

# CHRISTIAN GUARDIAN.

Published under the direction of the Conference of the Methodist Episcopal Church in Canada.—James Richardson Editor.

VOL. IV. NO. 22.

YORK, WEDNESDAY, APRIL 19, 1833.

WHOLE NO. 178.

## Christian Guardian.

DEVOTED TO RELIGION, MORALITY, LITERATURE, SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE. PUBLISHED EVERY WEDNESDAY. Office in Jordan-st., a few doors South of King-st. W. J. COATES, Printer.

### Terms.

The Price of the Christian Guardian is twelve shillings and six pence a year, if paid in advance; or, fifteen shillings if paid in six months; or, seventeen shillings and six pence if not paid before the end of the year; exclusive of Postage. Subscriptions paid within one month after receiving the first number will be considered in advance.

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

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

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

The proceeds of this Paper will be applied to the support of seminaries and work-out Preachers of the Methodist E. Church in Canada; and of widows and orphans of those who have died in the work; and the general spread of the Gospel.

more than sixty thousand immortal souls enveloped in an ignorance little better than the darkest heathenism. The Eastern and Atlantic States have been blessed with a preached Gospel from their first settlement, yet authentic reports are conclusive evidence that multitudes of their inhabitants are, notwithstanding, destitute of the bread of life. Taking Vermont and Maryland as fair examples in the case—the former contains more than 1000 souls, and the latter more than 2000 to one preacher of the gospel. Considering the inefficiency of very many preachers, we may almost say that a comparative few of these thousands are instructed in the road to heaven. It is needless to make any computation, as we direct our observations to the spiritual wants of the millions in the West. The spirit of emigration and of enterprise has peopled an immense tract of country, and it is easily accounted for upon the natural principles of a corrupt heart, that such a mighty population determine to supply themselves with every other blessing, rather than the blessing of salvation. Many indeed have carried with them into the western world "the knowledge of the Lord," and desire and pray for his increase. Like the vision of St. Paul, their supplicating spirits rise up before us with the cry, "Come over and help us;" and as the messenger of salvation has been bending his course toward their desolate valleys, they have, with the prophet of old, taken up the song of rejoicing, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth." But where there is one who will thus hail his approach, there are hundreds who are sluggishly indifferent to this messenger of peace, or who recklessly determine that they will not listen to his message of love. Shall the entreaties of the few righteous be unheeded; or shall the stupidity or the wicked opposition of the many call forth no emotion of sorrow from our bosoms, no effort to impart the food of everlasting life to their dying souls? Let the christian fairly press these questions upon his conscience, and if he be not deadened to insensibility, he must necessarily feel and resolve that he will act for their emancipation from the bondage of eternal death. Z.

### LETTER TO AN OPULENT PROFESSOR ON THE APPLICATION OF PROPERTY.

[From the London Evangelical Magazine.] All that we know of the following letter is, that it was written on a particular occasion, and addressed to a gentleman in the circumstances referred to. But who the writer was, to whom addressed and what was its effect, we are not informed. Though originally quite confidential (as every such communication ought to be,) we consider it no violation of that confidence to give it publicity, as there is no allusion either to the writer or the person to whom it was sent; and, as the suggestions contained in it are, we believe, applicable to many wealthy professors of religion, we hope its publication may be useful.

My Dear Sir—I have long thought that one of the most important services which one professing Christian can perform to another, is, faithfully to point out to him whatever may appear in his habits or conduct at all inconsistent with the Christian character. This is a kind of fidelity which, I fear, is not often to be met with; but if it were more generally exercised, and received in a proper spirit, it would tend much to remove many of those inconsistencies which we find among professors, and which so often fortify worldly men in the neglect of the gospel, and cause them to speak reproachfully.

You will at once, I dare say, apprehend that this is a prolix to me exercising a little of that fidelity which I so much appreciate. It is, and he assured that it is with no feeling, but that of the most sincere Christian regard, that I express my regret at the observation I have heard made, respecting the limited scale on which you appear to contribute to advance the cause of the gospel, when compared with your well known ample fortune. Perhaps you say you give privately. If you say so, I do not question it; and, if it be in some fair proportion to your means, it is well. But I appeal to yourself, if, in this case, you do not mistake the path of duty. Many do not distinguish between ostentation and publicity, when they quote that text, "Do not give your alms to be seen of men." It is the former, not the latter, our Lord here condemns. We are called to watch over our motives, to see that we do not give alms in order to be seen of men. On the other hand, publicity in acts of benevolence, is inculcated in the precept, "Let your light so shine before men that they, seeing your good works, may glorify your Father who is in heaven." Now how are we to glorify God, by others seeing our good works, unless they really do see them? An opulent Christian is expressly called to set an example of the way in which property ought to be used for the glory of God. Not that others are not called to do so likewise. But a wealthy Christian stands on vantage ground. In the good providence of God he has it much more in his power than others, by being able to do things on a larger scale, to show how he considers property as a talent committed to his trust, and which he is called to employ, according to the measure in which it is bestowed, for the glory of the church.

Now I hold that with every Christian, it ought to be a matter of serious and conscientious enquiry, Am I, as in the sight of God, employing the property he has given me, to the extent to which I ought, in relieving the distresses of others, and in promoting the interests of the Redeemer's kingdom? No one will deny that such a question every Christian ought to put; and the plain rule of Scripture is, to give as the Lord hath prospered us. There must evidently be a proportion between what we give and what we possess; and while no express measure of that proportion is mentioned as the situation of individuals is very various, we should endeavor to discover, from the whole spirit of the gospel, what duty, in our

particular circumstances, requires. I should tremble at the thought of being found on a death bed, or at the judgment seat, to have retained any part of that which I ought to have given for the glory of God in the world. Were this kept in view by many who profess the religion of Christ, there would be no complaint of want of funds for promoting, far more extensively than is at present done the interests of his kingdom.

But where one who professes our orthodox creed and is even perhaps strenuous in the defence of it, is never seen to contribute, except on a very limited scale (limited for him at least) for purposes of Christian benevolence, there is, far more injury done than from the mere want of his pecuniary aid. It creates a prejudice in the minds of men against the very creed he holds. He is apt to be accounted not very sincere in his professed zeal for divine truth, while that zeal does not more effectually reach his pocket. I have often heard with regret those who made no particular profession declare, they could not bear to hear such persons speak about religion, while it was manifest it had so little influence on their conduct, as they were plainly as much attached to the world as those who made no such professions.

It is but the part of Christian fidelity to say that I have heard these or similar remarks made in reference to yourself. I have heard them made by those who were connected with you in church-fellowship, and in closer habits of intimacy than I am. I have told such persons what their duty was in such a case. But it is from having reason to fear, that what they so readily expressed to others, they had not the honesty to express to yourself, that I have felt it my duty to write you this letter.

I have now performed, my dear sir, what, from our long acquaintance, I felt to be a duty, though far from a pleasant one. Believing that you and I are travelling together to the judgment seat of Christ, should it be found, when we appear there, that you had been living in the neglect of an important part of the will of the Judge, and that, though I had reason to fear that this was the case, I had not pointed out to you the evil, I should certainly be found not to have treated you with that fidelity with which it becomes one professing Christian to act towards another; there can at least be no harm in bringing this subject under your notice. If you think that I have judged severely, forgive me this wrong. If you knew the sincere Christian regard, and the earnest desire that you may appear at last accepted of God, by which I am influenced in writing you, I am confident you could not be offended at this communication.

In conclusion, I would simply say, I invite you to make reprisals. You may find in me as great inconsistencies in some other things; as I have endeavoured to point out in you. If you do, I will cordially thank you to mention them. Whatever unhalloved feelings might at the moment spring up, (feelings to which we are all too subject when any thing is presented to us in the form of reproof) I trust I shall ever consider it the highest favour that you or any one can do me, in the spirit of the gospel to guard me against evils into which, from the deceitfulness of the heart, I am apt to be betrayed.

With the very best wishes for you and yours, and earnestly praying that we may be directed in our different spheres, in all things to walk so as to please God, I am, my dear Sir, Yours, &c.

