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At the present time when public attention is so generally and anxiously directed to matters of legislation and government, it is of the greatest importance to mark, with distinctness and accuracy, the respective provinces which the enactment and administration of civil laws and individual responsibility and conduct occupy, in promoting the moral elevation, happiness and prosperity of a country. While some may attach no importance whatever to the character and administration of civil laws, others may be disposed to regard them as the primary, if not only, sources of public weal or woe. The former error exists only in connexion with a state of ignorance nearly barbaric, or of mental and moral slavery; the latter error gives birth to unreasonable discontent. History proves that a high degree of public intelligence, happiness and prosperity may be possessed and enjoyed under both absolute and popular forms of government; and that under both forms also, there may exist the grossest ignorance and superstition, a general corruption of manners, and the most grinding oppression and tyranny. Hence the generally received maxim, "that that government is best which is best administered." This maxim, however, does not supersede the necessity of providing the requisite guards and securities, in order to ensure as far as possible, the best administration of the government.

Government can and ought to enact just and equal laws; can and ought impartially to execute those laws in mercy, for the protection of life, liberty and property; can and ought to encourage religion, morality, learning and industry; can and ought to observe treaties and maintain domestic peace, and peace with all nations as far as the interests of the community will allow; but government can not create the climate, or soil, or seasons, in any country; can not prevent the drought, or mildew, or frost; can not prevent the fluctuations of trade; can not enrich or improve a country without individual industry and enterprise; can not subsist without a maintenance. After all, therefore, that government can and ought to do, wide and various fields of labour remain to be occupied and cultivated by individual exertion in the several relations of life. It remains for the *civil magistrate* and *public officer* to give the influence of his individual example on the side of religion, morality, sobriety, and industry, while he faithfully discharges the duties of his office; the individual conduct of *legislators* ought to exemplify the benevolent and patriotic objects of their public deliberations; the members of the *legal and medical* professions ought, by personal example, integrity, and benevolence, to render those essential institutions of civil society tributary to the great objects of religion; the *merchant* and the *agriculturalist*, the *tradesman* and the *artisan*, have each, in connexion with their several pursuits, a providentially assigned circle of usefulness, which can only be filled up by the practice of individual piety and morality; and if *private gentlemen*, whose circumstances relieve them from the toils of any profession, were to discharge their appropriate duties to their benevolent Benefactor and the less favoured classes of their fellow men, the terms "private gentleman" would become synonymous with the term "Christian philanthropist." Upon all *PARENTS* and *MASTERS* what responsibilities, what duties, what labours devolve, and how eventful, how magnificent the issue! The *youth* and the *day labourer* are not without their one talent of ability and opportunity, for which a strict and final account must be rendered. And last of all, and first of all, what a work is involved in the commission of *Ministers of Religion*, to preach Christ crucified, and by the power of that truth, to bring the world of human hearts, and human actions, and human interests, into a subjected oneness with the Prince of Peace!

While then neither too little nor too much should be expected from civil government, each individual should ask himself, "what is expected from me?" What is expected from me by my Redeemer who died for me? By Society who has a claim upon me? What ought I to do—what can I do for my own salvation, and to promote the interests of religion, and the welfare of my country? A public reform must be preceded by reform in individuals; and when the individuals that compose a nation are religious, intelligent, industrious, and prosperous, then will that nation be moral, enlightened and happy. And when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," then will oppression and injustice cease in the earth—then will righteousness and peace, and truth and love prevail among all orders of men, who will then be of one heart and one mind; "a heart beating in concert with heaven, and a pulsing, with every pulse, life and health, and joy, to the remotest members of the body."

Let this glorious work of Divine love and true patriotism engage the first thoughts, the strongest affections, the earnest prayers, and the most vigorous exertions of every professing Christian in a manner accordant with its importance and blessedness. Without the application of the "Gospel in power, in the Holy Ghost, and in much assurance," the operations of the best human institutions will be no more than "sounding brass, or a tinkling cymbal" towards man's moral elevation and everlasting well-being. The eloquent author of the "Great Teacher," has beautifully and forcibly observed:

"Of every other system it may be said, that it only actuates a part of our nature, leaving the rest like a palsied member of the body, unnoticed and unused; to Christianity alone belongs the high prerogative of calling every latent principle of our complex nature into action, giving appropriate exercise to every function, and proportion to every part; of animating, and maturing, and circulating, like an ethereal fluid, through the whole, and bringing it to the perfection of a man in Christ Jesus." Wherever it comes, it creates a capacity for true enjoyment, and puts all the universe in motion to gratify that capacity. It makes us feel that we exist under an obligation to be happy. Perfect itself, it pants to behold perfection in every thing else; and, since it finds it not already existing, it puts forth all its efforts to produce it. Perfect from the beginning, it has remained unchanged, while the arts and sciences, and systems of a dateless antiquity, have yielded to the demand for improvement. It has seen everything human, contemporaneous with its origin, renovated and changed again; but, like the Jewish legislator, when he had survived his generation, its eye is not dim, nor its natural force abated. It maintains its post in the van of improvement, and points the way to enterprise and hope, as the appointed leader of mankind. And however untired the path, and high the distinctions which await them in their onward course, it will still be seen in exemplary advance, beckoning them on to the goal of perfection. No living springs of good shall gush from their hidden depths in human nature, which have not been smitten into existence by this rod of heaven; no forms of excellence shall arise to bless the world, of which it is not the parent and the perfect type. Only give the gospel room to plant its moral apparatus, and let it obtain the necessary fulcrum for its powers, and it will employ a lever which shall move the world from the dark vicinity of hell, and lift it into the sunlight and neighbourhood of heaven."

On occasion of the recent anniversary of the Reformation which has been celebrated at Berlin, the municipality and assembly of deputies of that city voted a donation of 500 crowns to each of the five descendants of Luther residing at Erfurt.

From the London Evangelical Magazine.

COUNSEL TO YOUNG CONVERTS.

The whole course of the Christian life has its stumbling blocks, difficulties, and temptations; but those who are just entering upon it often require special caution and advice, both to guide and encourage them. I will, therefore, with all freedom and affectionate fidelity, drop a few hints to such as are girding up the loins of their mind, and commencing the honourable but arduous race set before them.

1. Be not depressed, if you should find that some of those who have been your warmest friends become your bitterest enemies. When you behold their altered looks with all the symptoms of coldness and studied neglect, you may at first wonder what you could have said or done to alienate and offend them. Perhaps your former intimacies and near relations will at times try the arts of soothing policy, to draw you back to their own pleasures and favourite pursuits; but these failing, they will have recourse to the weapons of ridicule, and the wounding darts of reproach. Think not this fiery trial strange; but be assured that it has been common in every age. He that is born after the flesh will, in one way or other, persecute him that is born after the Spirit. You have renounced their master, their manners, their desires and doings, and they renounce you. If you resolve to be on the Lord's side, the world will certainly be against you.

2. Be not surprised if you should find many things in professors of religion that pain and grieve you. All is not gold that glitters, and even sterling piety has an alloy of imperfection mixed with it. In the outset of the divine life, the new convert is of a more stumpled and confounded by the indiscretions and follies of professors, than by the spiteful insults and enmities of the profane and openly irreligious. I would guard you against expecting too much even from the sincere followers of Christ. You must begin early to exercise the forbearance and candour which you in your turn will need. Without giving your countenance or sanction to any thing decidedly wrong or criminal, it will be your duty to cast the mantle of charity over many faults and blemishes, which others labour to expose and aggravate.

