



GUARDIAN OFFICE,

King street, nearly opposite the Court House and Jail. W. J. COATES, PRINTER.

For the Christian Guardian.

Messrs. Editors, I transmit you the following statements handed to me by brother Sieze, recently from the West India Islands, now an itinerant preacher on the St. Lawrence Circuit; the subject of which you will observe, was delivered at Prescott on a recent quarterly occasion, intended to illustrate a discourse, previously spoken by Elder Case, on the power of religion, and its meliorating effects, on the human mind. Never was there a discourse delivered from any pulpit with more holy energy and zeal. As a confirmation of the truths delivered, Elder Case referred his auditors to the moral change and wonderful conversions among the long neglected and much abused heathen tribes of our forests. On Elder Case's leaving the pulpit, brother Sieze continues the subject, by adverting to the power of religion in the conversions of the sable African slaves of the West India Islands, as well as on the rich, proud and haughty owners of plantations; and then proves that the power and effects of religion are the same on all the subjects of grace, whether they live in the torrid, in the temperate, or the frigid zones, whether they are of a black, a white or a tawny colour, whether they live in the east or in the west, in the north or in the south, whether in prosperity or adversity—all experience the same happy feeling, and all speak the same heavenly language. The negro's love to God, he adds, is as ardent as the white man's, and the Indian's love is no less fervent than either; so that as Christ is one in God, so his church or people are the same, whether they live in a palace or a cottage, in a city or a forest, in a dungeon or a mine; whether tugging at the car or guiding the affairs of state—their language, their experience, their enjoyments, their hopes, fears, and consolations, are precisely the same. As a proof of this, he gave a specimen of a negro's experience, to show the similarity between the negro's and the Indian's experience, the one in the torrid and the other on the borders of the frigid zone.

NEGRO'S EXPERIENCE. "How good God is to poor negro, white man stole him from father, mother, country and friends, to make him slave, and make white man rich, me thought white man do me much harm. God by white man do neder more good than white man do harm. God make white man point poor neder to Jesus who take away poor neder's sins, when the blessed Jesus fill poor neder's heart with love, me forgive white man for take my liberty, because God give me better liberty. Oh good liberty to feel love to Jesus. Oh how good God to poor blackman, he so weak he not hold much, God give him little love at first, little more again, and little more again, always give more, always make heart bigger and stronger. Suppose God give too much love at once, poor neder's body so weak, he not able to keep soul in body, soul fly away, fly away, with love to Jesus and leave poor body behind, oh, my soul fill and swell with love; me hate no man, me cant hate—me rather be white man's slave and have love, than to be white man and have no love for Jesus." Yours &c.

DANIEL McLEOD

(For the Christian Guardian.)

REMARKABLE INTRODUCTION OF METHODISM IN ONE OF THE WEST INDIA ISLANDS.

When Doctor Coke and the Rev. Mr. B. visited the West Indies for the purpose of disseminating the glad tidings of a free and a full salvation through the blood of Christ, and teaching the nature and effect of genuine religion on the soul, the little dutch island of St. E. was then commanded by Johannes Runnels, a native of the place, but of dutch extraction. Governor Runnels was a man of bright natural talents, and had received a most liberal education in Holland. He was of the Dutch Reformed Church, had been bred up for the sacred office, and had taken orders, but at that time seldom officiated in his clerical capacity. The object of the Doctor's visit being communicated, after an introduction at the Government House had been obtained, the Ambassadors of the Lord were ordered on pain of banishment, to leave the island within twenty-four hours, and were forbidden from holding any public meetings or attempting to introduce their pernicious doctrines. The disciples of the Saviour obeyed the mandate and soon embarked; but they were not to be awed by a mortal into disobedience of the Governor of the Universe. HE had commissioned them to go into all the world, and preach the gospel to every creature; and while they saw precious immortal souls perishing for lack of knowledge, their bowels of compassion yearned over them, and the love of Christ constrained them to endeavor to sow some seed in that uncultivated part of their Lord's vineyard, trusting that He who only could give the increase, would own and bless their efforts. Withheld from preaching publicly, their exhortations were confined to the few with whom they had intercourse during their short stay in the place; but they were nevertheless incessant and faithful, and they failed not to point the sinner to the "Lamb of God, who taketh away the sin of the world." Prayer without ceasing was offered up to Heaven, and was heard and answered. Some poor slaves were pricked to the heart. The spirit of God awakened them to a sense of their lost condition, and when the Messengers of Peace sailed away from St. E., some good seed had been effectually scattered, which took deep root, sprang up and bore much fruit to the praise of the Saviour of men. "They that feared the Lord spake often one to the other and the Lord harkened and heard." The precious blood of Christ was applied, happy conversions were the result, and when, after a change of government, in subsequent times, this little favored Isle of the sea, be-

came the regular station of a Wesleyan Methodist Missionary; a society was organized which has grown and prospered, and now consists of several hundreds of precious humble followers of Jesus. Here are seen white and black, free and bond, learned and illiterate, rich and poor, each extending to the other the right hand of fellowship, and owning and confessing together their common Lord and Master. But mark the sequel: Methodism flourished and spread until it reached one of the proudest families of that community. Proud, because of respectable descent and worldly professions, their descendants were taught to condemn those doctrines which enjoined humility and condescension, and when one of them in a career of sin and folly was arrested by the Spirit of the Lord, awakened, converted, and joined himself to the people of God, he was almost anathematized and cast off forever by his nearest relatives. But he survived the day of persecution, was called of God to go and publish the unsearchable riches of Christ, proclaimed the truth in the hearing of hundreds of his countrymen, and through a variety of remarkable providences, was brought to sound the gospel trumpet in the United States of America. He it is who communicates this article, and while he declares himself the great Nephew of the identical persecutor of Methodism above referred to, he addresses with heartfelt gratitude, the interposition of that overruling and Almighty hand who "can make the crooked straight," "bring the blind by a way they knew not," and with whom nothing is impossible.

The circumstance of the Doctor's visit to St. E. is recorded in Moore's life of Wesley, where the Governor is styled the old persecutor, but the name incorrectly spelt.

ANOTHER INSTANCE OF THE POWER OF DIVINE TRUTH.

In the British Island of Anguilla, there lived, a youth who, like many others, frequently visited the neighboring Islands for purposes of a secular nature. In one of these visits to the Island of St. Bartholomews, a Swedish colony, he attended divine worship among the Methodists, and was seriously awakened. He returned to his home pricked to the heart, and continued to cry for mercy until the Lord spoke peace to his soul. He soon felt it his duty to warn others to flee from the wrath to come, and his exhortations were owned and blessed of God. Another and another was constrained to cry "God be merciful to me a sinner," and they cried not in vain. Many were born of God, and stepped into the glorious liberty of His children. A class was formed by the Methodist Missionary from St. Bartholomews, and H. was appointed leader. He became deeply pious, and though a colored man, commanded by his humble and christian walk and conversation, the respect and affection of all who knew him. The society increased under his care, and he began to preach Christ and him crucified. He labored successfully among both whites and coloured person and was not without honor even in his own country. About the year 1817, burning with zeal in the cause of his divine master, he made a visit to St. M., an Island within an hour's sail of Anguilla. This place belonged to the Dutch and French governments, and though ministers of other denominations had frequently visited the Island, and an Episcopal church was built in the former division, Methodism was yet a stranger to the inhabitants. The slaves were in a wretched state of ignorance, and in the practice of all sorts of wickedness and vice. H. visited the Dutch settlement, and with much difficulty and opposition obtained at last permission to hold meetings in the humble cottage of a poor woman who lived in the suburbs of the town and on the margin of a large Salt Pond. Here a few coloured persons and blacks assembled to hear prayer and receive instruction, and here might be heard on the Sabbath the truth, as it is in Christ, humbly and faithfully set forth. The Lord blessed His Servant's labours. One of the most respectable and wealthy, but one of the gayest and most devoted to amusement and pleasure, is among the first of his converts. The lady of the Honorable George I. (one of the members of the Court of Justice, and an Englishman by birth and education) providentially drew near the little cottage while walking out for pleasure on a Sabbath evening. The sound of vocal music attracted her—the humble prayer of the Lord's disciple engaged her attention—the fervent and faithful discourse of this coloured apostle, while he reasoned on a judgment to come, went to the heart of the gay, rich, and exalted sinner. Her convictions increased until, with cries and supplications, the preacher was sent for, his instructions entreated, his prayers requested, and an invitation given him to come and preach in her large and elegantly furnished drawing room. Here a temporary pulpit was erected, and a general invitation given to all to come and worship God. Oh! how frequently has the heart of the writer of this little sketch dilated with pleasure, when, from his own lips, he has heard her confess how much delighted she felt at seeing the poor slaves ascend her steps and unite with the congregation at her house. Cards, parties, balls, and amusements of every sinful kind, were banished from her dwelling; in vain did friends and acquaintances remonstrate, deride, or ridicule. She obtained the favour of God, and by His grace remained steadfast. A sum of money was immediately advanced, and before many months a neat and commodious chapel was erected. A Missionary was, not long after, stationed there, and a society of several hundreds raised up. In the house of sister I. the Ministers of Christ always find a home. Her husband and herself are the benefactors of Methodism in St. M., and their means and influence are unceasingly exerted to promote the cause of Religion. The pious H. was subsequently proposed by the Antigua District Meeting as a travelling Preacher, accepted by the British Conference, employed as a Missionary, has passed through his probation,

received ordination, and labours with success wherever he is stationed.—Is not this the Lord's doing, and is it not marvellous in our eyes?

TRUMPET OF TRUTH OVER PREJUDICE.

G*** is one of the British West India Islands, and has been for a great many years the station of one and sometimes of two Wesleyan Methodist Missionaries. In 1822—the Rev. Mr. M— since removed to Jamaica, laboured there and with much success. In one of the classes there was a young black man, a cooper by trade and a slave to the Hon'ble G. G. M—, one of the members of His Majesty's Council for that Island. This gentleman was rich and influential, owned one or more sugar plantations, and a great number of slaves, but he had always been a great enemy to Methodism, and opposed its doctrines and discipline. Like many other slave-holders he imagined that the religious instruction of this persecuted race of our fellow men had a tendency to make them dissatisfied with their condition and might lead them to revolt against the whites. Having occasion for the services of Joseph on one of the plantations, he commanded him to leave St. George's (the principal town in the Island, and where he was in the habit of hiring out and paying his master so much per month,) and fill the place of one of the coopers then sick. This was a severe blow to poor Joseph. St. George's is a place of much business. A great many ships are laden there every year with sugar for various parts of Great Britain and Ireland. Joseph with industry could earn by his trade much more than his hire, and could consequently support his family more comfortably than those deprived of such privileges. He could also contribute towards the support of the Gospel, which is considered by the converted slave so binding and imperious a duty, that few are found who do not most liberally aid to the extent of their ability in this glorious cause. But more than all, to go in the country was to be perhaps for months isolated from his family, deprived of the public preaching of God's word, of class meetings and almost all the means of grace. He objected to obey his master, and persisted in refusing to leave town. Commands and threats were vain, and as a punishment for his disobedience, his master confined him in the public jail, and no doubt gave Methodism full credit for the improper conduct of his obstinate slave. A short time elapsed when the quarterly visitation of the classes returned, at which a renewal of the tickets used as a badge of membership in the Wesleyan Societies generally takes place. The preacher, in giving tickets to Joseph's class found he had been absent some time, and upon enquiring the cause, learned with surprise the truth from his leader. He determined to visit him in the place of his confinement, and permission was obtained from Mr. M— for this purpose. This permission was given with an expectation that his prejudices would now be confirmed,—being fully persuaded, that the conduct of the disobedient servant would be sanctioned by his Pastor. In order therefore to come at the knowledge of the conversation which might take place between them, a clerk was directed to obtain a hearing of what occurred unknown to the parties. The preacher visits the imprisoned slave and enjoins upon him from the oracles of Divine Truth, the necessity of submission and obedience to his earthly master. He exhorted, admonished, rebuked, and prayed with him and finally after some time convinced him that "servants should be subject to their masters with all fear, not only to the good and gentle, but also to the froward." Joseph became humbled and penitent, cheerfully consenting to do the will of his master and go wherever he sent him. The clerk astonished, conveys the intelligence to his equally surprised employer. Joseph was liberated and permitted to remain in the town. The prejudices of his master were overcome and several extensive sugar plantations were rendered accessible to the Methodist Preachers and a door opened for preaching the glad tidings of salvation to perishing hundreds. Mr. M— became a friend to Methodism, and contributes annually to the Wesleyan Missionary Society.

"IT IS CONTRARY TO EXPERIENCE."

An Infidel Objection.

But we are gravely told, and with an air of great seeming wisdom, that all presumption and experience are against the miraculous facts in the New Testament. And it was, for some time, deemed proof of singular philosophical sagacity in Hume, that he made the discovery, and put it on record to enlighten mankind. For our part, we think far more attention was bestowed on this sophistry than was required; and but for the show of confident wisdom with which it was put forth, we think the argument of Campbell might have been spared. It might safely be admitted, we suppose, that all presumption and experience were against miracles before they were wrought,—and this is no more than saying that they were not wrought before they were. The plain matter of fact, apart from all labored metaphysics, is that there is a presumption against most facts until they actually take place, because till that time all experience was against them.—Thus there were many presumptions against the existence of such a man as Julius Cæsar. No man would have ventured to predict that there would be such a man. There were a thousand probabilities that a man of that name would not live—as many that he would not cross the Rubicon—as many that he would not enslave his country—and as many that he would not be slain by the hand of such a man as Brutus,—and all this was contrary to experience.