### CHRISTIAN EXPERIENCE.

[From the Maine Wesleyan Journal.] Variation of feeling often harmless. It is not good to be scared at every change of religious feeling. No, not in the change that brings painful for rapturous feelings. The cause, and, of course, the change may be innocent; at least it is better to reflect before we are alarmed. From examination it may be ascertained that one, or more, of the following, have occasioned the variation: Fatigue of body—fatigue of mind, in thought—fatigue of the passions, through which alone we are capable of moral feeling—indisposition in the animal system, from unavoidable causes—fiery darts from the wicked one—low feelings in the Church, wrongs in the Church—divisions in theological opinions in the Church—divisions in the ceremonies of the Church—doubt on points of theology, or of christian practice—doubt in respect to the sincerity of some one who professes to be a christian—want of success in winning to Christ or of seeing others win the prizes for whom deep feelings of solicitude are felt—limited means of grace, or privations of what has been enjoyed—a limited sphere of action—a sight of the miseries of the world, in body and soul both—or a sight of the little there is doing for the melioration of the condition of mankind, in comparison with the real ability there is to do, already in the visible church—or, finally, a view of the "many" that go in the broad way that "leadeth to destruction." Now these, and many more, are harmless causes, so far as we are concerned, producing this effect—painful sensations in the soul. These causes surround and influence all, more or less. All, therefore, may look for other feelings than the rapturous. But these are far from affecting us for harm, if rightly understood, so far, that they each, in proper turn, promote the work of grace in the heart, or "work for us a far more exceeding and eternal weight of glory." There is but one variation that harms; the one occasioned by indulged sin! Indulge sin in the heart, or in the life, by doing what is forbidden, or omitting to do what is required, and the feelings change from pleasurable to painful, and the change is highly dangerous. Nothing on our part, but true repentance, and faith in Christ's atoning blood, will be accepted; and with our offended Lord nothing will meet our condition but pure mercy.—Let this cause be avoided, and we may bless the King Supreme for every change, and look for greater good, than would have been ours in a different state of feeling. It is wrong to tug in thought, and toil in prayer, for one only in rapture, rapture! It is holiness we want; this

possessed, we shall have happiness too. Secure the character of the new man of "righteousness and true holiness," and the bliss of the christian soul cannot be separated therefrom. And our heavy and sorrowing feelings, if they are not far indulged in sin, will lead us directly there, for they lead us to God, the inexhaustible fountain of holiness. It is equally his pleasure, and our profit, for us to be saved from all sin. But let us take care not to please ourselves with thoughts of our own innocence too soon. We are told to "go on to perfection"; but he who seeks no more than justification from personal transgression, does not generally bring this transgression, not going on, in among the number of his crimes. He forgets that he is under the commandment, "Be ye holy"; he therefore indulges sin, and is criminal. His change is tinged with sin, and worthy of alarm! But, comparatively speaking, how few consider this: how few think the criminal cause of their bad feeling is, their refusal to be saved "from all sin" through the precious blood of Christ, and in God's own way. May God help us to shun unnecessary trouble on one hand, and real danger on the other, for Christ's sake.

### CO-OPERATOR.

[From the Maine Wesleyan Journal.] INFIDELITY.

There is, in some men, an independence of mind, which I have always admired, manifested in judging and thinking for themselves. Always to adhere to the opinions of others, is directly opposed to all improvement, ever operating against the progress of truth. Some pride themselves in their firm and unwavering attachment to the opinions of their fathers; calling themselves "of the old school," "of the old stamp," &c., and are ever ready to brand with the name of "Heretic," all who dare differ from them. Others are never so happy, as when they have "removed the old marks which their fathers have set," and have, as they say, shaken off the shackles of education and prejudice, and are ranging the fields of speculation and free enquiry. "Prove all things, hold fast that which is good," is a precept of Divine authority. It is not a sufficient reason, that an opinion is an old or a new one, that it should be either received or rejected. It must first be proved; but proof regards evidence, therefore, the evidence on which the truth of any proposition, whether new or old, rests, is that by which our judgment or opinion should be formed. It is generally acknowledged, that nothing is of so sacred a nature, as Religion; and as it relates to each man individually, he should have liberty to examine and judge for himself; but liberty to examine and judge, should not be construed into liberty to reject, without examination, and yet, it would seem, this is the liberty, claimed and exercised by many of the present day. How many there are, who have denounced the Bible as "priestcraft," and "cunningly devised fable," who have never troubled themselves, to examine an argument in twenty, by which its authority is supported! Because miracles have been pretended by the authors and advocates of religions, admitted to be false, the miracles of the Bible, have been rejected as of no account, without the least attention to the justness of their respective claims to belief. This was the case with Hame, because Tacitus relates the cure of a blind and lame man of Alexandria, by Vespasian, and Cardinal de Rutz, the restoration of a limb of an attendant in a Spanish Church, and certain cures are said to have been effected at the tomb of the Abbe Paris, he without attending to the comparative merits of their claims, with one stroke dashed out from the New Testament all the evidence derived from miracles. Is this candour? Is this honesty? Is this properly treating a story, coming to us, pretending so high claims to belief, and if true, presenting to our thoughts, subjects of the greatest possible moment! Yet this is infidelity. These thoughts were suggested by reading the memoir of Dr. Godman, for some time professor of Anatomy in Rutgers Medical College, in the city of N. York, by professor Sawall, of Columbia College, now published in a tract form at the Methodist Book Room, New York. I am not disposed to make an array of great names, neither would I have any one believe Christianity true, merely because great men believe it so; but I do think, when such men as Godman, and Judson, are convinced of its truth, and are converted to Christianity from infidelity, that, at least, the arguments by which such great minds have been turned, should be considered with attention, before we finally reject a system, that gives to vice its greatest fears and restraints, and to virtue its greatest encouragements, and most glorious hopes. W. March 4, 1833.

### CHURCH REFORM IN ENGLAND.

The impolicy, and I may add, injustice, of the union between Church and State, is engrossing much of public attention in Britain. The friends of establishments may retard for a time the progress of public opinion, but I think it will ere long be the case, that there will be no privileged order of religious profession. My friends in the establishment seem to tremble for the "ark of God," as if the whole framework of religion would crumble to pieces, if this dissolution were effected. As a true friend to the spiritual interests of that establishment, however, I cannot but wish that these bonds were broken. The church of Scotland would then, I think, arise from her slumbers, and put forth a power, of which she is at present incapable; it would soon free her from many of her corruptions—purify her communion—revive her discipline, and cause her to shine forth fairer than she has ever been seen. For, far be it from me to say that dissenting churches are free from corruption—there is much that needs purification; and I trust the present contest will tend to set before us our own evils, and to hold them up to the blaze of day, till they shall be all purged away. There is a hue and cry raised against us, most unfairly, that because we, from conscientious views, wish the union of Church and State dissolved, and because infidels and others wish it from

an abhorrence of religion altogether, therefore we are longing with infidels to overthrow religion; as if the dissolution of the connexion between Church and State and the destruction of religion were one and the same thing; and yet I am grieved that many good and pious men have joined in this cry, and run us down on this account. The formation of "Voluntary Church Associations" in Edinburgh, and here, and elsewhere, has stirred up a host of opposition, and drawn forth much invective, and acrimonious controversy, perhaps on both sides. But when the "mire" of human passions which the controversy has excited, begins to settle down again, I trust that much good will be the result, both to the establishment and to dissenters. What a host of parishes are there throughout Scotland, where the everlasting Gospel is not preached, but where the members of the church of Scotland can exert no efforts to introduce the preaching of the word, because they have already a ministry among them, and they cannot interfere—thus the inhabitants are left to slumber on, in their state of "spiritual death." Rev. Wm. Wardlaw.

### [From the Maine Wesleyan Journal.]

Messrs. Editors,—I had thought of offering a few suggestions on immoderately long exhortations, speeches, addresses, &c. &c. But in reviewing what I have said on long sermons, prayers and hymns, I am ready to conclude that I have said what may be properly applicable to these topics. I wish, however, to offer a few thoughts more; and I will do this in very few words. I would respectfully ask those who are in the practice of exhorting, whether in all reasonable probability, their improvements would not be more acceptable, and more profitable, if they were to confine themselves to ten or fifteen minutes, instead of thirty and thirty-five, as I have heard some!

As to long speeches, they concern other things than religion, for which reason I purpose to say little on this point. If any desire conviction in regard to their impropriety, let them look into the doings of our legislative assemblies—they may read of speeches, five hours long! and see nearly the whole of a large newspaper filled with one of them.

Were you troubled with long original articles for publication in the Journal, I should be disposed to bear testimony against them also;—but of this, your readers I believe have no just cause of complaint. I wish I could just whisper in the ears of certain persons who have heretofore urged "the preachers to write" for your columns. I would say to them, *example is better than precept*. Now I would rather they would write long articles than long sermons, and I hope they will use their pens a little more in future. Finally,

After all my love of brevity, and the pithy motto, "Be Short," which a certain writer used to prefix to his communications, and which he placed over the door of "his study," with a view it would seem to prevent long visits, I do hope to avoid being so very short as to throw down my pen in total neglect. B.

### [From the Northampton Courier.]

### THE EYE, THE TONGUE, THE EAR. BEAUTIFUL EXTRACT.

That individual who enjoys his several senses, vigorous and unimpaired, has but poor conceptions of the affliction of those who cannot claim exemption from disordered or vitiated organs.

The eye, the mirror of the emotions, which speak out from the heart with an eloquence beyond the power of language to convey, and which reflects upon the mind the most exquisite pleasurable sensations from external objects—how painfully this contrasts with sightless eye-balls imagining nothing but darkness upon the mind and desolation to the senses.

The tongue which utters what the feelings dictate and the heart inspires, which is persuasively eloquent at one moment, and soothing and tranquillizing at another; which elevates with joy to-day and thrillingly touches the heart and assuages its griefs to-morrow—how cheerless when its powers of utterance are palsied and its capacities remain unknown and unappreciated. What a cloud of wretchedness it must throw around the mind, to fret that its brilliant emotions and vivid and glowing conceptions are never to be communicated to others or disclosed by that eloquent organ, the tongue.