3. Be not discouraged if you find depths of depravity and corruption in yourselves, which you did not imagine had an existence there. The heart is deceitful and desperately wicked. Experience gradually unfolds the melancholy truth which this Scripture asserts. In your first inquiries after truth and knowledge, and in your first fervors of devotion, it is impossible that you should be acquainted with half the subtle workings of inbred sin. Afterward, when vain thoughts and evil passions arise, and distractions spoil your pleasure in the service of God, do not conclude your case to be either singular or hopeless. But I would not only warn you of hindrances, but point out the means of help.

1. Be intimately conversant with the holy Scriptures. Here you have the best precepts, the brightest examples; and the sweetest promises and provisions. Take the Bible as your heritage, and go through this sacred ground in the length thereof and the breadth thereof, for to you it is given, whether you read or hear the word; and both ought to be done, not accidentally, but regularly; let it be your constant care, that you may do the will of God.

2. Be serious and frequently in self-examination. Review each year, month, week, and day, when it is gone. Categorise your own soul, commune with your own heart. Let your words in their meanings, your actions in their motives, be measured and weighed, and brought to a proper test. When you are summoned into the court of conscience (for there will be many important trials here,) never refuse to attend.

3. Be earnest and unwearied in secret prayer. You need wisdom, strength, and consolation, and all these God has promised, but they are given in answer to prayer. Every blessing you can want, must if you would enjoy it with the highest relish, come through this channel. And as your acceptance with God is only by the merits and righteousness of Christ, so your prayers can find access alone in the name and through the intercession of Christ.

4. Be watchful and circumspect in your walk. One false step, or rash action, is sufficient to cover you with shame and confusion, or fill you with distress and anguish. Take heed then to your ways. Let Christian prudence regulate the conduct of your companions and the use of your time, property, and influence; in a word, let your conversation be as becometh the gospel, that you may adorn the doctrine of God your Saviour in all things.

CHRISTIANITY LEGISLATES FOR THE HEART.

The morality which Jesus inculcates, extends to the thoughts and operations of the heart. To legislate for a small department of the outward life is all the power that is accorded to human authority. The spiritual character which the law assumed in the hands of Christ, shows that it is his prerogative to prescribe for the heart. "He knew what was in man," and he knew the connexion between that hidden source and the visible life, to be the relation of cause and effect; he sought, therefore, to purify the streams by cleansing the fountain. He denounces the murder and adultery of the heart; sins which were unknown to the popular code of Jewish morality. "Out of the heart, said he, proceed evil thoughts, and every thing that defileth." Accordingly, he laid his hand on the hidden machinery of pollution, and essayed to destroy it in its springs. He sees evil there in its type; and meditates to crush and annihilate it in its mould. He does not wait till sin comes out into the life an overt act; but casing into the heart, he exerts the authority of law much earlier and higher. He meets the sin in its native home; detects it before it has become any thing but thought, or desire, or intention.

By repeatedly asking his auditors, "Why think ye evil in your heart?" In effect, he proclaimed that the busy and populous world of thought is subject to divine jurisdiction; that his eye is on all its most silent pulsations and hidden movements; and consequently, that those would furnish materials for a future judicial process. And if it exalt our conceptions of matter, to know that by man it is absolutely unconstructible; that of all which ever existed, not an atom is lost; that however it may be modified and dissipated, it cannot be destroyed; and that the whole is destined to pass through the final regenerating fire, then what is the amount of the solemn importance which should invest the slightest movements of our minds, and what the degree of intense solicitude with which we should control and watch them, when we know that of all the infinite myriads of our thoughts, not one is lost; that they are accumulating fast for judgment; that over the least of them all, a solemn inquest will be held by God and his omnipotent angels; and that their verdict will turn it into an element of endless joy or woe. The moment will come, when the slightest movement of the mind will be deemed inexpressibly more worthy of attention than the aspect of the starry heavens in their solemn midnight magnificence, that must august spectacle of nature, for it will be seen creating for us our eternal state; and why should we not deem it so now? To cleanse the air, under certain circumstances, philosophy has devised a method of straining, and even searching that subtle element for every particle of matter injurious to life. Did we duly care for the health of the soul, the morality of Jesus would teach us the nobler philosophy, the more vital art of subjecting the inner atmosphere of the soul to a process of examination, in which the faintest rudiments of evil would be detected and rejected as seeds of death.—*Great Teacher.*

CHERFULNESS OF JOHN WESLEY.

He was a great reader from his very youth. Hence his mind was richly stored with vast treasures of useful and entertaining knowledge. He had an almost inexhaustible fund of stories and anecdotes, adapted to all kinds of people, and to every occurrence in life. These he related with a propriety peculiar to himself. Few men had a greater share of vivacity when in company with those he loved, especially on his journeys. If the weather or the roads happened to be disagreeable, or if any little accident befel any of his fellow travellers, without their being hurt, with what inimitable turns of wit would he strive to keep up their spirits, feeling himself happy in endeavouring to please; so that it was almost impossible to be dull or dissatisfied in his company. I never saw him low spirited in his life, nor could he endure to be with a melancholy person. When speaking of any who imagined religion would make people morose and gloomy, I have heard him say in the pulpit, "that our godliness is the devil's religion." In his answer to a letter I had written to him, (in a time of strong temptation) he has these words: "That melancholy turn is directly opposite to a Christian spirit. Every believer ought to enjoy life."

He never suffered himself to be carried away by extreme grief. I have heard him say, "I dare no more fret than curse and swear." The placid serenity which so fully and constantly possessed his soul, shone with ineffable sweetness through his expressive countenance, and communicated its benign influences to the large circle of his friends, who crowded together wherever he went, to enjoy the benefit of his conversation. On such occasions he kindly condescended to a familiar equality, and concealed the great philosopher and divine in the social companion.

He was a truly well-bred man. Had he lived in a court all his days, his address could not have been more easy and polite; yet he

could be quite content among the most homely tradesmen or peasants, and suit his discourse to the meanest capacity. His courtesy to every one was very engaging, especially to young people.—*Sketch of Mr. Wesley's Character by Samuel Braddern.*

Hon. R. BOYLE.—The Hon. R. Boyle was the seventh son of Richard, Earl of Cork. His learning, piety, and beneficence, justly placed him among the most eminent characters of the age in which he lived. So profound was his veneration for the Deity, that the very name of God was never mentioned by him without a visible pause in his discourse. He founded a lecture at St. Paul's for the defence of the Christian religion against infidels; and was at the expense of the translation and printing of 500 copies of the four Gospels and Acts of the Apostles into the Malayan language. He also nobly rewarded Dr. E. Pocock, for the translation of Grotius, "On the Truth of the Christian Religion," into Arabic; of which he printed an edition in quarto, and caused it to be dispersed in the countries where it could be understood. He gave, during his life, £300 to aid the propagation of the Gospel, and for translating, printing, and circulating the Scriptures among the American Indians in their vernacular dialects. He caused a font of type to be cast; and the Irish New Testament to be re-printed at his own expense; and afterwards contributed £700 to print an edition of the whole Bible in the same language, besides £100 towards an edition of the Turkish New Testament; and he also contributed £60 towards an edition of the Scriptures in the Welsh language. He died in 1691.—*S. S. Journal.*

HOW TO PREACH SO AS TO BE REMEMBERED.