So there were innumerable improbabilities, in regard to the late Emperor of France. It was once contemplated, we are told, by a living poet who afterwards wrote his life in a different place, to produce a biography grounded on the improbabilities of his conduct, and showing how, in fact, all those improbabilities disappeared in the actual result. The world stood in amazement indeed for a few years at the singular grandeur of his

movements. Men saw him ride, as the spirit of the storm, on the whirlwind of the revolution; and like the spirit of the tempest, amazed and trembling nations, knew not where his power would strike, or what city or state it would next sweep into ruin. But the world has since become familiar with the spectacle,—men have seen that he was naturally engendered by the turbid elements—that he was the proper creation of the revolution—and that if he had not lived, some other master spirit like him would have seized the direction of the tempest, and poured its desolations on bleeding and trembling Europe.

So any great discovery in science or art, is probably improbable and contrary to experience.—We have often amused ourselves with contemplating what would have been the effect on the mind of Archimedes, had he been told of the power of one of the most common elements,—an element which men who see boiling water must always see—its mighty energy in draining deep pits in the earth, in raising vast rocks of granite, in propelling vessels with a rapidity and beauty of which the ancients knew nothing, and in driving a thousand wheels in the minutest and most delicate works of art. To the ancient world all this was contrary to experience, and all presumption was against it,—as improbable certainly as that God should have power to raise the dead; and we doubt whether any evidence of divine revelation would have convinced mankind three thousand years ago, without the actual experiment, of what the school-boy may now know as a matter of sober and daily occurrence, in the affairs of the world.

So, not long since, the Copernican system of astronomy was so improbable, that for maintaining it, Galileo endured the pains of the dungeon. All presumption and all experience it was thought were against it. Yet by the discoveries of Newton, it has been made, to the great mass of mankind, devoid of all its improbabilities, and children acquiesce in its reasonableness. So the oriental king could not be persuaded that water could ever become hard. It was full of improbabilities, and contrary to all experience. The plain matter of fact is, that in regard to all events in history, and all discoveries in science, and inventions in the mechanic arts, there may be said to be a presumption against their existence, just as there were in regard to miracles; and they are contrary to all experience, until discovered, just as miracles are, until performed. And if this be all that infidelity has to affirm in the boasted argument of Hume, it seems to be ushering into the world, with very unnecessary pomp, a very plain truism,—that a new fact in the world is contrary to all experience, and this is the same as saying that a thing is contrary to experience until it actually is experienced.—Ch. Spectator.

REFORM IN THE SCOTCH CHURCH.

Dr. Burns, in a sermon delivered before the Synod of Glasgow and Ayr, at Irvine, on the 12th instant, remarks: "We must set our hands to the work of an efficient and extended reform. Our courts must do their duty with a fearless spirit of manly independence; and the legislature and the country, so far from interrupting us by an unbecoming interference, loudly demand this at our hands. Our schools of theology must realize on them the broad and deeply indented lines of a profound and varied literature, associated with a still loftier range of enlightened piety, and a more direct and practical bearing on the duties of the pastoral care. Our clergy must be able ministers of the New Testament, and as such they must 'preach Christ Jesus the Lord,' with evangelical clearness, and with holyunction.—The exercises of ministerial visitation, and catechising, must no longer be ranged, as in many towns and parishes they are, with the 'good old practices' of our fathers. A closer intimacy between pastor and the people must be cultivated. Greater strictness of discipline must be exercised; and ministers themselves must be 'examples to the flock in all godliness and honesty.' Christian men must not be so backward to undertake the office of the eldership; and office-bearers in the church must be ready to discharge their duties in courts and in their parishes, with judgment, piety, and zeal. Our people must be affectionately and impressively reminded, that 'not every one that saith Lord, Lord, shall inherit the kingdom, but they that do the will of our Father who is in heaven'; that 'except a man be born again, he cannot see the kingdom of God'; and that then only is the church in a truly flourishing state, when her 'members, walking in the fear of God and in the comforts of the Holy Ghost, are multiplied.'"

DESIGN OF THE GOSPEL.

Were the change, which the Gospel proposes to effect, less fundamental and extensive than it is, we might the more easily flatter ourselves with being able to carry its designs into execution. Did it aim merely to polish the exterior, to tame the wildness, and prune the luxuriance of nature, without the implantation of a new principle, the undertaking would be less arduous. But its scope is much higher; it proposes not merely to reform, but to renew; not so much to repair the moral edifice, as to build it afresh; not remonstrances of reason, and the dictates of prudence, to engage men to lay a restraint upon their vices, but, by the inspiration of truth, to become new creatures. The effects of the Gospel on the heart are compared by the prophet to the planting of a wilderness, where what was barrenness and desolation is replenished with new productions.—Hall.

CHRISTIAN EDUCATION.

An awful responsibility rests upon Christian parents for throwing their children into schools where their souls are neglected or ruined. Thomas Scott said he attributed the welfare of his children to seeking for them in the first place Jesus Christ and him crucified. What right have christians to place their children under the tuition of infidels, sceptics, or nothingarians? "Take this child and bring it up for me" is the sentiment of the Bible,

and professors of religion covenant to train up their children for God. And what right have Christian parents to submit their sons and daughters even to professed Christians who neglect, or negligently perform, the duty of educating their scholars as moral and accountable beings? Think of these things, parents; and prefer the salvation of your offspring to all the fashion, accomplishments, and knowledge in the world, unsanctified by Christianity.

SONS REFORMING THEIR FATHERS.

Numberless instances exist of the reformation of parents by the instrumentality of their children. A remarkable one occurred lately. A merchant, upwards of fifty years of age, proposed a dissolution with his partner, assigning as the reason, that he could not consistently sell distilled liquors any longer, for his son, a student at a Theological Seminary, had convinced him it was improper so to do. A dissolution of the co-partnership took place, one taking the dry goods, and the other the groceries, and establishing separate stores.

Again: A pious little boy, not eight years old, persuaded his father to sell his pew in an Universalist church and purchase one in an Orthodox church; and begged a friend to talk to his dear mother respecting her soul.

HOLINESS IN REVIVALS.

If we ever see in our days, a John, a Stephen, a Barnabas, full of the Holy Ghost, we see them only when in seasons of revival. If we ever see any thing like the spirit of the primitive Christians; the martyrs or the reformers, it is only in seasons of revival that we see it. Then, and only then, do we see any thing like the true gospel standard of holy living exemplified. Other seasons, for the most part, are periods of declension, which are more or less making work for repentance.—Western Recorder.

HOW MEN ARE DRAWN TO CHRIST.

Luther, in his original style, says "God does not draw men as the hangman pulls a thief up the ladder and on to the gallows; but he kindly allure and attaches them to him, as a benevolent man attaches people to himself by his friendly and humane intercourse with them. So God allure and gently draws men to himself, in such a way that they willingly and gladly flock around him."

EXAGGERATION.

How carefully should christians avoid telling more or less than the simple truth. "Lie not one to another," is an apostolical injunction. But it is feared too many, who would not tell a deliberate falsehood, inconsiderately tell lies of exaggeration. They so embellish, colour, and caricature facts, that all the effects of a lie are produced. Now a falsehood does not consist in the words uttered, but in the false impression intentionally left upon the minds of hearers. Let Christians, then, see to it, that they always tell the whole truth, and nothing but the truth.

FAITH IN DEATH.

The last words of the venerable Hooker were, "Where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, for His merits, who died for the pardon of penitent sinners."

A GOOD CONSCIENCE.

How sweet the slumber of him who can lie down on his pillow and review the transactions of every day without condemning himself. A good conscience is the finest opiate. Materia Medica cannot supply a no half so efficacious and pleasant; and all the nabobs together if they were to unite their fortunes in one general contribution could not purchase a similar one.

A CHRISTIAN PROFESSOR IN A THEATRE.

By the Christian writers of the second century, an account is given of a professor of the religion of Christ who, on going to a theatre, became possessed by a demon was asked by the exorcist, how he dared to assault a Christian, he replied, "I was justified in so doing, for I found her on my own ground."

Send your son into the world with good principles, and a good education, and he will find his way in the dark.

It is true greatness that constitutes glory, and virtue is the cause of both. But vice and ignorance taint the blood; and an unworthy behaviour degrades and disannobles a man more than birth and fortune aggrandize and exalt him.

They that take no delight in the exercise of virtue, could take no delight in heaven, either in the employment or in the inhabitants thereof.

MISSIONARY INTELLIGENCE.

CREDIT MISSION.

My dear Brother, Agreeable to a resolution of the Missionary Society I give you a short statement of the present condition of the Credit Mission, as far as I am able to ascertain:

Religion is evidently prospering among us, exhorters and class leaders are alive to God, and their classes growing in grace. Several have been awakened and converted, both white as well as red men. Some backsliders have been reclaimed; the lukewarm provoked to good works; and the humble and faithful seekers powerfully renewed in the spirit of their minds; so that we can truly say the Lord is with us. Since I have been at this station, I have been led to admire the miraculous power of God that is displayed in the reformation of these poor Indians. Infidelity may now shut her mouth, and the unbelieving acknowledge that God regards the prayers of his creatures; the nominal christian blush and be ashamed, when they see and consider the power of God displayed in these poor ignorant Indians—it is such a glori-

ous specimen of the power of the blessed gospel of Christ, and of the divine spirit and life which attend it, that it proves the work to be of God, and not of man. What has all the churches in the world to equal this, if they are destitute of the spirit of the Gospel. The word doth not quicken and sanctify those that preach, much less those that hear it, all is dead and destitute of the word and spirit of life; for this reason, there is so much preaching in christendom and so little of its effects to be seen—Preachers and people love the world, and if they love the world, the love of the Father is not in them—they have not the spirit of Christ, and are, therefore, none of his. It must be highly gratifying to the feelings of our Missionary Societies to see that these small donations under the blessing of God, are actually doing more for the christianizing of the world, than the many millions forced by law from poor men's pockets and lavished upon those who preach rather for the fleece than for the flock. Therefore the missionary societies may take courage and not grow weary in well doing, but continue to send their prayers to heaven and their support to the best of causes until the wilderness becomes a fruitful field, and the blessed gospel of the Saviour reaches the western seas, and the true knowledge of God covers the whole earth. This is the earnest prayer of your unworthy brother in Christ.

D. YOUNG.

Credit Mission, 4th Jan., 1831.

Extract of a letter from the Teacher of the Credit Mission School, dated Jan. 4th, 1831. "When I commenced teaching the school it consisted of about fifty children, a greater part of whom had made considerable improvement under the instructions of Mr. Jones, their former teacher. I found the children particularly tractable, and uncommonly anxious to receive instruction, which in a great measure raised my aching heart in its fond recollection of those scenes of happiness which I once enjoyed in the place of my birth, being surrounded by numerous friends and relatives.

Shortly after I commenced teaching these children, the infant school system was introduced, and from its simplicity, being particularly suited to the taste and dispositions of Indian children, they have made very considerable improvement in those branches, which that system is calculated with little labor to teach.

At present the school consists of about forty-five, and sometimes more. There are at present reading in the English Reader, writing and in arithmetic fourteen; Reading in the Testament and writing nine; Sunday School primer, part first, fourteen; the alphabet eight; all of whom are also taught Geography, Geometry, &c. on the Infant Plan. But what is still more pleasing with all their getting, they get understanding, I mean that understanding which comes from above, which is manifested by good conversation, love and tenderness towards each other. Many of them can testify that the blood of Christ cleanse them from all iniquity, and is also growing among them. Several have recently had the love of God shed abroad in their hearts, and new songs put into their mouths even praises to our God. Peace and harmony prevail with us while love beams forth on many countenances, and the praises of Jesus lisped from the mouths of babes and sucklings. Surely the day now is, that the son of Righteousness is arising, the wilderness blossoming, and its sons shouting glory to God in the highest.

Jesus shall reign where e're the sun
Doth his successive journeys run
And western empires own their Lord
And savage tribes attend his word.

CHRISTIAN GUARDIAN.

YORK, SATURDAY, JANUARY 29, 1831.

CHURCH AND STATE.—We have been charged, by the Christian Sentinel and several other papers, with attacking and slandering the Church of England. We think that a careful perusal of what we have written from time to time, will sufficiently refute statements of this kind, and will amply show that the authors of such statements are, at least, very much mistaken. We would now beg leave to repeat that we commenced our Editorial career with a determination not to discuss what may be called Sectarian tenets—that determination we still adhere to—and we are not conscious of having, in any instance, departed from it. We have never, to our knowledge, attacked the peculiar doctrines or ceremonies of any religious community. If at any time our own peculiar tenets are assailed in a manner worthy of our notice, we then feel ourselves at liberty to defend them, not by way of invidious comparison, but by bringing them to the test of the Law and the Testimony.

As to the doctrines of the Church of England, we have more than once expressed our belief in them as explained by the ablest writers in their defence. In regard to the Rites, Forms and Ceremonies of that Church, we have always spoken of them in terms of respect. As a human composition and as a devotional ritual, we believe the Church of England Liturgy to be unexcelled—and did we wish to establish prescribed written forms of public worship, we should certainly prefer an abridgment of the Church of England Liturgy to any other that we have ever read or heard proposed. This open avowal of our sentiments will, we think, be sufficient to satisfy every candid reader, that we cherish no disposition to attack the doctrines or ceremonies of the Church of England.—And we may be permitted to say, that we believe the different bodies of protestant Christians can be much more profitably employed in learning the points in which they agree and studying how far their interests are one, and they can conscientiously co-operate in the great work of doing good to mankind, than in disputing about days and meats or minor points of difference. The latter compared the former, are like the shadow to the substance.