But the ear that hears, when that is shut against all external tones and sensations; against the sympathy of friendship, the joy of social intercourse and the delights of melody and love—what a dreary waste, what a sad journey life must be to travel, with any of those senses impaired, which stops free intercourse with our fellow men, and mars the harmony and buoyancy of existence. To be shut out from the natural beauties of creation and the delights they afford, and to know of the existence of things around us only by the touch or motions of the ear—to be debarred from "sweet converse" with society and the soothing blandishments and comforting sympathies it creates—to have the portals of the soul closed to every tone which can elevate its aspirations and dispel its weary and saddening thoughts—to suffer all or any of these afflictive deprivations, is among the many causes which may make life cheerless and its path dark and desponding.

He who possesses those glorious faculties unimpaired has no right to say this is a sad world or mournfully think it a vale of tears.

### CHRIST CRUCIFIED.

It was the custom of the missionaries, in the island of Tahiti, not only to instruct the natives in the school, preach to them in the chapel, and itinerate through the villages, but to assemble them for the purpose of reading from manuscript, such portions of scripture as were deemed suitable for the circumstances. On one of these occasions, Mr. Nott was reading the first portion of the Gospel of St. John, to a number of the natives. When he had finished the sixteenth verse of the third chapter, a native who had listened with avidity to the words, interrupted him and

said, 'What words are these you read—what words were those I heard? Let me hear those words again.' Mr. Nott again read the verse—'God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.' When the native arose from his seat and said, 'Is that true? Can that be true?' Mr. Nott again read the verse, told him that it was true, and that it was the message God had sent to them, and that whosoever believeth in him should not perish, but have life everlasting. The overwhelming feelings of the native were too powerful for restraint or expression. He burst into tears, and as these chased each other down his cheeks, he retired to meditate in private, on the amazing love of God, which had that day reached his soul; and there was every reason to believe he was afterwards raised, to share the peace and happiness resulting from the love of God shed abroad in his heart."

Rev. Mr. Bedell.

CHRISTIAN EXPERIENCE.

A careful examination of the New Testament, discloses the nature and fulness of gospel blessings. It is now almost universally acknowledged, that these blessings were provided for, and offered to all. But how few among the great mass of professing Christians have entered fully into the meaning of the inspired writers, and have had wrought into their own experience, all intended by the Holy Spirit. This general defection, however, does not make the faith of God without effect. God's promises and his ability remain immutably the same. He who takes him at his word and relies on his truth, shall have accomplished in himself, all "that whereunto it was sent." He shall be changed from the image of the earthly, into the image of the heavenly, and shall be permitted to have that peculiar nearness to, and fellowship with, the Divinity, that shall most delightfully absorb and satisfy the largest desires of his nature.

Maturity of Christian experience and enjoyment, implies the direct witness of the Holy Spirit with ours, that we are now accepted with God; and the entire cleansing of the soul from all the remains of sin. This doctrine is directly taught in the New Testament, and was exemplified in the experience of the early disciples. To bring Christians to this maturity, is the design of all the institutions of Christianity. And they have failed to accomplish their true design, in all those who are wanting in this blessed experience. O ye professed disciples of Jesus, when will you awake to a discovery of the height, the depth, the length, and breadth of that love you are called to know? When by joyful experience will you be prepared to say—

"His loveliness my soul hath prepossessed, And left no room for any other guest?"

To this happy state, thou art invited by thy heavenly Father, wooed by the compulsion of thy Redeemer, and drawn by the Holy Spirit.

But this is not only thy privilege, it is thy imperative duty. The want of holiness is not merely a defect, it is equally and really a fault. To the truth of this, thy conscience and the inward groanings of thy spirit testify, as well as the uniform voice of revelation. Without holiness thou canst not commune with God; thou canst have no fellowship with him through the Spirit,—thou hast no meetness for the inheritance of the saints in light. Since this is made thy duty, by the will, and sanctioned by the authority of God; since to bring thee to this blessed state, has been the desire and effort of thy heavenly Father, as manifested by his holy providence, and all the apparatus of Divine mercy, how canst thou regard it in the light merely of a privilege, to be improved or neglected at pleasure? Be assured, the most weighty obligations, the most solemn considerations require that thou shouldst be holy. Holy in heart and all manner of conversation. The want of it is the principal cause of the doubts and fears and the unhappiness consequent thereupon. This is the cause of thy lukewarmness in duty, and the reason why the means of grace which were designed to inspire thee with holy delight, are so barren and comfortless to thy soul.

Temperance.

THE TEMPERANCE CAUSE.

A Great and General Temperance Meeting was held on the 24th February last, at the Capitol, in the City of Washington, for the PROMOTION OF THE CAUSE OF TEMPERANCE IN THE UNITED STATES. The Meeting was called to order by the Hon. Felix Grundy, U. S. Senator from Tennessee, who moved that the Hon. Lewis Cass, Secretary of War, take the Chair. The Hon. Gideon Tomlinson, U. S. Senator from Connecticut, moved that the Hon. John Blair, Member of Congress from Tennessee, be appointed Secretary of the Meeting.

The address of the Honorable Lewis Cass, the Chairman of the meeting at the Capitol, was a very lucid exhibition of the necessity, importance and utility of the Temperance efforts that are being made, and are extending and multiplying throughout the land.

The address is too long to be introduced into the paper. I however give the following extracts.

THE PRACTICAL OPERATIONS OF TEMPERANCE.

In looking upon the practical operation of this habit upon society, it is difficult to conceive how any man can put such an "enemy into his mouth to steal away his brain." And yet neither genius, knowledge, fame, nor power, have always shielded their possessors from its first approach and final conquest. They may have struggled and probably died. But many of them have fallen, monuments of human weakness and human instability. It were idle to point out the stars in our constellations of patriots and statesmen, of learned and elevated men, which have been obscured or extinguished by this moral darkness. Names that would have been familiar to us as household words, and would have gone down to posterity, honoured and regarded, are now remembered, but to "point a moral or adorn a tale."

And what motive can operate upon human nature, with sufficient force, to produce them? To induce us to disregard all the warnings, considerations which are in ceaseless operation, appealing to the head and the heart, to the present and the future, to time and eternity? Can it be the momentary pleasure of drinking, or the momentary excitement it produces? The wretch, who so set to the pride of Ephesus, that he might earn for himself an immortality of infamy, acted a rational part, when compared with him, who sacrifices himself at the shrine of unshaken appetite. But these excitements, joyous and desirable as they appear, are always purchased at a high price. It is a law of our nature, impressed for our purposes upon the system, that alternations of excitement and exhaustion should succeed each other. The vibrations are equal, or rather the amount of pain far exceeds that of enjoyment. If today we yield to stimulating pleasures, we contract a debt, which tomorrow must pay. Were neither physical nor moral evils entailed upon us by vicious indulgence, there would still be nothing gained by yielding to it.—The balance of enjoyment would at best be stationary; and not merely stationary—for the possession of undisturbed faculties, and of regulated affections is far better than the revels of the night, and the dependency of the day. But this is a very partial view of the subject. No man can indulge in this habit with impunity. Begin as he will, he may go on increasing. What is now enough to produce the desired

effect, may soon become insufficient and unoperative. The quantity must be increased, and the intervals diminished. The necessary tone can be preserved only by gradual additions, and then comes all the train of evils, which marks decaying faculties and a ruined constitution. All who have eyes to see, must have seen them. They need no description here. Unfortunately, they are too common, and too disgusting, to require or to admit enumeration in such a place as this. If, in the whole creation of God, there is one object, more than all others, pointed at by the finger of scorn, it is he who abandons himself, and all he has and expects, to this destructive propensity. The animals around us, ministering to human comfort; every being into which the creator has breathed the breath of life, all fulfil their destinies, and perform the parts allotted to them; while man, man alone, placed immeasurably above them, reduces himself far below, renounces the high duties assigned to him, and perishes miserably, hopelessly. Were the wretch thus cast upon the strand of life, solitary and unconnected, much as we might deplore the evil, there would be less to regret than at present. But these unhappy men are united to society by all the ties which bind society together. They are sons, or brothers, or husbands, or fathers. With what little remorse the duties of these relations are disregarded, the experience of every day sufficiently demonstrates. The husband and father seeks in unnumbered pleasures, those enjoyments his own home would furnish. The means, which should be destined to the support of his wife and children, are dissipated. His time is consumed, his usefulness destroyed, his temper and habits ruined, and all, who depend upon him, share in the calamity. Look at our courts of justice, our houses of correction, our places of imprisonment. We shall find that the vice of intemperance is the root from which springs most of the evil, these institutions are designed to prevent or punish. The moral faculties are blunted by pernicious habits, and all the pride of character annihilated. Wayward passions are let loose, and crime follows crime, until the day of retribution arrives. And of all who are thrown upon public charity by the accidents of life, there are few indeed, whose misfortune may not be traced to their own habits of intemperance, or to those of their kindred, who by nature and law are required to provide for and protect them. The child is thus involved in the consequences of the parent's guilt, and scenes of depravity are the examples by which he is taught his own duty, and a father's principles.

Religious Intelligence.

THE CROSS IN THE CAPITAL OF THE WEST.

Steam boat Chippewa, Ohio river, above Cincinnati, Feb. 28, 1833.

Dear Brethren—Having an opportunity of private conveyance of a letter, and a few hours leisure on board this beautiful steam boat, on my passage up the river, I will devote a part of it to communicate some additional intelligence of the great revival of religion in our favored Zion in Cincinnati.