But Peter rehearsed the matter from the beginning, and expanded it by order unto them.—Acts 13:16.

"I don't know," said a gentleman to the late Rev. Andrew Fuller, "how it is that I can remember your sermons better than those of any other minister, but such is the fact." "I cannot tell," replied Mr. Fuller, "unless it be owing to simplicity of arrangement; I pay particular attention to this part of composition, always placing things together which are related to each other, and that naturally follow each other in succession. For instance, added he, suppose I were to say to my servant, 'Betty, you must go and buy some butter, and starch, and cream, and soap, and tea, and blue, and sugar, and cakes, Betty would be apt to say, 'Master, I shall never be able to remember all these.' But suppose I were to say, Betty, you know your mistress is going to have friends to tea to-morrow, and that you are going to wash the day following; and that for the tea party you will want tea and sugar, and cream, and cakes, and butter; and for the washing you will want soap, and starch, and blue; Betty would instantly reply, 'Yes master, I can now remember them all very well.'"

SIGNS AND SYMPTOMS OF GOOD MINDS.—The parts and signs of goodness are many. If a man be gracious and courteous to strangers, it shows that he is a citizen of the world, and that his heart is no island, cut off from other lands, but a continent that joins to them. If he be compassionate towards the afflictions of others, it shows that his heart is like the noble tree that is wounded itself when it gives the balm. If he easily pardons and remits offences, it shows that his mind is planted above injuries, so that he cannot be hurt. If he be thankful for small benefits, it shows that he weighs men's minds, and not their trash.

PAINTING FOR ETERNITY.—Zeuxis, a celebrated Grecian artist, who lived before the days of our Saviour, used to say, "I paint for eternity."

The artist was vain. He painted for time, and time has devoured all the works of his hands. His "Helen," and his "Hercules," and all the inimitable sketches of his cunning pencil, have long since perished. But there are millions of artists, who accomplish what Zeuxis essayed, in vain. Millions do "paint for eternity." Every human being is a moral artist. The soul is his canvass; thought or passion is his pencil; heaven or hell supplies his colors; and the Holy Spirit or the prince of darkness is his master. Every moment the Christian deepens these shades of light and of beauty, which shall be as un fading as the splendors of God's throne. Every moment the unborn of the Spirit are maturing those pictures of moral gloom, which shall endure like the smoke of the torrent that ascendeth up for ever and ever.—*Western Christian Advocate.*

HOW TO KEEP FROM SINNING.—Know your guilt and weakness, your desert and danger, think what you are bound to by law, even sinless obedience, from the first to the last moment of your life, and what you have to trust to if left under its condemning power, even everlasting punishment; then view the loving kindness of God in giving his Son to fulfil all righteousness in our stead, and then tell me if it be possible, while under the lively sense of his mercy, to sin against so much goodness.—*Arrowsmith.*

It is said of one of the ancient fathers, that he would weep at the applause that was frequently given to his sermons. "Would to God," said he, "they had rather gone away silent and thoughtful!" I love a serious preacher, who speaks for my sake, and not for his own; who seeks my salvation, and not his own vain glory.—*Fennell's Letter to the French Academy.*

Faith, Hope, and Love, were questioned what they thought of future glory, which Religion taught: Now Faith believed it firmly to be true; And Love expressed so to find it too; And Hope answered, smiling with a conscious glow, "Believe! Expect! I know it to be so!"

RELIGIOUS INTELLIGENCE.

RELIGION IN EUROPE.

FRANCE.—There is an Evangelical, or Home Mission Society, which, under the blessing of God, has accomplished a vast deal of good. A Society of similar import also exists at Geneva, for the purpose of benefiting France; and the two societies support about 100 labourers. The number of faithful ministers in the Protestant Church in France has so increased, that there are now probably 150 who preach Christ. Twenty years ago there was not half a dozen.

SWITZERLAND.—In the Protestant Cantons, there are many churches, for probably in no part of the world did true religion flourish more, immediately after the Reformation, than in the Protestant cantons of Switzerland. During the latter part of the last century, and the first part of this, there has been a sad declension. Neology, or the doctrine that denies the atonement of Christ, almost universally prevailed. But within the last twenty years there has been a return to the good old doctrine. In Geneva there is an evangelical institution, in which thirty young men are preparing for the ministry, and missionary societies there exert a great influence.

In the canton of Vaud, ten years ago, some young men were raised up to preach the gospel, who were so persecuted that one of them actually lost his life. Twenty years ago it was said there was but one man in the canton of Vaud who was sound in the faith. Now one hundred ministers preach Christ.

In the canton of Basle there are nearly a dozen churches, where the truth has always been maintained. Here is a theological institution for the education of young men for the ministry, and connected with its origin is one of the most delightful incidents I have ever met with. In 1814 the allied powers, after defeating Napoleon at Leipsic, compelled him to cross the river Rhine. In the progress of his retreat, the city of Basle came between the two armies, and was about to become the theatre of battle. The people of Basle saw that their city would be destroyed, if the battle was permitted to go on, and they sent a deputation to the commander of the Russian forces, remonstrating with him against making their city the theatre of battle; in consequence, he made a movement in a different direction which prevented the battle, and their city was saved. The people rushed to the churches to pour out their thanksgiving, and the question arose, "What shall we render to the Lord for his goodness in saving our city from destruction?" Some suggested this, and some that, till at length some one proposed establishing a school to educate young men to go and preach to the Cossacs in Russia, many of whom were in a state of great ignorance. That struck them favourably, and the school was established. From that institution have gone forth one hundred men, one of whom is the celebrated Mr. Gobat, who is not surpassed by any man in modern times. He was the son of an humble German peasant. In that institution there are now forty young men, preparing to go to the heathen; and they could just as well have 50, if the means of support could be obtained. These are the fruits of the general peace.

Belgium—formerly Flanders.—In 1830 there was a revolution, which was effected by two parties—the Catholic priests, who were

restless under Protestant government, and the patriots, who cared very little for religion of any kind. In forming the constitution, the patriots took the lead, and secured more religious liberty than exists in any other government of Europe. You can do what you choose there to promote religion and not be interfered with. The priests make opposition, but the government commands them to keep still. There are a few evangelical churches in Belgium.

HOLLAND.—Holland is entirely Protestant, but religion had so much declined, that the churches were almost filled with unconverted ministers. The cause of this is to be attributed to the influence of the French, during the time that country was occupied by them, from 1794. Infidelity spread and many young men entered the ministry to escape the conscription. There are 1,250 ministers in the Reformed Dutch Church, and 150 in the Lutheran, Moravian, and one or two other small sects. Of these fourteen hundred, there are to be found a great majority who still know nothing experimentally of the gospel. But there is a very large number of faithful ministers. Some young men have been turned out of the churches, and many shamefully persecuted; and I am sorry to say, that the King who is a good man—probably the only Sovereign of Europe who prays in his family—has been so misled as to persecute these young men. I found two hundred little meetings in Holland, held in private houses, for they have no churches, and in most cases no ministers. The most able advocate of the cause of evangelical piety is a converted Jew, a lawyer of Amsterdam.

