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LETTER TO THE BISHOP OF SALISBURY.

By THE REV. W. TIPTAFT.

(Formerly of Braunston, Rutland.)

Containing various Reasons why he resigns his Living and cannot continue a Minister of the Church of England.

To the Bishop of Salisbury.

I trust that you will not be displeased because I do not address you with the high and usual application, when I assure you that I refrain from doing so with no personal disrespect to you, but for conscience sake, as being expressly contrary to the plain and simple command of my Lord Jesus Christ. The subject of this letter is to me of great and serious importance, and has caused me much anxiety and consideration; but after frequent prayer to the Lord for his direction, I feel constrained to resign my living, as I cannot conscientiously discharge the duties for the following reasons.

First, I object to the Baptism of Infants, especially according to the form used in the Church of England as it is contrary to the word of God; for sponsors are required to promise and vow three things in the name of the infant brought to be baptised: 1. That it shall renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh;—2. That it shall believe all the Articles of the Christian faith;—and 3. That it shall keep God's holy will and commandments, and walk in the same all the days of its life. Now there is no authority in Scripture for persons to come forward to make these promises and vows in the name of an infant, and our own experience fully proves the absurdity of them. Moreover, the word of God declares all to be 'by nature children of wrath,' and dead 'in trespasses and sins,' till quickened by the Holy Spirit to serve God in newness of life. I object also to the following expressions in the service: 'We call upon Thee for this infant, that he coming to thy holy Baptism may receive remission of his sins by spiritual regeneration.' Again, 'Sanctify this water to the mystical washing away of sin.' Again, 'The cross upon the child's forehead.' Again, 'Seeing now, dearly beloved Brethren, that this child is regenerate and grafted into the body of Christ's Church.' Again, 'We yield Thee hearty thanks most merciful Father, that it had pleased Thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child and adoption, and to incorporate him into thy holy Church.' Again, in the Private Baptismal Service, 'Seeing now, dearly beloved Brethren, that this child is by Baptism regenerate and grafted into the body of Christ's Church.' Now, there is no authority in Scripture to return thanks to God for such benefits as the Baptism of an infant, as God has never promised them during such a service any more than at any other time. Suppose any uncommon case, that the Minister and Sponsors be all spiritual persons, they are not warranted to ask of God what he has never promised, viz. regeneration of Baptism. And I can assure you, that I scarcely know any one enlightened by the Holy Spirit, who dares to make such promises and vows for an infant as are required. Whereof the Sponsors are generally all carnal persons, and the service being unscriptural, it must be painful for a Minister of Christ to take part in such a ceremony, nor do I know a spiritual brother in the ministry of the Church of England who does not desire a material alteration in the service.

Secondly, I object to the Burial Service; as I am obliged to read it over all, and it is in no way appropriate except for the few who die in the Lord; therefore if an infidel, Socinian, drunkard, swearer, fornicator, or a covetous person, die without showing the slightest penitence, I must use the following words: 'Forasmuch as it has pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed.' As my parish contains about 1200 inhabitants, such a grievous occasion frequently occurs as must necessarily harrow my conscience.

Thirdly, I object to the Catechism, as being grounded on the Baptismal Service; especially to the second, third and fourth answers; consequently, I cannot teach it, nor even sanction it in the Sunday school in my parish.

Fourthly, I object to the Order of Confirmation, as a person cannot, according to the word of God, renew the promises, and vows made in his name at his Baptism; and moreover, those spiritually taught will not submit to the order: and the unconverted cannot by any authority whatever be addressed by the Bishop in the following words,—'Almighty and everlasting God, who has vouchsafed to regenerate these thy servants by water and the Holy Ghost, and has given unto them for-

givenness of all their sins, strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gift of grace.'

Fifthly, I object to the service for King Charles the Martyr.

Sixthly, I object to the expression, 'our most religious King,' in the prayer for the High Court of Parliament.

Seventhly, I object to the order of the Administration of the Lord's Supper, as persons can and do claim a right to communicate who are not only ignorant of a work of grace upon the heart, but are 'walking according to the course of this world, serving divers lusts and pleasures,' and are indeed bitter enemies to the Church of Christ.