But our animadversions have been directed against the evil which results from the political connexion between the Church and State. This we firmly believe to be four fold. First; it is an evil to the Church itself, in as much as it corrupts the Clergy, perverts some of her doctrines, and paralyzes the religious energies of her pious members. Secondly; it is an evil to the State, as it occasions a vast national expense, is a fruitful source of civil discord, and of necessity involves the very principle of arbitrary and unjust political distinctions on account of religious opinions, which on the one hand weaken the energies of the government and on the other, disturb the tranquility of the political family. Thirdly; it is an evil to Religion, as it converts it into a political question, and makes that a subject of legislation and endless political discussion which God himself has revealed from heaven and the plan of establishing, extending, and perpetuating which has been completed in the counsels and Revealed Will of Him who sees the end from the beginning. Fourthly; it is an evil to all classes of the body politic who are not of the established or State religion, as it necessarily lays them under certain political disabilities without any just cause

and as it deprives them of the benefit of a certain portion of the national revenues or property and of Governmental protection and patronage, to which they are as much entitled as any other members of the civil family.

The Executive government may, in one respect, be considered as the Banker of the people—entrusted with their property to be applied to such purposes as they, by their representatives, shall direct. In another respect, it may be viewed in the light of a parent of a family, bound by the obligations of compact and relationship, to study the welfare of the whole family, not by enriching one child at the expense of all the rest, but by allotting an equal portion to each. The shades of difference in the religious faith of the several denominations of christians, who all rally around the Bible as the standard of their faith, bears the same aspect to the Executive government, which the different shades of complexion among the members of the same family, does to the parent of that family. As in the same family, from incidental or physical causes, not to be explained, there may be different shades of complexion among the children of the same parent, without in any respect being justifiably prejudicial to them; so in the Household of Faith, from constitutional make, from the circumstances of education, and other causes scarcely to be accounted for, there may be shades of difference in the religious faith of its members; but among them all, it is faith in God and faith in the Bible. What would we think of the natural affection of that parent, who would brand with odious marks of disapprobation five children, merely because their complexion was slightly different from that of the sixth, although they had always rendered obedience to his commands, now contributed to his support, had risked their lives in his defence, and manifested a willingness to do the same again? And where, we would ask, is the equity of that government, which exalts and enriches one form of religious faith, to the exclusion of all others, which have been equally obedient to its laws—which have been equally bold and faithful in its defence—which equally contribute to its support—which have an equal property vested in it—and which are equally interested in its prosperity? We pause for a reply.—We are bold to say, that such a system involves the very principle of political, of natural, and of moral injustice. It deposits the seed of a dreadful disease in the constitution of any government that admits and sanctions it, which will sooner or later spread a revolutionary contagion throughout the whole body. Continental Europe affords a lively illustration of the truth of this remark. Great Britain is checking the progress of the same disease, by repealing test acts, by emancipating Catholics, by guaranteeing more and more the blessings of civil and religious liberty to the people, until we trust the cause of the disease in less than half a century, will be completely removed, and a perfect cure be effected. May it be checked and destroyed in the infancy of its progress in Canada, before a process so tedious and desperate a kind will be rendered necessary.

We will ask again, where is the authority from the lips of Jesus Christ, the Author and Finisher of the Faith of our holy Religion—where is the example or precept of his Apostles—where is the practice in the pure ages of his Church—which will authorise any Magistrate or Government, to judge and decide upon matters or forms of faith? to draw upon the resources of the whole of its subjects, to pour wealth and power into the laps of a few, on account of a particular form of faith? "Who art thou, says Inspiration, to King as well as subject, that judgest another man's servant? To his own Master he standeth or falleth." Even under the Mosaic Dispensation the Almighty God would not suffer his religion to be incorporated with the civil Government except where He Himself was the civil Governor—where He Himself constituted the Legislature—where He Himself regulated all the ceremonies of the Altar and the Throne. How, then, dar'at and presumptuous man, unauthorised by a single precept of the Bible, to take the seat of the high and holy God, and model the rites, ceremonies, institutions and doctrines of a religion from Heaven, according to the caprice of state reasons, and the ever varying machinations of human cupidity.

The above are some of the grounds on which we have opposed the introduction of an Ecclesiastical Establishment in Canada.

When we have referred to the corrupted state of the Established Church in England in consequence of its heterogeneous union with the civil government, notwithstanding we have quoted the highest authorities to prove our assertions true, we have more than once been called "unprincipled slanderers," &c. However, such a mode of argument is apt to recoil upon its authors; we shall reply by only citing the reader to the following remarks of Dr. Chalmers, and the extracts given below from another writer.

"Let me take up the case of a protestant country that, with the name of a pure and spiritual religion, the majority of its inhabitants are utter strangers to its power; that an indifference to the matters of faith and of eternity, works all the effect of a deep and fatal infidelity on their consciences; that the world engrosses every heart, and the kingdom which is not of this world, is virtually disowned and held in derision among the various classes and characters of society; that the spirit of the New Testament is banished from our Parliaments, and banished from our Universities, and banished from a great bulk of our ecclesiastical establishments, and it is only to be met with among a few inconsiderable men, who are scouted by the general voice as the fanatics and visionaries of the day;—then, my brethren, I am not to be charmed out of truth, and of principle, by the mockery of a name. Call such a country reformed, as you may, it is still of the strong hold of antichrist, from one end to the other of it; and there must be a revolution of sentiment there, as well as in the darkest regions of Popery, ere the "enemies of the Son of God" be consumed by the breath of his mouth, or "Babylon the great be fallen."—Chalmers' Sermons, Vol. III, p. 155.

From the Boston Christian Watchman.
CHURCH OF ENGLAND.

The Dissenters are not the only persons, who see and lament the evils of an established religion in Great Britain. Though they have been long employed in pointing out the corruptions of the Establishment, such has been the influence of power and patronage in the government, that the law religion continues its sway, exacting homage and taxation from all its opposers, and enforcing pecuniary support by the strong hand of the civil authority. Recent circumstances, however, which have occurred in England, giving the friends of liberty a new influence, have compelled the acknowledgement, even from the friends of the Establishment, that great corruptions exist in the church. The Rev. DANIEL NIMBLE, A. M. who is styled "Perpetual Curate of Forden, in the Diocese of Hereford," has published an octavo of 105 pages in which he candidly states the abuses which the Church of England is guilty of upholding; and being a friend and curate of the Church, he discloses them, and would tell us, in the hope of reformation. Without this, he thinks the Church, as an Establishment, must be ruined. Arno one will doubt his testimony in the case, we present it to our readers as

A SKETCH OF LAW RELIGION.

The Subservience of the Hierarchy to Worldly Statesmen.
"The patronage" (of bishoprics, deaneries, prebends, benefices, and other places vested by our ecclesiastical constitutions in the gift of the crown,) "is exercised by the prime minister for the time being; that is to say, by a succession of men whose habits and pursuits disqualify them, in general, for the discharge of so sacred a trust. Devoted to politics, slaves to ambition, their minds are unscrupled by mere worldly maxims, they seldom rise to that grand, comprehensive view of what is really the best

national, as well as the best ecclesiastical policy; to uphold the state by strengthening the pillars of morality and religion, and to that end, to seek out the purest, the most pious, the most disinterested men, to fill the offices of the church. A system directly opposite has long prevailed. The royal patronage has been reduced to an engine of state, and used merely in subservience to party and political objects. Deviations may sometimes be seen, but the general current of nomination has been unquestionably in that description, and the effect upon our church is stamped in characters too broad not to excite the apprehensions of every conscientious churchman."

The Bishops.

"The majority of the clergy seldom see the face of their diocesan, except at a tribunal visitation; their intercourse with him by letter, is limited to a few dry points of form, and with regard to the people—what is there to attach them to these high dignitaries? The fact is, that except in the immediate vicinity of an episcopal residence, the people behold a Bishop about as often as they behold a comet, and have as much notion of any benefit derived by the church from the one as from the other."

The Clergy.

"The great majority of English Clergymen do, in reality, never submit to so much literary labour as is necessary to the composition of their own sermons; and, if another test were wanting to prove the small degree of learning required, it may be found in the notorious fact, that where persons are somewhat below par, in point of intellect or exertion, it is frequently considered by their patrons a reason for assigning them to the church. "With regard to piety, how can it be imagined, where testimonials, the chief and almost the sole security for that qualification, are treated as mere forms, and where secular motives are so prevalent in raising up candidates for the ministry—how can it be imagined, I say, that warm personal piety should be, to any great extent, the attribute of the clerical profession?"

A faithful Minister.

"He finds that the service of the sanctuary avails but little, either for formalists or absentees; and that it is necessary to follow up the duty of the Sunday by the pastoral labours of the week. But here he forsaken by the ecclesiastical system to which he belongs. If he would make an impression, it must be, as most others have done it, by irregularities, by breach of the canons, and a deviation from the understood will of his diocesan."

Deaneries, Prebends, Canonries.

"The purposes to which they are applied are, however, purely political, and the general consequence is precisely what might be anticipated; not to raise modest merit out of obscurity; not to mitigate the infirmities of the superannuated labourer; not to train up a fresh generation of able theologians; but, *plurimum*! to aggrandize the pride, and pamper the luxury of the richest and best provided members of the profession."

Archdeacons.

"Any archdeacon who shall attempt to revive the full powers with which he is theoretically armed, would, if I am persuaded, only expose himself and the church to derision."

Churchwardens.

"The appropriate duties of situation are universally neglected. The utmost that is done, is to collect and expend the church rates required for repairs and similar purposes, and perhaps to execute some unavoidable matters of form. Discipline is wholly abandoned; vice and wickedness are laid under no ecclesiastical restraint; yet the oaths are still regularly administered. While this practice continues, it is no exaggeration to say the annual swearing in of churchwardens is the annual perjury of the church. In what manner does Providence contemplate this branch of our ecclesiastical system?"

Private Patronage.

"The exercise of private patronage has become a crying evil. It produces a crowd of unprofitable drones; hinders the advancement of able and efficient ministers; diffuses over the church a baneful spirit of secularity; and raises up more barriers to her improvement than perhaps any other single cause whatever. The question recurs, with what eyes does Providence contemplate the state to which the church is thus reduced; a state in which the fleece is far more valued than the flock."

The People.

"And what is the state to which the national communion is, in consequence, reduced? The body of the people present a picture of unrestrained demoralization.—'Every man doeth that which is right in his own eyes.' Fornication, adultery, perjury, theft, blasphemy, sabbath-breaking, and other offences, however atrocious in the sight of God, however scandalous to the church, may, so far as her discipline is concerned, be committed with impunity. If you desire any practical exhibition of the communion of saints, you must seek it elsewhere than in the congregations of the Establishment."

From the Boston Christian Watchman.
LIBERTY AND RELIGION INSEPARABLE.

Among the happy events which must precede or introduce the spiritual reign of Christ on earth, we recently observed, in reference to the monarchies of the old world, that "the faces of the poor must no longer be ground by the payment of enormous salaries to the civil ruler." So long as this abuse of the people continues, so long will Bible predictions of spiritual prosperity remain unfulfilled. But we hope an approximation to the wished-for events will speedily commence in Great-Britain. Late advices from England state, that the new Ministry are beginning a thorough reformation in the governmental expenditures, and that, beginning at home with their own compensations, they will propose to lessen all salaries one-third or one-fourth; and it is expected also that there will be a great reduction in the civil list. It is reported too that Mr. Brougham, the new Lord Chancellor, "has made to the Archbishop of Canterbury an intimation, that it is his wish to bestow the livings which fall to him upon the most deserving and hard-working of the Clergy." These things look well; and they will probably be succeeded by yet better things. When the bishops of the church of England, and the pensioned noblemen, who are rioting in luxury whilst the multitudes in poverty are starving, shall see the spirit of frugality and generosity displaying itself in the leading men in the government, and induce them to follow in an example thus noble. But admitting a different result, and that those who have rioted on the fruits of oppression will continue their cruel grasp—the time is not distant when the spirit of the people will produce a powerful re-action, of the consequences of which we have recently seen an example in what has occurred in France.

"HE THAT DOETH THE TRUTH, COMETH TO THE LIGHT."—We understand that a petition has been presented to the House of Assembly from certain persons in Kingston; praying that honorable body to pass an act to prohibit all Ministers, teachers, &c. who are not British subjects, from exercising their ecclesiastical functions in this Province—or any body of men from holding a conference &c. that is under any foreign jurisdiction—or any person or persons from collecting money &c. for any benevolent purposes which are not purely British.

This we are glad to see. We trust the representative of the Town of Kingston will attend to the prayer of the petitioners. From what we have seen in certain newspapers, we are aware of the object of the principal promoters of the petitions. As far as we, or the body or church to which we belong, are concerned, we ask—we court—we challenge investigation. There can now be no excuse for not instituting an enquiry agreeably to the petitioners' request. We know pretty well what the result of such an inquiry will be—and if it is not instituted, it will not be our fault.

We had partly prepared a letter to the learned Solicitor-General in answer to charges proffered by him in his place in the assembly the other day, against certain religious bodies in this Province, on account of their not being christians because not legitimately ordained and established—their ignorance—the foreign jurisdiction and support of some among them, their politics &c. But having heard of the petition from Kingston, we have deferred our remarks for the present, hoping that we shall be able to procure a careful and full examination into these matters.

We shall feel ourselves greatly indebted to the petitioners, if their petition shall prove successful in eliciting the desired investigation.