NORTH OF EUROPE.—Denmark, Sweden, Norway, &c., in the north of Europe, are altogether Protestant. In Denmark, there are 1,000 Protestant ministers—in Sweden and Norway, 3,000. Many of these ministers are faithful; yet the majority of them do not seem to know what true religion is. Yet in these countries, through the influence of Bibles and tracts, the number of pious people is increasing.

RUSSIA.—I saw enough to satisfy me that God has consigned to this nation a great work. The Russians believe they are raised up to destroy all Mahomedan powers. This is the general feeling of the people, because the Tartars conquered Russia and hoisted over their churches the crescent above the cross, and in various other ways humbled Russia. Now the Russians have got up and become a powerful empire. They feel their power, and they conscientiously believe they have been raised up for this purpose, and the first thing they desire is, to destroy every Mahomedan power. And they will do it. First, they will conquer Persia and then Turkey.

The population of Russia is about 60,000,000; of whom about 45,000,000 belong to the Greek church. If you travel with a Russian in the stage, no matter how high his station, when he comes to a hotel, the first thing he does is to go to the picture of some saint hanging in the room, stoop and cross himself, bow and say a prayer. Then he turns round, and salutes in the kindest manner, every person in the room.

This shows that they are a religious people, and when they become enlightened this feeling may be turned to good account. There is a great thirst for knowledge among them, such as I never saw any where else. The poor peasants that can read seek for a Bible or a Testament with an eagerness never seen in this country. They will cover a tract with leather to preserve it.

There are more men and women about the court of the empire who fear God, than can be found about any other court in the world. Some of them are most estimable Christians. One thing I found that was very remarkable. A prayer meeting was held, attended by about eight persons, who were all Roman Catholics till a German went among them and preached—himself a Roman Catholic, but a converted man. But the priests became jealous of them, and importuned the Emperor to send him away, which he did; but he sends a sermon every week to his little flock. They meet three times a week for prayer, but on the Sabbath they attend the Moravian Church.

A whole party of 30,000 or 40,000 went off from the Russian church because they had read the Scriptures. They are persecuted. The government undertook to bring them back, by placing their leaders among the monks in the monasteries. But they were soon found to be troublesome inmates, and the monks besought the emperor to take them away, because they knew more about the Scriptures than themselves, and were impregnable against their arguments.

POLAND.—Even in this bigoted country good is doing, but chiefly among the Jews.

GERMANY.—Here are 28 millions of people, living under 28 different forms of government. More than half of the population—nearly two-thirds—are Protestants. Yet Neology had so spread among them it was not possible to find 200 ministers who preached Christ. Now there are 1000 at least, who preach the truth.

AUSTRIA.—Austria contains 34 millions of people involved in great darkness. Yet even there we find some tokens of good. One woman, the wife of the Viceroy of Hungary, a pious Protestant lady, exerts great influence. Her husband being the first subject in the empire, and himself the governor of an extensive province, her influence is very great. She has done a vast deal to encourage the circulation of the Bible and Tracts in Hungary, and the Emperor himself has permitted the printing of the Bible. In Vienna there are Protestant churches, yet scarcely any thing like true religion. One of the most pious women I ever met with, is a Roman Catholic in Vienna, the wife of a foreign ambassador. She said to me, "we have been here two years—we wish to get away, for there is no religion here either among Protestants or Catholics; and unless I meet with travellers, or the wife of the Viceroy of Hungary pays us a visit, I get no Christian fellowship." I asked her how they lived. She said for years they had prayers in their family night and morning, and on the Sabbath they spend the whole day at home reading the Bible and other religious books, and endeavour to keep the Sabbath holy.

As I was coming up from Vienna I met nearly 500 people on their way to Prussia. They had lived in the Tyrol Mountains, and were brought up Catholics; but by some means a few copies of the Bible had been carried to their valley. They read them, and lent them to their neighbours, and such was the effect, that they abandoned the Roman Catholic churches in a body. At length the priests complained to the Emperor, who ordered them out of the country. At first they knew not what to do. They thought of coming to this country, but it was far away and they had not the means of emigrating. At last they sent two of their old men to represent their cause to the King of Prussia; who sent an ambassador forthwith to the Emperor of Austria, who consented that they might have two months to dispose of their effects, and get away quietly to Prussia. I met them all on their way; and it was a most interesting day. I made the driver stop and ask who they were. "We are the people of Tyrol," said they. I asked, "Where are you going?" "To Prussia," was the answer. "What have you left your country for?" "Because of our religion." They walked through the rain, all that could walk, while the aged and infirm rode in waggons. They walked through the rain like people determined to do everything for Christ. I had most interesting intelligence from them recently, in a letter from the Crown Prince of Prussia. The king of Prussia has given them land in Silesia, and they are doing well.

ITALY.—Good is doing in Italy; and more is to be hoped from that country than we are aware. I shall not, however, attempt to enter into detail as to the efforts making there to promote religion.

WALDENSES.—They have fifteen parishes, and as many churches supported of late by government. Religion declined among them, as it did every where else, the latter part of the last and the beginning of the present century. But it is looking up now. Felix Neff, and one other faithful minister, visited them, but the most interesting thing among them is the work of an English officer, who lost his leg in the battle of Waterloo, and afterwards became pious. He has received a large pension, and has no relations but a mother and sister. He visited the valley of Piedmont about ten years ago; and he has spent about six months among them every summer since. He has done among them the following things, giving a certain amount himself, on condition that the people should do the rest.

1. He has built an hospital.
2. He has helped them to build a college, which was finished about two weeks before I visited them.
3. He has, chiefly with his own funds, built a large school-house to each of the fifteen parishes.
4. He has proposed to build a school-house in every district, of which there are 164. 94 of these are built, or soon will be.
5. The last thing which he proposes to do, is to establish an institution for the instruction of teachers.
6. He has translated the New Testament into their common language.

In these various ways, he has expended about \$20,000 among them. He is very highly esteemed by the people. You may see a picture hung up in every cottage, representing the lame Colonel, with his dog and gun. He told me that it was his practice to go through the valley and enter the cottages and make himself familiar with the people, and there was not a house which he had not visited; and every where he is received with hearty welcome. He is one of the simplest Christians in the world.

Her Majesty's Intended Husband.—We have read insinuations and statements in several papers to the effect that Prince Albert of Saxe Coburg Gotha—the Royal Consort elect of our youthful Sovereign—is not a Protestant in reality, but only in name. We copy the following statements from three London papers:

From the London Courier, November 25, 1839. Prince Albert of Saxe Coburg Gotha, thus signally honored above his fellows, is, we are assured by those who have had opportunities of being in his company, and of observing his bearing both towards his equals and inferiors, worthy of the proud distinction which awaits him. Report assigns him accomplishments such as qualify him to adorn a Court, and justify the hope that his intimate relation to our beloved Sovereign will, under the blessing of a gracious Providence, confer on her the pure and refined enjoyments of domestic life, without which even the splendors of a Court, the power of a throne, and even the affectionate love of an empire, leave an aching void in the heart. That void will, we trust, be occupied fully and enduringly by the contemplated union of which the Privy Council of the Sovereign will have this day official intimation.

