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CHRISTIAN GUARDIAN:

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MINUTES

OF THE METHODIST CONFERENCE.
No. 1.

London: Monday, June 25, 1744.

The following persons met at the Foundry, John Wesley, Charles Wesley; John Hodges, Rector of Wewoo; Henry Piers, Vicar of Bexley; Samuel Taylor, Vicar of Quinton; and John Meriton. It is desired, That all things be considered as in the immediate presence of God.

That we may meet with a single eye, and as little children, who have every thing to learn: That every point which is proposed, may be examined to the foundation:

That every person may speak freely whatever is in his heart: And, That every question which may arise, should be thoroughly debated and settled.

Q. Need we be fearful of doing this? What are we afraid of? Of overturning our first principles?

A. If they are false, the sooner they are overturned, the better. If they be true, they will bear the strictest examination. Let us all pray for a willingness to receive light, to know of every doctrine, whether it be of God.

Q. How may the time of this Conference be made more eminently a time of watching unto prayer?

A. 1. While we are conversing, let us have an especial care, to set God always before us.

2. In the intermediate hours, let us visit none but the sick, and spend all the time that remains, in retirement.

3. Let us then give ourselves to prayer for one another, and for a blessing upon this our labour.

Q. How far does each of us agree, to submit to the judgment of the Majority?

A. In speculative things, each can only submit so far as his judgment shall be convinced:

In every practical point, each will submit so far as he can without wounding his conscience.

Q. Can a Christian submit any farther than this, to any man, or number of men upon earth?

A. It is undeniable, he cannot; either to council, bishop, or convocation. And this is that grand principle of private judgment, on which all the Reformers proceeded. "Every man must judge for himself; because every man must give an account for himself to God."

After some time spent in prayer, the design of our Meeting was proposed, namely, to consider,

1. What to teach.

2. How to teach. And,

3. What to do? i. e. How to regulate our doctrine, discipline, and practice.

We began with considering the doctrine of justification: the questions relating to which, with the substance of the answers given thereto, were as follows:

Q. 1. What is it to be justified?

A. To be pardoned, and received into God's favour, into such a state, that if we continue therein, we shall be finally saved.

Q. 2. Is faith the condition of justification?

A. Yes; for every one who believeth not is condemned; and every one who believes, is justified.

Q. 3. But must not repentance, and works meet for repentance, go before, this faith?

A. Without doubt: if by repentance you mean conviction of sin; and by works meet for repentance, obeying God as far as we can, forgiving our brother, leaving off evil, doing good, and using his ordinances according to the power we have received.

Q. 4. What is faith?

A. Faith in general is, a divine, supernatural elenchos of things not seen; i. e. of past, future, or spiritual things. It is a spiritual sight of God, and the things of God.

First, a sinner is convinced by the Holy Ghost, "Christ loved me, and gave himself for me."—This is that faith by which he is justified or pardoned, the moment he receives it. Immediately the same Spirit bears witness, "Thou art pardoned: thou hast redemption in his blood." And this is saving faith, whereby the love of God is shed abroad in his heart.

Q. 5. Have all Christians this faith? May not a man be justified, and not know it?

A. That all true Christians have such a faith, as implies an assurance of God's love, appears from Rom. vii. 15, Eph. iv. 22, 2 Cor. xiii. 5, Heb. viii. 10, 1 John iv. 10, v. 19. And that no man can be justified and not know it, appears farther from the nature of the thing. For faith after repentance, is ease after pain, rest after toil, light after darkness. It appears also from the immediate, as well as distant fruits thereof.

Q. 6. But may not a man go to heaven without it?

A. It does not appear from holy writ, that a man who hears the gospel, can: (Mark xvi. 16,) whatever a heathen may do, Rom. ii. 14.

Q. 7. What are the immediate fruits of justifying faith?

A. Peace, joy, love, power over all outward sin, and power to keep down inward sin.

Q. 8. Does any one believe, who has not the witness in himself, or any longer than he sees, loves, obeys God?

A. We apprehend not; seeing God being the very essence of faith; love and obedience the inseparable properties of it.

Q. 9. What sins are consistent with justifying faith?

A. No wilful sin. If a believer wilfully sins, he casts away his faith. Neither is it possible he

should have justifying faith again, without previously repenting.

Q. 10. Must every believer come into a state of doubt, or fear, or darkness? Will he do so, unless by ignorance or unfaithfulness? Does God otherwise withdraw himself?

A. It is certain, a believer need never again come into condemnation. It seems, he need not come into a state of doubt, or fear, or darkness; and that (ordinarily at least) he will not, unless by ignorance or unfaithfulness. Yet it is true, that the first joy does seldom last long; that it is commonly followed by doubts and fears; and that God frequently permits great heaviness, before any large manifestation of himself.

Q. 11. Are works necessary to the continuance of faith?

A. Without doubt; for a man may forfeit the free gift of God, either by sins of omission or commission.

Q. 12. Can faith be lost, but for want of works?

A. It cannot but through disobedience.

Q. 13. How is faith made perfect by works?

A. The more we exert our faith, the more it is increased. To him that hath shall be given.

Q. 14. St. Paul says, Abraham was not justified by works. St. James, He was justified by works. Do they not contradict each other?

A. No: 1. Because they do not speak of the same justification. St. Paul speaks of that justification, which was when Abraham was seventy-five years old, above twenty years before Isaac was born. St. James—of that justification which was when he offered up Isaac on the altar.

2dly. Because they do not speak of the same works. St. Paul speaking of works that precede faith; St. James, of works that spring from it.

Q. 15. In what sense is Adam's sin imputed to all mankind?

A. In Adam all die, i. e. 1. Our bodies then became mortal. 2. Our souls died, i. e. were disinherited from God. And hence, 3. We are all born with a sinful, devilish nature: By reason whereof, 4. We are children of wrath, liable to death eternal, Rom. v. 18, Eph. ii. 3.

Q. 16. In what sense is the righteousness of Christ imputed to all mankind, or to believers?

A. We do not find it expressly affirmed in Scripture, that God imputes the righteousness of Christ to any. Although we do find, that faith is imputed to us for righteousness.

That text, "As by one man's disobedience all men were made sinners; so by the obedience of one all were made righteous," we conceive, means, by the merits of Christ, all men are cleared from the guilt of Adam's actual sin.

We conceive farther, that through the obedience and death of Christ, 1. The bodies of all men become immortal after the resurrection. 2. Their souls receive a capacity of spiritual life.—And, 3. An actual spark or seed thereof. 4. All believers become children of grace, reconciled to God; and, 5. Made partakers of the Divine nature.

Q. 17. Have we not, then, unawares leaned too much towards Calvinism?

A. We are afraid we have.

Q. 18. Have we not also leaned towards Antinomianism?

A. We are afraid we have.

Q. 19. What is Antinomianism?

A. The doctrine which makes void the law through faith.

Q. 20. What are the main pillars hereof?

A. 1. That Christ abolished the moral law.

2. That therefore Christians are not obliged to observe it.

3. That one branch of Christian liberty, is liberty from obeying the commandments of God.

4. That it is bondage, to do a thing because it is commanded; or forbear it, because it is forbidden.

5. That a believer is not obliged to use the ordinances of God, or to do good works.

6. That a preacher ought not to exhort to good works. Not unbelievers, because it is hurtful; not believers, because it is needless.

Q. 21. What was the occasion of St. Paul's writing his Epistle to the Galatians?

A. The coming of certain men amongst the Galatians, who taught, "Except ye be circumcised, and keep the law of Moses, ye cannot be saved."

Q. 22. What is his main design therein?

A. To prove, 1. That no man can be justified or saved by the works of the law, either moral or ritual. 2. That every believer is justified by faith in Christ, without the works of the law.

Q. 23. What does he mean by "the works of the law?" Gal. ii. 16, &c.

A. All works which do not spring from faith in Christ.

Q. 24. What, by being "under the law?" Gal. iii. 23.

A. Under the Mosaic Dispensation.

Q. 25. What Law has Christ abolished?

A. The ritual law of Moses.

Q. 26. What is meant by liberty? Gal. v. 1.

A. Liberty, 1. From the law. 2. From sin.

On TUESDAY Morning, June 26, was considered, The doctrine of sanctification. With regard to which, the questions asked, and the substance of the answers given, were as follows:

Q. 1. What is it to be sanctified?

A. To be renewed in the image of God, in righteousness and true holiness.

Q. 2. Is faith the condition, or the instrument of sanctification?

A. It is both the condition and instrument of it. When we begin to believe, then sanctification begins. And as faith increases, holiness increases, till we are created anew.

Q. 3. What is implied in being a perfect Christian?

A. The loving the Lord our God with all our heart, and with all our mind, and soul, and strength, Deut. vi. 5. xxx. 6. Ezek. xxxvi. 25—29.

Q. 4. Does this imply, that all inward sin is taken away?

A. Without doubt; or how could he be said to be saved "from all his uncleanness?" Ezek. xxxvi. 29.

Q. 5. Can we know one who is thus saved?—What is a reasonable proof of it?

A. We cannot, without the miraculous discernment of spirits, be infallibly certain of those who are thus saved. But we apprehend, these would be the best proofs which the nature of the thing admits. 1. If we had sufficient evidence of their unblamable behaviour, at least from the time of their justification. 2. If they gave a distinct account of the time and manner wherein they were saved from sin, and of the circumstances thereof, with such sound speech as could not be reproved. And,

3. If, upon a strict inquiry from time to time, for two or three years following, it appeared that all their tempers, and words, and actions, were holy and unrepentable.