This glorious work commenced during the time that that awful scourge of God, the cholera, was present in our city. The terror and alarm which the pestilence spread abroad, caused hundreds to think on their ways. The professors of religion found it necessary to look inward, and find the foundation of their hope; to be certain that they had built upon the "Rock," and founded there. An increased earnestness in their devotional exercises, both public and social, as well as private, was the result. The congregations which in the onset of the pestilence, were, for a short time, comparatively small, soon became unusually large; and great solemnity and seriousness visibly rested upon them. This increased—and soon it began to appear that the Spirit of God had been silently at work on the hearts of very many of the people. Penitents were now seen prostrate at the altar, earnestly groaning for redemption in the blood of Christ. And the healing power thereof was soon displayed in the conversion of several souls.

At this period (about the middle of November, I think) brother J. N. Moffit arrived here from the east, and immediately entered into the work with his wonted missionary zeal and ardor; and preached almost every day. His ministrations attracted crowds of attentive hearers, and our large church (Wesley chapel) has generally been filled to overflowing. Brother Moffit's eloquent appeals to the hearts and consciences of his auditors, as well as the bible and heart-searching discourses and labors of our excellent stationed preachers, have been signally owned and blessed of God. The work now attained a depth, and extent, and magnitude, which certainly exceeded any thing which had ever been witnessed in this city, and perhaps seldom exceeded any where. Within the five months which have elapsed since the last Ohio conference, there have been received on probation in the Cincinnati station, more than eight hundred new members; three-fourths of whom have been admitted since Christmas.—And I am informed that during this time there have been at least five hundred of these souls converted to God.

Now, will you not, my brethren, join me in saying, in the fulness of my soul, "Glory to God in the highest!"

"All hail the power of Jesus' name!"

The victories of the cross have retounded even infidels themselves. Indeed, we have all been filled with astonishment at the displays of His wondrous power to save! It has been necessary to hold meetings almost every evening; when the usual exercises have been preaching, and closed with prayer meetings, for the benefit of the mourners, who have frequently crowded the altar and adjoining seats, to the number of from one to two hundred, or more. And the usual exercises have taken place at every meeting of this kind. General class meetings have been held twice a week in the two largest churches, alternately. These exercises are signally blessed in the conversion of mourners and building up of believers.—An extra three days' meeting was held last week, and an extra four days' meeting is to commence to-morrow.—Brother Moffit is in the city, and in labors "abundant," as usual. The class meetings are crowded; and it is a very common thing, at them, to "call up the mourners," and to send their meetings in the conversion of precious souls. The engagement of the fact is a further indication necessary. And the great occasion to the congregations, has made it necessary to provide for their accommodation, by building one or two new churches, which will probably be soon undertaken.

There is a good prospect of the continuance of the great revival in the city. The stationed preachers are able men of God, and they are heart and soul in the work. God has greatly blessed their labors, and honored them in the sight of the people. And I do not think it extravagant to expect that our Church in Cincinnati will have doubled its number of members in this conference year.

Yours, &c. SAMUEL WILLIAMS.

HINDOOISM BROUGHT INTO DANGER.

The following interesting notice contains some indications of the "signs of the times," of peculiar interest. It is republished by the Missionary Herald, from the Oriental Spectator for December, 1831.—

The Calcutta papers have, for the last month or two, given to the public some very interesting accounts of the state of society among the Hindoos of that city. We shall endeavour to put our readers in possession of a few prominent facts relating to it.

Alter the expulsion from the Anglo-Indian college of some of its masters, for introducing wild and irreligious opinions among the students, it appears that several young men of family, well and wealthy connected, determined to shake off the burden and corrupting influence of caste, and communicate the knowledge they had acquired in that institution to their fellow countrymen.

Hindoos of the city, who ends his letter with this remarkable profession. It is dated September 30, 1831; and addressed, in English, to the editor of the India Gazette:—

"If there be any thing under heaven that either I or my friends look upon with the greatest abhorrence, it is Hindooism. If there be any thing which we regard as the greatest instrument of evil, it is Hindooism. If there be any thing which we behold as the greatest promoter of vice, it is Hindooism; and if there be any thing which we consider to be most hurtful to the peace, comfort, and happiness of society, it is Hindooism. And neither reprobation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed, &c. (Signed). MADON CHUNDRA MULLICK."

Since the above letter was written, much correspondence has taken place in the English and native papers, relative to this increasing spirit of hatred to Hindooism. The India Gazette, with mean liberality, has tried to throw cold water on all such exertions, and as a young Hindoo correspondent says, for some good reason known by most. All know who the editor is. After the annual great holidays some of these "apostates" were charged with performing doorga poos in their houses. Madon Chunder Mullick again writes on the 20th of October, 1831.—

"Whatever may be the extent of information that a native possesses regarding the Hindoos, I as an individual have a better knowledge of any one nation than he or any other person. I therefore beg to inform both him and the public, that what he has said of my having celebrated the doorga poos has not the slightest foundation in truth. Doorga poos a thing which is entirely against my principles, and I never have acted and never will act against them, though I may be disliked by my kindred, hated by the Hindoos, and excommunicated by the durma sabha."

In answer to the insinuations of the India Gazette, another Hindoo says, in a letter of about the same date, that they glory in their principles; and in reference to a remark of the "John Bull," that they had an enmity to christianity, another correspondent, a Hindoo, says, so far from it, Mr. Duff's lecture rooms are attended by many of them, who are anxious to know more of christianity, and who are convinced that Jesus Christ taught the purest morality.

It has been proposed that archdeacon Corrie, Rev. J. Hill, and several other ministers and missionaries of different churches, should form a catholic christian society, purposely to coalesce with these Hindoos, and teach them the doctrines of the christian religion. All this is wonderful and most cheering; and, as the John Bull (a London newspaper) says, what would Claudius Buchanan have given to see this day!

CHRISTIAN GUARDIAN.

Wednesday, April 10, 1833.

Agents who have collected for the Guardian to the amount of Ten Dollars will please forward it without delay, and those who have less on hand would help us at present by collecting to that amount, or more, and remitting it as speedily as possible.

No later Foreign news since our last.

TAKE HEED UNTO THE DOCTRINE.—St. Paul.

Several important controversies relative to christian doctrine are now engaging the attention of the religious public in the adjoining States. A Mr. Hughes, of the Roman Catholic Church, has entered the list with Mr. Breckenridge of the Presbyterian. The controversialists on both sides display more than common tact for argument, as well as a thorough acquaintance with the subject in hand; and the dispute has already assumed a very animated character. The point yet under discussion is the "RULE OF FAITH." Besides these combatants, others have taken the field so that the tenets of the Roman church are likely to undergo a thorough scrutiny throughout the nation. Should it be conducted in a christian manner, there is little doubt but considerable benefit will accrue from it to those who desire to know the truth as it is in Jesus. Truth never loses any thing through investigation, and it is full time for the public mind to awake up and examine the claims of the respective churches.

But another controversy is gaining ground, arising from what is technically called the "New Haven Divinity." This is confined to the Presbyterian church; a number of whose ministers, conspicuous both for zeal, talents and popularity, have of late years broached and promulgated a system of faith very similar to the ancient heresy of Pelagius; which explodes the doctrine of "original sin" or innate depravity of the human soul, & asserts a moral ability as well as natural in man to regenerate himself; an error this, fraught with the most dire consequences to all tainted with it, and one which should be most zealously and promptly opposed. It is no difficult matter to discern that a general corruption of the faith must inevitably follow wherever such an error obtains. It strikes at the root of truths most necessary to be believed; for if man is not born in sin, if his nature is not tainted with moral pollution, there can be no necessity for regeneration or the new birth; and these scriptural terms lose their original and proper signification,—so that in a little time the necessity of being "born again" will be totally denied; and nothing taught as necessary to salvation, but a reformation of manners, with submission to the ordinances of the church and a profession of embracing the covenant; indeed we fear that many of the conversions of the present day, of which so much is sounded forth, would be found upon close investigation to amount to little more than this. The baptism of the spirit as well as the witness of the spirit of adoption, and indeed the Holy Spirit's agency, would be lost sight of, if not wholly discarded. Other corruptions, which we have not time now to enumerate, would soon follow in the train, until nothing be left but the mere name and skeleton of christianity; as lifeless and insipid as the ethics of the philosopher or the divinity of the Koran.

We notice a want of either knowledge or candor in some of the writers among the Calvinists of the "old school;" in combatting this "new divinity" they unfairly associate the doctrines commonly called Arminian and Pelagian together. Have these learned divines yet to be taught the essential difference between these two systems? As the signs of the times loudly call for the Apostolic caution, Take heed to the Doctrine, we may take an early opportunity of enlarging on the subject.

METHODIST BISHOPS.

So much has of late been said respecting the Bishops of the Methodist Episcopal church and of mitres, honours and riches connected with them, that it is well if some, deceived by an association of ideas with which they have been familiar, have not imagined stately prelates "lording it over God's heritage," instead of humble, familiar labourers;—overseers, such as we read of in times of old; who, "in journeyings often, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness," had "the care of all the churches."