Prince Albert is the second surviving Duke of Saxe Coburg Gotha, and derives his birth from a long unbroken line of Protestant ancestors; to one of whom Luther was indebted for protection, and probably preservation from death, when after the Diet of Worms the Pope employed his powerful influence with the Princes of Continental Europe to effect his destruction. Thus was the Reformation instrumentally introduced, for the protection and preservation of its great author, the illustrious Luther, the father of the Protestant Reformation, by marriage with the Queen of England; of all the other countries of Europe most benefited in its religion, law, arts, and literature, by that great event.

His Royal Highness was born Aug. 26, 1819, and is consequently the junior of Her Majesty, who was born on the 24th of May preceding, about three months. From the Morning Chronicle. PRINCE ALBERT is not only a Protestant, but descended in a right line from the eldest branch of the house of Saxe, which Protestant Lutheranism, and called the Reformation to take root. In the war in which the Reformation led, the great ancestor of the Prince was unsuccessful and stripped of his possessions; but the people of Germany have always a grateful attachment to the illustrious house, which, at the critical period when the Reformation was struggling for existence, afforded to its founders a secure asylum and an effective patronage. In Germany, where religious bigotry prevails less than in England, even Catholic writers allow that the Protestant Reformation was a blessing to Europe, and that Luther reformed the Church of Rome itself while he fought another; and both Catholics and Protestants revere the memory of the great Elector of Saxony, the ancestor of the house of Saxe Coburg and Gotha.

From the Patriot. We need scarcely inform our readers that Prince Albert is a Protestant, the descendant of the great Elector of Saxony who protected Luther and fostered the Reformation. In the wars which ensued the Reformation, Prince Albert was stripped of his possessions; and the House of Coburg has been reduced to one of the smallest principalities of Germany. The rapid aggrandisement of this family by matrimonial alliances, forms one of the most extraordinary circumstances of the times. PRINCE LEOPOLD, now King of Belgium, the uncle of the fortunate Duke of Edinburgh, was the son of Prince Albert's father, the Duke of Kent; the King Consort of Portugal is his nephew; and another sister was married to the Grand Duke CONSTANTINE of Russia.

For the Christian Guardian. A CROSTIC. 'M' id scenes of war and desolation bold. A mighty champion for the truth he hold. R'ising from life obscure, to open wide. T'he Bible's sacred page, by priests denied; I'ndulgences for sin to set at naught; N'obly to toll of grace, by Jesus brought. J'ustly 't'his task was thine; to life was given U'nder 't' power, to teach the way to heaven;— T'rials, in various forms, thy path assailed;— H'ow couldst thou, in the midst of such a world, R'emain thy bright, upward path so clear; R'eward of service done, for Christ below.

Quebec, January 12th. VERITAS.

PROVINCIAL PARLIAMENT.

HOUSE OF ASSEMBLY, WEDNESDAY, JAN. 22. CANADA TRADE ACT.

The House went into Committee of the whole on Mr. Boulton's Address to Her Majesty against the introduction of American produce into this Province, duty free.

Mr. CARTWRIGHT did not profess to be well acquainted with this subject, and therefore spoke more for information than debate. He had hitherto thought, that by allowing American flour and wheat to come in here, we were thereby enabled to export it and keep up a full supply in the West India market; but, if we did not, the West Indians would apply to the British Government for liberty to import direct from the United States; so that, instead of being an injury, it was a benefit to us. That had been his opinion; but, from what he had heard, he thought it must be wrong, and wished to hear the question discussed.

Mr. MERRITT said, the hon. and learned member from Lennox and Addington very properly observed, that no subject which had been brought under the consideration of the Legislature is of greater importance for the general interests of this colony than the one now under consideration; he also stated, he was formerly of opinion that the importation of foreign grain duty free injured the agriculturist, but since the admission of our bread-stuffs into the ports of the mother country on more favorable terms, which has merely the effect of displacing a similar quantity, he has been induced to change his mind. I formerly entertained the same opinion; but recent events have led me to examine the subject with more care and attention, and I have come to a very different conclusion; and when the hon. and learned gentleman fully understands the practical operation of this trade, he will fall back on his original opinion. The hon. and learned member from Durham who introduced the address before you, has called on the learned Solicitor General for his opinion whether this Legislature has not the power to pass a bill imposing those duties at once, to which I understand him to assent; if we do possess this power, it is wholly useless; if we place a duty on importations into Upper Canada, it would do us no good; if we place a duty on Lower Canada, it would neutralize the effect of any law we may pass; which of itself is an irresistible argument in favor of the Union of the Provinces. Unless the duty is placed on the introduction of foreign grain for home consumption in all British North America, the protection to our agriculturists will be merely nominal, and it can be effected by no other method than by an address to the Home Government. It is true we have sent addresses, year after year, ever since I had the honor of a seat in this house, praying for the admission of our grain and flour into the ports of the mother country free from duty on the same terms as from Ireland, but as yet without effect; but we should not give up our hopes, sound policy will ensure success as far as the subject before us is concerned. This measure was first suggested in London in 1833 by Sir Henry Parnell, who obtained similar terms for Ireland many years since; he recommended our Provincial Legislature never to cease urging the admission of our grain into the ports of Great Britain free from duty, as he felt assured it would be of more service to us than the protecting duty on timber, and would prove mutually beneficial for the inhabitants of both. Last session an address passed this house embracing the same principle, and, in addition, praying for the same protecting duty on the admission of foreign grain which the United States Government impose on Canadian grain—when bread-stuffs were even higher in America than in Europe, and at the same time the injurious effects of the introduction of unlimited quantities of foreign wheat on the produce of the country, when an export demand did not take place to Europe. This address was sent up to the Upper House for their concurrence, where, much to the disappointment of this house, it was rejected; it is therefore the more desirable that the question should be fully discussed at this time that the public may be in full possession of all the arguments which may be assigned for and against it. The object of the address which it is my intention to move in amendment, goes still further; it recognizes the principle of continuing this protecting duty at all times, whether the markets are higher in America or not, or at least the same duty the United States impose on our produce, including lumber, pork, &c. This leads to the main question proposed by the hon. and learned gentleman, whether the introduction of American wheat for home consumption without duty injures the Canadian grower. In order to understand its practical operation fully, we should refer to the occurrences of the past year. One farmer sustained a loss of one-half of his crop; did he receive one farthing per bushel more for what he saved? No. Would this have been the case in Great Britain, the United States, or any country where the agriculturist is protected by a duty? Again—what benefit do they derive from a home market, (always the best where protection is extended) from the consumption of 30,000 troops, some 20,000 laborers in timber, flour, &c. I name whatever the Army, the Navy, and all consumers, are supplied from the United States without duty when they were favored with abundant crops. Another reason may be assigned in proof of this position;—we find the grain crop is subject to great fluctuation from time to time, both in Europe and America; we have witnessed a partial failure on this side of the Atlantic for three or four successive years; during this period, the relative proportion of consumers being greater than the supply in the United States than with us, our surplus supplied this deficiency; nevertheless, which ranged as much higher there than here as the duty they imposed on its admission, together with extra charges of freight, &c. During the past season we have witnessed a change; the crops have been more abundant in America than in Europe, and export demand has taken place at the same time we find the crops failing in Canada, and being abundant in the U. S. This deficiency is made up by them. Does our grower reap the same advantages, by an increased price on wheat? No. And why? Simply because no duty exists. If the introduction of American bread-stuffs without duty does not injure the Canadian grower, as many strenuously maintain, because this export to Britain has a tendency to keep up the price, all the favor we ask is to try the experiment. We all know that under the present system, our grain is kept down at the lowest prices at all times, whatever changes may take place in Europe or America, as compared to the price in the United States. Now, if our object is what we all profess, the benefit of the agriculturist, the chances are in his favor; he has nothing to fear; he may gain, he cannot lose. Now, let us examine the old argument—that the introduction of American flour merely displaces an equal quantity of Canadian flour, which is shipped to Britain, and for which we obtain a better price. The plausibility of this argument, which is supported by the most influential and most talented portion of our fellow subjects, requires the most minute examination. Its operation may be more clearly understood by supposing our export demands to the mother country to be annually 200,000 barrels of flour. On this quantity I admit the Province gains (during the period the markets in Britain give us this preference, which is by no means steady) the addition of 7 1/2 per bushel on wheat, or 50 cents per bushel, less the additional charges of 2 1/2 per bushel commission, inspection, storage, freight, &c.—making 1s. 3d. to 2s. 6d. per barrel; but I deny the grower, even at this time, participates in this increase; his wheat is still kept down to the lowest price for which it can be purchased on the opposite side. Suppose a duty of 1s. 3d. per bushel existed on imports for home consumption, the grower would realize not only the gain on the quantity exported, but in addition on all which changed hands for home consumption, which may safely be estimated at one million of