Q. 6. How should we treat those who think they have attained this?

A. Exhort them to forget the things that are behind, and to watch and pray always, that God may search the ground of their hearts.

(To be continued.)

BEST MANNER OF EVANGELIZING AND CIVILIZING AFRICA.

The next question which occurs to me, and which I shall answer as briefly as possible, is as to the manner in which we may expect the Gospel to proceed in its advances over this vast and benighted continent. Reasoning from the circumstances of this Colony, from what is to be learned of the progress of Christianity from history, and from what has come under my own observation, my decided opinion is, that the progress of Christianity in Africa must be slow; that its light must radiate from certain well chosen positions; and that the districts in the neighborhood of the first position chosen, should be enlightened; and that every new Missionary establishment must keep what has been gained, while it is extending its conquests in the regions beyond it. The growth of Christianity in such a country should be like that of an empire; which is enriched and strengthened by every inch of new territory, which extends the line of its frontier. What is gained is by this means secured; and out of the materials accumulated in this manner, the conquests still to be made becomes easy and rapid. Every new village brought within the pale of the Church increases her resources, and adds to the efficiency of her native agency. By this means, in going forth to fresh conquests, she becomes to her enemies "bright as the sun, clear as the moon, terrible as an army with banners."

Every aid should be afforded by your Missionary Societies to your new and interesting settlement. By an efficient ministry and due attention to the schools of the Liberia, the foundation of a future empire may be laid in that settlement, that may in a short time do much to evangelize the surrounding country to a great extent. When the government of that country has gained the confidence of the nations beyond it, multitudes of those nations will put themselves under its protection, and among such people you will find employment for a large body of Missionaries.

My views on this subject cannot be more happily expressed than they have been by one of your own countrymen, the late Rev. Samuel J. Mills, in the following extract:—"If by pursuing the object now in view, a few of the free blacks of good character could be settled in any part of the African coast, they might be the means of introducing civilization and religion among the barbarous nations already there. Their settlement might increase gradually, and some might in a suitable time go out from that settlement, and form others, and prove the occasion of great good."

The memoirs of that interesting man did not come into my hands till a few days ago, and till I had written my own sentiments upon this subject.

Mentioning to a friend that I was very anxious to see something respecting the settlement of the Liberia, the memoir of Mr. Mills was put into my hands, and in perusing it I was very much struck with the largeness and comprehension of Mr. Mills' views.

There is so exact a correspondence between his views as to the best mode of evangelizing and civilizing Africa, and my own, that the one seemed to me as if it was a copy of the other. From the first notice I had of your settlement of Liberia, I contemplated it under the same aspects as those under which Mr. Mills appeared to have viewed it, when he was sacrificing his health and life for its establishment. And I cannot help feeling surprised that Mr. Mills, with his opportunities, should have arrived so soon at the just conclusion to which he had come on this subject.

The whole of Mr. Mills' memoir convinces me that from your intercourse with the native tribes of America, or some other cause, that you have much more enlarged views on this subject, than are, generally speaking, to be found in England. But however far you may have got before my countrymen on this point, you will not be displeased to find that the fruit of 14 years experience which I have had in Africa, goes to confirm all the views of your own enlightened and lamented countryman.

The details I have already given of the history of the Griquas, while they illustrate the elevating power of Christian principles, and Christian education, confirm what I have said as to the manner in which you may expect the Gospel to be propagated by means of your new and interesting colony on the African continent.—Dr Philip's Letter.

JUSTIFYING GRACE.

True it is, that faith purifies the heart, and works holiness, and all graces flow from it; but in this work of justifying the sinner, it is alone and cannot admit of any mixture. Say not, "Unless I find some measure of sanctification, what right have I to apply him as my righteous one?" This inverts the order. Thou must first, without finding, yea, or seeking any thing in thyself, but misery and guiltiness, lay hold on him as thy righteous one, or else thou shalt never find sanctifi-

tion by any other endeavor or pursuit. Faith, as it is that which discerns Christ so it alone appropriates, or makes him our own. As 'tis faith that commends Christ so much, and describes his comeliness in the song; that word is the voice of faith that expresses with propriety, "My beloved is mine, and I am his." Having once possession of him, it looks upon all his sufferings as endured particularly for it, and the benefit of them all as belonging to itself. Free grace, being rightly apprehended, is that which stays the heart in all estates. What though there be nothing in myself but matter of sorrow and discomfort; it cannot be otherwise. It is not from myself, I look for comfort at any time, but from my God and his free grace. Here is comfort enough for all times. When I am at the best, I ought not, I dare not, rely on myself. When at the worst, I may and should rely upon Christ and his sufficient grace. But it is an empty, fruitless notion of grace, to consider it only in the general, we are to look upon it as particularly addressed to us; but that we may know what it is, it must come into us, that it is ours indeed.—Archbishop Leighton.

(From the Western Christian Advocate.)

FAMILY RELIGION.

How should a man, called a husband and father, proceed to manage his family, if he wishes to see them all pious in this world, and happy in the next?

Answer, first.—He should place before them a library of good religious books, well selected—excluding all novels, plays, romance and infidel publications, and substituting some well conducted religious periodicals, whose weekly arrivals, may bring the news of salvation into the family circle.

Secondly.—The company invited into, and entertained by the family, should consist of those persons, whose conversation and examples, would all tend to strengthen, rather than weaken, the influence of religious education; for "evil communications corrupt good manners."

Thirdly.—The family should be taken frequently to Church—never to balls or theatres.

Fourthly.—Family worship should be regularly and conscientiously performed. Public service is more particularly necessary on the Lord's day; but family worship is equally proper all days.—The fire on the family altar, should be regularly fed by the morning and evening sacrifice of prayer and praise, lest it become extinct. Let the business of the family, each day, commence and end in the name of the Lord. That would enable them to keep His fear ever before their eyes; and so to bring up the children in the nurture and admonition of the Lord, as to afford them, at least, right views of their relation to Him, and, generally, dispose them to act accordingly. If any should think it needless to pray so much, let them read in the book of highest authority, the following testimonies in the case: "I will that men pray every where." "Pray without ceasing." "Praying always, with all prayer and supplications." Evening and morning, and at noon, I will pray and cry aloud; and he shall bear my voice." As family worship is intended to benefit all the family, especially the children and domestics, the time set apart for the purpose, should be fixed so as to secure the attendance of all, down to the little children; the Scripture lessons read, and hymns sung, ought to be short, and well chosen; the prayer, plain, simple, appropriate, fervent. Pursue this course, with humble reliance on the mercy of God, through faith in his son; and you may reasonably hope to see all your family in heaven.

INTERMEDIATE STATE.

The word HELL in the Apostles' creed has given much pain and uneasiness to many good people. Without going into any discussion of this subject it may be of some service to show by Scripture references, that the word HELL in the New Testament has two distinct meanings, in consequence of being used in translating two different words of the original Greek. When HELL is used for Gehena, it implies a place of punishment, but when employed for Hades it does not mean a place of torment.

The instances where it is used for Gehena, are the following: Matt. v. 22, 29; Matt. x. 28; Luke xii. 5; Matt. xviii. 9; Mark ix. 43, 45, 47; Matt. xxiii. 15, 33; James iii. 6; Peter ii. 24.

The word HELL is employed to translate the Greek word Hades in the following places: Matt. xi. 23; Luke x. 15; Luke xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55, margin; Rev. i. 18; Rev. vi. 8; Rev. xiii. 14.—Gospel Messenger.

TRUTH AND SINCERITY.

We should labour to excite in children a detestation of all that is mean, cunning, or false, and to inspire them with a spirit of openness honor, and candor, making them feel how noble it is, not merely to speak the truth, but to speak the simple, unadorned truth, whether it tell for or against themselves. But to effect this, our example must uniformly concur with our instructions. Our whole behaviour to them should be fair without artifice. We should never deceive them, never employ cunning to gain our ends, or to spare present trouble. For instance, to assure a child that the medicine he is to take is pleasant, when it is not so. Artifice is generally detected, even by children. There is much in the old proverb, "a cunning trick helps but once, and hinders ever after."

Great caution is required in making promises; but when made, children should see that we are rigid in performing them: our word passed must not be broken.

The meanness of tale-bearing and detraction should be strongly impressed upon the mind in early life; and children reminded, that, not only duty, but a sense of honor, should lead them not to speak that of an absent person which they would not speak, were he present.

If we have grounds to suppose a child guilty of misconduct, it is better to ascertain the truth by our own observation, or the evidence of others,

than by forced confession from himself. Yet sometimes it may be necessary to question him in order to find out the certainty. This must be done with great caution not with that vehemence and hurry so commonly employed on such occasions; but with calmness and affection; caution him against answering in haste; reminding him of the importance and happy consequences of speaking the truth; of our willingness to forgive, if he freely confesses his fault, and shows himself upright and honorable in his conduct.

And to establish a habitual regard to the principle of honesty, children should not be permitted to pick up the smallest article without inquiring to whom it belongs. This easy rule, and asking leave, even when very young, before they take any thing, will give them a strong regard to the property of others. To habituate children to ask permission, is equivalent to seeking advice in more advanced years.

TWO TARTARS.

Two Mongol-Tartar chiefs came from the borders of China to St. Petersburg; to examine the arts and manners of the Europeans. They were represented as the most ingenious and noble of their tribe. During their stay, among other things, a German clergyman engaged them to assist him in preparing a translation of the Gospels into the language of their country, and they spent some time every day in his study. At length the task was done, the last correction was made, the last finish was given, and the book was closed on the table before them. Still they sat, serious and silent. The minister inquired the cause; and was equally surprised and delighted to hear them both avow themselves converts to the truths of the blessed volume. "At home," they said, "we studied the sacred writings of the Chinese, and the more we read, the more obscure they seemed. But the longer we have read the Gospel, the more simple and intelligible it becomes, until at last it seems as if Jesus was talking with us."