If, however, we should be disappointed in obtaining the inquiry which we think certain bodies of Christians in the Province are entitled to under existing circumstances, we shall not fail before the session of the Parliament closes, to present to the learned Solicitor-General and the public that answer to his unfounded charges which he so tauntingly demanded of any member or Preacher of the Methodist Church.

MARRIAGE BILL.—This bill is like to pass in a shape, we believe, that will give universal satisfaction. We cannot yet state the form of Registry contemplated—but the other provisions of the bill which passed a second reading on Wednesday, are upon the broad principle of religious equality.

The hon. and learned Attorney General in introducing the second reading of the bill, stated his sentiments in general terms, in a manner worthy of a friend to the people of Upper Canada and a statesman of the nineteenth century.

After stating that the provisions of the bill, as amended, authorised every regularly ordained Minister, (in the connexion and employ of any religious body of people in the Province,) who should take the oath of Allegiance, to celebrate matrimony between any two persons, under no legal disqualifications to contract matrimony, the learned Attorney General proceeded to repel charges which had been brought against him by the Solicitor General, for advocating latitudinarian principles. In support of the liberal principles which he had advocated, when the bill was under discussion a few days before, the learned Attorney General read an extract of a letter signed by the Bishops of Ireland in favor of Dissenters having the right to marry, and the principle on which that right was founded. The learned gentleman read the sentiments of Dr. Lushington the Marquis of Lansdowne, Archbishop of Canterbury, Lord Liverpool, and one or two other distinguished individuals, to the same effect, in regard to even the Unitarians enjoying these privileges.

After citing these high authorities the learned Atty. Gen. observed, that the members of that house Assembled there, not to represent the church of England only, but all denominations, and they were in duty bound to study equally the rights and interests of all; and he (the Atty. Gen.) would be sorry to give any privileges to the church of England that they did not give to all others. No one religious denomination ought to enjoy any advantage over another—they all ought to be treated alike.

The Sol. Gen. Sheriff Jarvis, the Speaker, (Mr. Mc Lane,) called the Atty. Gen. was indirectly attacking the peculiar rights and prerogatives of what they termed the established clergy. This the Atty. Gen. disclaimed; but said that the clergy of other churches ought to be protected, as well as the clergy of the church of England, and the action was not right because it was done by a clergyman of the church of England, any more than if it were done by a clergyman of any other church.

The principle avowed by the learned gentleman, in his place in the house of Assembly, are what we—in the face of every kind of odium—have advocated for years past.—The application of those principles in regard to the civil and religious liberties of the people, will make Upper Canada one of the happiest and most prosperous portions of the earth.

Messrs. Bidwell and Perry complimented the Attorney Genl. for the very liberal and candid manner in which he had expressed himself.

We will only add, that the Atty. Genl. bids fair to be a decided friend to the rights, liberties, and interests of the people of this country.

The Marriage Bill has been ordered to be printed. We will probably publish it next week.

GOOD EXAMPLES.—A Subscriber in L. Canada has forwarded us the pay for two old Subscribers, and the names of four new ones. Another Subscriber in the Newcastle District under date the 26th instant, writes as follows: Dear Sir,

Agreeable to the suggestions of the Editor of the Canadian Watchman, I have got one subscriber for your useful paper, he wishes you to send it to him as quick as possible, he will pay one of the agents in advance as soon as he gets the paper. I am happy to hear of the number of subscribers increasing weekly for your paper. I wish you God speed in the circulation of such a fund of information; oh! has it cheered my mind when reading some pieces in it, and oft has the tear run silently down my face when perusing it. I am glad you give us the proceedings of the house of Assembly in the paper, it gives us to see who are for the good of the country and likewise, who court government favors. I think Mr. H— to be a most dangerous reptile; I wish we had Mr. B— and Mr. P—y's in our House of Assembly."

ELECTION OF PRINCE EDWARD.—The election for this county has been declared void, and a new election will be ordered forthwith.

No later arrivals from Europe since our last.

PROVINCIAL PARLIAMENT.

MONDAY, 24th January.

A number of petitions were read and referred to committees—several notices of bills intended to be brought in, were given—two or three committees reported. After the usual routine of morning business had been gone through with, the House resolved itself into a committee of the whole on the second reading of Mr. Bidwell's

INTESTATE ESTATE BILL.
The object of this bill is to provide for the equal distribution of property among the children of those Parents who die without making a Will. It leaves to parents to will their property in such a manner as they shall think proper—but in case they die without a Will, it then provides, that their property, after their death, shall be equally distributed among all their children. There are some further provisions for the equal distribution of property, in the details of the bill, but the above is the characteristic principle of it.

Mr. Bidwell prefaced his motion for the adoption of the preamble of the bill, by a very interesting and able speech. (As this speech is replete with valuable historical and legal information, it will be given entire next week. Any further notice of it, is therefore omitted in this place.)

The Solicitor General spoke upwards of an hour against the measure. Some part of his speech was delivered with considerable animation, eloquence, and force. He complained that he had had but little time to prepare himself for the discussion of this question, whilst it had been with the hon. and learned mover of the bill (Mr. Bidwell) a subject of examination for several years.

The Solicitor General's arguments were directed principally against the details of the bill. He pointed out in a very forcible manner, the evils which he (the Sol. Genl.) thought would arise from the equal distribution of property—the division and subdivision of farms—by such successive parceling out, they would be finally frittered away to nothing, and be of no value to any body. If such a system was introduced, it would destroy a spirit of enterprise—many would thereby be induced to settle down on little pieces of land, like potatoe gardens, instead of emigrating farther into the interior, clearing away the forests of the country, enlarging its cultivated fields, and promoting its agricultural interests and public enterprise.

In proof of his assertions, the Sol. General adverted to Lower Canada—that each side of the main road

along the St. Lawrence, little huts were erected, only a few rods apart, with small patches of ground cultivated, whilst a few miles from the road, the country still remained an uncultivated wilderness. What he (the Sol. General) would ask, was the cause of such a vast difference between the Lower Canadians, and the people of Upper Canada in this respect, if it were not the operations of such a system as was proposed in this bill.

The learned gentleman alluded to Ireland as another example of the baneful consequences of such a system. This was the principle source of the poverty and distress with which that unhappy country was afflicted.

The high state of cultivation in the Netherlands the Solicitor General attributed, not to the equal distribution of property, but to a sort of Colonization system, which had been introduced into that country,—by which small lots of land were granted to actual settlers.—He (the Sol. Genl.) conceived the effects of this system to have been injurious in France—that the value of property had actually depreciated there—and the circumstance of an attempt having been in the House of Peers to abolish the present system of equally distributing property and to introduce the former system of primogeniture, proved that the present system did not give generally satisfaction.

The Sol. General argued that the system proposed by the bill, would be a much more fruitful source of dispute and litigation, than the present. He quoted the opinion of Lord Chief Justice Hale and read extracts from the Report of the Select Committee of the Legislative Council, on this bill, in support of his views.

The Sol. General objected to the principle of the bill on two grounds, 1st. It was departing from the institutions of England. The present Law of primogeniture had been established for centuries in England, and with the happiest effects. Her institutions were the most perfect in the world—and England was the most free, prosperous and happy country on the face of the globe. The learned gentleman thought, therefore, that we ought to copy after the noble and unrivalled institutions of England, and not plunge ourselves into the wild mazes of conjecture, prejudice and democracy.

The Solicitor General objected to the principle of the bill, secondly, because it would, should it pass into a law, (which he was sure it never would) be a death blow to any thing like an aristocracy. An aristocracy he (the Sol. Gen.) considered essential to the happiness and good government of any people, and never would he lend his aid to introduce such a levelling system as the bill proposed, and thereby destroy that which had long been the boast and ornament of England—a well regulated aristocracy.

This system of equally distributing real estate among a man's children at his death (should he die without a will) the Sol. Gen. argued would be productive of endless litigations, which, in many instances, would consume more than the value of the property in dispute.—

He (the Sol. Gen.) was persuaded the people of this Province would deprecate such a measure, did they properly understand the operations of it. He thought that nothing but prejudice could induce any person to support a democratic system of this kind. It was an indirect attack on our very constitution—and as such he warned the house against it.

The Sol. General, differed also from the hon. and learned member from Lenox and Addington in regard to wills. He (the Sol. Genl.) thought there was but very little difficulty in making a will—and any person who did not like the present laws of descent, could, by making a will, distribute his property as he pleased.

Mr. Keitchum thought the learned Sol. General's reasoning illustrated the old proverb—"feed the rich, the poor can beg." The learned Sol. Genl. would give the whole of a man's property to the oldest son, who, perhaps, was already comfortably settled, and leave the helpless infant destitute and unprovided for. He (Mr. K.) was opposed to such a system—all his (Mr. K's) children were equally dear to him, and he should wish to see them all provided for alike. He (Mr. K.) did not agree with the learned Sol. Genl. that it was so very easy to make a will, and get it properly executed. For his own part he found it a very difficult task. He might sell one piece of land to-day, and buy another to-morrow; his property was continually changing, and there were hundreds whose circumstances were constantly changing in the very same way; and how could they make a will that would, for any length of time, make such a provision for each of their children as they might wish. He (Mr. K.) could not, and therefore, he should like to have a law that would give to each child alike, should the parent not think it proper to distribute it otherwise, or die without a will.

Dr. Duncombe was decidedly in favor of this bill. He thought it just, and very necessary. A case occurred within his (Dr. D's) own knowledge, in which a father had, by his industry acquired a farm for each of his four sons, and settled them upon their respective farms, but neglected to give them deeds. Some years after, the eldest brother died, and in a very little time after that, the old gentleman died also, when the three surviving sons were disinherited of the three farms which they had assisted to acquire and improve, and the whole property went to their deceased brother's oldest son, who was then a small boy; and his uncles and their families were consequently left destitute. He (Dr. D.) considered the proposed bill in no respect hostile to British institutions.

Mr. Bidwell, in reply to the Sol. Genl. said that the evils arising from the division of property, so luminously set forth by the learned Sol. Genl. were imaginary, and effectually guarded against in the provisions of the bill; that in New England, Nova Scotia, and New Brunswick, the law for the equal distribution of property had long been established, as well as in Lower Canada: but did the evils result from this system there, which the learned Sol. Genl. attributed to it in Lower Canada? By no means. He (Mr. B.) considered, therefore, that the learned Sol. General's inference in respect to L. C. was not fair. The want of enterprise among some classes of the L. C. population, he (Mr. B.) thought was owing to causes altogether independent of the law for the equal distribution of property. It was owing to the constitutional make and low state of intelligence among the L. Canadians, who were scattered along the banks of the St. Lawrence. As to the Netherlands, Mr. or (Lord) Humphreys who travelled in that country, and whose opinion was certainly entitled to the highest respect, attributed the high state of cultivation of the lands, not to the Colonization system, but to the operation of the law for the equal distribution of property.

The Atty. Genl. spoke at some length against the provisions of the bill. He instituted a comparison between the present law of primogeniture, and the proposed bill; and thence inferred, that the present law was much better than the system intended to be established by this bill. He rested his conclusion upon the following positions: 1st. That in many cases the division of real estate was impracticable without great sacrifice of property; and the mode proposed in the bill to effect that division, was very objectionable.

2dly. that it would in many cases prevent persons from making wills, and consequently expose their property, in not a few instances, to the expenses of legal process.

3dly. That a successive division of property would tend greatly to depreciate its value, and necessarily be a public injury.

4thly. That the oldest son, or present heir, from the generosity of his own feelings, would in most cases, distribute to the other children, a fair portion of the property which he might inherit, without a law requiring him to do so.

The learned Attorney General devoted some time to establish each of the above positions, and concluded by remarking, that the present law of primogeniture was a good law; but the proposed bill was, in his opinion, a bad one. He should therefore vote against it.

The Solicitor General followed with a few farther remarks on the same side.

Mr. Perry spoke in reply to the Attorney General. He (Mr. P.) thought the best way to come at a proper conclusion in regard to the principle of this bill, was to let each hon. Member ask himself, "how would I wish

my property should be divided after my death? Would I rather leave my oldest son all my real estate, or have it equally divided among all my children? Which of the two alternatives would I prefer? This bill (said Mr. P.) does take away from the parent the power of disposing of his property as he pleases; it only provides, in case he should die without a will, that his children should be equally benefited by it. He (Mr. P.) was sure, that it would not take him long to decide which he would choose; he would wish to provide for all his children alike.

He (Mr. P.) thought the very same objections could be brought against the distribution of personal property, that the hon. & learned Attorney General had urged against the distribution of real estate. It was better for a child to have something than nothing, however small his portion might be. Fifty pounds to a poor man, was as much as five thousand pounds to a rich man; it was his all; and, therefore, the smallness of the sum which would be secured to each child by the equal distribution of property, could not, in his (Mr. P.'s) opinion, be considered a sound objection against the principle of this bill.

With regard to the objection brought by the hon. and learned Attorney General, that this bill, should it pass into a law, would induce many persons not to make a will, he thought this was an argument in favor of the bill, rather than against it; it implied that the provisions of this bill accorded with the feelings of parents generally; so much so, that they thought the provisions of this bill would better distribute their property to their children, than they could themselves.

As to depreciating the value of property by dividing it, he (Mr. P.) thought the reverse was the fact; and if in any case it should prove otherwise, the bill provided that any one of the parties concerned could purchase the whole estate by paying the value of the portions to the other children.