barrels. Again—suppose we grow one million of barrels of flour, and consume the same quantity, the supply and demand being equal the price would naturally remunerate the grower; if the supply fall short the grower would obtain the additional price caused by duty, transit, &c., to fill up this vacuum. At present, whatever the supply may be deficient, the unlimited quantity of wheat introduced has had the tendency to keep the article down to the lowest limit. As before stated, I regret not being enabled to procure a statement of the relative proportion of our imports from the United States last year to compare with the exports to the mother country, as it would establish the fact of a short supply, which some doubt; and it would also convince us that the agriculturist would have realized the full amount of duty on all the wheat he had for sale. The want of this protecting duty has a tendency to give an undue preference to the American grower. For instance—a farmer residing on the right bank of the waters which form the valley of the St. Lawrence has the choice of two markets leading to the Atlantic, New York and Quebec; he at all times commands the highest prices for his wheat. The miller being at all times anxious to keep his capital employed and his mill stocked, and not being subject to the sudden influx of foreign grain at the port of New York can purchase with some degree of certainty, and as the entire profit of the trade is there divided between the miller and the grower, the latter always secures the highest price; whereas a farmer residing on the left bank of those waters in Canada is confined to one market, and even that liable to be overstocked; no moment by a sudden influx from the opposite shore without duty, which subjects his market to such fluctuations in price, that the miller or prudent speculator will not run this hazard without a remuneration; thus a third party is introduced into the market, and the grower loses what the speculator gains. It is also maintained that a protecting duty would increase the price to the consumer, and be unjust to that portion of the population residing in the Lower Provinces. Suppose for the sake of argument that it should increase the price to the consumer, if three-fourths of the population derive benefit by the measure, if the entire produce of the country be increased in value in proportion to the increased value of the products, arising from the duty, and no undue preference producing an opposite effect may be questioned; besides, we well know, the effect of increased price of grain in a new country thinly peopled increases the price of labor, so that the operation itself brings relief to the only class who would be affected. It is a mistaken idea that the consumer pays the full amount of the duty imposed for home consumption; although it has a tendency to increase the price for the grower, it has also a tendency to induce him to increase the supply, and so soon as it equals the consumption, the duty ceases, as no further importation is required. Again—it should be borne in mind that, under the present system, although the grower loses, the consumer is not that much benefited; the effect of the trade is to create a hazard, as before stated. Great fluctuations take place in the market, and Montreal and Quebec are overstocked, without duty, takes place from Russia and the United States—the market becomes overstocked—sales cease—storage, interest, and all manner of charges, multiply—four sources from heat—payments become due—the country holders are compelled to sell to the capitalist who can command lower credit, who now becomes the speculator, keeps up the price, and the consumer seldom gains what the grower is sure to lose, the profit made by this third party. I had an opportunity of witnessing this operation in 1837; re-passing down by land on the north side of Lake Ontario early in June, I found wheat selling at 75c. per bushel, when it commanded in Rochester, opposite, 75c. per bushel on its arrival in Montreal. I found flour selling at 40s. per barrel—the same price which it commanded in New York;—being forcibly struck with this difference in price to the grower, when it was equal in both markets to the consumer, induced me to examine minutely into the true cause. Large arrivals of flour and wheat, and suspension of all sales immediately after, clearly proved it arises from this hazard—that one prominent cause. If the principles of free trade were fully carried out between neighboring nations, on terms of mutual justice and perfect reciprocity, and no undue preference given to any particular interest among ourselves; protection even to the agriculturist could not be advocated on correct principles; but when we see this important branch of industry in this province, and in other countries, to their advantage and our injury, it is our duty to consider them. It is equally our duty to secure to the agriculturist the same protection which is extended to other interests in those provinces. The protection extended to them by the lumber duty confers advantages in which our agriculturist does not participate. We ask as an equivalent a preference in the consumption of our bread-stuffs, to create a home market to which they will not object. It is questionable whether any additional duty on foreign grain when admitted in the West India Isles, confers any advantage on our growers. The distance and charges attending the exportation of our produce to the United States, tend to disadvantage our growers, and to the advantage of the importer. We possess every separate interest which has its advocates; the three learned professions, our monetary system, public works, &c. command a full share of our time in legislation, although they cannot compose one-fourth of the population. We possess no statistical information to prove the relative proportions, but if the population of the Canada number one million, we may safely claim 750,000 to be employed in agriculture, and from the very nature of things this branch of our industry must continue to increase hereafter in the same proportion. Another singular result presents itself for consideration. Instead of every separate interest presenting itself to the agriculturist, it has a direct tendency to command and enforce public attention, but not realized its importance. At most every separate interest has its advocates; the three learned professions, our monetary system, public works, &c. command a full share of our time in legislation, although they cannot compose one-fourth of the population. 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A good deal of debate or explanation took place between Mr. Bockus and Mr. Merritt, the latter gentleman admitting that he had seen cause to exchange his opinions on this subject. Mr. HERWOOD could not see how the amendment proposed by the hon. member for Hamilton was going to benefit the agriculturist. The price was not regulated by the home consumption, but by the foreign market. The Americans could still bring in their wheat here; have it floured, and take it to our market at Canadian flour. The operation of the amendment would be to benefit the millers of this country. Mr. THOMSON replied, suppose it would, he would ask the hon. and learned gentleman if we should not benefit our own millers instead of the Americans? The greater part of the flour consumed in the country is contraband for the troops was American. Why should we not have at least the just of grinding it? After a good deal further discussion, the committee rose and reported progress, and the subject was referred to a select committee composed of Messrs. Merritt, Boulton, Ryker, Bockus, and Chisholm of Halifax, to report thereon to the House.