Those acquainted with the discipline and economy of the Methodist E. Church must know that there is nothing in either the authority, honour or wealth of a Methodist Bishop to make the office an object of clerical ambition, as has been both ignorantly and maliciously

represented by the enemies of our church. They have not like the Lord Bishops of other churches the power and wealth of the state as well as the church in their hands, no fat livings at their disposal to give them patronage, no pretensions to Divine right in the office which they fill to bring them homage and devout reverence from their inferiors, no stately edifices crowded with domestics and set off with a splendid equipage to display their grandeur and minister to their luxury; no, they leave those things to those who have other interests to serve than those of religion, and other objects in view than heaven and glory; while they, "having no certain dwelling place," are satisfied with their daily food, and raiment as they receive it in common with the rest of their fellow labourers in the vineyard of the Lord. What though in going about to do good, deprived of the comforts of the domestic fire side and the endearing intercourse of family kindred and friends, they encounter toils, endure hardships, and face dangers unknown to those who seldom venture beyond the precincts of their paternal home or parish, yet they are contented, and envy not the abundance of others, well knowing that they "have in heaven a better and an enduring substance."

The allowance for the support of a Bishop among the Methodists is no greater than that of any circuit preacher, even one who has entered the Conference but yesterday is entitled to the same provision for the support of his temporal necessities; and neither the one nor the other can receive more than the amount provided in the discipline, being, if a single man \$100 per annum; if married \$100 for his wife, together with \$16 for each child under 7 years and \$24 for each under 14 years; a house for his family to reside in and such an allowance for provisions and fuel as a committee appointed for the purpose beyond his control may judge meet; a provision which if he got the whole is barely sufficient to keep the wolf from the door.

The Bishop's authority is all defined and regulated as well as his duties by the General Conference, to which he is amenable not only for his morals but also for his improprieties and the manner of performing his duties. So that while he exercises a jurisdiction over the preachers in their work, he is subject to their jurisdiction in the General Conference; and he can exercise no immediate jurisdiction over the Societies, that being committed to the preacher in charge, with whom in the exercise of the discipline over the members the Bishop has no right to interfere, unless complaint be made of maladministration; so that his authority over the members of which such a bugbear has been made of late to frighten our people, can be exercised only in their defence and protection against the abuse of authority in the circuit preachers, should any such be attempted.

On the whole, the state of the Methodist Church is and as we trust it ever will be,—unassisted by any legal provision and state power—there must be a mutual dependence and community of interests between the Ministers and their flocks as well as between one another, which will always afford the best security that can be given for a careful and diligent attention to the best interests of the whole; and whoever enters the Methodist connection must, if he would be found faithful to the Lord, be willing to sacrifice his own personal interests and comforts for the good of the body to which he belongs, "not doing his own will but the will of him that sent him."

We lately made some strictures on the disorderly state of society in the Province, which we attributed to the influence of an abusive and licentious press. If any doubts are entertained of the correctness of our judgment on the character of that part of the press to which we alluded, they may all be removed by only reading the editorial of the last number of the Western Mercury, where proof positive presents itself to the point, in support of the justness of our remarks. And though the Upper Canada Herald was not very conspicuously in view when we penned that article, yet we find our old friend the Editor, as if impudic of the fame of his neighbours in this dirty work, is not willing to stand in the back ground. See the following, taken from the last number of his Herald, speaking of said article it says:

"Now a more wicked and unchristian like article we never perused in any journal, and its obvious tendency is to create what the Guardian professes to deprecate. The truth is, the Guardian, and all those of the same kidney, are vexed to think that the people of this happy Province cannot be excited by the base slanders that are weekly promulgated by the revolutionary Press, and hence their we-begone appearance and pitious lamentations."

Now, Mr. Editor permit us to ask why in your eye so "wicked and unchristian?" Is it because it is too true—or because, being true, we have published it? The voice of all who have read the papers of Upper Canada these few years past and who know the patronage of each, will bear us out in the truth of the charge relative to their character; and those who live in the neighbourhood of St. Thomas, Cobourg, Port Hope, &c. can attest to the correctness of our remarks relative to Magistrates, &c. But perhaps the truth should not be told at all times. Be this as it may in some cases, a discerning public will concur with us in believing the state of the times calls for it in this case.

"The truth is &c."—The Editor of the Herald has known us from our childhood, and we challenge him to show from his long and intimate acquaintance with us, any act of our life which would warrant him to make the above infamous charge on our loyalty.—If he cannot do this let him have the honor of being among the foremost of the calumniators of whom we speak.

A letter from Lord Howick, under Secretary of State for the Colonies, to Mr. Mackenzie, dated 22nd Jan'y, published in the Colonial Advocate, shows that an error of more than 8,000 names is detected in the enumeration of the signers to the petitions of which Mr. Mackenzie was the bearer when they were first counted in the Colonial Office, and that Lord Goderich has admitted and corrected the error. Which shows the number of said petitioners to be more than 20,000. It also states that Mr. Mackenzie has at length obtained access to the Journals of the House of Assembly deposited in the Colonial office, which privilege was before denied him.—So much for perseverance.

THE GRENVILLE GAZETTE.—This paper has passed from the hands of Mr. Miles to Mr. Daniel McLeod, of whom the ex-Editor remarks, "his talents as a writer are well known. He takes possession of the editorial chair immediately and the paper will be continued without interruption."

NEW HISTORY OF METHODISM.—We have received a copy of the History of Methodism by Mr. Mechem a local Preacher of the Methodist E. Church, printed at Hallowell, and shall give it an attentive perusal. And as it is the first effort at anything of the kind in Canada we hope it may meet with encouragement so that the publisher may obtain the reward of his labour.

PETITIONS ON THE CLERGY RESERVES.—We hope the friends of religious liberty are active in circulating the petition respecting the Reserves in their respective neighbourhoods. Let such arrangements be made by means of committees or special agents, as will present the petition to every settlement, and if possible to every house; let none be neglected. And when all are obtained that can be, forward them to our care. No time must be lost in attending to this business. Should no private conveyance offer for forwarding them to York let collections be made and the postage paid where they are mailed.

For the Christian Guardian.

Mr. Editor.

Since there are so many meddling with church and state politics, I trust you will not be offended with the following I now send you; which if you think well of, you will please give a place in your paper.

There has recently been got up a petition addressed to His Majesty of Britain, begging to have the one-seventh of the province confirmed to the clergy of the Church of England. The said petition has been presented for signatures, in the village of Reesorville and its vicinity, by a man, who according to recent report, is dotting with the expectation of having a commission of the peace bestowed upon him. And it is most disgusting, and I make no doubt very disagreeable to the ear of every unprejudiced man, to hear that the same man has influenced several boys in this neighbourhood to place their signatures to the above petition; who know not, neither can they form an idea of the good or evil which may result from such a measure, some of them not being over twelve years old. I have also been told particularly by a certain individual who signed it, that he knew not what it contained; and I have been informed by another, a respectable man living in this village, that he discerned several names, which varied not in any particular in the text, which he said he believed were written by one person. Such are the means used, and such are the expedients resorted to, to keep up an established priesthood; which has proved itself in every age and in every country, to be the bane of true religion, and the nourisher of vice, immorality and bloodshed; the instigation of foreign broils, and intestine commotions.—

I am sorry to see the clergy of that pure and holy church who are I have been brought up, make use of ignominious dupes and uneducated boys to uphold them, in what they say, are their rights. I have I will meet with the censure of many for intermeddling; but as a friend to my country and the rights of man, I look upon it as a duty incumbent on me, to discountenance vice, and to the utmost of my power, counteract a measure fraught with so much evil, and detrimental to the civil and religious interests of the country. When I look but for a moment to Ireland, the land of degrading oppression, the prey of priestcraft, and consider the life led by some of the clergy of that predominant church, and the manner in which the unfortunate people are treated, in the cruel exaction of tithes and other deplorable taxes, my flesh shudders.— I see a country where the poor peasant has to labour from six in the morning till six in the evening, for the scanty pittance of sixpence, and to support a wife and children out of the same. But this sixpence is looked upon as too much to supply their wants; a part must go to buy oats for the minister's horse, flesh for his dogs, or perhaps to pay a priest for listening to a catalogue of crimes, and saying the poor deluded man under a course of the most cruel penance—yest, Irishmen who have felt the direful effects of ecclesiastical tyranny, are some of the very first to come forward and sign the above petition, to have a predominant church established in Canada, as though they were already loathed with the little liberty they enjoy. But I beg to be excused for being put under the painful necessity of making such a remark on the conduct of my countrymen, being confident, that wherein they have erred, it has been for the most part, more through ignorance than malice. I also hope, that neither Deacon, Bishop, Priest nor Minister, will be offered any other person, not written, as it is the first, and had any other person done taken it on, there where there are many more competent than I, to inform you of what has transpired in this neighbourhood, it would have been very agreeable to your unworthy, but most obedient humble servant.

MEANDER.

Reesorville, March 26, 1833.

The first auxiliary which the U. C. Religious Tract and Book Society has received, has been formed at Penetanguishene, under the name of The Penetanguishene and Lake Huron Auxiliary Tract and Book Society; Mr. William Simpson, Depository. "May the little one soon become a thousand."

For the Christian Guardian.

Mr. Editor.

