gratifying to be enabled to observe with what success the cause of Temperance advances in this Province. The late numbers of the Courant have afforded numerous proofs of this new impulse to public feeling, and in the present number we have the pleasure of announcing the formation of two new Societies, one in the Village of Laprairie, and one in the Western part of the Township of Farnham.—Throughout the Eastern Townships, the Temperance Reform has been received with that zeal and cordial support which might be expected, from an intelligent and moral community. The public look with considerable interest toward the approaching Convention of delegates from the Temperance Societies of this Province, to be held in this City, on the 26th day of the present month. We hope its deliberations will be attended with the blessings of unanimity and success.—Montreal Courant, Feb. 15th.

Clergy of the Church of England.—From the returns lately transmitted from the different dioceses of England and Wales and published in the Parliamentary Papers, we extract the following results:
Total number of resident clergy, 4549
Non-resident by exemption, 2506
Non-resident by license, 1968
Cases not included among exemptions and licenses, 33
Total number of benefices, 10,560
Of those non-resident by exemption 2,060 are resident on other benefices; 266 are ecclesiastical, collegiate, and cathedral officers; 94 resident fellows, tutors or officers of the universities; and 66 are exempted for various other causes. Of those non-resident by license 1227 are prevented from residing by the want or unfitness of the parsonage houses; 418 by infirmity; and the remainder by various other causes. Of the third class of non-residents 509 are cases of absence without license or exemption; but of these 478 perform the duties of their respective parishes; 412 returns are defective as to residence; 115 are vacancies. In 183 cases there are no returns, 81 are recent institutions, 53 are sequestrations, and the remainder benefices held by bishops &c.—The total number of curates in England and Wales is 4373. Of these 1532 reside in the glebe houses, 1095 in their parishes, and 3315 are licensed. The stipends of 456 are under 50l.; of 2355 under 100l.; of 1079 under 150l.; of 249 under 200l.; and of 33 upwards of 200l.; 78 have the whole income of the living, and three have half the income of the living. Of the livings where the incumbents are non-resident, 1139 are upwards of 300l. in annual value; and 2548 are under that sum.—Christian Observer for Nov.

LEGISLATURE OF NOVA-SCOTIA.
By the proceedings of the Nova-Scotia Legislature, we notice that several messages, with despatches from the Imperial Government, have been laid before the two Houses. The first message proposed the surrender of the Casual Revenue to the Assembly, on condition of a Civil List being provided for. The extract of a despatch which accompanied this, explained that the Casual Revenue, the surrender of which is proposed, amounted to about £5,000 annually; viz: rent of coal mines, £4,000; commutation of fees, £600; sales of lands, about £400. The Civil List asked in return is, Lieutenant Governor's salary, £3,500; Colonial Secretary, £1,000; the remaining services, hitherto defrayed by the Home Government, are to be henceforward provided for by the Colony. The extract concludes with a notice of the Post Office, on which subject we are happy to perceive it promises that a communication will be made, calculated to "prove satisfactory to His Majesty's faithful subjects in Nova-Scotia." The second message and despatch related to the quit rents. His Majesty's Government directs the suspension of the further collection of these rents, and intimates that they will be surrendered to the Provincial Parliament, on condition that adequate and permanent provision be made for the Judicial establishment of the Province. The third message announced various applications made to the President, respecting the failure of crops and consequent distress in Cape Breton, and His Honor's expenditure of £500, in providing supplies for the districts where want was most apprehended.—Montreal Gazette.

LEGISLATURE OF NEW-BRUNSWICK.
In the proceedings of the New-Brunswick Legislature, we notice also several messages from His Excellency Sir Archibald Campbell. By one a despatch from Mr. Secretary Stanley is communicated to the Upper House, establishing the precedence of the members of the Executive Council over those of the Legislative Council. Three other messages had also been received. The first contained a recommendation from His Excellency, to reconsider the proposition, rejected by the House last year, to pay for the services of the hon. members of the Legislative Council. The second communicated a copy of a despatch from Mr. Stanley, dated Sep. 20, 1833, directing His Excellency in future not to accept any Bill or Bills for the issue of Government paper or securities, until such Bills should have received the Royal assent, or unless they contained a clause suspending their operation till such assent had been given. With the third, copies of two despatches were sent down; one from the Right Hon. Mr. Stanley, and one from the Under Secretary, Mr. Hay, in reply to Addresses from the House to the Imperial Government. The latter informed His Excellency, that the Address of the House relative to the naturalization of Aliens, would be attended to by Mr. Stanley, immediately upon his being less occupied than he then was; the former, in reply to the Address of the Assembly relative to the Timber duties, informed His Excellency that the petition to His Majesty had been laid at the foot of the Throne, that Mr. Stanley would take an early opportunity of bringing the petition to the Commons before that House, and would engage one of his colleagues to present the other to the House of Lords.—ibid.