MONDAY, January 27th. The following bills were read the third time and passed, viz:—Bill granting £40,000 to indemnify persons for losses sustained during the late rebellion—'Freeholder's Bank bill—Bristol Harbour bill—Bill to extend the Jail limits—Bill to enable Her Majesty's Exchequer to purchase, for the purpose of providing for her public services in this province—Bill to confirm and regulate the sale of lands for taxes in the Ottawa District—Bill to provide pensions for wounded militia men, and widows of deceased militia men, under certain restrictions. An address to Her Majesty to remunerate Mr. Leggo, of Brockville, for losses sustained by the destruction of his goods by certain militia men, was passed after a good deal of discussion—yeas 27, nays 15. The house went into committee of enquiry on the petition of S. Hawley, insolvent near the river Trent, for loss sustained by the burning of property by Mr. Rutan moved that £10,000 be added to the £40,000 bill passed to day, for the purpose of remunerating those who have suffered since 1833. Mr. Gowen thought the best way would be to tax the district in which burnings occur, for the payment of them; and then all the inhabitants of the district would be interested in discovering the perpetrators. Messrs. Rutan and Manahan spoke in favour of the resolution, which was intended to include those in the Niagara District, and all others who had sustained losses as well as Mr. Hawley. Mr. Gowen said the resolution was out of order, and called the Speaker to the chair. The resolution was not in order to propose a general resolution in committee of supply on a particular case. The committee resumed the consideration of the petition of S. Hawley, and the hon. member for Hamilton moved that Mr. Rutan be paid the amount of his loss, if he had suffered for his loyalty and attachment to the Government of his country; but that fact should first be established. It would be the better way to address the Governor-General to investigate the matter, and if it appeared that such was the case he had no doubt that house would remunerate him. He believed he spoke the sentiments of every loyal man in Upper Canada when he said they would willingly submit to a direct tax to pay such losses, if there was no other means. The resolution was withdrawn; and when the Speaker took the chair, Mr. Rutan gave notice that he would on to-morrow move the house into committee of supply for the purpose of voting a sum of money to remunerate certain persons for losses sustained since 1833. Mr. Manahan's address to the Governor-General to fix the site of the Lunatic Asylum near the Penitentiary at Kingston, was discussed, and was thrown out by a majority of 15 to 10. Mr. Mathewson brought in a bill to reduce the fees of Magistrates, which was read a first time. The Legislative Council sent down a bill which they had passed to prohibit the issue of promissory notes under the value of five shillings, which was read a first time.

OBITUARY. Died.—On the 20th of December last, at Three Rivers, Mr. ROBERT DEWS, in the 57th year of his age. He was a native of Kirkwall, in one of the Orkney Islands. He came to this country in the year 1803. From an early period of his life Mr. Dew was accustomed to attend the public ordinances of God's Word, and he does not appear to have a more permanent impression of a religious nature were made upon his mind until after his emigration to this country. In the year 1821 he became a regular attendant on the ministry of the late Rev. R. Pope, the first Wesleyan minister appointed to this station. Through the instrumentality of that affectionate and faithful minister of the Gospel, our late friend and brother soon became the subject of deep and powerful convictions of the importance and necessity of a personal interest in the provisions of the Gospel of Jesus Christ. He earnestly sought and obtained redemption through the blood of Christ, the forgiveness of all his past transgressions, and from that time became an exemplary member of the Wesleyan Methodist Society in this town. In the year 1823 he received an appointment to the office of class-leader, in which relation he served to our little society from that period to his death. Mr. Dew was a man who exemplified in his life the excellency of practical godliness. It was not merely in the house of God and in the society of his Christian brethren, that he assumed the garb of piety; his religious principles were borne out in the family and social circle, as well as in his varied intercourse as a man of business, with the men of the world. From a residence in his family for upwards of eight months, I was furnished with ample opportunity of observing his affectionate and earnest solicitude for the salvation of souls and the prosperity of the Church of God. Often have I beheld his eye and an ear-witness to the falling tear, the heaving sigh, and the earnest breathing of his faithful soul, when wrestling with God in mighty prayer in the behalf of his dear family and the Church of Christ. Our late brother was a man who sustained the character of a liberal Christian. It was from a principle of conviction as to duty and privilege that he voluntarily united himself with the Wesleyan Methodist Society in this town; yet whilst he endeavored to the utmost range of his ability by his example, his influence, his purse, and his prayers to spread abroad the savour of "Scriptural Christianity" in the form of Wesleyan Methodism, he was not a bigot, but in his heart he felt to embrace all who love our Lord Jesus Christ in sincerity and to bid them "God speed." It appeared to those who were best acquainted with our late beloved brother, that for several months previous to his death he was more than ordinarily engaged with God in his devotional exercises for the outpouring of the Holy Ghost upon himself and the Church of God, the interests of which he invariably identified with his own. He was a firm believer in the possibility of attaining to the possession of Christian holiness, and living in the constant and happy enjoyment of a "heart in every thought renewed, and full of love divine," and perhaps at no former period was he more earnestly engaged with God for this blessing than at the exercises of our weekly meeting for special intercession, held at the Mission-house on the Wednesday evening previous to the late anniversary of his death. His whole soul seemed to be drawn out in earnest, importunate, and believing prayer for his fellow-creatures. During the progress of his disease he was greatly supported by the influence of divine grace, and often expressed his unwavering confidence in the promises of God. From the nature of his affliction he was prevented from experiencing all that lively enjoyment and ecstatic feeling, for which some in their last hours have been distinguished; yet in the several proxymos to which he was subjected, he could say "my heart is fixed"—trusting in the Lord. On the Saturday night previous to his death he was powerfully assisted by the grand adversary of souls, and for some time appeared to have a more than ordinary severe conflict with the power of darkness; but the Lord in his mercy soon came to the help of his servant, and gave him a complete victory; after which he continued until his strength failed to wrestle as in an agony of prayer to be filled "with God—with heaven—with love." As the hour of nature's dissolution approached he often expressed his desire to depart and to be with Christ; often observing, Christ is precious, &c.—I long to be with Jesus—the prospect of glory opens before me, &c. On Monday afternoon while a few friends were kneeling around him committing him to God, his happy spirit took its triumphant flight from a suffering church beneath a rejoicing church above.

Born into the world above. They were born to be great, Born into the throne of love, Pile him at the Saviour's feet; Jesus smiles and says, Well done, Good and faithful servant thou, Enter and receive thy crown, Rejoice with me triumphant now. Angels catch the approving sound, Bow and bless his just reward, Bait the helix with glory crown'd. Now residing with his Lord.