This is a very pleasing tribute to the excellence of the Scriptures, and it is just such as might be expected from their natural, unprejudiced style. It is the simple, unvarnished style of truth.

SOUL MURDER.

The blood of souls will be found in the skirts of many professors of religion.

God designs to save the world through the instrumentality of Christians, and has in an important sense, committed the salvation of souls to their prayers and labours. They are commanded to "go into all the world and preach the Gospel to every creature." They are "the salt of the earth, and are to diffuse a holy savor around them, to save souls from destruction. If they maintain the fervor of piety, they will exert this influence, and they will convert sinners from the error of their ways. If they backslide and lose their pious zeal, the souls will perish who might have been saved, for the backslidden and worldly professor, so far from winning souls to Christ, only lays stumbling blocks in the way over which sinners plunge into the fiery deep of hell. How many fathers who professed to be followers of Christ, will find in their skirts the blood of those sons whom they were more anxious to teach how to get rich, or to be honorable in the world, or to indulge in pleasure, than to train them up for heaven! O how many mothers who once hoped that they were Christians, will be forever covered with the curses of their own daughters, who, instead of being brought to Christ, were led on by them as lambs dressed for the slaughter, and sacrificed on the altar of Moloch, the wretched victims of vanity and fashion.—Rel. Intel.

A VALUABLE MAXIM.

Bion, a renowned philosopher of antiquity, has a maxim attributed to him by Plutarch, which would do honour to the greatest philosophers. He told his disciples that "when they should have acquired constancy enough to bear those who injured them with the same tranquillity, as they did those who treated them civilly, they might believe they had made some progress in virtue."

ANECDOTE.

A pious merchant once sent a present of chocolate, sugar, &c. to his pastor, with a note, desiring his acceptance of it as a comment upon Galatians vi. 6. Let him that is taught, in the word, communicate unto him that teacheth, in all good things. The pastor, who was confined to his house by indisposition, returned his compliments to his friend, thanked him for his excellent Family Expositor, and wished the merchant to give him a practical exposition of Matthew xxv. 36. I was sick and ye visited me.

AWFUL CALCULATION.

An ingenious, authentic, and valuable statistical work published a few years since, says that the number of inhabitants who have lived on earth, amount to about 36,627,843,275,075,849. This sum, the writer says, when divided by 3,096,000, the number of square leagues of land on the surface of the globe, leaves 11,320,098,732 persons to each square league. There are 27,864,000 square miles of land, which being divided as above, gives about 1,314,522,076 persons to a square mile. Let the miles be reduced to square rods, and the number he says will be 1,853,173,600,000, which being divided as above, gives 1283 inhabitants to each square rod, which rod being reduced to feet and divided as above, it will give about five persons to each square foot of terra firma on the globe. Let the earth be supposed to be one vast burying ground, and according to the above statement, there will be 1283 persons to be buried on each square rod; supposing it capable of being divided into twelve graves, it appears that each grave contained 100 persons, and the whole earth has been one hundred times dug over to bury its inhabitants! supposing they had been equally distributed.

What an awful, overwhelming thought! What a lesson to human pride! to human vanity! to ambition! what a lesson to the infatuated being who has centered all his hopes and affections upon the evanescent pleasures of this truly transitory life.

PRESENT CONDITION OF THE SEVEN CHURCHES.

In surveying the present condition of Asia Minor, there is nothing so remarkable as that of the seven churches, which formed a glorious constellation in the primitive age of the church. They are thus described by their latest and most able historian—"To Ephesus," he says, "shorn of her religious ardor and fallen from her first love, the extinction of the light and influence of christianity was foretold; and the total subversion of both church and city followed as the punishment of her impotence. There is now no trace of the faith that was once preached. The candlestick shall be removed from the station where it was placed by the apostles. The traveller looks down from the heights of Prion, Corissus, and Pactyas, upon a scene of solitude and desolation. All is silence, except when occasionally interrupted by the sea bird's cry, the barking of Turkoman's dogs, or the impressive tones of the muezzin from the ruined towers of Aisalik; and the remains of the temples, churches, and palaces of Ephesus are now buried beneath the accumulated sands of the Caystir. The Sardinians and Laodiceans were found degenerate and lukewarm; and to a similar doom of subversion they were to be subjected. There are now no Christians in either. A few mud huts in Sart represent the ancient splendor of Croesus; and the nodding ruins of its acropolis, with the colossal tumuli of the Lydian kings, impressively teach the littleness of man and the vanity of human glory. But in Laodicea the scene is far more cheerless and dreary.—No human being resides among its ruins; the abandonment threatened has indeed overtaken it; and neither Christ nor Mohammed has either temple or followers upon its site. The fate of Pergamus and Thyatira has not been so severe; but the foretold apostacies here triumphed over the evangelical truth, and they now groan beneath Turkish cruelty and despotism. But the fortunes of Smyrna and Philadelphia have most remarkably corresponded with the disclosures of the apocalypse. In every age that has revolved, they have experienced an "hour of temptation." The heathen priest, the Roman Emperor, the Turkish hand, successively inflicted the tribulation announced; while notwithstanding the devastations of war, earthquakes, and persecutions, according to the original promise, the faith has survived in both cities the injuries it has suffered."

TEMPERANCE DEPARTMENT.

A PITHY SERMON. The following pithy sermon from a pithy text, has been published in England, and has met with a very extensive circulation in that country. It is short, easily comprehended, and to the point. It comes directly home to men's business and bosoms, and every man should read it and treasure it in his memory.—Temper. Journal. "Be sober, grave, temperate."—Titus ii. 2. I. There are three companions with whom you should always keep on good terms:— 1st, Your Wife, 2d, Your Stomach, 3d, Your Conscience. II. If you wish to enjoy peace, long life, and happiness, preserve them by Temperance; Intemperance produces, 1st, Domestic Misery, 2d, Premature Death, 3d, Infidelity. To make these three points clear, I refer you, 1st, To the Newgate Calendar, the Old Daily Chronicle, and the Police Reports. 2d, To the hospitals, lunatic asylums, and work-houses, and 3d, To the past experience of what you have seen, read, and suffered, in mind, body, and estate. READER, DECIDE! Which will you choose.—Temperance, with happiness and long life, or Intemperance, with misery and premature death?

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The Report read at the annual meeting in May, states that in the year 2,177,500 temperance publications (copies), have been distributed; 42 new societies formed; present total of members 87,471; increase in the year 34,033; 585 physicians have given their testimony against the use of spirituous liquors. TRADES UNION.—The large and respectable class of citizens composing this body, have passed an unanimous vote to dispense with the use of distilled and fermented liquors, at their great celebration on the 4th July.—Boston Mer. Journal.

RELIGIOUS & MISSIONARY.

From the New-York Observer. WESLEYAN MISSIONARY SOCIETY. The anniversary services of this important Society commenced on the 2d of May. T. F. Buxton, Esq. M. P. was called to the Chair. After the cheering occasioned by that circumstance had subsided, he began by congratulating the audience on the circumstances under which they on that day met, and by calling upon them to thank God by whom so much good had been accomplished. It had been his office, on former occasions, to present melancholy topics, and to indulge in gloomy forebodings as to the West India colonies; urging the missionaries to persevere in their duty, though the result should prove a martyr's death. Those men had stood firm; and in their preservation amidst such fiery trials, was matter for gratitude and joy. They had lived to take vengeance on their foes and persecutors; but it was the vengeance of christians, imparting to the masters the tidings of mercy, and to their own emancipated slaves, the tidings of spiritual liberty. Already the most beneficial effects had been produced on the minds of some who had been the bitterest persecutors of the missionaries. They had expressed their sorrow, and were bringing forth fruits meet for repentance. Mr. Buxton then expatiated, for a short time, on the numerous benefits resulting from the abolition of slavery; the negro would henceforth be free to pray to his God, to read his Bible, to go to his chapel, to associate with his christian brethren, and to perform the other duties, and enjoy the other privileges,

of a Christian man, without fear. The gloomy predictions which so many had uttered with so much confidence, as to the dreadful consequences of emancipation, had none of them been realized. The bill had been made known to the slaves, its provisions and requirements had been fully explained, they had expressed the greatest satisfaction, and applied themselves to labour with the greatest alacrity. His Excellency, the late governor, had explained the bill to them himself, and with smiles they exclaimed, "Ah, massa, dat is just what nigger want!" But then, it was said, the planters would be ruined; the fact, however, was, that West India property had become more secure, and had greatly risen in value. Then it was said, that to give twenty millions for such a purpose would ruin the people of England. But the interest had been paid, and yet the public finances were never more prosperous.—Did the people of England grudge the twenty millions? ("No, no") was loudly responded from all parts of the room.) Twenty millions had been given, but the colonies had been saved, the negroes had been proclaimed free, the honour of Britain had been retrieved, our character had been raised among the nations, and, he trusted the anger of the Deity had been greatly appeased. But, by this event, great and important duties had devolved upon christians. A flood of instructors must enter at the door which Providence had thus opened, and then Christian members, and ultimately christian preachers, would be furnished in abundance. He knew that a noble effort had been made to increase the numbers of missionaries in the West Indies to seventy-one; but they must, if they pleased, make that seventy-one a hundred. A hundred missionaries were not too many for 800,000 negroes. They owed that compensation to wronged, insulted Africa. They must remember there were still five millions of slaves in the world who were not emancipated. There was Cuba, the Brazils, America. Yes, free, liberal, enlightened, glorious America. Scarcely was there an American who would not declare his readiness to die for liberty; yet he held his fellow-men in slavery, and in some cases, in most cases, treated them with cruelty. But let our negroes be properly trained, they would then prove themselves good citizens and christians, and slavery in America and other parts, would have a glorious downfall. Mr. Buxton concluded an address of considerable length, in the course of which he was repeatedly cheered, by saying, "One hundred missionaries, if you please."