On Wednesday the 27th inst., Thomas Lawrence, Mr. Ross, and another man whose name I did not learn, while engaged in turning one of the wheels of the steam boat, by the spike breaking which they had held off, and the wheel returning, were struck with another spike and knocked down by it. Thomas Lawrence received the blow upon his forehead, and so down across his face and the side of his neck, which burst one of the arteries of his neck. He lived in much pain until Thursday afternoon, when he died. The other two were not badly hurt. Reader, take warning, and prepare to meet thy God in peace. P. H. S.

Provincial Parliament.

HOUSE OF ASSEMBLY.

EDUCATION.

[Continued.]

Mr. Burwell after replying to some remarks of Mr. Morris, which are omitted at the conclusion of his speech, concerning which of them had the honour of discovering the Duke of Portland's Despatch which makes provision for the support of education in this province, said the hon. member for Lanark instead of confining himself to the subject before the committee had travelled through all the Reports, and he would now follow him as far as he might think proper to do so. Notwithstanding all the labour the committee had bestowed upon the subject, and the labour which he had himself personally bestowed upon it—above his ability, on account of his bad state of health, and notwithstanding he had forwarded a petition from the Quarter Sessions of the London District on the subject, the hon. member says nothing was to be done for District schools! He proceeded to read the petition from the magistrates of the London District, and was going on to make some remarks, when Mr. Geo. Boulton rose and said he believed there was not a quorum in the house, that a subject of so great importance ought not to be discussed without a quorum, and insisted on the Speaker taking the chair that the members present might be counted. The Speaker took the chair, and it appearing there was not a quorum present, adjourned the House at ten minutes before four o'clock.

Saturday, 30th January.

This morning when the Reporter entered Mr. Burwell was concluding his speech; which he did by moving the adoption of the preamble of the bill to amend the charter of King's college.

The Attorney General said the object of the hon. member for Lanark was to induce the king to repeal the patent granted to King's college, which he was happy to inform this committee the king has not in his power to do; or he might with as good right repeal any other patent granted to any individual in the country. He would now go into the whole subject and give the arguments on the other side of the question. He then read from the Report on Education made by the committee of 1829, of which Mr. Buell was chairman, in which the committee thank His Majesty for his "gracious intention to establish a University in this province." The committee do not say they wish it abolished altogether, as the hon. member for Lanark says he does. He hoped hon. gentlemen would pay attention, unless they had made up their minds already. He continued to read from the Report, and comment on it as he went along. He said he was of opinion it was inexpedient that the Arch-deacon of York should be ex officio chancellor of the University; and he thought also that in a country like this, made up of different denominations of christians, it was inexpedient



[From the Upper Canada Gazette.]

An Act to reduce the number of cases in which Capital Punishment may be inflicted; to provide other punishment for offences which shall no longer be Capital, after the passing of this Act; to abolish the privilege called benefit of Clergy; and to make other alterations in certain Criminal Proceedings, before and after conviction.

[Passed 13th February, 1833.] (Concluded.)

XIV. And whereas by a certain Act of the Parliament of Great Britain passed in the twelfth year of the Reign of King George the Third, entitled, "An Act for the better securing and preserving His Majesty's Dock Yards, Magazines, Ships, Ammunition and Stores," it is enacted, That "if any person or persons shall within the Realm, or in any of the Islands, Counties, Forts or places thereunto belonging, wilfully and maliciously, set on fire, or burn, or otherwise destroy, cause to be set on fire, or burnt, or otherwise destroyed, or aid, procure, abet or assist in the setting on fire, or burning, or otherwise destroying, of any of His Majesty's ships or Vessels of War, whether the said Ships or Vessels of War, be on Boat or building, or begun to be built, in any of His Majesty's Dock Yards, or building, or repairing by contract in any private yard, for the use of His Majesty, or any of His Majesty's Armies, Magazines, Dock Yards, Rope Yards, Victualling Offices or any of the buildings erected therein or belonging thereto, or any timber or materials there placed, for building, repairing or fitting out of Ships or Vessels, or any of His Majesty's Military, Naval, or Victualling Stores, or other Ammunition of War is, are, or shall be kept, placed or deposited, that then the person or persons, guilty of any such offence being thereof convicted, in the form of Law, shall be adjudged guilty of Felony, and shall suffer death, as in cases of Felony without benefit of Clergy."

And whereas also by a certain other Act of the Parliament of Great Britain passed in the Second and Third Years of the Reign of Queen Anne, entitled "An Act for punishing mutiny, Desertions and false Musters, and for better paying the Army and Quarters, and for satisfying divers Arrears, and for a further continuance of the powers of the five Commissioners for the examining and determining the Accounts of the Army," it is enacted, That "if any Officer or Soldier in His Majesty's Army, shall either upon land out of England, or upon the sea hold correspondence with any rebels, or enemy of His Majesty, or give them advice or intelligence, either by letters messages, signs or tokens, or any manner of way whatsoever or shall treat with such rebels or enemies, or enter into any condition with them without His Majesty's Licence, or Licence of the General, Lieutenant General or Chief Commander; then every such person so offending shall be deemed and adjudged to be guilty of High Treason, and suffer such pains and penalties as in case of High Treason." Be it therefore enacted, That nothing in this Act contained shall be construed or taken to effect, in any manner, the provisions of the above in part recited Acts, or either of them.

XV. And be it further enacted by the authority aforesaid, That so much of an Act of the Parliament of this Province, passed in the thirty-sixth year of the reign of King George the Third, entitled "An Act for the better regulating of certain Coins current in this Province." And of an Act passed in the Parliament of this Province, in the thirty-eighth year of the Reign of King George the Third, entitled "An Act to establish on a permanent footing the boundary lines of the different Townships of this Province." And of an Act passed in the Parliament of this Province, in the fortieth year of the Reign of King George the Third, entitled "An Act for the further introduction of the Criminal Law of England in this Province, and for the more effectual punishment of certain offenders." And of the several Acts of the Parliament of this Province passed for authorizing the issuing of Government Debentures, as provides that any offence in any of those Statutes respectively mentioned, shall be punishable with death, shall be and the same is hereby repealed; And that such offences shall continue to be of the degree of Felony, and the persons convicted thereof shall be liable to the punishments, or any of them, which are by this Act provided in respect to felonies generally, which are not punishable with death.

XVI. And be it further enacted by the authority aforesaid, That if any person shall be indicted for any offence made capital by this, or any other Statute made or to be made, such person shall be liable to the same punishment, whether he, or she shall be convicted by verdict, or confession, or shall be allowed, upon indictment; and this as well in the case of Accessories as of Principals.

XVII. And be it further enacted by the authority aforesaid, That if any person being arraigned upon any indictment for Treason, or Felony, shall plead thereto a plea of "Not Guilty," he shall by such plea without any further form be deemed to have put himself upon the County for trial; and that if any person being arraigned upon any indictment for Treason or Felony, shall stand mute of malice, or will not answer directly to the indictment, in every such case it shall be lawful for the Court, if it shall so think fit, to order the proper officer to enter a plea of "Not Guilty," on behalf of such person, and the plea so entered shall have the same force and effect as if such person had actually pleaded the same.

XVIII. And be it further enacted by the authority aforesaid, That if any person indicted for any Treason or Felony, shall challenge peremptorily a greater number of the men returned to be of the Jury than such person is entitled by Law so to Challenge, in any of the said cases, every peremptory challenge beyond the number allowed by Law, in any of the said cases, shall be entirely void; and the trial of such person shall proceed as if no such challenge had been made.

High Treason in which, as the Law now stands, the sentence or judgment ordained by Law is as aforesaid, the sentence or judgment to be pronounced or awarded from and after the passing of this Act against any person convicted or adjudged guilty shall be, that such person shall be drawn on a hurdle to the place of execution, and be there hanged by the neck until such person be dead—and that afterwards the body of such person shall be dissected and anatomized.

XX. And be it further enacted by the authority aforesaid, That whenever any person shall be convicted of Murder and executed therefor, the body of such murderer shall be delivered by the Sheriff, or his Deputy, and his officers, to a Surgeon for the purpose of being dissected and anatomized.

XXI. And be it further enacted by the authority aforesaid, That sentence shall be pronounced in open Court immediately after the conviction of such murderer, and before the Court shall proceed to any other business, unless the Court shall see reasonable cause for postponing the same; in which sentence shall be expressed not only the usual judgment of death, but also the time appointed for the execution thereof, and the mark of infamy hereby directed for such offenders; in order to impress a just horror in the mind of the offender, and on the minds of such as shall be present of the heinous crime of murder.

XXII. Provided always, and be it further enacted by the authority aforesaid, That after such sentence pronounced as aforesaid, in case there shall appear reasonable cause, it shall and may be lawful to and for such Judge or Justice, before whom such criminal shall have been so tried, to stay the execution of the sentence, at the discretion of such Judge or Justice, regard being always had to the true intent and purpose of this Act.—Provided also, That it shall be in the power of any such Judge or Justice to appoint the body of any such criminal to be dissected and anatomized.