Eighthly, I object to the Solemnization of Marriage, as it can only be conscientiously read by an enlightened minister, when the persons to be married are true servants of the Lord, which is very seldom the case.

Ninthly, I object to the service of the Churching of Women as being only appropriate for those who are called by grace, and are made manifest by their lives as the Lord's servants.

Tenthly, I object to the appointment of the Bishops by the King, and to the disposal of the Church property, as nearly all the livings and high appointments are under the patronage of persons who have no visible marks of the true disciples of Jesus Christ.

Eleventhly, I object to the whole system of preparation for a minister of the Church of England, as scarcely any one is admitted into the ministry who has not taken a degree at one of the Universities, where little is taught that in any way can profit or fit a person for such an arduous and spiritual work.

Twelfthly, I object to the want of discipline in the Church of England in all respects, as every person, however openly wicked, claims a right to be a member of her, and is consequently treated as such in all her forms and ceremonies, almost without an exception.

Thirteenthly, I object to the Bishops having seats in the House of Lords, and to their grand and splendid style of living, both being contrary to the word of God.

Fourteenthly, I object to the oaths, subscriptions and declarations that are required of Candidates for the ministry, and every one who is licensed to a curacy, or instituted to a living; and I object especially to the subscription, 'there is nothing in the Book of Common Prayer contrary to the word of God.'

These are by no means all the errors and objections that may be stated against the Church of England, but they are those which chiefly affect the mind, and oblige me to decline continuing one of her ministers; and when I further consider that I can scarcely perceive any visible marks of a true church belonging to her, I secede with less scruple, and with a fuller persuasion that I shall never repent of it. But I assure you, I deeply lament the dead, cold, and indifferent state of the generality of her ministers in the cause of Christ: how few there are that even preach the first principles of the Gospel, and fewer still who are made instrumental, through the grace of God, in gathering together Christ's sheep dispersed abroad in the wicked world, and in building them up in God's most holy faith, by the setting forth before their hearers, 'the fullness of Christ in the Gospel of the grace of God'; therefore, instead of seeing poor, outcast, despised, and persecuted Ministers of the Lord, 'enduring hardness as good soldiers of Jesus Christ,' we, alas! behold a large body of men, the generality of whom have not a single mark of a true servant of the Lord, living at ease, conformed to the world, 'seeking their own, and not the things which are Jesus Christ's.' Nor do I see any prospect of an improvement amongst them, whilst the revenues of the Church of England are so immense, and consequently form so strong an inducement for ungodly-minded men to enter the Ministry, in order to enjoy at least a comfortable maintenance. But the way to Heaven is straight and narrow, and whoever is called by grace to travel that way, 'must take up his cross daily, and deny himself, and follow Christ; for through much tribulation we must enter the kingdom of God.' Surely then, the true ministers of Jesus Christ, instead of living in ease and comfort, must suffer trials in various ways, for they cannot in any way escape the cross, if they be faithful in their great Master's cause. But the world will love its own, and take care of its own. Then whilst we behold the Church of England closely connected with the State sharing the riches and honours of this world with it, including almost every body amongst her members, if she be a true Church, where is the world? but rather with grief and pain may we not say, 'Where is the true Church? Where is Christ's Kingdom, which is not of this world? Where is the salt of the earth and the city set on a hill? Where is the little flock, hated of all men for Christ's sake, which, 'the world knows not,' but to which 'God according to his good pleasure will give the kingdom.'

The reason for my mentioning so fully the present state of the Church of England is to show that I can scarcely distinguish a Church from which I am seceding, as she is now lost and buried in the world, whatever she might have been in her better days. I assure you, that I lament and mourn over her present state; and shall be delighted to see many sound and faithful Ministers raised up within her walls, who may, through God's grace, be enabled to work such an entire change as shall cause the hearts of God's people to rejoice; if things continue as they are, the wrath of God will soon be poured down upon her. But may the Lord's people be led to pray for an outpouring of the Holy Spirit, that we may see more manifestly a true Church called out, and increasing in this our land, bearing the plain and simple marks thereof as stated in the word of God.