An improvement of this afflictive bereavement was attempted by a funeral discourse founded on Neh. vii, 2, delivered to a crowded auditory in the Wesleyan Chapel in this town on Sabbath evening the 5th instant. J. R. Three Rivers, 13th January, 1840. Died, at Charlotteville, of consumption, in the twenty-second year of his age, Daniel F. Corson, son of the Rev. R. Corson. The deceased was very early the subject of serious impressions. When but eight years of age he expressed a determination to lead a christian life, and at the age of thirteen, he professed to find peace at a camp-meeting held in the township of Toronto. After some years he suffered a decline in his enjoyments; but he was led again to seek the Lord with full purpose of heart, at a protracted meeting held at Reservoirville. During a severe and protracted illness of more than a year, in which the most skilled medical treatment, and the kindest attention were unavailing, he manifested great christian fortitude and resignation. To a sympathizing friend he expressed a belief that his affliction was connected with a merciful design of Providence, and that in being thus attacked in the bloom of youth and having his earthly hopes thus prematurely blasted, he was made an exalted young man who watched with him to seek an interest in Christ. As his end approached his prospect seemed to grow brighter. For the last few days, he was so filled with holy peace and joy that he was frequently heard praising God aloud. Two days before his death, when interrogated by his mother how he had rested the last night, he replied that his affliction and pain were very great, but that he had not a moment's rest, and that the whole had excited, "O dear! where is thy sting!" At another time when he saw his mother weeping he requested her not to weep, and alluding to the influence of her former prayers and pious instruction, he said "I shall be a star in your crown." About twelve hours before his death he seemed to sink, and those present thought he was dying. A friend near him was about to close his eyes, when he again revived and said "He shall take me to his Kingdom." Subsequent to this, a number of pious friends having engaged in prayer, he was heard with a last dying effort to exclaim, "Glory! Hallelujah!" Afterwards his voice seemed lost in death, and finding he could not speak he understood he repeatedly squeezed the hands of the weeping parents and the friends around his bed, in token of a story, and shortly after, the happy spirit took its flight from its tenement of clay. To the bereaved friends, the loss of one so so early and promising a period of life, was indeed severe; but they mourn not as those without hope. They are comforted by the reflection, that his triumphant exit, affords another proof of the power of the christian religion to take away the sting of death. Trying as it was, they are enabled meekly to bow to the dispensation of that Providence which numbered the departed one among those who die the triumphant death of the righteous.

They set as usual the meeting at which George Fisher died behind the distressed widow, nor did she Obscured among the impacts of the sky. But move away into the light of heaven.

MECHANICS' INSTITUTE. A Public Lecture will be delivered on "ELECTRICITY, with Experiments," at the Rooms of the Institute, in the Market Buildings, on Friday Evening next, the 7th Instant, at 8 o'clock, by Dr. LANG. Admission—Persons not members, 7 1/2d. Ladies free. Toronto, Feb. 3, 1839. J. F. WESTLAND, Secy.

IN THE PRESS, and shortly will be Published, HAMILTON, and OTHER POEMS, by W. A. STEPHENS. Price 6s. Subscribers' names received at the several Book Stores and Newspaper offices in Toronto and Hamilton. February 4th, 1840. 35 3

BRITISH AMERICA FIRE AND LIFE ASSURANCE COMPANY.—Notice is hereby given that a Dividend of eight per cent. per annum on the Capital Stock paid in, for the half year ending on the 31st inst., was this day declared, and that the same will be payable on and after Monday the 13th of January next. Notice is also further given that a Bonus of Six per Cent. on the Capital Stock paid in previous to the first of January, 1839, was also declared payable at the same date. The Transfer Book will accordingly be closed from the 1st to the 11th of January inclusive. By order of the Board. T. W. BIRCHALL, Managing Director. British America Assurance Office, Toronto, 24th December, 1839. 533

ST. CATHARINES NURSERY.—The Subscriber is cultivating not less than 250,000 FAIR TREES, of the following kinds:—APPLE, PEAR, PEACH, PLUM, CHERRY, APRICOT, NECTARINE and QUINCE. He designs to limit his varieties to the most choice Fruits, that ripen at different seasons of the year; and in the ingrafting and budding, he intends the greatest care shall be taken, to keep each variety separate from others, that purchasers may not be disappointed in the produce of their trees. In procuring his kinds, he has availed himself of a choice selection from the very extensive Nursery of the Hon. Jesse Bush, of Albany, who has spared no pains or expense in collecting the most valuable Fruits grown in America, Great Britain, and many places on the continent. As his Nursery is yet in its infancy, he cannot offer to the public, at present, all the kinds and varieties he is growing; but he can offer now furnish a good assortment of Apples, Peaches and Apricots. The price of Apple, Peach and Quince, will be 1s. 3d. cy. (25 cents), by the single tree, or \$20 per hundred. The Apricot and Nectarine will be 1s. 10 1/2d. (37 1/2 cents), and the Cherry, Pear, and Plum, 2s. 6d. (50 cents), each. All communications, (post paid), will meet with prompt attention. St. Catharines, U. C. Aug. 24, 1839. 531 1/2 C. BEADLE.

DIED.—On the 31st of December last, in the Township of Yarmouth, SARAH McCOWAN, daughter of James McConnell, in the 29th year of her age. The disease of which she died was consumption. In the 9th year of her age she embraced religion, but did not attach herself to the Methodist Church until she was about 15. Six months after this, or about the time of her being received into full membership, she professed to obtain the blessing of sanctification; after which, her holy life and godly conversation was such that none of her acquaintance could doubt the reality of her experience. Since being in the circuit I have visited her several times, and always found her in a composed state of mind, rejoicing in the prospect of a blessed immortality; patiently waiting for the coming of her Lord. Towards the last of her illness her sufferings became very severe; yet she was never known to murmur against Him by whom they were appointed. A favorite verse of hers was,—

What are all my sufferings here, If Lord, thou count me meet, With that enraptured host to appear, And worship at thy feet! Give joy to grief, give ease or pain; 'Tis life to friends away, But let me find them all again In that eternal day. About five minutes previous to her death, she was heard to whisper, "Come Lord Jesus, and come quickly." Who would not say, "Let me die the death of the righteous, and let my last end be like his." C. W. M. GILBERT.

Shortly will be Published, (by request,) Price One Shilling, THE MYSTERY OF GODLINESS, THE PILLAR AND THE GROUND OF THE TRUTH; A SERMON, preached on the Credit Mission, by BENJAMIN SIGHT. The profits of this publication will be applied towards building a Chapel at Port Credit—a place where there is not any building erected for public worship. The Sermon may be had at the Wesleyan Book Room, and by application to the Methodist Preachers on their Circuits.

EDITORIAL ARTICLE.

The Examiner of last Wednesday has ten columns devoted to the Editor of the Guardian. There is but one example of the matter...

new constitution, without the expressed consent of the people of Upper Canada, will induce a necessity and afford a guarantee for its just and popular administration...

templated object and effect of his conduct are clearly the same. The Examiner may employ a "Durham Reform Society" for the promotion of his objects...

CHEAPSIDE HOUSE, Wellington Buildings, King Street, Toronto. J.L. PERRIN & Co. beg to announce to the public in general...

ADVERTISEMENTS. ALEX. GRANT, ATTORNEY AND BARRISTER, NOTARY PUBLIC, &c. North East corner of the Court House, Church St. March 23th, 1837.

WROUGHT-IRON AXLETREES. The Subscriber is now manufacturing Wrought-Iron Axletrees, of improved description and material...