He (Mr. P.) thought that all the younger members of the family ought not to be left dependant on the generosity of the oldest son, as the present law described, and as the learned Attorney General had argued. In some cases the oldest son or heir would, from the impulse of natural affection, and the dictates of justice, divide the inheritance with his brothers and sisters, he (Mr. P.) thought there could be no objection to passing a law requiring it to be done in every case.

Mr. P. made some further remarks, after which Mr. McKenkenzie spoke some time in favor of the bill. He alluded to the distribution of property among the Jews under the Mosaic economy—and to the evils which have resulted in some parts of Scotland and England, from the present law of primogeniture, where many miles in extent were inherited by a single individual and considerable portions of the country were turned into groves, &c. whilst a large portion of the population had not a foot of land to cultivate, and were in a state of pressing want.

When the motion was put for adopting the preamble of the bill, there was a tie; when the speaker negatived it by his casting vote.

Mr. McNab then moved to throw it out altogether—the motion being put there was a tie again—when the speaker decided in favor of throwing it out.

Voted for the bill—Messrs. Berczy, Bidwell, Buell, Campbell, Clark, Cook, Duncombe, Jones, Ketchum, Lyons, McCall, A. McDonald, Mackenzie, Perry, Randall, Roblin, Shaver, Werden, White, John Wilson 20.

Voted against it—Messrs. Atty General, Boulton, Brant, Brown, Burwell, Elliott, A. Fraser, R. Fraser, Ingersol, Jarvis, Jessup, Lewis, McMartin, McNab, Magon, Morris, Mount, Sanson, Sol. General, Van Koughnet 29.

Decided in the negative by the casting vote of the Speaker.

TUESDAY, 25th. Petitions were brought up and read—several bills were reported and read the first time. An account of these will be given when they come to be read a second time and discussed. Most of the day was occupied in discussing the propriety and expediency of appointing a Committee to examine into the state of the Representation in the Province. After several amendments made by Sheriff Jarvis and others had been negatived, the original motion made by Mr. Mackenzie for the appointment of a Committee, was put and carried. The Committee consist of Messrs. Mackenzie, Buell, Lyons, Howard and Shaver.

WEDNESDAY, 26th. At 12 o'clock the House met, and a Committee was balloted for to try Mr. Peterson's and Mr. Werden's contested election.

The Committee sworn to try the contested election between Messrs. Werden and Peterson, consists of Messrs. Chisholm, Thomson, White, G. Boulton, Mount, Roblin, Clark, Berczy and Macon; Mr. Bidwell is nominee for the petitioners, and Mr. Hagerman for the sitting member.

The House went into Committee of the whole on the Marriage Bill. Several clauses were adopted. The Committee rose, reported progress. House adjourned.

THURSDAY, 27th. The House met at 12 o'clock, and balloted for a Committee to try the contested election between Messrs. Warren and Brant. The Committee consists of Messrs. Burwell, Chairman, J. Wilson, VanKoughnet, Robinson, Lewis, Elliott, A. McDonald, Jessup, and McMartin; Attorney General, nominee for sitting member, Mr. Brandt; Mr. Sanson, nominee for petitioner.

Friday was taken up with the contested elections. The Marriage Bill passed a second reading and after some discussion had upon it, it was ordered to be printed.

COUNTY OF YORK ELECTION.—Simon Washburn Esq. has petitioned against the return of the members for this county, upon the principle, that "one writ only was issued for the election of two members for the two Ridings of the County, instead of a separate writ for each Riding, as the petitioner is advised and believes should have been the case."

BANK OF UPPER CANADA.—The President and Directors of the U. C. Bank have petitioned the House of Assembly to extend the Charter to £2000000, by doubling the number of shares at £12 10 each.

ORANGE PROCESSIONS.—The Solicitor General has brought in a bill to suppress Orange processions. It has passed the first, and we believe the second reading.

Bills have been brought in to divide the counties of Hastings and Prince Edward into separate districts.

A Bill brought in by Mr. VanKoughnet, to prevent liquor from being drunk in shops, was sent to the Council on Wednesday.

Messrs. Morris, Buell and Lewis, have brought in a bill for the improvement of the River Tay.

Catch and Tests.—In a conversation the other day on the Attorney General's bill on oaths and tests, we were informed that in the Upper Canada College there are neither oaths nor tests required in any case, either from students, professors or any person therewith connected. We think that on a former occasion we stated the contrary, and that too without doubting it was a fact.—Col. Ado.

NEW LEGISLATIVE COUNCILLORS. The following gentlemen have been called to the Legislative Council of this Province:

- Bishop McDonell, of the Catholic Church.
Bishop Stewart, of the Church of England.
Zaccheus Burnham, Esq. Cobourg.
Capt. Boswell, R. N.
Capt. Augustus Baldwin, R. N.
John Hamilton, Esq. Prescott.
Colonel James Crooks.
Abraham Nelles, Esq. Grimsby.
James Kerby, Esq. Fort Erie.
Capt. Steward.
John Kerby, Esq.
Lt. Col. Adamson, British Army.
Colonel Lloyd.
Alex. McDonell, Esq. York.
Alex. Grant, Esq. Ottawa District.
John Elmsley, Esq. York.

To the Editor of the Guardian.

Mr. Editor: I was at the bar of the House the other day, when Mr. Burwell (no reporter being present) arose with much warmth, and addressed the Speaker in substance, thus: "Mr. Speaker, a petition (holding up the petition) has just been put into my hand, addressed to the Imperial Parliament, purporting to be from different denominations of Christians in this Province. It contains four slanders upon the representatives of this Province. I will not sign it myself, and any man that signs it, signs his own degradation." &c. &c. The hon. member from Middlesex proceeded some time in this strain, giving a clear illustration of the manner in which he would advocate and protect the civil and religious liberties of his constituents, when assembled in Parliament. It is probable that the House of Parliament would not have been astounded with this blast of high torism, had Mr. Burwell thought it would go to the ears of the inhabitants of Middlesex; and his constituents can now judge between his actions and promises, and whether a man who will condemn the sentiments of that petition, to gain court favor, is likely to support their civil and religious rights.

As soon as Mr. Burwell sat down, Mr. Bidwell rose, and with great energy commenced a reply, but he was stopped by the Speaker. Mr. Bidwell remarked, that as the hon. member from Middlesex had been allowed to attack, not only the petition, but hon. Members of the House who had signed it, he (Mr. Bidwell) thought it was no more than just, that he should be permitted to reply. The Speaker refused to grant Mr. Bidwell that liberty. Mr. B. sat down, remarking, that when an opportunity offered, he should not fail to reply to the uncalculated and unreasonable attack upon the petition and petitioners.

A BYSTANDER.

SUMMARY.

[From the Colonial Advocate.] POPULATION OF UPPER CANADA—MARCH, 1830.

[From the official returns laid before the Legislature during its present session.]

HOME DISTRICT.

Table with 2 columns: County/Town and Population. Includes County of York (23,588), Town of York (2,860), County of Simcoe (2,117).

Only four of the eighteen towns in Simcoe have given in returns. Thorah, Innisfil, Oro, Penetanguishene, &c. perhaps contain 3 or 400 inhabitants, not included in the above returns.

Table with 2 columns: County/Town and Population. Includes County of Frontenac (3,472), Town of Kingston (3,635), Newcastle District (14,850), Gore District (20,945).

JOHNSTOWN DISTRICT.

Table with 2 columns: County/Town and Population. Includes Town of Brockville (1,130), Counties of Leeds and Greenville (18,147).

There is no return for Marlboro', which contains 3 or 400 inhabitants; say—

Table with 2 columns: County/Town and Population. Includes County of Prince Edward (9,794), County of Hastings (5,819), County of Lennox and Addington (9,794).

MIDLAND DISTRICT.

Table with 2 columns: County/Town and Population. Includes County of Haldimand (1,354), County of Lincoln (18,414), Town of Niagara (1,148).

LONDON DISTRICT.

Table with 2 columns: County/Town and Population. Includes County of Middlesex (11,832), County of Oxford (5,728), County of Norfolk (5,196), Western District (9,287).

Population, March, 1830. 211,187

Official return for 1829. 197,903

Increase, years 1829-30. 13,284

The population of the city of New-York and of the Province of Upper Canada, are nearly alike.

Provincial Debt.—A copy of the Receiver General's Letter to the Secretary of the British Treasury, London, respecting the public debt, has been laid before the Legislature here. It sets forth, that the debt, on the 20th March, 1830, was upwards of five hundred and ten thousand dollars, and includes the War Losses and English Loan Acts of last session—refers to Col. Clark in London, for further information, and states that the whiskey duty produced nothing, while the salt tax produced £210000 a year, and would increase.

Copies of letters written by Mr. Dunn, addressed to British capitalists, offering to borrow money, have also been submitted to the legislature; with Messrs. Reid, Irving and Co. and Messrs. Baring, Brothers and Co.'s answers. They refuse to loan the province £90,000 sterling, because, they dislike the terms of the provincial act, by which the legislature has fixed the price at par, and 4 per cent per annum of interest. Our capitalists, they add, can find means to employ their money to better advantage.—Col. Ado.

POSTAGE.—The Editor of the Montreal (official) Gazette, has refused to pay postage on his newspapers sent to the Post Office to be forwarded to his subscribers, in consequence of which the Post Master at Montreal refused to mail them. The Editor, after leaving his papers in the Post Office a day or two, paid the postage, but has prosecuted the Post Master for damages, on account of the delay. The Editor denies the authority of the Deputy Post Master General to exact postage in advance of Editors. The decision of the Court in this case, will be interesting and important to Editors in Upper Canada.

New Acts in Lower Canada.—The three bills of which the titles are given below, passed by the Legislature of L. C. and reserved for His Majesty's Assent, have received the Royal sanction.

1st. To allow Jews to keep registers of Births, Marriages and Deaths, &c.

2d. To extend to the Wesleyan Methodist Ministers the privilege of baptizing, marrying and burying, and to keep registers.

3d. To continue the Provincial Parliament, notwithstanding the demise of the Crown, its heirs or successors.

From the Montreal Gazette.

COMMERCIAL.

We have been favored with the following statements relative to the importations of the past year at this port, which, it will be perceived, are of the most gratifying nature, as they exhibit a surplus of about £113,000 over those of 1829.

Table with 2 columns: Goods and Value. Includes Dry Goods entered in Quarter ending Jan. 5, Liverpool (£100,858 4 2), London (29,096 4 1), Greenock (21,587 0 8), Glasgow (4,009 13 8), Bristol (3,520 19 8), Belfast (672 14 5).

£159,842 15 9

Entered and duty paid at Quebec on 21,850 6 10

£184,593 2 7

Entered in July and October quarters, 640,106 14 6

Total amount entered this year, 724,799 17 1

Entered in 1829, 613,856 11 7

Surplus this year, £110,943 5 6

Wines, Spirits, &c. duty in 1830, £7,185 10 9

do, do, duty in 1829, 6648 18 1

£536 12 8

Duties paid at Quebec on Spirits, Sugar, &c. landed at Montreal, 2,024 7 4

Excess this year, £2,561 0 0

Amount of Free Goods this year, £15,548 5 4

Imports into Lower Canada, by the Coteau Du Lac, from 12th April to 20th December, 1830.—The following are some of the principal items, taken from the official returns:

Table with 2 columns: Item and Quantity. Includes Flour (133,144 barrels), Ashes (23,084 do), Pork (12,116 do), Wheat (280,322 bushels), Tobacco (148 Hhds. and 361 Kegs), Hogs (2636), Whiskey (1021 casks and 4 Hhds).

The quantity of Merchandize imported into Upper Canada by the St. Lawrence, in 1830, is 5244 tons. The quantity of produce which passed downwards, in 1830, via the St. Lawrence, and Coteau Du Lac, is equal to 316,025 barrels flour. The increase since 1826 has been very great indeed.

Improvement of the St. Lawrence.—From the report of a survey of the River St. Lawrence, it appears that Mr. Barrett, the engineer, estimates the expense of works and wooden locks, or the convenient moving up and down of Durham boats, drawing four feet of water, at £45,167. The cost of an improvement suited to accommodate steam boats and schooners, with stone locks, is estimated at £173,648.

It is stated that 133,144 bbls. of flour, 280,322 bushels of wheat, 23,084 bbls. of ashes, 15,743 bbls. of beef and pork, 2,636 hogs, and many other articles, equal in weight to 316,000 bbls. of 220 lbs. each, have descended the St. Lawrence from Upper Canada; and that 5000 tons of merchandize have been brought up the past year.

By a statement in the Montreal Gazette, it appears that the Toll collected on the Laché Canal during the year 1830, amounts to £5,313 1 2.

Nova Scotia.—The House of Assembly has passed a resolution that members absent at the time the Speaker takes the Chair be considered absent for the day, and that they suffer a deduction from their pay accordingly.

Fire.—We hear from Bytown that the house of Mr. Dow, situated in the Upper Town, was destroyed by fire on the morning of Wednesday last.

We regret to learn that the house of Capt. W. Grant, situated on the banks of the Ottawa river near the Church on Papineau's Seigniory, was destroyed by fire on Friday last; the fire was first discovered when the family were at dinner. Capt. Grant has lost a considerable stock of Goods, household furniture, hay &c. no part of his property was insured, which renders the misfortune the more to be lamented.—Montreal Courant.

Quebec Bible Society.—The Annual Meeting of the Quebec Auxiliary Bible Society, under the patronage of His Excellency the Right Hon. Lord Aylmer, was held in the Court House on Wednesday last.