The Rev. Jabez Bunting then read an abstract of the report. A tribute of respect was paid to the memory of Rev. R. Watson, Lord Teignmouth, the Rev. J. Hughes, and W. Wiltshire, Esq. In Ireland, several persons had renounced the errors of popery. The schools were in a flourishing state, containing 5,000 children. There were twenty-four missionaries, twenty-seven school-masters, and ten Scripture readers. At Stockholm, the mission had been very useful to some English—to many natives—and to the clergy. In Warentburg, Mr. Muller had done much good. Intemperance was greatly on the decline. There were twenty-six places opened for Divine worship, and 238 members in various societies. In France the missionaries were extensively and hopefully engaged. There were nine missionaries, 1,000 hearers, 268 members, 5 schools, and 200 children. Belgium had been penetrated by the missionaries; and, at Waterloo, a room had been opened, which was filled with about eighty attentive hearers. Invitations had been presented for missionaries from the upper Alps. The mountaineers were eager for the Gospel. At Gibraltar, in addition to the regular work in the garrison, a Spanish congregation had been formed. On the continent of India the congregations had been maintained, and a native ministry was forming. From Ceylon, the report was nearly similar; the system of village preaching was extending. In India there were twenty-nine missionaries, thirteen of whom were natives; 905 members, and nearly 3,000 children in the schools. In New South Wales, 113 members have been collected. There were two missionaries in Van Dieman's land, and three more appointed. In New Zealand, the seed of the truth sown was beginning to spring up. In the Friendly Islands the most sanguine hopes had been exceeded. 3,329 members had been added to the society since the preceding report. Four hundred natives taught in the schools; and there were nearly 100 native helpers. A canoe had visited them from islands nearly 300 miles distant to announce that their idols had been wholly cast away, and to pray for a missionary to teach them. In eight years, 10,000 hearers had been collected in the Friendly Islands, of whom 4,400 were members, and 3,434 were receiving education. In Western Africa, the missions at Sierra Leone were prosperous. Amongst the Fulahs, a great and effectual door had been opened. Dr. Lindo, of Southampton, though not a Wesleyan, had, together with his friends, subscribed £10,000 towards the support of that mission. In the West Indies, 71 missionaries were employed, besides catechists, who had the care of 32,000 persons, 23,000 of whom were slaves, exclusive of children and occasional hearers. A number of other stations were passed over for want of time. In the whole there was 100 stations, 240 missionaries, and 45,750 members. A note was read from Lord Bexley enclosing a draft for £25.

Sir Oswald Mosley, M. P. moved the adoption of the report. As a member of the established Church, he hailed with cordial delight the success of that society. The field of the world was sufficiently ample to employ every christian denomination. James Stephen, Esq. seconded the resolution. As a churchman he was happy to testify to the success of that society in the West Indies. If he found one colony more peaceful than another—one which more than another met the views and wishes of Parliament—that was a colony in which their missionaries had been most laborious and successful. Those who know the missionary best, and who watched their labours most closely, were loudest in their praise. He was no lukewarm member of the Church of England, though he spoke thus. Might the blessing of God ever rest on its Bishops, its clergy, and its institutions! But that Church had taught him to say, "I believe in the holy catholic Church," and had declared that church to be a congregation of faithful men, of believers in Christ. It had also taught him to believe in "the communion of saints,"—a communion in which were united the saints on earth and in heaven; and who doubtless united to rejoice over the return of every sinner to the fold of Christ, whether on earth, or in the presence of God in heaven.

Sir Andrew Annew was received with loud and repeated cheers. He was a member of the Established Church, but he admired the Wesleyan Society. As to Colonial Slavery, he rejoiced in its abolition. He had been strengthened in his determination to support that measure by an assurance given by a gentleman, who had every means of knowing, that slavery was not a system which admitted of mitigation; and that the more instruction the negroes received, the less fitted were they to become slaves. That information, he had reason to believe, had greatly influenced his Majesty's Government to bring about the abolition of slavery. He was, however, convinced that it was not by man that the abolition of slavery had been effected, and that it was not by man that it could be sustained. The Hon. and Rev. B. W. Noel, said, that he had not taken so lively an interest in the abolition of negro slavery for so many years, without also desiring most earnestly that the objects of that Christian Society might be fully realised; namely, to promote the knowledge of Christ amongst those who were now by law to be liberated. He would remind them, that on the success of that measure would depend greatly, the emancipation of five millions of slaves, and that the success of that experiment would depend greatly on the Christian instruction which might be imparted to the negroes. The Church societies were placed in great difficulties as it respected the Colonies; but, on that very account, it became other denominations of christians to send forth their Missionaries, and if the negroes profited under their labours, and rose in the scale of society, slavery would soon cease from the Brazils and from America.

The Rev. W. Shaw, late Missionary in Southern Africa, gave an interesting statement of the result of his labours in that part of the world, during a period of thirteen years. W. Evans, Esq. M. P. was a member of the Church of England, but felt that it was the duty of all christians to spread the knowledge of Christ. He had taken a humble part in various exertions to procure the freedom of the slaves in the West Indies, and, therefore, he rejoiced in the success of that Society, that the negroes might duly improve the freedom which was obtained for them. The labours of the Society were the more laudable, as they have persevered in them under heavy persecution, and had still to lament that their chapels were unoccupied and their losses uncompensated.

The Rev. R. Newton, of Manchester, rejoiced that the boon of freedom to the negro slave, though long delayed, had been granted, and that on the 1st of August next, the trumpet of jubilee would utter its cheering sound. As to the twenty millions, the object was so great, and the public mind was so set upon its accomplishment, and it would remove such a blot from Britain, and so greatly benefit the churches, that he would gladly let the twenty millions go to liberate 800,000 negroes. Now, consistency required them to redouble their efforts for the spiritual good of those who were emancipated. He supposed that the additional twenty-nine Missionaries asked by the Chairman must be furnished. In Manchester they had raised nearly £700 for that purpose. The ladies of that place thought it became them to testify their gratitude to God, and projected a bazaar, the proceeds of which were to be devoted specially to the West Indies. He had expressed a hope that £1,000 might thus be raised. By some means it had got into the papers that he stood pledged for £1,000. The day came, and he now appeared there, not pensive, or sorrowful; not to ask for further time—or to offer 10s. or 12s. in the pound as a composition—or a bill for six or three months, or days, or even hours. But he came humbly and affectionately to thank his friends of all denominations of christians, and to tender, as a part—as a part only—of the proceeds of the ladies' bazaar, one thousand pounds.

The Chairman handed the check to the Treasurer observing that it placed him in a situation of much delicacy. Mr. Newton was about immediately to return to Manchester, and they ought not to allow him to depart without sending their acknowledgements, and a pledge that the gentlemen, if not the ladies, of the metropolis, would follow the noble example. Mr. Bunting then read the list of contributions, amounting to £51,537 4s. 2d. and announced a number of donations; when the collection was made throughout the room, which we understand, amounted to £311 4s. 2d.

The Rev. T. Marzials, Protestant Minister, from France, Dr. Ellis, and L. Haslop, Esq. then spoke. Lord Mountstuart moved the thanks of the meeting to the Chairman. James Wood, Esq. of Manchester, seconded the resolution. He rejoiced in the labours of Baxton, as he had done in those of Wilberforce; labours which after so many restless nights & busy days, had been brought to a successful issue. The field was now almost ready for the sickle; it would soon be put in, and then they would join their estimable Chairman in shouting harvest home. Many a petition had that gentleman presented for them to Parliament; now he was a petitioner to them, he trusted that the petition would be signed, that it would be granted, and that he would have the twenty-nine additional Missionaries he had asked. Might he be allowed to put the question—should the petition be granted? What said the ladies to it? Yes, his petition he should have, his prayer should be granted.

The resolution was carried by acclamation. The Chairman, in returning thanks reminded them, that while he felt grateful that his petition had been so received, he had said "at least 100 Missionaries." The success of the great and noble experiment, he repeated it, depended on the use they made of the opportunity. Mr. Bunting had hoped that their Treasurer would have responded more clearly to the request of the Chairman. He pledged himself not to cease to agitate the question in the committee, till the Society had at least 100 Missionaries in the West Indies. They would not fulfil what they owed to the Legislature, to the Colonies, to the church, to the Lord Jesus Christ, till that was the case. But, for that purpose, more money must be raised. The benediction was then pronounced.

NEW ENGLAND CONFERENCE.