Genius and no Genius.—Men of talent and genius are often poor, because they wait proudly for the world to seek them, to acknowledge their merit and record it. Hence they often lie like unworked gold in a mine, till accident lays them open to the light. Men of inferior abilities struggle into notice by perseverance, and thrust themselves into places which their superiors expect to have offered to them. Hence, the sight of a dunce rolling by in his carriage, and genius walking with a thread-bare coat.

INTRODUCTION OF TOBACCO.
It is asserted by Candon, that tobacco was for the first time brought into England by the settlers from Virginia, and there can be little doubt that Lane had been directed to import it by his master, Sir Walter Raleigh, who must have seen it used in France during his residence there. There is a well known tradition, that Sir Walter first began to smoke it privately in his study, and the servant coming in with his tankard of ale and nutmeg,

and as he was intent upon his book, seeing the smoke issuing from his mouth, threw all the liquor in his face, by way of extinguishing the fire, and running down stairs, alarmed the family with piercing cries, that his master, before they could get up, would be burnt to ashes. "And this," continues Oldys, "has nothing in it more surprising than the mistake of those Indians themselves, who, the first time they seized upon a quantity of gunpowder, which belonged to the English Colony, sowed it for grain, or the seed of some strange vegetable, in the earth, with full expectation of reaping a plentiful crop of combustion by the next year, to scatter their enemies."—[Edinburgh Cabinet Lib., No. XI.—Life of Sir Walter Raleigh.]

Window Tax.—Shortly after this obnoxious tax was laid on by the Pitt administration, a wag in one of the towns in the west of England, who was compelled from economy's sake to block up two of the windows in the front of his house, had them painted so as to resemble the backs of two books, and lettered "Pitt's Works, vol. 1;"—"Pitt's Works, vol. 2."

DOCTOR REES, of York, attends DAILY at Montgomery's New Tavern, on Yonge Street, York, March 5th, 1834.

MR. MACKINTOSH'S ACADEMY, William Street, is now open. 2264f

A CARD.—Mr. GEORGE DUGGAN, Jr., Attorney at Law, Notary public Conveyancer, &c. has removed his Office from the Market Square to No. 111, King-street, opposite the English Church. York, Feb. 21, 1834. 224 3m

THE Subscriber continues his LAND AGENCY Office at Brantford as usual. LEWIS BURWELL, 2241f Dr. J. Pross's Surgeon.

YORK ARTISTS' AND AMATEURS' ASSOCIATION.—The exhibition for the present year will be opened on the 1st JULY next. Pictures intended for exhibition must be sent in during the week previous to the 15th of June, and no picture will be received after that day. The committee will advertise a month previous to the time of sending in where the pictures are to be directed to. Amateurs having four Pictures exhibited will be entitled to a free admission for the season. CHARLES DALY, Hon. Sec. 223 f

FOR DISTRIBUTION, gratis, the Pamphlet alluded to by the Archbishop of York, in his Letter to the Congregation of St. James's Church, at the residence of the Hon. John Elmsley and Doctor King, and also at the Stores of Messrs. Borgia, A. E. McDonald, and McKelderry. York, February 15th, 1834. 2234f

DOCTOR ROLPH'S ADDRESS, delivered before the late meeting of the Young Men's Temperance Society, is just published in a small and neat Pamphlet, and will be for sale at all the Bookstores in Town. Orders from a distance will be attended to, either by the President, Mr. GEORGE BOSTWICK, (at Parker's Store), or the Secretary, Mr. CHARLES HUNT, (Apothecary). Price 2s. 6d. per dozen; and 15s. per hundred. York, Sept. 25, 1833.