I trust your kindness will excuse so long a letter, as I am anxious fully to explain my reason for the important step which I have taken: For

as I cannot hold my living and a good conscience too, I am bound even as an honest man to prefer the latter; for the Apostle Paul says, 'If a man only doubts in doing that which is lawful, he is condemned.' I feel assured with my present views, as stated in this letter, I am by no means justified in keeping my living. Therefore, I trust you will kindly receive this letter, giving you due notice of my resignation of the Vicarage of Sutton Courtney, in the county of Berks, and diocese of Salisbury.

With every respect due to you as Bishop of Salisbury,

Believe me,

Your's to serve in the Lord,
WILLIAM TIPTAFT.

THE VICTORY OF CALVARY.

ANOTHER SPECIMEN OF WELSH PREACHING.—'Do you know any thing of Christmas Evans?' said I to a native of Wales, now living in the western part of Pennsylvania. The enquiry was prompted by a recollection of the interesting specimen of Welsh preaching which was given some years ago at Bristol, and published in many of the Religious Periodicals. 'Know any thing of Christmas Evans?' he exclaimed with much animation. 'Yes I do. I have heard him often. Why, it was in my Grandfather's house that he preached his very first sermon.' Tell me then all about him, said I; and perhaps you know John Elias too. Let me hear every thing you know respecting them both.

My Welsh friend was the very one I could have wished to see. He knew much of the Welsh preachers, and communicated what he knew with great pleasure. I learned that John Elias and Christmas Evans are probably both living, though far advanced in age. John Elias is a Calvinistic Methodist, or follower of Whitfield. Christmas Evans is a Baptist. The preaching of the former has been distinguished for deep thought and restless appeals to the heart. The latter owes his celebrity chiefly to the extraordinary power of his imagination, by means of which he may be said to entrance his congregation, and to create visions that excite, at one moment, the liveliest emotions of joy, and, at the next, as the scene shifts, spread the solemnity of death through every mind. Will you give me a specimen? said I. No! no! he answered: I should spoil it. He, however, told me of various discourses that Evans had preached, and described some of those scenes of enchantment that seemed still to be present before his eyes. In a sermon which he preached at Bath before a very gay assembly, he made an allusion to the lever of Archimedes, which moved his auditors more than ever the Geometrician moved the earth. On this occasion a collection for missions was taken that had never before been equalled in the place. In another sermon, delivered before an Association on the *Demoniac of Gadara*, Luke i. 27-39, his description of the *Demoniac's* return to his family was deeply affecting. On another occasion, he preached from Isaiah xxv, 7, 8. 'And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.' A part of this sermon my friend repeated nearly as follows:—

'After the prophets of ancient times had long gazed through the mists of futurity, at the sufferings of Christ and the glory that should follow; a company of them were gathered together on the summit of Calvary. They saw a host of enemies ascending the hill, arrayed for battle, and most terrific in their aspect. In the middle of the line, was the law of God, fiery, and exceeding broad, and working wrath. On the right wing was Beelzebub with his troops of infernals; and on the left, Caiaphas with his Jewish priests, and Pilate with his Roman soldiers. The rear was brought up by Death, the last enemy. When the holy Seers had espied this army, and perceived that it was drawing nigh, they started back, and prepared for flight. As they looked round, they saw the Son of God, advancing with intrepid step, having his face fixed upon the hostile band. Seest thou the danger that is before thee; said one of these men of God. 'I will tread them in mine anger, he replied, and trample them in my fury.'

Who art thou? said the prophet. He answered: 'I that speak in righteousness, mighty to save.' Wilt thou venture to the battle alone? asked the Seer. The Son of God replied: 'I looked, and there was none to help; and I wondered there was none to uphold; therefore mine own arm shall bring salvation unto me: and my fury it shall uphold me.' At what point wilt thou commence thy attack? inquired the anxious prophet. 'I will first meet the Law, he replied, and pass under its curse: for lo! I come to do thy will, O God.' When I shall have succeeded at the centre of the line, the colors will turn in my favor. So saying, he moved forward. Instantly the thunderings of Sinai were heard, and the whole band of prophets quaked with terror. 'But he advanced undaunted, amidst the gleaming lightnings. For a moment he was concealed from view; and the banner of wrath waved above in apparent triumph. Suddenly the scene was changed. A stream of blood poured forth from his wounded side, and had put out all the fires of Sinai. The flag of peace was now seen unfurled, and consternation filled the ranks of foes. He then crushed with his bruised heel, the Old Serpent's head; and put all the infernal powers to flight. With his iron rod he dashed to pieces the enemies on the left wing, like a potter's vessel. Death still remained, who thought himself invincible, having hitherto triumphed over all. He came forward, brandishing his sting, which he had whetted upon Sinai's tables of stone. He darted it forth at the conqueror; but it turned down, and hung like the flexible lash of a whip. Dismayed, he retreated to the grave, his palace, into which the conqueror pursued him. In a dark corner of this den, he sat on his throne of mouldering skulls, and called