The annual session of the New England Conference, held at Webster, Mass., closed on Thursday evening, 11th inst. The venerable and universally beloved Bishop HEDDING was present, in good health, and presided over the protracted deliberations of the body, with his accustomed dignity and remarkable patience. It was a season of more than ordinary interest. Many preachers came to the Conference, with much anxiety laboring in their hearts, in respect to the important business which they anticipated was to come before them. But, by the blessing of God, all their deliberations were harmoniously conducted to an issue, which gave general satisfaction to those engaged in them, and will redound, we trust, to God's glory and the good of the church. The overruling hand of a merciful Providence was so clearly manifested on the occasion; that it called forth the grateful acknowledgments of all hearts; and, by an unanimous resolution, devout thanksgiving was silently offered to God, by all the preachers, kneeling upon their knees. A noble stroke has been struck in favour of the missionary cause. A society has been organized, denominated the Missionary Education Society; the object of which is to collect funds to educate those intelligent young persons of both sexes, who are willing to devote themselves to the missionary enterprise, as teachers, or if divinely called, as preachers of the gospel.

The preaching at the Conference was, as usual, interesting and refreshing to those who have had but little opportunity to hear the gospel of salvation from any other voice than their own. A sermon was delivered upon the subject of Holiness, according to appointment made last year, by Rev. I. Kinsley, and another on Natural Depravity, by Wilbur Fisk, D. D., which were listened to with exceeding satisfaction. The annual sermon before the Junior Preachers' Society, by Dr. Fisk, was one of the happiest efforts, and afforded much encouragement to the young preachers in their good work of intellectual improvement.—Zion's Herald, June, 18th.

SUNDAY SCHOOL DEPARTMENT.

AN EXAMPLE. A female teacher in Philadelphia, some years ago, determined to try to bring into her school some of the most abandoned boys in the neighborhood. Among others whom she succeeded in persuading to attend, was one of a company of lads, who were in the habit of spending on the Sabbath, at a tavern, whatever sum they were able to collect during the week. This boy seemed to catch the spirit of his teacher, and resolved to spare no effort to induce one of his associates, and the worst of them, in whom he felt a special interest, to join him in his new employments. He accordingly used every persuasion and when the sabbath came, went to the tavern, and there begged and insisted that he would accompany him to school. All his attempts were ineffectual for several weeks, although on each Sabbath the Sunday scholar went to the tavern, and employed every thing but violence to bring him. On the fifth Sabbath he could only get rid of his importunity by promising to go on the next. But he broke his engagement, and postponed it for another week. The Sunday scholar persisted, and at length succeeded in getting him into the school. For the two succeeding Sundays he had to go for the new pupil, but after he

came willingly; his attention was engaged; he forsook his evil companions and habits, and two years after his admission to the school, became a communicant.—What is this in an apt illustration of the nature of faithfulness, the sequel of this history is full of warning.—The boy thus forced into school is now an active superintendent, whilst the faithful boy by whose influence he was brought, died a drunkard. What a lesson on the words of the apostle, "Every man that striveth for the mastery is temperate in all things. I keep under my body and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway."—S. S. Journal.

To the Patrons and Friends of the St. Catharines Methodist Sabbath School.

SECOND QUARTERLY NOTICE. For this quarter we can truly say, our school has been more prosperous than at any period since its commencement. The interest manifested by the teachers, and the attention and anxiety of the children to learn, must be pleasing to every mind that feels for the welfare of the rising generation. How gratifyingly best have been the weak though well meant endeavors of Sabbath School instructors! How many precious youths rescued from degradation and crime! how many from the haunts of vice and dissipation; who have already shown as stars of no ordinary magnitude, and blessed the world with their learning and piety—eternity alone will unfold. The clearing accounts at this period received from the four quarters of the globe, tell something of what is doing by this mighty engine, and will gladden the hearts of all who are not entirely callous to the feelings of common benevolence or philanthropy. But all that has been done is little, very little, when compared with what might be done, if professors of religion would do their duty, and be consistent with their calling. Does not an awful responsibility rest upon parents and guardians in this matter. The number of verses recited this quarter is 9619; having 4,837 more than the first quarter. The number of scholars about the same as usual. But the test of all is, a number of the older children have experienced awakening and converting grace, during this quarter—for which we call on you to unite with us in acknowledging this signal token of the Divine mercy; and also, for your prayers and readiness to sustain so valuable an institution. L. PARSONS, Sup't. May 25th, 1834.

The Christian Guardian.

WEDNESDAY, JULY 9, 1834.

HISTORY OF METHODISM IN CANADA.

The desirableness and importance of collecting and securing materials for a correct and comprehensive history of the rise and progress of Methodism in Canada, have been frequently mentioned to us by intelligent and judicious persons both in this province and in England. Circumstances which it is unnecessary to explain in this place, prevented us from bringing this subject formally before the Conference at its late session in Kingston. Such a history, under whatever form it might be presented to the public, cannot fail to be interesting and useful. A faithful narrative of what has been done to promote the religious and moral interests of this colony, through the instrumentality of Methodism, (making ample allowance for its infancy and imperfections,) will, in our opinion, be no discredit to Christianity itself, and no mean evidence of its adaptation and efficiency, under any circumstances whatever, to turn men from darkness unto light, and from the power of Satan unto God, and to confer upon them all the consolations, and hopes, and triumphs, present and eternal blessings of the everlasting covenant.

The difficulties of collecting the requisite materials from authentic sources for such a history, are daily increasing, by the removal of those old witnesses and veterans of the truth who constituted the original members of the first-formed Methodist Societies, when this country was a natural, as well as moral wilderness. Many, perhaps the greater part of them have already gone to their reward. The rest will soon follow. Any information, therefore, which may be obtained from eye witnesses respecting the commencement and early progress of the work, must be obtained soon, or it will be forever beyond our reach. Whatever is done in this matter, is at least in some parts of the Province—must be done quickly.

Under this view of the subject we take the liberty to offer a few suggestions, a compliance with which on the part of the Preachers on the several circuits will, we think, add much to the interest and usefulness of the Guardian during the year, and furnish ample materials to any individual or Committee who may be hereafter appointed by the Conference, to compile a correct and complete history of Methodism in Canada. We respectfully propose that the Preachers on each Circuit and Station collect and transmit for insertion in the Guardian a full and particular statement of the rise, progress and present state of Methodism within the boundaries of their pastoral charge. That there may be uniformity, precision and fullness in their statements, we would solicit as ample answers as can be obtained to a few queries.

- 1. What are the Geographical boundaries of your Circuit?
2. At what period was it settled?
3. What is the national origin of the first and present inhabitants?
4. What are the agricultural and commercial advantages of this region of country?
5. How long after its first settlement, and in what year was Methodism introduced and established?
6. What was the moral condition and character of the inhabitants, and what means of religious instruction did they enjoy at that period?
7. By whom, or through what agency were Methodist Societies first formed?
8. What opposition attended the first Methodist preaching and formation of these Societies?
9. What instances of remarkable conversion, and of the copious effusion of the Holy Spirit, at this early period?
10. What were the labours, and hardships, and privations of the first Preachers and their successors?
11. What revivals of religion have taken place from time to time, and what were the leading features of them?
12. What were the principal agents and means of promoting them?
13. What opposition has been made to the cause, and what were the prominent characteristics of it; and what were the assigned, and apparently the real causes of it?
14. What secessions from the Church have taken place; what were the professed and what the real causes of them; what were the prominent characteristics of them; what is their present state?
15. What effect have these secessions had upon the main body, and the cause?
16. What Sabbath Schools have been established, their number and usefulness in reforming and improving the conduct and morals of youth, from what they

were previous to the establishment of Sabbath Schools?
17. How many chapels have you? when were they built? what is their size, kind, and quality?
18. What proportion of the whole population attends Methodist preaching, and is friendly to the cause?
19. What additional ministerial labour, and what means of religious and educational instruction are necessary to supply fully the wants, and meet the wishes of the inhabitants?
20. What number of ministers and congregations of other religious denominations are there in your circuit?
21. What information can you furnish respecting them?

It may not be advisable, by any means, to publish all the information that can be collected on each of the above points, or in the exact order suggested, although that information, in order to present a faithful portrait of the rise and progress of the Methodist Church, and the religious advancement and present moral condition of the province. It must be left with the Editor to abridge, and arrange, giving the proper credit to those who may furnish the materials.

We would suggest that information respecting other religious denominations should in every case be solicited from ministers and members of those denominations respectively. This is necessary to correctness and impartiality; not that every statement can be regarded as indisputably correct; but we are thus furnished with the best means of acquiring correct information, of doing justice, and giving satisfaction to the candid of all parties.

Nor do we think that Methodists alone should be consulted in what relates Methodism. They are not always the best judges of the views and feelings of the public at large. A man often derives more useful information respecting himself from his enemies than from his friends.

The labour (we might rather say the recreation) of obtaining and furnishing full answers to the above queries will be as pleasing and profitable to those who will interest themselves in it as to the religious public generally. The hours spent in this employment will be well spent; and many feelings of confidence and gratitude will be excited, and many a burning theme of praise prompted in calling to remembrance "all the way which the Lord our God hath led us these forty years in the wilderness," how He hath "found us in a desert land, in the waste howling wilderness, and led us about, and instructed, and kept us as the apple of his eye."

ANNIVERSARY OF THE WESLEYAN MISSIONARY SOCIETY.—A brief account of the annual meeting of our parent Missionary society, will be found in another column. It is stated in some reports that we have seen, to have been the most interesting, numerous, and respectable meeting of the Society ever held. The James Stephen Esq., who is reported to have taken a part in the proceedings of the meeting, is the legal adviser in the Colonial Office, and is said to have been the principal author, if not writer, of Lord Goderich's celebrated and popular despatch to His Excellency the Lt. Governor of this Province, dated 8th November 1832. He is a warm hearted liberal Churchman.—James Wood Esq. of Manchester, we know is a particular friend of Missions in Canada as well as in the West Indies. It was in the amiable family of this gentleman that the writer of this notice was entertained during the last Wesleyan Conference.