BANK OF UPPER CANADA. PUBLIC NOTICE is hereby given.—That a General Meeting of the Stockholders of this Institution will be held at the Bank on Saturday the 29th day of March next, at 10 o'clock in the forenoon, for the purpose of Electing two Directors to serve for the remaining term of this year, in the room of the late David Stegman, Esquire deceased, and William H. Draper, Esquire, who has resigned. By order of the Board, THOS. G. RIDOUT, 224 4v

TO MERCHANTS, STORE-KEEPERS, &c. A respectable Man well acquainted with Store, keeping and general Merchandise Business, including Book-keeping &c. is desirous of obtaining employment, as a respecting House. He would prove a valuable acquisition to any Wholesale Establishment in which an experienced and confidential clerk is required. His references will be given and security if required.—Terms moderate. Address A. B. C. Post Office York. York December 14, 1833. 214

EDWARD HENDERSON, TAILOR, &c. takes this favorable opportunity of returning his thanks to his friends, and the public in general, for their continued support, and would inform them that for the time being, he will carry on his business at his house on Yonge Street opposite the Hon. John Elmsley's. P. S.—Patterns kept on hand for the accommodation of country Tailors, and those who make up their own. Yonge Street, May 22d, 1833. 185 1f.

WANTED TO BORROW, for 3 or 5 years, from £200 to £1000, on good security, for which a premium of 2 1/2 per cent. will be given. Apply to this office. 214f York, Nov. 25, 1833.

BOARD AND LODGING for Gentlemen in a respectable private English family, No. 35 Newgate-street. York, Nov. 12, 1833. 209 1f.

NOTICE.—I do hereby forbid any person or persons from purchasing three Notes of hand given by the subscriber in favour of Cyrus Smith of the township of Garrafraxa—they were dated the 21st day of May 1833, each for the sum of twenty five pounds currency, due on the first day of January in the years 1835—1836 and 1837, respectively. As I have received no value for the same, and shall not therefore pay them, they being given in consideration of certain conditions to be performed by the said Cyrus Smith, specified in a certain article of agreement, bearing even date with the note, which he has altogether neglected to perform having absconded from the country. Also a note as above on or about the first day of August last, for the sum of twenty three pounds fifteen shillings, cy. aforesaid. FRANCIS HEADLEY, Garrafraxa, February, 15th 1834. 224 4v.

IMPROVED LANDS WANTED.—The Subscriber having received from Scotland, orders to procure information as to eligible small Farms, for many families who are to emigrate during the present spring, gives notice, that the proprietors of such Farms, or of Wild Lands in well settled townships, who may be desirous of disposing of the same, may have an opportunity of leaving particulars of such properties, with their terms, at his office, No. 237 1/2 King Street. JAMES BICKET, Agent for the Purchase and Sale of Lands. York, Feb. 19th, 1834. 223 6v

INFORMATION WANTED.—SARAH PALMER is anxious to know where her brother and sister, Robert and Jane Palmer are. They came from the County of Derry, Ireland, some years since, to Canada. If they are alive, or either of them, their sister would be glad to hear from them. Letters directed to Kingston, care of Daniel Fraser, Ernestown, will find her. ED. Editors throughout the Province will confer a favor by inserting the above once.

INFORMATION WANTED.—About eight weeks ago, departed from the City of Toronto, (then York) Robert Moore—He went out as a pedlar to Dundas Street, and was to return in ten days. He has left a wife and four children destitute here; and serious apprehensions are entertained as to his safety. If any persons give information respecting him, let them write the editor of the Guardian. Publishers to the West are requested to insert this as a matter of benevolence. Toronto, 11th March, 1834.

LESLIE & SONS, in announcing their removal to No. 110 1/2 King-street—the first Brick building west of the Jail and Court House—would at the same time gratefully acknowledge the sense they retain of the liberal and extended support which they have uniformly received during the 14 years they have been in business in U. C., and to intimate that they will as usual keep an extensive supply of BOOKS, STATIONERY, DRUGS, PATENT MEDICINES, &c. &c.; which they will furnish either by Wholesale or Retail, on as low terms as any respectable establishment. York, January 8th, 1834. 217-13

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

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

He thinks it unnecessary to attempt to enumerate any of the articles of which his Stock consists, suffice it to say, that on inspection he thinks it will be found as complete as that of any House in either Province. GEORGE MONRO, 135 1f York, 6th June, 1832.