The chair was occupied in the first instance, by the Hon. the Chief Justice, President of the Society, and subsequently by the Hon. Mr. Justice Kerr; and a numerous assemblage of ladies and gentlemen favoured the Society with their attendance. A statement was laid before the Meeting of the events which had marked the operations of the Society since the period of the last Report; and the necessary measures were adopted for ensuring their continuance during the progress of the ensuing year. Among other topics which were noticed in the Report, it was stated that, in the country parishes of the Province, upwards of 700 schools had been established in the course of the last eighteen months, that 15,000 children were receiving the benefit of elementary instruction, and that an ample field was thus presented to the friends of Biblical tuition for the circulation of the word of God.

It was also stated that the Scriptures had been translated into 146 different languages & dialects—that the income for the last year, of the Parent Society in London, had amounted to the enormous sum of £56,000 sterling, and the distribution of books for the same period to the number of 430,000 volumes. Contemplating the vast resources, and gigantic labours of such an institution, and viewing them in their original growth, in connection with the rise and progress of sceptical opinions, especially as these have been repeatedly developed in a monarchy of Europe, the exercise of whose influence over the destinies of the civilized world has been scarcely less powerful, than the spreading contagion of her example has been injurious to religion—it was well observed by the Hon. President that the Bible Society stood forth to view invested with a character of high and heavenly authority—that the finger of God was manifested in its beginning and continuance—that He appeared to have raised it to frustrate the assaults on christianity which modern days had witnessed, and as a barrier to the rapid tide of infidelity. Stamped thus with the impress of a solemn sanction from above: a Society whose only aim is the promulgation of the Bible, laid an urgent claim to the support of every one who was called by the name of Christ; and the Hon. President resigned the Chair expressing an earnest hope that the interest then evinced in behalf of an undertaking so honorable to man, and so accordant with the will of God, might increasingly continue to receive the countenance of those who had at heart the happiness of even distant generations.—Neilson's Quebec Gaz.

Snow Storm in New-York.—On the night of Friday, the 14th inst., our city was visited by a severe snow storm, which continued, with little intermission, until Sunday afternoon. The exact quantity which has fallen cannot be correctly ascertained, as the wind near the whole time blew a gale from the northeast, caused it to drift into heaps. The Journal of Commerce says, "It is however not less than fifteen or eighteen inches; which, in addition to a previous supply, will make excellent sleighing. Old residents in the city have remarked that they have not known so severe a snow storm for fifteen years."—Chris. Advocate.

Writing for the Paper.—Since we have had the management of a religious paper, we have frequently wondered that so few of those whom we know to be capable of writing well, and who appear interested in our object, favor us with their communications. Could we afford to offer handsome premiums for the best essays on given subjects, there would doubtless be competitors for the prize. As it is, we have to draw upon our own resources for almost every thing original that appears.—Charleston Obs.

SPRIT OF RELIGIOUS LIBERTY. Extract of a letter from an English Gentleman, dated London, Nov. 26, 1830.

Dear Sir—I received your letter on my return from Paris. I am not indifferent to the political changes that are passing in the world—and in them I think the hand of God is clear and manifest.

In England very few of the higher clergy have ever countenanced or subscribed a penny to the Bible, Tract, or Sabbath School Societies—contending, (and in my opinion truly,) if you educate the lower orders of the people, they will some day ask, "Cannot we have Religion on cheaper terms?" There is a feeling against them which never before showed itself. The revenue of the national church in England only, is upwards of ten millions of pounds sterling per annum. In Ireland it is much worse—the poor are naked and starving for the want of both natural and spiritual food and clothing. "All Europe" is looking with attention to your Free Institutions. They have great effect on men's minds. I continually hear

people say, "Look to the United States of America—we must have, like them, a cheaper government of priests and kings." This is the universal idea in France, and gaining ground very rapidly wherever there is the least freedom of the Press.—Christian Herald.

TITHES AND SUFFERING.

The London Morning Chronicle, in noticing the obstinate blindness of those who are opposed to the present Ministry, and who seem to close their eyes against the prevailing distress and threatening danger of the country, makes the following remarks, which afford an illustration of one blessing of an Established and Endowed Religion:—

"We confess, the language of the Duke of Newcastle, and some others of his class, at the present moment, does surprise us not a little.—Little do they know of what is passing in the minds of men at this time. All that we hear from the country fills us with the most serious alarm. While his Grace of Newcastle is quarrelling with the use of the word "Boroughmonger," in an election speech, the landholders and farmers throughout the country are absolutely meditating the destruction of tithes. At this moment tithes are not saleable; and men who would have purchased livings gladly half a year ago, now hold back. We could say much more if we chose; but we abstain for the present.—This we know, that the farmers throughout the country are in a state of alarming discontent. They laugh at tumultuous assemblages—an evil which they can meet; but the incendiary has paralyzed them, and they look forward with horror to the period when the threshing shall be finished, and all the men now at high wages are on their hands. A gentleman who has attended many of their meetings, says, that the gloom on their countenances only gives way occasionally to a bitter smile, when they hear any anecdote of a Clergyman being brought to terms by the rope around his neck. We do not believe that men, like the Duke of Newcastle, are aware of the full extent of the danger."

Letters have been received at the Guardian Office from the following persons, during the week ending Jan. 25. D. Armstrong, Joseph Ryerson, Joseph Gatchell, Editor of the Evangelist, A. Green, (Yes.)

BIRTH.

On the 15th inst, Mrs. John Young Crooks, of a daughter.

MARRIED.

On the 20th inst., at Cranbury, by the Rev. J. Grier, Mr. Christopher Bullock, third son of the late Col. Bullock, to Miss Louisa, second daughter of T. D. Sanford, Esq. of that Township.

On the 18th inst., at Coburg, by the Rev. A. N. Balthus, Mr. D. Rodgers, to Miss Eliza Hinman, second daughter of Mr. Moses Hinman, of Haldimand.

At Niagara, on Thursday the 6th inst, by the Rev. Robert McGill, Mr. John Cudney to Miss Caroline Stafford. Latey, at Port Stanley, the Rev. Mr. Barnham, Church of England Minister, at St. Thomas, to Miss Hetty Bostwick, eldest daughter of John Bostwick Esq.

DIED.

At Niagara, on the 20th inst., Mrs. Olive Woodruff, Wife of Mr. Henry Woodruff, keeper in that place.

PRICES CURRENT.

(CORRECTED WEEKLY.)

Table with 3 columns: Item, York Price, Montreal Price. Includes ASHES, FLOUR, WHEAT, OATS, RYE, PEASE, INDIAN CORN, POTATOES, TURPINS, ONIONS, PORK, BEEF, MUTTON, VEAL, BUTTER, CHEESE, LARD, TALLOW, BEES WAX, CANDLES, TOBACCO, HAY, FRESHWOOD.

HARDWARE.

A general and choice assortment of Staple Ironmongery and Fancy Hardware, kept constantly on hand, and for sale on advantageous terms by JOSEPH D. RIDOUT.

York, Jan. 28, 1831.

S. C. PARSONS, Surgeon Dentist, from New-York, respectfully informs the Ladies and Gentlemen of York and its vicinity, that he has taken rooms on King Street, near, Yonge St. opposite Mr. Ware's Store, and will remain as long as sufficient encouragement is received. His practice embraces all the necessary operations on the teeth and gums, and the insertion of teeth from one to a full set.

Also, teeth cleaned, filed, and plugged in a style not surpassed. Decayed teeth, and the gums poisoned by the tartar remaining a long time on teeth, must be admitted by the eminent physicians, to be very pernicious to health. He will destroy the painful sensation of the teeth, and plug them to last for life: decayed teeth cut off, and sound ones placed to the roots, without pain; the most difficult teeth and roots extracted, with the most possible ease and safety. Children's teeth regulated suitably to give room for the succeeding growth. If any are desirous to have their teeth put in complete repair for life, they may now avail themselves of the opportunity. His practice for 20 years past, he trusts, has given general satisfaction, and convinced many who have been afflicted with painful teeth, or have had the misfortune to lose them, that it is the most advisable to apply to an experienced Dentist in due time.

Recommendations from Saml. L. Mitchell, M. D. Thos. Boyd, M. D., N. Y., Dr. McNaughton and Dr. James, Albany, Rev. Dr. Griffin, President of William's College, Hon. Edward Livingston, Senator in Congress, and Dr. Henry, Rochester, N. Y.

For Sale.—Dr. Hull's Patent Hinge Truss.

York, January 27, 1831.

NOTICE.—The First Annual Meeting of the Toronto Temperance Society will be held in the School House on the Centre Road, about four miles North of Dundas-Street, on the first Monday in February, at 11 o'clock, A. M. One or more Addresses will be delivered on the occasion. A general attendance of the friends of mankind in the vicinity is earnestly requested.

Toronto, January 20, 1831.

COPY OF ADVERTISEMENT.—As inserted in all the leading Journals of Great Britain—IRON (L) MARK. Whereas certain improper practices have long been in use in the manufacturing and selling of Steel, known by the mark (L) called Hoop L, by which a spurious article has been imposed upon the dealers and consumers of Genuine Hoop L Steel, and Houses of honorable conduct injured in their trade.

With a view to remedy such fraudulent proceedings, We, the undersigned, JOSEPH SYKES & SONS, of Hull, the sole contractors and importers of Swedish Hoop L Iron, have limited our future sales of this Iron to the undermentioned Houses, of whom alone the Genuine Hoop L Steel can be obtained.

JOSEPH SYKES & SONS.

Hull, July 24th, 1830.

Mr. F. HUNTSMAN, Attercliffe.

Messrs. SANDERSON, BROTHERS, & Co., Sheffield.

Messrs. NAYLOR, HUTCHINSON, VICKERS & Co., do.

Mr. P. STUBBS, Warrington.

Messrs. WILLIAM OXLEY & Co., Rotherham.

Messrs. WILSON & HAWKSWORTH, Sheffield.

Messrs. W. J. HORN & Co., Sheffield.

Mr. ISAAC COOKSON, Newcastle-upon-Tyne.

Messrs. WILLIAM HAWES, Sen. & Co., do.

Messrs. CROWEY, MILLINGTON & Co. London.

Messrs. Jno. Dawley & Sons, Bromford, near Bippingham.

Messrs. FUSSELL, SONS & Co., Mills Iron Works, near Flock.

The MCKENZIE STEEL COMPANY, Glasgow.

SHEFFIELD & BEELEY WOOD STEEL WORKS.

We beg respectfully to refer the public to the above advertisement, of Messrs. Sykes & Sons, of Hull, who are the sole importers of the Genuine (L) Swedish Iron, which for all steel purposes, has long had such a decided preference.

We have again contracted (under the present arrangement of Messrs. Sykes & Sons,) for a regular supply of the above article; and we assure the trade of our determination to furnish all kinds of Steel, of quality not to be excelled.

WILSON & HAWKSWORTH.

Sheffield, Aug. 21, 1830.

Orders for Wilson & Hawksworth's Steel, addressed to them, or to their Agent, JOSHUA MOSS, No. 43 Pine-street, New-York, will receive due attention.

The Editors of the Gazette, Montreal; Neilson's Gazette, Quebec; Herald, Kingston; Daily Advertiser, Rochester; Journal, Buffalo; and Argus, Albany, will please publish the above two weeks, and transmit their accounts for collection.

BOOKS ON SALE AT THE GUARDIAN OFFICE.

- Clarke's Commentary, 6 vols.
Clarke's Sermons, 3 vols.
Moses's Ecclesiastical History, 4 vols.
Wesley's Sermons, 2 vols.
Martindale's Dictionary, 1 vol.
Moor's life of Wesley, 2 vols.
Rollin's Ancient History, 4 vols.
Theological Institutes,
Methodist Quarterly, 1830.
Benson's life of Fletcher,
Asbury's Journal, 3 vols.
Fletcher's Checks, 4 vols.
Mudford's life of Cumberland,
Memoir of Lee,
Life of Garretson,
Memoirs of Martin,
Youth's Instructor, 14 vols.
Watson's Apology,
Pennington's tour in Europe, 2 vols.
Columbia, 2 vols.
Weber's Works, 3 vols.
Holderness's Journey to the Crimea;
Chappel's voyage to Newfoundland,
Woods origin and History of the Irish,
Flavel's Husbandry Spiritualized,
On Religious Education,
Henry's Communicants Companion,
The Good Nurse,
Watkins' Tracts,
Memoirs of the Rev. J. Alleine,
Milton's Paradise Lost,
Watts' Logic,
Watts' Psalms and Hymns, bound,
Methodist Hymns Books, do.

SUNDAY SCHOOL BOOKS, &c.

- The S. S. Primer,
Union Spelling Book

POETRY.

FROM THE Friendly Visitor. LATE AT CHURCH.

See! Satan's slaves to scenes of riot go, By day and night, through rain, or hail, or snow!

Forbid it, Lord! revive thy people's zeal; The lukewarm plague among thy children heal;

Jehovah loves the temples of his grace, More than the tents of all his chosen race;

Bear with me, while I say the crime is great, Of those who practice coming in too late;

Shall few doors rattle, hail and pelted move, To show how you the service disapprove?

A little less indulgence in the bed; A little more contrivance in the head;

Suppose an earthly prince should condescend To bid you to his banquet, as a friend;

Oh! what a pleasing sight it would afford, If all were waiting for to praise the Lord;

My brethren, this might mostly be the case, If we were lively in the christian race;

If you complain you have so far to come, Set out a little sooner from your home;

I grant, last I should seem to be severe, There are domestic cases here and there;

But such will not, (unless I greatly err,) Among the prudent, very oft occur;

But such will not, (unless I greatly err,) Among the prudent, very oft occur;

Insects, in the early stage of their existence, may be compared to an Indian hunter, who issues from his hut as they do from the egg, with a keen appetite.