upon the worms, his hitherto faithful allies, to aid him in the conflict; but they replied, 'His flesh shall see no corruption.' The sceptre fell from his hand. The conqueror seized him, bound him; and condemned him to the lake of fire; and then rose from the grave, followed by a band of released captives, who came forth, after his resurrection, to be witnesses of the victory he had won. Here my friend began to talk Welsh with much earnestness. What means this? said I. Your meagre language! exclaimed he. I am ready to testify with the men of Bristol, that it cannot express the ideas a Welshman can conceive. I cannot tell you what it is; but it is something like this. He took his fight over the mountain. The veil of night that was spread over all nations, he rent to tatters with a stamp of his foot. Light burst forth from its concealment through a thousand openings, and kindled about his heel. The race began. He flew; and the darting beams attempted to overtake him, but could not. Yet they held fast to his heel, and a lengthened train of glory was wrapped round the world.

From the Maine Wesleyan Journal.

SACRED MUSIC.

Messrs. Editors.—It is highly important that all the religious services of the sanctuary should be performed in that manner which shall best promote the object for which they were instituted. Among the various exercises of devotion, perhaps none approaches the employment of pure spirits in glory, so near, as that of singing the sacred songs of Zion; for the scriptures of divine truth frequently represent those holy beings, as being engaged in swelling sweet anthems of praise to God and the Lamb. How transporting the thought, that earthly mortals are permitted to participate in a religious exercise so analogous to the enjoyments of heaven! Sacred music was introduced to the ancient Christians, by divine appointment; and has ever constituted a part of religious worship among almost every sect of the Christian community. Of its utility there can be no doubt; although there are many professors of religion, holding responsible offices in the Church, who have the appearance of feeling but little interest in this part of religious worship. I do not wish to judge any too severely in this matter; perhaps all their feelings are not externally manifested. It is as a religious exercise only, that we are permitted to introduce music into the Church; and all who feel an interest in preaching or praying, should feel interested in singing the praise of God. I am aware that it is not the province of all to engage in the vocal exercise; but this is not the only way in which they can interest themselves; as I think I shall eventually show. I do not think there is any religion in music, abstractly considered; but I do think that it subserves a religious purpose. It is, certainly, a refined species of elocution, calculated to enforce truth upon the conscience with more power, than the eloquence of an orator. It would not be admitted that there is any religion in eloquence; but who denies its advantages to the faithful minister of the Gospel? Truth presented with a thrilling and commanding elocution, is more convincing to the mind, than when emitted in monotonous tones. Music, if properly performed, secures the attention and affection of the audience at once; and ought to be considered a powerful auxiliary to the minister of the Gospel. It has induced thousands to attend religious meetings on the Sabbath, thus bringing them within the sound of the Gospel, and very probably the means of their conversion. It may be said by some, that if an individual attends meeting only for this purpose, he had better stay at home. Such however, are not my views. If there is any thing attracting in one of the religious exercises of God's house which induces an attendance there, I conceive it to be the duty of those who venerate and love all the duties of religion, to use their influence in making this exercise as inviting and impressive as possible; by so doing, those who attend meeting to hear the music, may ere long become attached to the house of God,—feel interested in all its services, and ultimately 'worship God in spirit and in truth.' I am of an opinion, that an indifferent spirit pervades the majority of the Christian community, relative to church music. And there is audible demonstration of this fact, to be obtained by visiting almost any of our public houses of religious worship, on the Sabbath. This spirit of indifference is not confined to inland towns, where the facilities for information are comparatively limited, but it is found in large and populous places, where the means for all kinds of useful knowledge are accessible. Now if sacred music is worthy of an acquaintance; if it is admissible as a devotional exercise, into the sanctuary of the Most High; it should most certainly be sustained by all who can in any way advance its interests. I have said that Christians are indifferent to church music; and intimated that an evidence of it might be found in our churches, on the Sabbath. In this last remark I would not cast any special reflections on those few, who are weekly contributing their mite to sustain music. I shall endeavour, in a future number, (should you think this worthy of notice) to show wherein the indifference, of which I have written, consists, and how it may be remedied, and also notice some inducements which should stimulate Christians to appreciate sacred music.