XXIII. And be it further enacted by the authority aforesaid, That from and after such conviction, and judgment given thereon, the Gaoler or Keeper to whom such criminal shall be delivered for safe custody, shall confine such prisoner to some cell or other proper and safe place within the prison, separate and apart from the other prisoners.—And that no person or persons whatsoever except the Gaoler, or Keeper, or his Servant shall have access to any such prisoner, without license being first obtained for that purpose under the hand of such Judge or Justice before whom such offender shall have been tried, or under the hand of the Sheriff, his Deputy or Under Sheriff. Provided always, That in case any such Judge or Justice shall see cause to respite the execution of such offender so condemned as aforesaid, such Judge or Justice may relax or release any or all of the restraints, or regulations hereinbefore or hereinafter directed to be observed by the Gaoler or Keeper of the prison where such prisoner shall be confined, by any license in writing signed by such Judge or Justice for that purpose, for and during the time of such stay of execution, any thing thereinbefore contained to the contrary thereof notwithstanding.

XXIV. And be it further enacted by the authority aforesaid, That after sentence passed, as aforesaid, and until the execution thereof, such offender shall be fed with bread and water only, except in case of any violent sickness, or wound, in which case, some known Physician, Surgeon or Apothecary may be admitted by the Gaoler or Keeper of the said Prison, to administer necessaries, the christian and surname of such Physician, Surgeon or Apothecary, and his place of abode being first entered in the books of such Prison or Gaol there to remain; and, in case such Gaoler or Prison Keeper shall offend against, or neglect to put in execution, any of the directions or regulations hereby enacted to be observed, such Gaoler or Prison Keeper shall for such offence forfeit his office, and be imprisoned for a time not exceeding three months, upon conviction thereof by indictment.

XXV. And be it further enacted by the authority aforesaid, That from and after the passing of this Act, benefit of Clergy in this Province shall be abolished, and that the same may not in any case be prayed, and shall not in any case be allowed, any Law, Statute or Usage to the contrary notwithstanding. And that in all cases of crimes made punishable by this Act with death, the effect of such provision shall be the same as in the case of any offence which, before the passing of this Act, was made punishable with death without benefit of Clergy. And that all persons who may hereafter be duly convicted of any offence not specified in this Act, and which before the passing thereof was punishable in this Province with death with, or without benefit of Clergy, shall be liable to be banished, or to be transported beyond the seas for life, or for such term not less than seven years as the Court before which such person shall be convicted, shall adjudge, or shall be liable, in case such court shall think fit, to be imprisoned only, or imprisoned and kept to hard labour, or in solitary confinement in the Common Gaol, or in any Penitentiary, or House of correction, that may be provided for such purposes, for any term, not exceeding fourteen years, except persons convicted of returning from transportation, or from banishment, with respect to whom the term of imprisonment, with or without hard labour, or by solitary confinement, may, if the Court shall think fit, be extended to the term of his, or her natural life.—And that in case of manslaughter, the offender shall be liable to be fined or imprisoned, or both, in the discretion of the Court, Provided that such imprisonment shall not exceed twelve calendar months.—And provided that the offence of manslaughter shall be punishable by such fine, and imprisonment only; and not by all or any of the other descriptions of punishment in this clause before mentioned.

XXVI. And be it further enacted by the authority aforesaid, That if any Person shall be convicted, after the passing of this Act, of Forgery, or of uttering any forged deed, will, instrument, note, bill or writing, or of falsely personating any person or persons, which forgery, or which uttering, or which false personating was, before the passing of this Act, punishable with death, in this Province, the Court before which such person shall be convicted may, if they shall think fit, adjudge such person (unless in case of a female) to be set in the Pillory, once or oftener, or to be once or oftener publicly or privately whipped, at such time or times, and at such place or places, as they may direct, which punishment shall either be in addition to any other punishment which the Court according to Law, may award, or otherwise, as may to them appear proper.

RECEIVER GENERAL'S OFFICE, York, U. C. 18th February, 1833.

THE LEGISLATURE having by several Acts passed during the last Session, authorized the Receiver General to raise by Loan, on Government Debentures, the undermentioned sums of money, on the credit of the Public Revenues of this Province: £70,000, Provincial Currency, under an Act entitled "An Act granting to His Majesty a sum of money, to be raised by Debentures, for the improvement of the Navigation of the River St. Lawrence." £20,000, Provincial Currency, under an Act entitled "An Act granting to His Majesty a sum of money for the improvement of Roads and Bridges in the several Districts of this Province." £4,050, Provincial Currency, under an Act entitled "An Act to provide for the erection of a Bridge across the River Trent; and for other purposes therein mentioned." £7,500 Provincial Currency, under the Act entitled "An Act for affording further aid toward the completion of the Welland Canal, and for other purposes therein mentioned." £1,500, Provincial Currency, under an Act entitled "An Act granting a sum of money, to defray the expenses of erecting a Bridge over the Grand River at Brantford, and for other purposes therein mentioned." £53,291 13 4, Provincial Currency, under an Act entitled "An Act to afford relief to the Sufferers who sustained loss during the late War with the United States of America."

£81,389 6 8, Provincial Currency, under an Act to redeem the out. entitled "An Act to authorize standing Debentures (the Receiver General to borrow a sum of money, for the purposes therein mentioned.) Interest of 6 per cent. The interest not to exceed five pounds per centum per annum, payable half-yearly, in this Province, or four and a half per cent. in London.

ALSO, £19,000, Provincial Currency, under an Act entitled "An Act to raise a sum of money to improve certain Roads in the vicinity of York, and for other purposes therein mentioned." £2,000, Provincial Currency, under an Act entitled "An Act to provide for the improvement of certain In and Waters in the District of Newcastle." (The Principal and Interest on the two last mentioned Acts to be paid from the Tolls, &c. arising therefrom.) NOTICE is hereby given, that Sealed Tenders for said Loans, or any part thereof, will be received at my Office, until Thursday, the 11th day of April next.—The said Tenders to express the particular Acts under which the parties may respectively wish to contract, with the lowest rate of interest, addressed to the Receiver General of Upper Canada, and endorsed "Tender for Loan."

No Tender will be accepted for a less sum than seventy-five pounds, Currency. JOHN H. DUNN, H. M. Receiver General. N. B.—Editors of the several papers in York, are requested to give the above four weeks' insertion in their respective publications. The Editors of papers published within this Province are also requested to insert the above notice till the 11th April next.

CLERGY RESERVES. COMMISSIONER OF CROWN LANDS' OFFICE, York, 1st February, 1833.

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

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

WHOLESALE HARDWARE ESTABLISHMENT, YORK.

THE Subscribers beg leave to inform the MERCHANTS AND PUBLIC OF UPPER CANADA, that they have during the past Summer purchased with care in the markets of Wolverhampton, Birmingham and Sheffield, and hold now on hand at their Warehouse in King Street, a very superior and exceedingly extensive stock of

HARDWARE SHELF AND HEAVY GOODS, which they will dispose of on as advantageous terms as can be procured from any Establishment in British America.

THE IMPORTATION CONSISTS OF Iron, Steel, Castings, Tin, Wire, Anvils, Vices, Nails, Blacksmiths' Bellows, Chains, Joiners' Tools, Japanese Ware, Plated Ware, Saddlery, Files, Saws, Edge Tools, Paints and Cordage. Together with a great variety of CUTLERY and BRASS GOODS, in short, the assortment comprises almost every article in the Iron-warehouse Line that the country requires and they flatter themselves that upon examination Purchasers will not only find their Stock Well Selected, but offered for sale at VERY REDUCED PRICES.

RIDOUT, BROTHERS & Co. York, October 20, 1832. 154-1f.

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

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

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

NOTICE. AND ALL WHOM IT MAY CONCERN. The Co-Partnership heretofore existing between Smith Griffin, Esq. and Henry Griffin, under the firm of Smith Griffin & Co., is this day dissolved by mutual consent. The business will be continued as usual, at Smithville, by Smith Griffin, Esq., and at Grimsby, (H. M. C.) by Henry Griffin. For any notes of hand given in the firm of Smith Griffin & Co., previous to this date, both parties hold themselves responsible for the payment. All persons who are indebted to the firm, either by notes or book accounts, are requested to come forward and settle the same immediately. Signed at Smithville, 19th January, 1833. 171-13v. SMITH GRIFFIN, HENRY GRIFFIN.

NEW WHOLESALE ESTABLISHMENT.

THE Subscriber begs to intimate to his friends and public, that he has just returned from a seven months absence in Britain, during which time he has visited all the principal Cities and Manufacturing Towns in England and Scotland; when he has selected an extensive assortment of every description of

GOODS, Suited to the trade of this country—which he is now opening at his old stand in King-Street, and will this pose of by Wholesale only, at prices which will be found uncommonly low.

He flatters himself that from the long experience he has had in the business of Upper Canada, he has been able to select an assortment, in every way suited to the wants of the country; 800 Packages of which have already come to hand. Town and country Merchants will find it to their advantage to call and examine his Stock; and Merchants from a distance will also find it worth their while to visit York, when they are in the way of purchasing Goods.