FALL AND WINTER GOODS, (WHOLESALE & RETAIL), just received at 181 King-st. SAMUEL E. TAYLOR, grateful for the encouragement he has hitherto received, and anxiously solicited to merit a continuance of it, begs to call the attention of the public to his stock of FALL AND WINTER GOODS, which he flatters himself will be found on examination to be extremely cheap and well selected. Fine and superfine WOOLLEN CLOTHS, broad and narrow, of nearly every description, color, and quality, at remarkably low prices, are to be had at his establishment; in fact, all he wants is an examination of the price and quality of his Goods, to enable him to continue a course of custom which he has heretofore had. N. B. The lowest price which can be taken will be asked for each article, and no second price made. York, 7th October, 1833. 204

CHEAP WHOLESALE WAREHOUSE for all kinds of Dyestuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c. E. LESLIE & SONS. P. S.—Ten Barrels Superior Dutch Crop Madder—a Lot of Spanish Indigo, and a few barrels of English Lamp Black in papers may be had at a small advance above cost. E. L. & SONS, 168 1f. York, Jan. 29th, 1833.

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

His Stock comprises a large and splendid assortment of superfine, fine, and middling Broad and plain Cloths, Kerseys, Kerseys, Pilot Cloth, Peterboroughs, Flustings, Woolen Velveteen and Cord, Cotton Cord and Velveteen, Bouvettes, Fustians; silk, Valentin, and velvet Vesting; Cambrics, Lining, Flannels, Blankets, Boze, Serge; ten pieces of choice Carpeting, very cheap; Merinoes, Cottons, Shirtings, printed Calicoes in great variety; Kerseymer, Tibbet; Merino, Worsted, Silks and Cotton Shawls; Table Cloths and Covers; Lace, Ribbons, Gloves, and Hosiery;—an elegant and fashionable assortment of Ladies' Misses', and Children's Furs; Ladies' and Gentlemen's Cloth, Cambric, and Plain Cloths; Ladies' Velvets, Tuscan, Leghorn, Straw and Chip Bonnets; a large and fashionable assortment of Gentlemen's Clothing; and orders to Measure executed with despatch, and according to the latest fashions. York, November 5th, 1833. 203

GENERAL CLOTHING ESTABLISHMENT, 71 King-street, East of the Market square. ROBERT HAWKE returns thanks to his friends and the public in general for the very liberal encouragement he has received since his commencement in business, and has at present a neat assortment of ready made clothing of various sizes and descriptions, made of the best materials, under his own immediate inspection, which can be warranted prime articles. His WINTER CLOTHING is neatly and carefully put up, which he has no doubt will give general satisfaction, and gain himself the continuance of that support he has so liberally received to the present; and as he is determined to sell, not only his Clothing, but his Fancy and Dry Goods, at a low profit, he flatters himself that general satisfaction will be given to purchasers.

N. B. Country storekeepers supplied wholesale on moderate terms, and all orders executed at the shortest time, in the neatest style. York, June 26, 1833. 189y

FOR SALE, by the Subscriber, at his Boot and Shoe Warehouse, 183 and 185, King-street: 250 pairs Ladies' and Children's Snow Boots, 100 " do. do. Indian Rubber Boots, 160 " do. do. Prunella Boots, 400 " do. do. do. Shoes, 200 " Children's Morocco Shoes, 100 " do. Calf Skin do. 30 " Gentlemen's Gaiter do. together with a very extensive assortment of Men's, Women's and Boy's Shoes and Boots, suited to the season. THOMAS THOMPSON, York, December 18th, 1833. 214f

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

CHEAP CASH STORE.—KING BARTON, No. 70, corner of Yonge and Lot Streets, has received a large supply of Fall and Winter Goods, consisting of Cloths, Flustings, Blankets, Flannels, Cottons, Calicoes, Hats, best South Sea Seal Caps, common ditto; Mitts, Gloves; a great variety of Top Coats, and Wearing Apparel of all kinds, Groceries, &c. &c. He begs as a favour that his friends and the public will call and examine for themselves. York, December 2d, 1833. 213

LOOKING-GLASSES, PRINTS, &c. (King-street, a few doors East of Yonge street.) ALEXANDER HAMILTON, Gilder, &c. Respectfully begs to return his thanks to the Ladies and Gentlemen of York, and its vicinity for the very liberal patronage with which he has been favoured since his commencement in business, and hopes by unremitting attention to business and a sincere desire please, to merit a continuance of their generous support. He has constantly on hand Mahogany and Gilt frame Looking Glasses of various descriptions and sizes. A choice assortment of Dressing Glasses, Looking Glass plates, Glass for pictures, Clock faces, prints, &c. &c. York, Nov. 5th, 1831. 103 4f

BLANK BEEDS & MEMORIALS for sale at this office.

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