ROSSINI.

PIETY IN TIME OF PESTILENCE.

Never does piety appear with more strength and beauty, than in a season of public calamity, or personal danger. We then see illustrated to the life, the line of Young,

'Affliction is the good man's shining scene.' This is in accordance with the remark of David, 'He shall not be afraid of evil tidings!—His heart is fixed, trusting in the Lord.' We have heard it well remarked from the pulpit, that the exercise of grace is not only conducive to render the mind cheerful, but to promote and cherish bodily health and vigor; so intimate is the sympathy between body and soul. Our physicians assure us, that fear is often the occasion of disease,

and the cause of its increase. They have no prescription that will cure this infirmity. They may indeed stupify the bodily senses for a season; but trepidation, when the anodyne shall have spent its force, will return with redoubled strength, and prostrate both the body and the mind. In the lively exercise of grace, slavish fear is banished. There may be, indeed, a holy dread of sinning; but this is an increase of the Christian's strength and of his confidence in God. It is well said by the apostle John, respecting the grace of love, that 'perfect love casteth out fear.' How can we cherish the slavish dread of a Saviour, whose character we delight to contemplate? How we fear an immediate interview with Jehovah, the most glorious being in existence, whose presence fills heaven with joy and gladness, if we feel the influence of that union of soul to him which is indissolubly cemented by holy love.

How legitimate then is the inference from these premises, that religion is 'the best friend in the worst times.' And if this be true, how salutary will be its tendency now, if possessed in all its life-imparting vigor, in this day of fearful foreboding! We unite then in the recommendation of our physicians, that those who are called upon to perform acts of kindness, be fearless in performing their duty, and especially that they who know the power of vital religion, be assiduous in cherishing every holy exercise, which may issue in holy practice.—*Ch. Watchman.*

PRESERVATION OF THE SCRIPTURES.

An inquirer into the authenticity of the New Testament, who regards it as he would any other book of the same date, must be struck by one very remarkable fact; namely, the integrity of its text, when compared with that of almost every other writing contemporary with it. Not one syllable penned by the eight obscure writers of the New Testament, received by the church as canonical at the death of St. John, has been lost during the course of eighteen centuries. Yet of the historical works of Tacitus, half at least are wanting; out of the one hundred and forty-four books of Livy, only thirty-five exist; the collections of *Attilius* have entirely perished; the orations of *Hortensius* are known only through the allusions of his rival, and the literary fame of the great *Diocletian* survives but in two narratives, one of which has been sometimes doubted. Where is the Scribe? Where is the disputer of this world? May it not be the power of God which, amid this wreck of eloquence and learning, has preserved unimpaired, even to these latter days, the simple and unstudied composition of the illiterate *Gaileans*,—the impassioned but rugged addresses of the 'out-maker' of *Cicero*?—*Philosophical Critic.*

HUMILITY.

The Persian poet, Sadi, has a remark on *humility*, well worth the attention of Christians:—that it is like the vine branch, which bends to the ground with the weight of its fruit.

When we pray to have a cross removed, and do not obtain our petition, we may fairly conclude that God designs, 1. To try our devotion to his will: 2. To prove the sincerity of our profession: 3. To use it as a refining fire, which will be suffered to go out when the dross is sufficiently purged away.