As soon as he is successful in finding game, he gorges himself till he can eat no more, and then laying himself down to sleep, only bestirs himself again to go through a similar process of gorging and sleeping;

just so the larvae of insects doze away a day or more, when casting their skins, and then make up for their long fast by eating with scarcely a pause.

Reid ascertained by experiment, that the maggot of the common blow fly (musca carnaria) becomes from 140 to 200 times heavier within twenty-four hours; and the cultivators of silk worms know, the exact quantity of leaves which their broods devour.

The result, says Count Dandolo, of the most exact calculation, is, that the quantity of leaves drawn from the tree employed for each ounce of eggs, amounts to 1600 lbs. 9.—Making however certain deductions, we must conclude that, at least, the amount of leaves eaten by the caterpillars produced from one ounce of eggs, is upwards of 1200 lbs.

A single silk worm consumes, within thirty days, about 60,000 times its primitive weight.—Library of Entertaining Knowledge.

THE SOLAR ECLIPSE. The American Almanac contains a great variety of calculations relative to the great solar eclipse which will be visible throughout the United States on the 12th of February next.

These calculations exhibit very minutely the path of the central eclipse, and of several of the digits and phases of the eclipse at a large number of places in the United States.

The central eclipse will enter the United States from Mexico, and will pass through the states of Louisiana, Mississippi and Alabama, the north part of Georgia and South Carolina and the southeastern parts of Virginia and Maryland;

thence proceeding along the Atlantic at a distance of fifty or sixty miles from Long-Island, it will pass through the south-eastern part of the Island of Nantucket, and thence to Halifax, in Nova-Scotia. The unobscured parts of the sun will present an annular appearance at all places within about thirty-five miles on each side of this track, and the ring will become more or less uniform in proportion as the place is nearer the central track.

The duration of the annular eclipse, in places where it is central, will be a little over two minutes.—The central path of the eclipse will extend to the town of Chatham, in the county of Barnstable, Mass. but to no other part of the continent in the New-England states, and to no part of the middle states except the southern extremity of New Jersey and Delaware.

The eclipse will begin in Boston at 11 o'clock 49m. 26s. A. M. The time of the greatest obscuration will be at 1h. 21m. 11s.; the end will be at 2h. 46m. 48s.; and the duration will be 2h. 27m. 32s. The digits eclipsed will be 11 deg. 17m. 27s.

TEMPERANCE. Grand River, Jan. 4th, 1831.

Messrs. Editors, Should you deem the following brief account of the formation of a Temperance Society, worthy a place in your useful paper, you will please give it an insertion.

Pursuant to public notice a part of the inhabitants of the village of Dunville and its vicinity, assembled themselves on the evening of the first of Jan., to form themselves into a Temperance Society; when the following persons were chosen officers for the present year.

Mr. TIMOTHY PAGE, President. Mr. SALMON MINOR, Vice do. Mr. JAMES SHEEHAN, Secretary.

COMMITTEE.—Rev. Richard Phelps, Messrs. Timothy Page, Salmon Minor, John Sanger, Joshua Pitt.

This Society is formed on the principal of entire abstinence except when recommended by a Physician. It numbers at present fourteen members.

Resolved; That an account of the formation of this society be forwarded to the Editors of the Christian Guardian for publication.

JAS. SHEEHAN, Sec'y.

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Resolved; That an account of the formation of this society be forwarded to the Editors of the Christian Guardian for publication.

JAS. SHEEHAN, Sec'y.

Mr. Editor, Agreeable to appointment on the evening of the 14th Dec., a respectable number of the inhabitants of the township of Howard, and its vicinity, met at the schoolhouse on lot No. 97, Talbot Road, West, for the purpose of forming a Temperance Society, when an appropriate address was delivered by the Rev. Matthew Whiting, shewing the evils of intemperance &c. &c.

After which a society was formed, the Constitution of which enjoins entire abstinence from the use of ardent spirits, except when used as a medicine under the direction of a physician.

Officers chosen for the present year. ISAAC BELL, Esq. President. HENRY DOBBS, Vice do. BENJN. BELL, Secretary.

COMMITTEE.—Doct. Staley, and Messrs. John Gibson, John Unsworth, Saml. Bently, Joseph Richardson, Solomon Shepley, James Wood.

At a Meeting held in the Methodist Chapel, Matilda, on the evening of the 31st Dec. for the purpose of forming a Temperance Society. George Brouse Esq. being called to the Chair, and Mr. Jas. West appointed Secretary. After two or three suitable addresses from gentlemen present, a Society was organized, under the name of 'The Matilda Temperance Society'—and the usual Constitution adopted.

The following officers were appointed. JACOB BROUSE, President. Wm. BROUSE, Vice do. JAMES WEST, Secretary. JOHN VAN CAMP, Jr. Treas'r.

COMMITTEE.—Rev. James Botfield, Messrs. Peter Freere, Henry Lewis, Wm. Munro, Matt. Coons.

After the Constitution was adopted many of the persons present cheerfully came forward and subscribed their names to it, so that before the meeting came to a close the number amounted to 35, and is now nearly 40.

We feel that we are culpable in being so backward in so good a cause; though there are some of us who have long since expressed publicly our disapprobation of the use of ardent spirits, and suggested the utility of a Temperance Society in this place; yet such was the disapprobation expressed towards it, that its advocates feared they could not get persons enough to join to constitute officers. But such has been the change in the minds of the people on the subject, that we have got not only officers, but a tolerable number of members beside, and a good prospect that we shall have many more.

JAMES WEST, Sec'y. Matilda, Jan. 16, 1831.

A Temperance Society was lately formed at Richmond Hill, called the Richmond Hill Temperance Society.

JAMES MILES, Esq. President. Mr. R. BURN, Vice do. Mr. C. GRANT, Treasurer. ROBT. CAMPBELL, Secretary.

COMMITTEE.—Stephen Vanderburgh, James Gamble, John Vanderburgh, Moses Gamble, Wm. Gibson.

INTEMPERANCE. Horrid.—The following furnishes a specimen of the degradation of man when he gives himself up to the destroying influence of ardent spirits:

There is a drunkard in this village, who has a family of four or five children, who is one of the most depraved and miserable victims of intemperance that is perhaps now in existence. He drags his body round from shop to shop during the day, and generally manages somehow, to get enough whiskey to keep him intoxicated, while his family supports themselves and him. Not long since, one of his sons, a lad about 13 years of age, was engaged in work among machinery, and unluckily getting caught in the machinery, was drawn between two wheels, and nearly crushed to death. On examination, it was necessary to amputate one of his legs at the thigh, which was done. After this, and while it was yet doubtful whether the poor little sufferer would survive or not, the besotted father took his leg privately, and went and sold it to a surgeon for thirty seven and a half cents, the which sum he expended in whiskey, upon which he caroused for several days!!! Reader, does not your blood run freezing through all your veins, as you read these facts!—Then put your shoulder to the temperance wheel, and though you may not be able to reclaim the incorrigible drunkard, help to guard the rising generation against the awful ravages of intemperance.—Rochester Gem.

MISCELLANEOUS. SELV-MADE MEN. Dr. John Prudeau, bishop of Worcester, obtained his education by walking on foot to Oxford, and getting employment, in the first instance, as assistant in the kitchen of Exeter College.

Sir Edmund Saunders, chief justice of the court of King's Bench, in the reign of Charles II., was originally an errand boy in the Inns of Court.

Dr. Isaac Maddox, who, in the reign of George II. became bishop first of St. Asaph, and afterwards of Worcester, and who wrote an able defence of the doctrine and discipline of the Church of England, lost both his parents at an early age, and was placed in the first instance, by his friends, with a pastry cook.

Dr. Isaac Milner, Dean of Carlisle, who filled the chair which Sir Isaac Newton had occupied at Cambridge, that of Lucasian Professor of Mathematics, was originally a weaver;—as was also his brother Joseph, the well known author of Church History.

Of the same trade, in his younger days, was Dr. Joseph White, Professor of Arabic at Oxford.

The great Sir William Jones was a most astonishing example of application to study, in spite of all difficulties. His maxim was, never to neglect any opportunity of improvement which presented itself. It was a fixed principle with him, never to neglect prosecuting to a successful termination what he had once deliberately undertaken.

James Ferguson, the celebrated writer on astronomy, is one of the most remarkable instances of self education which the literary world has seen. His father was in the humble condition of a day-labourer.

At the age of seven or eight, young Ferguson actually discovered two of the most important elementary truths in machines—the lever, and the wheel and axle. He afterwards hit upon others, without teacher or book; and with no tool but a simple turning-lathe, and a little knife.—While he was feeding his flock, in the employment of a neighbouring farmer, he used to busy himself in making models of mills, spinning wheels, &c. during the day, and in studying the stars at night.

Before his death, he was elected a Fellow of the Royal Society; the usual fees being remitted, as had been done in the cases of Newton, and Thomas Simpson. George III., who, when a baby, was occasionally among the auditors of his public lectures, soon after his accession to the throne gave him a pension of fifty pounds per annum from the privy purse.—Quar. Reg. of Am. Ed. Soc.

PRACTICAL ILLUSTRATION OF DOCTRINE. One day, since Mr. Kneeland has been lecturing in Boston, holding forth doctrines of Fanny Wright against what he calls "Political Orthodoxy," I witnessed an illustration of his doctrine, by a hopeful disciple. Being in a store in that city, a young man came staggering in, and with the peculiar winks and nods of a drunkard, immediately began to unburthen his mind. "Hey! all you; whose business is it? Let's have something to drink; never mind: Santa Croix; old Jamaica spirit will do; none of your business; my name is M—; I'm a deist; I'm going to see Mr. Kneeland. I say the orthodox are bad to this people; orthodox want to deceive; will ruin this city. Will you dispute with me? I will prove it; when I am dead, this body lies down and all is well; I'll dispute the orthodox! None of your business if I do drink something." Thus he went on, belching forth his praises of deism and cursing orthodoxy, till he was made to understand that he must leave the store, and probably would do well to present himself before Fanny's high priest, and there make his offering.—Bost. Rec.

STRANGE PERVERSION OF ENDOWMENTS! A London paper mentions a stage-playing boy, by the name of Byrke, who had lately made his farewell address at a theatre. "In one evening he assumed no less than eighteen different characters. He uttered from memory, at least three thousand lines, and dressed no fewer than twenty times." Placing talents out of the question, what an undertaking for a boy of twelve years of age! He played a difficult overture on the violin, an accompaniment on the violoncello, and a prelude on the piano-forte, in a manner which stamped him as a musician of no ordinary attainment. Which of two boys is acting most consistently with the character and destiny of a moral and immortal being—one who is diligently studying the word of God at a Sunday-school, and acquiring a knowledge of the way and means of securing eternal life, or one who is showing himself off as an actor or fiddler, for the purpose of exciting the merriment and wonder of others? [Sunday School Journal.]

One Day's Work.—On Tuesday morning at 5 o'clock, Mr. Brougham left York; he breakfasted and made arrangements with some friends at Leeds; went to Bradford, attended a public breakfast, and spoke to the people; proceeded to Halifax and spoke to the people; went on to Elland, and spoke again; addressed the electors near Honley, and again at New Mill, proceeded to Penistone, and made another speech; reached Sheffield, at a quarter of 7 o'clock and addressed a vast multitude in Paradise-square; went on to Barnsley, where the market-place was crowded to receive him, and where he addressed the people after 10 o'clock at night by gas light and torch light; and finally proceeded to Thornes-house, near Wakefield, to sleep. Having travelled a hundred miles and made eight speeches in the course of the day! The following morning at 5 o'clock he addressed the inhabitants of Wakefield, and went into court at 9 o'clock at York, as if nothing had happened!—English Paper.

RELIGIOUS COURTHIPS. In forming the most interesting and important earthly relation Christians do not always, perhaps generally, establish them with reference to the religious characters of each other. "Be ye not unequally yoked together," says the apostle. Should not a religious man regard as of essential value the spiritual state of one, whose heart he would attach to himself in the relation of a wife? Consideration of this kind might save the unhappy frequently arising from wide differences between husbands and wives on religious subjects; or what is worse, one of the party's degrading the religious affections of the other by an unholy life. Ch. Register.

NOTICE is hereby given, that after the 5th of January next, the Mails will be despatched from, and arrive at this Office in the following order:—The Eastern Mails will be closed on Mondays, Tuesdays, Wednesdays, Thursdays and Sundays, at 4 P. M. The United States, or Southern Mail, (via Queenstown and Lewistown) and Mails for the intermediate Offices, will be closed on Mondays, Tuesdays, Wednesdays, Thursdays, and Fridays, at 11 A. M. The Western Mail, that is for Ancester, and West of it,—also, Mails for Branch Offices on this route, and on the Southern Mail route, will be closed on Mondays and Thursdays, at 11 A. M. The Northern Mail will be closed also on Mondays and Thursdays, at 11 A. M. The Eastern Mail will arrive on Tuesdays, Wednesdays, Thursdays, Fridays, and Saturdays, between 4 and 5 P. M. The United States Mail, and Mails from the intermediate Offices will arrive at noon on Tuesdays, Wednesdays, Thursdays, Fridays, and Saturdays. Mails from the West of Ancester, and from all Branch Offices on this route, and on the Southern Mail route, will arrive at noon, on Tuesdays and Fridays. The Northern Mail will arrive on Wednesdays and Saturdays, at 2 P. M. J. S. HOWARD, Post-Master.