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

NEW GOODS. Wholesale and Retail Store;

JUST ARRIVED, and will be sold on the lowest terms for Cash by KING BARTON, an excellent assortment of Cloths, Blankets, Flannels, Cottons, Calicoes, ready made Cloths, best South Sea Seal Gloves, very best Seal Caps, and cotton Caps in great variety, Hats, Bonnets, and Hats of different kinds, Groceries and Glass, and a great variety of Goods too numerous to mention.—K. Barton thankful to his friends and the public, for past favours, solicits a continuation of the same, and is satisfied his present selection, and his prices will be fully satisfactory to all who shall call and examine for themselves. No Second Price. York, 27th Nov. 1832. 159

CALL AND EXAMINE FOR YOURSELVES. WILLIAM LAWSON, Merchant Tailor, &c.

invites the attention of his friends and the public, (whose liberal patronage he has hitherto received) to his extensive selection of Fall Goods, which is now completed, and consists of a large assortment of West of England and Yorkshire Cloths, Cassimers, Forest Cloths, Peter Shams, Finishing, London, Manchester, Glasgow, Nottingham, and Leicester Goods; Fur Caps, imported Staff Hats, Ladies' Cloaks, Beaver, Leghorn, Velvet, Chip and Straw Bonnets. Also, a choice stock of Gentlemen's Ready-Made Clothing, suitable for the season; made up in the best manner in his own shop. Any orders to measure, executed with dispatch and in the handsomest style of workmanship and fashion; a Fine Dress Coat finished for £2. 10s. currency, and every other article according to quality, equally low.

W. L. Feels confident that for variety, quality, and cheapness, his Stock will not be surpassed by any similar establishment in Upper Canada. South side of King-street, No. 153. 156-4f. York, U. C. Nov. 6th, 1832.

NEW GOODS, CHEAP GOODS AND GOOD GOODS!!! AT S. E. TAYLOR'S WHOLESALE AND RETAIL STORE,

No. 181, South side of King-st. a few doors East of Yonge-street.

THE Subscriber having now nearly completed his WINTER SUPPLY of STAPLE and FANCY DRY GOODS, begs leave to call the attention of the Public to it, as he is convinced, for cheapness and quality, it is not surpassed, if equaled, by any assortment in York; the liberal encouragement which he has already received, enabling him, with still greater confidence, to continue the system on which he has heretofore acted, namely, "a small profit and a quick return." S. E. TAYLOR, York, Dec. 1, 1832. 169-4f.

PHENIX FIRE ASSURANCE COMPANY, OF LONDON.

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

GILLESPIE, MOFFATT & Co. Agents for Canada. Montreal, August, 1832. N. B. Applications for York, and its vicinity, to be made to MURRAY, NEWBIDDING & Co. York, August, 1832. 142-1f.

SANDAUER & OVEREND (FROM LONDON) Painters, Glaziers, and Gilders, Ornamental Designers, and Glass Stainers.

RESPECTFULLY informs the inhabitants of York and its vicinity, that they have commenced the above business, at No. 52 Lot-street, west of Osgood Hall, and hope by their unremitting attention to business, the superior durability of their plain, and elegant simplicity of their decorative painting, to merit a share of their patronage and support. N. B.—Transparent Blinds painted. York, Dec. 17, 1832. 163-1f.

LOOKING GLASSES, PRINTS &c. &c. King Street, a few doors East of Yonge Street.

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

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

UNION FURNACE: SIGN OF THE GILT PLOUGH, YORKE.

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

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

MILL IRONS AND MACHINERY CASTINGS of superior workmanship, and all such Castings in general as are made in common Cast-iron Furnaces; also has on hand a variety of Plough Patterns both new and old handed; amongst which is one lately invented by himself, of a medium shape between the common and Scotch Plough, and acknowledged by those who have tried it to be superior to the best Scotch Ploughs or any other description known in this or any other country. All those wanting work done at this Foundry, either Cast or Wrought, may depend on having it done by steady and experienced workmen. AMOS NORTON, Agent. York, February, 1832. 118-1f.

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

NOTICE.—A Fair will be held on Richmond Hill in Yonge Street on the last Thursdays in March, June, September and December. Richmond Hill, Feb. 1833. 170-1f.

REMOVAL.

THE Subscriber begs leave to inform the Public in general, and his friends who have continued to be his steady customers for the last twelve years, (at his late store in Market-square) that he has now removed his Establishment to No. 116 north side of King-street, in a large brick building, (the only one between the Gaol and Yonge street) where he is now receiving and opening a large and well assorted stock of Hardware, Brick Iron, and Casting Stoves, &c., all of which will be sold at very low prices.—The business in future will be carried on under the firm of Peter Paterson & Sons. PETER PATERSON, 164-4f. York, Jan. 1, 1833.

WILLIAM WARE, IS now receiving in addition to his present Stock,

100 CRATES AND HIDS, Comprising a most select and extensive assortment of CHINA, GLASS, AND EARTHEN WARE. 161-1f. York, Dec 12th, 1832.

THE SADDLE AND HARNESS Making business is now carried on by the subscriber at No. 6 North side of King-street; where he has on hand a good stock of the above articles, ready made, and will make to order any thing in his line that may be called for. He will sell on as reasonable terms as any others, and solicits a share of public patronage. He has also on hand a quantity of good

SOLE LEATHER, which he offers for sale at 1s. 3d. per pound. J. EASTON, 167-1f. York, Jan. 23d 1833.

NOTICE.

I HAVE sold to Mr. John Armstrong my Axe Factory in this place, and recommend Mr. Armstrong to the public as capable of making as good Axes as myself. HARVEY SHEPARD.

JOHN ARMSTRONG, BEGS respectfully to intimate to Town and Country Merchants and the public generally that he has commenced the above business and will have constantly on hand Warranted Broad and Narrow Axes, Hoes, Adzes and other Edge Tools Wholesale and retail at his Factory Hospital Street. York, 15th Jan. 1833. 163 1f.

WANTED a quantity of HORSE HAIR and BRISTLES, for which cash will be paid after the first of April.—Apply at Elliot's Tavern, Yonge Street, York, 1st March, 1833. 173-5-p.

CHEAP WHOLESALE WAREHOUSE FOR ALL KINDS OF

Dyestuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c. E. LESSLIE & SONS, P. S.—Ten Barrels Superior Dutch Crop Madder—a Lot of Spanish Indigo, and a few barrels of English Lamp Black in papers may be had at a small advance above cost. E. L. & SONS, York, Jan. 29th, 1833. 163-4f.

GARDEN SEEDS. AN ASSORTMENT of Shaker's and English Garden Seeds for Sale.

By J. W. BRENT & Co. Druggists, King Street. York, Jan. 29th, 1833. 168-1f.

R. H. OATES, CHEMIST and DRUGGIST, No. 101 King-Street, opposite the English Church, respectfully begs leave to inform the Public, that he has just received from Montreal a fresh supply of Medicines, Paints, Oils, &c. Also,

30 DOZ. POWELL'S BALSAM OF ANISEED, for Coughs, Colds, Shortness of Breath, Asthma, &c. &c.

SWAIN'S CELEBRATED PANACEA, for the cure of King's Evil or Scrofula, for sale by R. H. OATES, Druggist. 161-1f.

GENUINE STOUTHINGTON BITTERS, prepared, and for Sale by R. H. OATES, Druggist. 161-1f.

THE business Established by Mr. William Moore, as an Apothecary and Druggist and lately conducted by Hamilton and Hunt, will in future be continued under the firm of Charles Hunt & Co who have made arrangements for greatly extending the same, and they are now prepared to receive orders from Medical Gentlemen and all who require articles in their line.

They are now receiving a large supply of Medicines, Paints, Oils, Dye, Stuffs &c. Which they will sell by Wholesale or Retail on as good terms as they can be procured in Upper Canada.

N. B.—All persons indebted to the late firm of Hamilton and Hunt, are requested to make payment to the subscribers, and those to whom the late firm is indebted to present their accounts for adjustment. CHARLES HUNT & Co. York, 26th October, 1832. 155-1f.

SCHOOL BOOKS, &c.

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

N. B. Country Merchants and Schools furnished with Books, and Writing, Printing, and Wrapping Paper. RAGS taken in payment. EASTWOOD & SKINNER, York Paper Mill, Nov. 15, 1832. 105.

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

NOTICE.

ALL persons indebted to the Estate of the late JOHN THOMSON, Physician, by Note or Book account, are required to make payment without delay, and any persons to whom the said Estate may be indebted, will present their accounts duly authenticated to the Executors.

W. B. ROBINSON, JAMES HENDERSON, WILLIAM ROE, or JOHN BLAKE, York. Newmarket, Sept. 1832. 150-1f.

NOTICE.

ALL persons having any demands against the Estate of the late HENRY DANIEL, of Blenheim, deceased, are desired to send in their accounts, duly authenticated, on or before the first day of January next, and all those indebted to the said Estate are desired to make payment without delay to either of the Subscribers. ESTHER DANIEL, Administratrix. JOHN MLEOD, Administrator. Blenheim, March 18, 1832. 176-3m.

WHEREAS Administration of the Goods Chattels, and credits of RICHARD DARKER deceased, has been granted to the subscribers, notice is hereby given to all persons indebted to the said Richard Darker, at the time of his death, to pay their respective debts to the undersigned DAVID LACKIE and LEONARD WILCOX; and to all persons to whom the said Richard Darker was indebted, to send in their accounts to the said David Lackie or Leonard Wilcox without delay.

DAVID LACKIE, LEONARD WILCOX, York, October 1st, 1831. 151-1f.

FOR SALE at this Office, a few

copies of the COLONIAL HARMONIST; of MARK BURMAN, of Port Hope—being the first collection of Sacred Music ever published in Canada. York, December 12, 1832.