It is a noble proposition and a noble determination on the part of the Parent Committee to increase the number of Missionaries in the West Indies to 100.

The growing popularity of the Society's Missions and operations in the estimation of the religious public is strongly evinced by the increase of its receipts several thousand pounds over those of any former year. The total receipts of the Society during the year are £54,567 sterling, or \$346,520. The collection at the Annual Meeting amounted to £311 sterling, or \$1883!

The Divine blessing upon the labours of the Society during the year is evinced by facts detailed in an abstract of the Report. In reading the report of this Anniversary Meeting of the Parent Society, as well as of the other Religious and Benevolent Societies held in London (of whose proceedings some account will be given hereafter) we have been forcibly reminded of the remarks made by Dr. Rolph at the first Anniversary of the York Temperance Society, published in an appendix to the Report:—

"Merchants engaged together in the pursuit of this world's gain, post their books once a week; and once a year, if not oftener, they review their concerns, and make an estimate of profit and loss; by which means they learn the extent of their business, the success which has attended it, and the proper and needful exertions for the coming year. It is so with us.—By these occasional reviews, many interesting results are brought to light, and the achievements of the parent and auxiliary societies recorded and made known—our conviction is strengthened by the facts we learn; our zeal is rekindled by the generous enthusiasm of those about us; our enterprise receives a new impulse, and our emulation is stimulated by the example of kindred institutions."

TO AGENTS AND SUBSCRIBERS.—Present necessity compels us to request that the agents on the several circuits will carry into immediate effect the resolutions of the late Conference in regard to the financial affairs of the establishment. It is unnecessary for us to repeat Resolutions of Conference in the Guardian, as the Preachers know them, and the persons concerned do not now receive the Guardian, their names having been erased from our subscription books. Outstanding debts to the amount of several thousand dollars embarrass us seriously in our operations. May it not be advisable, under present circumstances, that all subscribers who have paid nothing for the present volume of the Guardian, and do pay during the present month, be considered as paying at the end of six months? We have had some addition to our subscription list since Conference; (and two or three discontinuances); and may we not hope, by general exertion, for a considerable increase, with payments in advance? No exertion shall be wanting on our part to meet the expectations of the friends of the establishment. We beg that every agent will transmit to us all he can possibly collect with as little delay as possible.

CONFERENCE PROCEEDINGS.

The "regret" of the Brackville Recorder, and his insinuations are premature, as the Conference has "promptly and fairly met the matter," and made a "specific declaration" in respect to the "outrage" of certain "venal presses," stating in the Pastoral Address required to be read to every Society,—"Your ministers are depending entirely upon your voluntary contributions for pecuniary support in the discharge of their arduous and holy duties throughout their several circuits; notwithstanding the various and oft-repeated reports which have been put into circulation during the

past year, asserting that Government Grants of money had been made to our Conference—than which nothing is more erroneous.

This "declaration" may not be sufficient to accomplish the objects of Mr. Hume's letter, or to suit the taste and dictation of those "presses," which have become the apologists of this production.

When the privileges of the Methodist as a body are invaded, then will they and their preachers, as a body, resist those invasions; but in matters in which they have only a common interest, with the other classes of inhabitants, they will act in their individual capacity, as each may judge proper and expedient.

Nor is the Conference disposed to wage a war with the other religious denominations of the country, to please any description of "venal presses." The Presbyterians or Baptists have as good a right to the discretionary management of their own affairs, as the Methodists.

These remarks are intended to apply to political parties as well as religious bodies. The only single exception regards those individuals who either impugn the Conference or the Methodists as a body, or avow or endeavor to support publications which avow separation from the mother country, and that too in language as plain and unequivocal (notwithstanding the equivoations of "venal presses") as any single article of American Independence.

The most distressing result of this conflagration is yet to be recorded. About six o'clock, and when the fire was subdued, and many of the firemen with their machines had withdrawn, engines Nos. 10 and 13 remained on the ground to ensure safety.

Mr. McBirar, who was three or four feet from the front window, instinctively sprang to the sill, on which he held, thereby saving himself from destruction, while Mr. Gower and Mr. Blook were precipitated into the second story, among the falling ruins.

Not so with the gentlemen on the first floor; they received the whole contents of all the stories upon them, and were dashed into the cellar. Mr. Crocker, after remaining in this horrible situation half an hour, was dug out from the ruins, terribly burnt and mutilated.

It affords us much pleasure to inform our readers that the Connecticut Legislature have made a grant to this institution of fifteen thousand dollars, to be paid in two annual instalments. This is cheering to us, and not only to ourselves, but it will be to the Methodist Church generally.

Minutes of Mr. Wesley's first Conference. We lately procured a copy of the minutes of the early Methodist Conferences, and have been much pleased and edified in reading them.

of those doctrines as held by the Methodists, and the manner in which they were understood and explained by Mr. Wesley, will be found by reading the extract from his minutes on the first page.

The Rev. Andrew Taylor, for many years an Irish Missionary, and now a Supernumerary or worn-out preacher, in connection with the Irish Conference, recently arrived from Ireland, and has taken up his residence in this City.

EUROPEAN NEWS two days later—26th May—but nothing of importance.

CAUTIOUS PREACHING.—The late Rowland Hill once said of a man who knew the truth, but seemed afraid to preach it in its fulness,—"he preaches the Gospel as a donkey mumbles a thistle, very cautiously."

A FINE D. D. & R. HILL.—Mr. Hill was an enemy to any thing like ostentation or vanity in a minister. A very fine dissenter, with a Doctor's degree fresh from the north, once paid him a visit; he feigned about all the time he was talking; when he left the room, Mr. Hill lifted up his eyes and said in his most comical tone of voice, "only think that a D. D. degree should ever be converted into a pedestal for a puppy!"

ROWLAND HILL'S WEAPONS AGAINST ROBBERS.—He was riding in a phaeton somewhere near London, accompanied by Mrs. Hill, when they were attacked in the dark by either two or three men, who violently demanded their money.

R. HILL, G. WHITEFIELD, & DR. MASON OF N. Y.—In a short notice of Sidney's Life of the Rev. Rowland Hill, in the Philadelphia of the 26th instant (from which the above anecdotes have been extracted) Dr. Ely makes the following comparison between Mr. Hill, and two other distinguished orators and preachers:

He was less of an itinerant, though in travels abundant, less of a finished orator, and more of a pastor than Whitefield. He had less strength of mind, less dignity of character, less profound knowledge of theology, less scholarship, than our Dr. Mason; but he excelled him in vivacity, wit, the knowledge of men, and a long life of usefulness.

FIRE AND LOSS OF LIVES.—The N. Y. Commercial Advertiser of the 1st July mentions the destruction by fire of a store four stories high, No. 271 Pearl street, and property to a large amount; also the severe injury of several individuals, and loss of two lives.

UPPER CANADA ACADEMY. The Methodist Conference at its late session in Kingston resolved to make application by petition, and to recommend petitioning from the Methodist congregations generally, and others friendly to the object, to the different branches of the Provincial Legislature, at its ensuing session, for a grant to aid the subscriptions to complete and put into successful operation the Upper Canada Academy.

SCHOOL STATISTICS. About one-third of the population of a country are between the ages of three and sixteen or eighteen; and of course are the proper subjects of school education. In the United States, more than four millions of children ought to be under the influence of schools. In Maine, the law requires that the inhabitants of every town pay annually for the support of schools, a sum equal, at least, to 40 cents for every person living in it. That amounts to about \$120,000. Their expenditures are more than \$140,000.

UPPER CANADA. DISTRESSING EVENT.—The Coburg Star mentions the occurrence of a melancholy accident which occurred in Cayon, on Thursday the 25th instant.

PORT OF QUEBEC. ARRIVED.—June 29th. Brig Union, Taylor, 18th May Dublin, Levesque & Co. ballast, 369 tons.

DELWARE HAS A SCHOOL FUND OF \$70,000. Maryland has a school fund of \$75,000, and an income for schools from the banks, which is divided between the several counties.

Georgia has a fund of \$500,000, and more than 700 common schools.

Alabama, and most of all the western and south-western states, are divided into townships, six miles square, and each township into sections one mile square, with one section, the sixteenth, appropriated to education.

Tennessee has a school fund of about half a million; but complaints are made that it is not well applied. Kentucky had a fund of \$140,000, but a portion of it has been lost.

FOREIGN AND DOMESTIC NEWS. English Universities.—Under existing laws no one can obtain degrees in the Universities of Cambridge and Oxford, without subscribing to the 39 Articles of the Church of England.

UNITED STATES. RICHMOND (Wayne Co. Ia.) May 24. MORMONS.—On Monday morning last, a caravan of about two hundred Mormons, with a long train of wagons, passed through this place, on their way to the "far west."

REJECTED NOMINATIONS.—On the 24th ult., the Senate took into consideration the nominations by the President, of Mr. Stevenson, as Minister to Great Britain, and Mr. Tanev, as secretary of the Treasury.

NOVA SCOTIA. The Season.—We are happy to say that the ungenial description of weather which lately existed, has been followed within these few weeks, by warm rains and winds, which have done much to refresh the soil.

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Mark Lady Hannah Elliot, Middle, 13th June, New York, Rodger's Dock, 200 tons.

ARRIVED.—June 29th. Brig Union, Taylor, 18th May Dublin, Levesque & Co. ballast, 369 tons.