A sense of mercy gives the humble soul such excellent counsel as *Placilla*, the empress, gave her husband, *Theodosius*: 'Remember, O husband,' said she, 'what you lately were, and what you now are; so shall you govern the empire well, and give God his due praise for so great an advancement.'—*Brookes.*

Do not find the corruption begin to entangle thy thoughts? Rise up with all thy strength against it, with no less indignation than if it had fully accomplished what it aims at: Consider what an unclean thought would have: it would have thee roll thyself in folly and filth. Ask every what it would have—murder and destruction at the end of it. Set thyself against it with no less vigor than if it had utterly debased thee to wickedness.—*Owen.*

Cast thou cares upon the Lord, and he will direct them. Believe in God, ye doubtful, because he can do all things; he can both turn away his wrath from you, and send you help and security.—*Hermas.*

Brookes remarks, 'The first man would know as God, and the Babel builders would dwell as God.' (There is indeed a remarkable similarity in the spirit of both offences; and the same ambition that made man's rebellions in paradise, continued to rule him out of it.)

I am well persuaded that a young woman to be truly respectable, must dare to be laudably singular. The more retired and seldom-to-be-seen wife, whose theatre of real action and real pleasure is within her own house, in the fulfilment of sober, useful, and exemplary duties, will ever be most beloved, most respected, and most befriended.—*Richmond.*

For the Christian Guardian.

WHAT I DON'T LIKE TO SEE.

I don't like to see professors of religion conforming so much to the fashions of the day, by wearing enormous sleeves, bonnets and shirtings.

I don't like to see the hair all combed to one side, because it is fashionable; 'tis ridiculous.

I don't like to see bows put upon the back part of the bonnets, for it is equally wrong with wearing them on the front. I think a smaller bonnet with a ribbon plain on it would be more suitable for a 'Stranger and Pilgrim.'

I don't like those black waist and wrist-bands which have lately made their appearance. Read, or don't you think the same coloured band as the garment would look much better to the eyes of passers?

Mothers have these things your approbation? I don't like to see rings or jewels worn, because they are expressly forbidden in the holy word of God. But, perhaps some will say, the reason why I wear them is, because they are the gift of a dear friend, or it is the request of my father, mother, or

husband, &c. Think in all such cases, we ought to obey God rather than man; he has the first claim on our obedience.

Dear Reader, stop here and examine yourself, and see and find out what superfluities you may have about you, and put them far away from you, and in so doing God will bless you.

THE MOTHER IN SICKNESS.

There is something in sickness that breaks down the pride of manhood; that softens the heart, and brings it back to the feelings of infancy.

Who that has languished even in advanced life in sickness and despondency; who that has pined on a weary bed, in the neglect and loneliness of a foreign land, but that has thought on the mother "that looked on his childhood," that smoothed his pillow, and administered to his helplessness.

Oh! there is an endearing tenderness in the love of a mother to a son, that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude.

Religious Intelligence.

UNITED SYNOD OF UPPER CANADA.

Extracts from the Minutes of the United Synod of Upper Canada, at their meeting in York, U. C. Tuesday 19th June, 1832, and continued by adjournments.

Presbyterian Church, York, Tuesday, 19th June, 1832.

The United Synod of Upper Canada met, according to adjournment, and was opened by the Moderator, the Rev. Andrew Bell, with a sermon from Psalm lxxxviii. 3. "Glorious things are spoken of thee, O city of God."

After public worship, the Synod was constituted with prayer by the Moderator.

The Roll was called and marked—Members present: From the Presbytery of Brockville. Rev. William Smart, Brockville; Rev. Robert Boyd, Prescott.

From the Presbytery of York. Rev. William Jenkins, and Robert Johnston, Elder, Scarborough; Rev. James Harris, and Malcolm McLellan, Elder, York; Rev. William King, Nelson; Rev. Andrew Bell, and Samuel Wallace, Elder, Toronto; Rev. Daniel W. Eastman, Grimsby; Rev. John Bryant, Mount Pleasant; Rev. Peter Ferguson, and Thomas Barber, Elder, Esquimaux; Rev. Duncan McMillan, Caledon.

The Rev. Robert Boyd was chosen Moderator, and the Rev. Andrew Bell, Synod Clerk.

Wednesday—Received and read the Report of the Presbytery of York.