PORTRAITS PAINTED IN OIL, MINATURE, AND CRAYONS. JOSEPH BATES, (from London,) respectfully announces to the Ladies and Gentlemen of York, that he will paint Portraits in a superior manner, from 1 to \$50. Transparent Window Blinds executed in a style that must ensure general satisfaction; his prices will render them an article of economy and highly ornamental as a sun shade for a drawing room. All kinds of ornamental Painting will be executed promptly, and every effort made to give general satisfaction. Portraits and transparencies will be submitted for inspection by calling on the subscriber, first Brick House on Yonge Street. York, November 27, 1830. 2tf N. B. Profiles in colors and Shade taken with Mathematical Precision by a machine, from 2s. 6d. to 10s.

THE CANADA COMPANY, have for Sale in Upper Canada, about two millions five hundred thousand acres of Land, of the following description.

First, Crown Reserves; being Lots of 200 Acres each; scattered throughout the older Townships of the Province. Second, Blocks of Land; of from 1000, to 40,000 acres; these are situated in the Townships of the Western Districts, and in the Township of Wilmot, in the Gore District.

Third, a Town and Township called Guelph in the Gore District, in which there are already nearly 500 Settlers; with almost every kind of tradesman and mechanic; Taverns, Stores, Schools, Saw Mills, &c. and a Grist Mill in full progress. This is a desirable location for settlers with small capitals, as la. ovens and servants are easily procurable; and lots, partly improved, can be purchased at a reasonable price.

Fourth, The Huron Territory; containing one million, one hundred thousand acres in the shape of a triangle, the base resting for upwards of sixty miles, on the bank of Lake Huron.

The Town of Goderich has been commenced on the side of the harbor, formed by the confluence of the river Maidaid and the Lake; and as a road is already cut to the Gore District; and another is in progress to the London District, it has already become the centre of Settlement. There are already about 500 inhabitants in the Huron tract—a Saw Mill is in operation—a Grist Mill building; and several taverns and stores have been established; and a Brewery and Distillery are in progress.

The Land is admitted on all hands to be equal to any in the Province; it produces lime, and building stone, brick earth, and potters clay, in abundance; and the produce of the country can be carried to market by water, through Lake Huron, by the river St. Clair, to the Lakes Erie, and Ontario, and the river St. Lawrence, to Montreal and Quebec.

AGENTS. John Davidson, Esq. Quebec. Hart, Logan & Co. Montreal. Charles Sheriff, Esq. Ottawa. Robert Sheriff, Esq. Ottawa. Chas. P. Treadwell, Esq. Longueil. Alex. Fraser, Esq. Perth. James Samson, Esq. Kingston. Allan McPherson, Esq. Napane. James H. Samson, Esq. Belleville. James G. Dehuue, Esq. Cobourg. James Kerby, Esq. Fort Erie. John McFarlane, Esq. Aldboro'. James Baly, Esq. Sandwich. York, 24th April, 1830. 57

ALLIANCE BRITISH AND FOREIGN LIFE AND FIRE ASSURANCE COMPANY, OF LONDON. ESTABLISHED BY ACT OF PARLIAMENT. (Capital—Five Millions Sterling.)

AGENTS. The Agents of the above Company for Montreal and Upper Canada, announce to their numerous Patrons in the Home District, that they have appointed Samuel Ridout, Esq. as their Agent at York, in the room of Robert W. Prentice, Esq. resigned. MACKENZIE, BETHUNE, & Co. Agents. Montreal, Nov. 21st, 1830. 59

SCHOOL BOOKS, &c. ENGLISH, Latin, French, and Greek Elementary Works, such as are in general use throughout the Province, have been lately received in great variety; and are for sale on moderate terms, by E. LESSLIE & SONS. ALSO.—Juvenile Books both amusing and instructive—Books in elegant bindings suitable for gifts—Sabbath School Library and Reward Books, Texts, &c.—Bibles, Testaments, Psalm and Prayer Books—Methodist and Baptist Hymns, &c. &c. &c. The Methodist Harmonist, and Smith and Little's Sacred Music, either singly or by the dozen. P. S. Country Merchants and Schools furnished with Books, Writing paper, Quills, Pencils, Ink, Ink powder, &c. &c. on the best terms. York, 28th December, 1830. 59.3m.

SCHOOL BOOKS, &c. THE subscribers have for sale the following School Books, being the manufacture of Upper Canada, viz.—Canadian Primer, Murray's First Book, Reading-Made Easy, Mavor's Spelling Book, Webster's do. do. New Testament, English Reader, Murray's Grammar; Also, Writing, Printing and Wrapping Paper. N. B.—Country Merchants and Schools furnished with Books, and Writing, Printing, and Wrapping Paper. Rags taken in payment. EASTWOOD & SKINNER. York Paper Mill, Nov. 26th 1830.

MONTREAL, KINGSTON, AND YORK MAIL STAGES, FIVE TIMES A WEEK. LEAVES Montreal, Kingston, and York every day except Saturdays and Sundays, at 4 o'clock, A. M. and arrives the following days. Seats taken at the Upper Canada Coach Office, Montreal; Kingston Hotel, Kingston; and the General Stage Office, York. Extras furnished on reasonable terms. All baggage at the owner's risk. H. DICKINSON, Montreal. W. NORTON & Co. Kingston. W. WELLER, York. December 24th, 1830. 59

\$20 REWARD! STOP THIEF. TOLENT from the Shed of John Smith Inkeeper St. Catharines, on the evening of the 19th inst. a small sized Red Roaned Mare 7 years old, she has a Switch tail which carries a hile on one side when trotting, a thin mane, a half moon star in her forehead, a swany mark, and a triangle scar on her right shoulder (the scar was occasioned by the kick of a horse).—The above reward will be given for the Mare and Thief or Ten Dollars for the Mare alone by delivering her at Mr. Walter Dittier's Inn, St. Catharines.—Any person who will give information at the Office of the Christian Guardian, where she may be found will be handsomely rewarded. Niagara District, Dec. 21st, 1830. JOHN JUNKIN, 6.4f.

REMOVAL NEW AND CHEAP GOODS. AT WHOLESALE AND RETAIL. J. R. ARMSTRONG respectfully informs his customers and the public generally, that he has lately removed to his new Brick Building, [South side of King Street, a little West of the Court House and Jail] where he has just received a very choice assortment of NEW GOODS, adapted to the season, amongst which are, 120 Pieces of FINE & SUPERFINE BROAD CLOTHS, comprising the most splendid assortment ever before offered for sale in this market. Also, a great variety of NARROW CLOTHS, KERSEYS, FLUSHINGS, BLANKETS, BAIZES, FLANNELS, CASSIMERES, &c. &c. Together with a variety of other articles too numerous to detail in an advertisement; all of which will be sold at the most reduced prices for cash. York, November 20th, 1830. 1.4f

NEW CASH STORE. THE Subscriber having taken the Store lately occupied by C. H. Leonard Esq. at Drummondville, has recently received a General Assortment of Merchandise suitable for the season, which he respectfully offers to his friends and the public, on the most reasonable terms, for Cash or produce. SAMUEL FALCONBRIDGE, Drummondville, 6th January, 1831. 60.3w.

NEW CASH STORE. THE Subscribers having taken the Store lately occupied by Mr. Peter McDougal in King Street, nearly opposite the Episcopal Church, have just received a general assortment of MERCHANDIZE suitable for the season, which they now most respectfully offer to their friends and the public on the most reasonable terms, for Cash. W. & W. CRAWFORD. York, Dec. 21st, 1830. 58.4f.

NEW GOODS. THE Subscriber respectfully acquaints his friends and the public that he has just received his full supply of GOODS,

consisting of a large and well selected assortment of Hardware, Dry Goods and Groceries, English, Swedes, and 3 River Iron, Cable and Rafter Chains, Needles and Anchors. A large and handsome assortment of CASTINGS of all kinds, the whole of which, he assures the public are of the very best quality, and which he will sell at uncommonly low prices. PETER PATERSON, Market Square, York, Dec. 21st, 1830. 58.4f.

WILLIAM FALCONBRIDGE Respectfully informs the Inhabitants of Drummondville and its vicinity, that he has commenced the Manufacturing of Boots & Shoes in the House lately occupied by Mr. Melville, where he hopes by promptness and attention to business, to merit a share of public patronage. To be sold, or rented on the first of April next a commodious Cottage with two acres of improved land. Application to be made to the Subscriber WILLIAM FALCONBRIDGE, Drummondville, 6th January, 1831. 60-3.

WHOLESALE WAREHOUSE, CORNER OF LOT & YONGE STREETS, YORK. THE Subscriber begs leave to inform the Town and Country Merchants, that he has lately received a choice assortment of BRITISH DRY GOODS, which he is selling off at, and below, Montreal prices, (with the exception of some heavy articles, on which a small per centage is added for freight). ALSO. A few Hogsheads of Sugar, A beautiful assortment of Combs, and fifty Thousand Russia Quills. All of which he is selling off wholesale only for CASH or approved indorsed notes. WILLIAM RUSSELL, N. B.—Merchants who wish to replenish or add to their present Stock will find it to their advantage to call as soon as possible, as he finds his present stock too small for the demand, having sold out many articles almost as soon as they were opened. W. R. York, 30th Dec. 1830. 60.

NEW GOODS. THE Subscriber begs leave to inform his friends and the public that in addition to his former stock in trade, he has just received from Europe a quantity of CLOTHS, with Twenty-four Suits made up, in the latest London Fashions. Also, Silk and Waterproof HATS and BONNETS, with a general assortment of Goods suitable to the season too numerous to mention. The above will be sold at the lowest York prices for Cash or Country produce. SINCLAIR HOLDON, Reseeville, Markham, December 21st, 1830. 59.3

CHEAP CLOTHING STORE. REMOVED. WILLIAM LAWSON, Merchant Tailor, respectfully informs his Friends and the Public, that he has removed to his NEW BRICK STORE, South side of King Street, nearly opposite the Jail, and solicits their attention to his much enlarged stock of Dry Goods, and his very handsome assortment of Clothing suitable for the season, all of which he will sell extremely low for CASH. York, Dec. 10, 1830. 4.4f

STOVES. THE subscribers have just received a very extensive assortment of STOVES, of every size and description used in the country; a great proportion of them are from the *Mariaona Iron Works*, the quality of which are highly approved; together with the most extensive and weighty assortment of HARD WARE which has yet been exhibited in the Province. The whole of which will be disposed of at very low prices and on liberal terms. York, 8th Oct., 1830. WRAGG & Co. 48.4f

SHEPARD Keeps on hand a constant supply of WARRANTED CAST-STEEL AXES, Inferior to none in America, which he will dispose of by WHOLESALE OR RETAIL. H. Shepard will make liberal deductions from his low Retail prices to wholesale purchasers; and he respectfully invites Country Merchants and others to favour him with their patronage, who will find it advantageous to themselves and to the Farmer generally to obtain a supply of his superior Axes. York, November 20th, 1830. 1.4f

FARMS TO LET IN THE LONDON DISTRICT. TWO LET ON SHARES, or to Rent, with or without Stock. Two well cultivated Farms with valuable Orchards, near Victoria, in the most healthy part of the London District. One Farm will require the labour of two men, the other of a man and a boy! They are adjoining and will be let together or separately to suit the convenience of the tenant or tenants. None but persons well recommended for industry and strict sobriety need apply. Inquire at the Guardian Office, York, or of Joseph Hyson, Esq. on the premises. January 15th 1831.

NO LET.—A commodious House, containing six rooms and a large Garden, with Fruit Trees, &c. &c. Apply at this Office, or to Mr. B. McMurray, Main Street. York, December 17th, 1830. 37.

BIBLE SOCIETY. ALTERATIONS to be proposed in the rules of the York Auxiliary Bible Society, at its first annual meeting. 1st. That the number of vice presidents be unlimited. 2nd. That the committee shall be elected every year, that two thirds of the old committee shall be eligible to re-election, without regard to how long they have served. 3rd. That it shall no longer be requisite to publish any proposed alteration in the newspapers, but merely be proposed at a general meeting. York, 8th January, 1831. 62

NOTICE.—The First Annual Meeting of the Richmond Hill Temperance Society, will be held in the Presbyterian Chapel, on Richmond Hill, at one o'clock, on Saturday the fifth of February next. The attendance of all friends and members are requested. R. BURR, Vice-President. Richmond Hill, Jan. 20th, 1831.

TERMS.—THE CHRISTIAN GUARDIAN is published weekly, on Saturdays, at twelve shillings and six pence, a year, if paid in advance; or fifteen shillings, if paid in six months; or seventeen shillings and six pence, if not paid before the end of the year; exclusive of postage. Subscriptions paid within one month after receiving the first number will be considered in advance. The Postage is four shillings a year; and must also be paid within one month after receiving the first number by those who wish to be considered as paying in advance. All travelling and local Preachers of the M. E. Church are authorised Agents to procure Subscribers and forward their names with subscriptions; and to all authorized Agents who shall procure fifteen responsible subscribers, and aid in the collection, &c. one copy will be sent gratis.—The accounts will be kept by the subscribers individually, who alone will be held responsible. No subscription will be received for less than six months; and no subscriber has a right to discontinue, except at one option, until all arrears are paid. Agents will be careful to attend to this. Advertisements inserted at the usual prices—all advertisements for insertion must be handed in on the day previous to publication. IF all communications, unless from authorized Agents, must be post paid. The proceeds of this paper will be applied to the support of superannuated or worn-out Preachers of the M. E. Church in Canada; and of widows and orphans of those who have died in the work; and to the general spreading of the Gospel.