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MARRIED. On Tuesday morning the 8th of July, by the Rev. Ezeron Reynolds, Mr. Thomas Keegan, of the Township of Abino, to Miss Jane Evans, of the City of Toronto.

DIED. In Kingston on the 29th ult. Robert Moore Esq., for many years Master Shipwright of his Majesty's Dockyard at this station aged 65 years.

MARKETS. CITY TORONTO, June 11th. Fire Wood, per cord, 10 0 0. Beef, per lb., 0 2 0.

LETTERS received at the Guardian Office, during the week ending July 9, 1834. A. Davidson, 2, G. Ferguson, S. Belton, G. Mulloch, J. Ross.

L. PERRIN & CO. have just received from Great Britain, a large quantity of GLASS or SAND PAPER. Also a neat assortment of Ladies' Shoes.

THE Upper Apartments of the CHEQUERED HOUSE TO LET. Enquire at J. L. PERRIN & CO. Toronto, July 8th, 1834. 243-4f.

FARMER'S STORE HOUSE. NOTICE is hereby given, that a GENERAL MEETING of the Stockholders of the above Store House, will be held on the 30th July, 1834, at James Trotter's Inn, Church Street, City of Toronto.

STRAYED OR STOLEN, on Friday night of Saturday morning of the fourth or fifth of July, out of the pasture of Thomas Cosford on Yonge street, No. 25 in the first Concession of King a handsome sorrel COIT, 7 years old, light mane and tail; he had a long tail—has never been shod. If stolen, any person giving information of the offender or offenders, shall receive a reward of seven pounds ten shillings.

CAUTION.—All persons are hereby cautioned against purchasing FOUR PROMISSORY NOTES given by the subscriber to David Way, of the Township of Whitby. Three of the Notes are for \$100 each, and become due on January 1st, 1835, 1836, and 1837, respectively; and the other is for \$25, which becomes due on the 1st of February of March next. I have received no value for the above described Notes, and am determined not to pay them.

From the Metropolitan.

MY LIFE IS LIKE THE SUMMER ROSE.

My life is like the summer rose,
That opens to the morning sky;
But ere the shades of evening close,
Is scattered on the ground to die.

MALE AND FEMALE POPULATION.

Not long since, we made some remarks on the fact which we supposed to be an established one, that more males than females are born, all over the world; and upon the fact, also, that nevertheless, there are to be found at any given period, in any given country, so far as our information extends, (our own country only excepted,) more females than males.

We have resumed the subject for the purpose of confirming the positions before taken, on information which we happen to have fallen upon since writing the article referred to, and which is too curious to be passed over.

We find that in the years 1799, 1800, 1801 and 1802, censuses were taken in thirty of the Departments of France, according to which the average number of female births amounted to 105,386, and of male to 110,312, making the proportion of the latter to the former, just about as 22 to 21.

In England and Wales, during the ten years ending with 1820, there registered 1,664,557 male and 1,590,510 female births, which gives a proportion almost exactly corresponding with that of the latest date ascertained in France.

The second position is established by facts equally universal. From the census taken in 1821, throughout Great Britain, it appeared that there were in that kingdom 7,137,014 males to 7,254,613 females; that is, there was an excess of females to the number of 117,309, making the proportion these to the males, as 203 to 200, or 101 1/2 to 100.

A census taken three years before in Prussia, furnished returns which made the proportion very nearly the same as in Great Britain, the numbers being 5,328,535 and 5,244,305. The same year the population of the kingdom of Naples was ascertained to consist of 2,432,431 males, and 2,574,452 females, giving the latter a surplus in the population of 100 to 95, or 20 to 19.

In France, according to the latest returns, it is said to be 100 to 97, and in Sweden, 100 to 96. In this country where we remarked, is the only known exception to the rule here settled, the proportion of males and females is stated to have been in 1820, as 100 to 97, or just the converse of the condition of things in France.

The alleged cause is, as we stated—immigration on one side and emigration on the other. The proportion of males to females among emigrants, is found to be pretty generally as high as 5 to 1.

In this connection we will observe further, that since the conjecture advanced the other day, that all such places as Salem, which was selected as a random illustration, would be found upon the strength of this principle of emigration, to contain more females than males, we have met with some official data, which confirm our remarks.

We have not learned the proportion between the two divisions of the population at the very last census, but incline to believe it would show a greater excess of females than the preceding, and that the returns of 1840 will still increase it.

As far back as 1762, the excess was over three hundred, in a population of less than four thousand. Since 1790, it has been as follows:

Table with 3 columns: Year, Males, Females, Excess.
1790: 3,555 Males, 4,106 Females, 551 Excess.
1800: 4,307 Males, 4,842 Females, 535 Excess.
1810: 5,850 Males, 6,451 Females, 562 Excess.
1820: 6,730 Males, 7,077 Females, 977 Excess.

himself as a man of moderate stature, but not particularly slender, and so far endowed with strength and spirit, that as he always wore a sword, he wanted not in his healthy season of life, either skill or courage to use it; having practised fencing with great assiduity; he considered himself as a match for any antagonist, however superior to him in muscular force; his countenance, he says, was so far from being bloodless, that when turned of forty, he was generally allowed to have the appearance of being ten years younger; even his eyes, he adds, though utterly deprived of sight, did not betray their imperfection, but on the contrary, appeared as speckless and as lucid as if his powers of vision had been peculiarly acute.

Such is the interesting portrait which this great writer has left us of himself. Those who have had the happiness of knowing him personally, speak in the highest terms even of his personal endowments; and seem to have regarded him as a model of manly grace and dignity, in his figure and deportment.

"His harmonical and ingenious soul," says Anbrey, "dwelt in a beautiful and well proportioned body."

His hair was a light brown, his eyes dark grey, and his complexion so fair that at college, according to his own expression, he was styled, "The Lady," an appellation which he could not relish; but he consoled himself under absurd railery on the delicacy of his person, by recollecting that similar railery had been lavished on those manly and eminent characters of the ancient world, Demosthenes and Hortensius.

His general appearance approached not in any degree to effeminacy. "His deportment," says Anthony Wood, "was affable, and his gait erect and manly, bespeaking courage and undauntedness." Richardson, who laboured with affectionate enthusiasm to acquire and communicate all possible information concerning the person and manners of Milton, has left the two following sketches of his figure at an advanced period of life:—

"An ancient clergyman of Dorsetshire (Dr. Wright) found John Milton in a small chamber hung with rusty green, sitting in an elbow chair, and dressed neatly in black, pale but not cadaverous, his hands and fingers gouty, and with chalk stones.

"He used also to sit in a greasy, coarse cloth coat at the door of his house near Bunhill-fields, in warm sunny weather, to enjoy the fresh air, and so, as well as in his room, received the visits of the people distinguished for parts, as well as quality."

It is probable that Milton, in his youth, was in some measure indebted to the engaging graces of his person for that early introduction into the polite society, both in England and abroad, which improved the natural sweetness of his character, (so visible in all his genuine portraits,) and led him to unite with profound erudition, and with the sublimest talents, an endearing and cheerful delicacy of manners, very rarely attained by men whose application to study is continual and intense.

His studious habits are thus described by his acquaintance Aubrey and others, who collected their account from his widow:—He rose at four in the summer, and five in the winter, and regularly began the day by hearing a chapter in the Hebrew Bible; it was read to him by a man, who after this duty left him to meditation, some hours, and returning at seven, either read or wrote for him till twelve; he then allowed himself an hour for exercise, which was usually walking, and when he grew blind, the occasional resource of a swing; after and early and temperate dinner, he commonly allotted some time to music; his favorite amusement; and his own musical talents happily furnished him with a pleasing relaxation from his severe pursuits; he was able to vary his instrument, as he played both on the bass viol and the organ, with the advantage of an agreeable voice, which his father had probably taught him to cultivate in his youth.

This regular custom of the great poet, to indulge himself in musical relaxation after food, has been recently praised, as favorable to mental exertion, in producing all the good effects of sleep, with none of its disadvantages, by an illustrious scholar, who, like Milton, united the passion and the talent of poetry to habits of intense and diversified application.

Sir William Jones, in the third volume of Asiatic Researches, has recommended, from his own experience, this practice of Milton, who from music returned to study; at eight he took a light supper, and at nine retired to bed.

Method and order is the hinge of business; and it requires order and punctuality. These we must teach our children principally by example. Let them see, that we rise early, have regular habits, as much as may be, for the employments of the day, that we are careful to do one thing at a time, and every thing at its right time; that we stick to the business we have in hand, as far as unexpected incidents allow; that we may never put off till tomorrow what may be done to-day; that we adopt the maxim, "a place for every thing, and every thing in its place." Let them be taught also, that what is worth doing is worth doing well.

It is for want of method and order that some people who have much to do, get but little done. They are frequently in a hurry, have many things begun, but none finished.

Whatever children hear read, or spoken of in terms of approbation, will give a strong bias to their minds. Hence the necessity of guarding conversation in families, as well as excluding books and companions that have a tendency to vitiate the heart.

MAJOR ALLMAN.

Whitby, June 27th, 1834.

FARM FOR SALE in the township of Scarborough, being Lot No. 32, 33, Concession, containing eighty-five acres of land, all enclosed in fences, and mostly under cultivation, with a good house, barn, and a large orchard; and is well watered. For further particulars enquire at this office, or of

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

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

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

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

NEW AND EXTENSIVE ARRIVALS of LINEN and WOOLEN DRAPERY, &c. for SALE, Wholesale & Retail, at WILLIAM LAWSON'S BRICK STORE, No. 153 King Street, York, U. C.