In reviewing the year that is past, the Members of this Presbytery feel much occasion, on their own behalf, and on behalf of their congregations, for gratitude to the Great King and Head of the Church.

Pure and undefiled religion has been decidedly on the advance among us, and in a way that we think characteristic of the influences of Him who has said, "I will be as the dew unto Israel."

At our first meeting, in August last year, we recommended the use of the Westminster Assembly's version of the Psalms in all the churches under our care.

At our meeting in November last, we passed a resolution, expressive of our determination to enforce the rules laid down in the form of Church Government and Ordination, relative to the examination of all persons (whether ordained ministers or licentiates), producing dismissions from other Presbytery bodies with a view to admission to this Presbytery, upon their Theological sentiments.

The congregation of Esquimaux having given a unanimous call to the Rev. Peter Ferguson, which was after mature deliberation sustained by Presbytery, Mr. Ferguson was removed from West Gwillimbury, where he had been formerly installed; and on the 11th April last, Presbytery installed him in the charge of the congregation in Esquimaux.

Mr. James Cairns, having gone through the usual pieces of trial prescribed by Presbytery in a satisfactory manner, was on the 10th of June licensed to preach the Gospel as a probationer for the Holy Ministry.

We have received Mr. William Leaman, under the inspection of Presbytery, as a student with a view to the Ministry.

missionary labor; and we therefore request that the Synod will appoint such probationers as may come to be at their disposal as long a time as possible within our bounds, in order to enable us to meet, as far as possible, the applications to us for supply of sermons.

We have prepared a new Formula of Questions for License and Ordination, containing such amendments and additions to the one now in use as were deemed necessary by us, and we now submit the same to the consideration of Synod, in the hope that it may be adopted for general use in the Body.

Thursday—According to agreement a meeting was held this morning for prayer for the outpouring of the influence of the Holy Spirit on ministers and people; and likewise for the mercy of God, in the midst of an afflictive visitation.

Received and read the Report of the Presbytery of Brockville.

In reporting to Synod, we would observe, that although we have not the transaction of much business to notice, yet in our churches the Lord has been doing great things for us whereof we are glad.

The Spirit of God has been poured out in an abundant manner on several of our churches. The means of grace have been in general well attended and blessed. The number of the members of our churches has been increased, and they have walked worthy of the high vocation wherewith they are called.

At our meeting in February last, the Presbyterians in the townships of Russell, Osgoode, and Gloucester applied to us for a supply of sermons and for the adoption of some means to furnish them with the permanent enjoyment of the ordinances of the gospel.

Our student, Mr. Dickie, is still pursuing his studies, and another one, Mr. Christie, has been received under the inspection of Presbytery.

We have prepared a draught of a memorial, to His Majesty, remonstrating against the exclusive endowment of certain churches in the Province, as unjust in principle and oppressive in operation.

A complaint having been preferred, by the congregation of Ormestown, against Mr. James Miller, who was received as a probationer at the general meeting in June last year, he has been to a certain length, subjected to the discipline of the church, by this Presbytery, and we now refer the matter to Synod for its decision.

On motion, Synod took up the case of Mr. Miller, and after mature deliberation it was.

Resolved, That Mr. Miller's name be struck from the list of probationers, that no further proceedings be had in his case by the Brockville Presbytery until communication is had with the United Associate Presbytery of Glasgow; and that the Synod Clerk be instructed to write immediately to Dr. Kidston, the Clerk of said Presbytery, for the necessary information, and also to Mr. Miller, informing him of the decision of Synod.

Agreed that Mr. James Cairns, probationer, shall receive his appointments on the York Presbytery till the 1st of January, 1833, and from that time till the next meeting of Synod, from the Brockville Presbytery.

The Clerk laid before Synod a friendly letter, which had been addressed to him, from the Associate Reformed Synod of New York to this Synod, and which having been read, it was.

Resolved, That the members of this Synod are highly gratified with the Christian feelings entertained for them by their brethren in the Ministry; as well as with the accounts of the prosperity of the churches and the advancement of the Redeemer's Kingdom within the bounds of the Associate Reformed Synod; and that the Rev. Andrew Bell be appointed to write a friendly letter to the Associate Reformed Synod in answer to the one now received and read.