RYCE, BUCHANAN, & Co. have now received the greater part of their spring importations, and will sell for cash this season at the same low scale of prices which gave so much satisfaction last year.

CHEAP WHOLESALE WAREHOUSE, for all kinds of Dye-stuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c. E. L. S. SONS.

FALL AND WINTER GOODS, (WHOLESALE & RETAIL) just received at 181 King-st. SAMUEL E. TAYLOR, grateful for the encouragement he has hitherto received, and anxiously solicited to merit a continuance of it, begs to call the attention of the public to his stock of FALL and WINTER GOODS, which he flatters himself will be found on examination to be extremely cheap and well selected.

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

EVER CREDIT HARBOR.—Sealed Tenders will be received by the Credit Harbor Company until Monday the 14th day of July next, (to be opened at 12 o'clock, noon, on that day), at the Tavern of Moses Polly, mouth of the River Credit, in the Township of Toronto, from any person or persons willing to contract for the cutting of a CANAL through the Bay, and erecting two WHARVES or PIERs, extending into Lake Ontario.

UPPER CANADA COLLEGE.—In consequence of the death of the Classical Masters of this Institution, and the intended resignation of another, applications will be received from the Candidates for the situations which will thus be vacant, till the 25th of September.

MR. THOMAS NEWTON BOSWORTH, who, with his brother Frederick, left Melbourn in the Eastern Township, in the Month of April, will address a letter to his father at the Post Office, Kingston, it will be answered immediately, and the route determined.

BRING BACK MY DOG!—If the person who took from No. 68 Yonge Street, or has now in possession, a very small and handsome white and black spotted LAP DOG, with one ear broken, answering to the name of FRILL, will return her soon, some trouble will be spared.

STRAY HORSE.—Came into the enclosure of the Subscriber, Lot No. 13, 4th Concession, west of Yonge Street, Township of York, on the 4th instant, a light BAY PONY with one eye. The owner can have him by paying charges.

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

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

THIS DAY IS PUBLISHED, Price One Shilling and Three Pence, the first part of the "POOR MAN'S PRESERVATIVE AGAINST POPEERY."

WANTS A SITUATION, in a country place or Village, a first rate SCHOOL TEACHER. Any application to this Office will be immediately attended to by

100,000 FEET OF SEASONED LUMBER, at the Credit mouth, consisting of Inch, Inch and a half, and Two Inch BOARDS, together with a quantity of JOISTS, RAFTERS, and SCANTLING, for sale, cheap for Cash, by JOHN CRUMBLE, M. D.

TO HUNTERS.—WANTED, TWO LIVE BEAVERS.—Twenty Dollars will be given for a Male or Female, or FORTY-FIVE Dollars for a Male and Female. Either young or old ones will answer, but they must be in good health and unamutated.

ARM FOR SALE OR TO LET, in the Township of Toronto, on the Lake road, between the Rivers Credit and Etobicoke, about 14 miles from the City of Toronto, (late York.) The farm lies in a healthy situation, and has a good HOUSE and BARN, and a good well of water.

FOR SALE, Lots No. 7 in the 6th Con, and 13 in the 3rd con, of Hungerford, 200 acres each. Lot No. 6, in the 1st con, of Percy, 200 acres.

FOR SALE.—Eighteen Acres of Land of the North East Corner of Lot No. 67, 1st Concession of the Township of King, on Yonge Street, with 2 acres cleared and a Log House raised and covered.

FOR SALE.—A FARM of excellent Land in the Township of Tecumseh, containing 100 ACRES situated on the leading road from Adjula to Yonge Street, with a lasting stream of Water, and above 30 Acres of improvement.

BEAUTIFUL ENGLISH EDITIONS of the following BOOKS are on sale at the GUARDIAN OFFICE, at the London Press; with a variety of others, both American and English.

COMPANION to the Bible, intended for Bible Classes, Families, and young persons in general. Maps. 18mo. half bound.

Cruden's (Alexander) Concordance. Royal 8vo. Edinburgh Cabinet Library, beautifully printed in monthly Vols., small 8vo., with appropriate Engravings by the most eminent Artists.

Edmondson's (Rev. J.) System of Self-Government. 12mo. Short Sermons. 2 vols. 8vo.

London Encyclopedia (The); or, Universal Dictionary of Science, Arts, Literature, and Practical Mechanics. The Ninth Edition, with Coloured Plates. To be completed in Twenty-two Volumes.

Nelson's (David) Dissertation on the Prophecies. 8vo. Sermons on Important Subjects. By several Ministers of the Wesleyan Methodist Connexion. Etc. cloth.

Ward's (Rev. Valentine) Miniature of Methodism; or, a brief statement of facts in answer to the inquiry, "What are these Methodists?" A new edition, with portraits. Watson's (Rev. R.) Biblical and Theological Dictionary. Second Edition. Royal 8vo. cloth.

Conversations for the Young; designed to promote the profitable reading of the Holy Scriptures. Third Edition. With an index to the Texts illustrated in the volume. Royal 18mo. in cloth, gilt lettered.

Defence of the Wesleyan Methodist Missions in the West Indies, &c. 8vo. stiff covers. Life of the Rev. J. Wesley. With a portrait. Published at the request of the Methodist Conference. 12mo. cloth.

Observations upon Southey's Life of Wesley. 12mo. Theological Institutes; or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. Part 1. 8vo. stiff covers. In 3 vols. cambric, gilt lettered.

Universal Redemption of Mankind. 8vo. Wesley's, (Rev. John, A. M.) Notes on the New Testament. 24mo. — Prose Works. In 14 vols. 8vo. In cambric, gilt lettered.

LANK DEEDS & MEMORIALS for sale at this office.

CHRISTIAN GUARDIAN. TERMS.—The price of the CHRISTIAN GUARDIAN is twelve shillings and six pence a year, if paid in advance, or fifteen shillings if paid in six months, or twenty shillings if paid in three months, or thirty shillings if paid in one month. Subscriptions are payable 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.

FRENCH BURR MILL STONES! The Subscribers having lately purchased the old establishment of Messrs. Elphinstone & Stron, in the city of Buffalo, intend going extensively into the manufacture of MILL STONES, and will be kept constantly on hand, both for Flouring and Country Work, several pairs of the various kinds and sizes, which will enable them to fill orders on very short notice; and as they import their Blocks direct from France, it gives them a decided advantage in choice of stock, and enables the subscribers to offer them much lower than they have ever been sold for in this country.

Also, DUTCH BOLTING CLOTHS, of every number now used, and of the most approved stamps.

Also, Hoisting-Screws, Lighter-Screws, Spindles, Bails and Divers, Danzels, Screen Wire, &c. &c.

Being also connected with a very extensive FOUNDRY (at Rochester, N.Y.) they will furnish MILL CASTINGS of any description that may be desired. The subscribers are confident they can furnish their western friends with any of the above articles on better terms than they can be procured at Philadelphia, Baltimore, or any of the Eastern or Southern markets; and as the transportation from Buffalo will be less than from either of the above markets, they think it will be for the interest of Millwrights and others at the west, to favor them with their orders.

GEORGE W. BUSH & Co. Buffalo, Feb. 18, 1834. 231 3m

REFERENCES. S. Thompson & Co. Print, Taylor, & Co. A. Eaton. L. E. Burton. Barker & Holt. Townsend, Gold, & Co. Smith & May. Norton & Carlisle. Richard Sears. Joy & Webster. W. Smith, Perthwick. Gilbert Knapp, Portland Harbor. Josiah Kellogg, Erie. H. Hubbard, Ashtabula. D. Whitney, Green Bay. H. Phelps & Co. G. Rice. Giddings, Ballou, France, & Co. Cleveland. Standart, Wibur, & Co. Harpers. R. H. Heywood, Presic. J. Hillster & Co., Sandusky. H. V. Dismore. J. R. Dorr & Co. B. P. Parker & Co. E. B. & P. F. Smith. J. Griffiths & Co., St. Joseph. John H. Kluzie, Chicago.

NOTICE.—The Subscriber having removed from Town to Scarborough, has left his accounts with Robert Baldwin, Esq. for settlement. Those who are indebted to him are requested to make payment to Mr. Baldwin; and those having demands on him will present them as above. JORDAN POST. City of Toronto, May 22nd, 1834. 237-1f

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

LAND FOR SALE.—Lot No. 12, 8th Concession of BROCK, 200 Acres. The lot is within one mile of a Merchant's Store and a Saw-Mill, and within three miles of a Grist-Mill; has six acres cleared, and is situated in a well settled part of the country. Apply to the subscriber, No. 21, Newgate Street. THOMAS HOPKINS. Toronto, April 15, 1834. 231-1f

FARM FOR SALE OR TO LET, in the Township of Toronto, on the Lake road, between the Rivers Credit and Etobicoke, about 14 miles from the City of Toronto, (late York.) The farm lies in a healthy situation, and has a good HOUSE and BARN, and a good well of water. For further particulars apply to the owner, on the premises, or at the Guardian office. W. WATSON. April 23, 1833. 232-1f

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FOR SALE.—A FARM of excellent Land in the Township of Tecumseh, containing 100 ACRES situated on the leading road from Adjula to Yonge Street, with a lasting stream of Water, and above 30 Acres of improvement; 10 Acres of the same under mill; a good House and Barn within 3 miles of two Saw-Mills; with a Garden, Orchard of about 50 bearing Apple trees; and a Garden neatly laid out. The above is under good fences. For further particulars apply to the Subscriber on the premises. THOS. HURST. Lot No. 16, 8th Con. S. Half, February 1, 1834. 224-6m

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