The Rev. William Smart laid before Synod certain documents relative to the Literary and Theological Seminary at Pleasant Bay, Hillier, and reported on his visit to that place, as appointed at last general meeting.

Synod took up the subject, and after due consideration, it was.

Resolved, 1. That the members of this Synod approve of the Regulations for the management of the Seminary which have been submitted, so far as they go; and agree to give it all the encouragement in their power.

2. That the Rev. James Harris and the Rev. William Bell (or in case of the inability of the latter to attend, the Rev. Peter Ferguson) be a committee to visit Pleasant Bay, in the beginning of August, to preach in the neighbourhood, and make such arrangements as shall be deemed necessary for securing the property to the Synod by a legal deed; and that the Rev. Messrs. William Smart, William Bell, Robert Boyd, James Harris, Andrew Bell, and Peter Ferguson, be Trustees for holding it in the name of the Synod when such arrangements shall have been made.

3. That the above deputation is authorized afterwards to furnish Mr. Cory with credentials appointing him an agent, in the name of the Synod, to solicit subscriptions throughout the Province, to assist in finishing the necessary buildings; and that the members of Synod shall further the object of his mission, to the utmost of their power in their respective neighborhoods.

Friday—On motion, the draught of the remonstrance submitted by the Brockville Presbytery, was read, and Synod proceeded to consider the propriety of the measure.

The propriety of the measure being fully discussed and admitted by members, it was.

Resolved, That this Synod do present a Memorial to the King, remonstrating against the policy of exclusively endowing particular churches in this Province, and thereby putting it in their power, in a certain degree, to invade and interfere with the religious privileges of the members of this Synod, as well as to disturb the peace of their congregations.

The draught of the Memorial before the Synod, having been attended so as to suit the views of members was committed to Messrs. Smart, Boyd, Bell, and Ferguson to have a copy prepared, to be signed by the Moderator and Clerk and to present the same to His Excellency the Lieutenant Governor, with a respectful request to forward it and cause it to be laid at the foot of the Throne.

Synod having considered various plans for procuring a supply of preachers for the destitute settlements.

Resolved, That the Clerk write to the professors of Divinity and the Synod Clerks of the different Presbyterian bodies in the mother Country, soliciting them to encourage young men of a missionary spirit to turn their attention to the wants of this country.

The Primitive Methodist Conference commenced its sittings at Bradford, in Yorkshire, on Friday the 18th ult., and closed on Thursday the 24th ult. The returns made, exhibit this year an increase of 4,103 members; making a present total of 41,301 members; 263 travelling preachers; 3,141 local preachers; and 463 chapels.

We understand that Dr. Chalmers, the moderator of the last General Assembly, declined the honour of dining with the Commissioner on Sabbath, during the sittings of the Assembly, and omitted the usual moderator's breakfasts on that day.

Liberia.—Rev. Melville B. Cox, left this town on Wednesday last, on his way to New York, whence he intends to sail in a few weeks to Liberia. He goes out as an authorised Methodist Missionary. Mr. C. unites sincerely and zeal in the cause of Christ with abilities of a high order.

Africa presents a wide field for Missionary labour. We look upon the colony at Liberia as laying the foundation for the final establishment of christianity, civilization, and intelligence in that region of moral and mental darkness.

France.—At the late annual meeting of the British and Foreign Bible Society, one of the speakers observed, that he "could not help admiring the wonderful adaptation of the exertions of the Society, under the blessing of Providence, to the circumstances of the times."

Tracts in Greece.—Rev. John H. Hill, Episcopal missionary to Greece, in his journal of a voyage to Smyrna, in company with Rev. Jonas King, thus describes their distribution of tracts in a small port where they spent a Sabbath:—

"On our voyage we had given some tracts and gospels to the crew. This was soon noticed abroad and we began to have applications in abundance. A little magazine which we had taken possession of to shelter us from the scorching sun was at once filled with inquirers for books. To get rid of the crowd, (for we could not breathe), we placed the box of books just outside, beneath a low window, in which I sat all day.

The MORAVIANS.—According to a late statement of the Moravians, the total number of the brethren scattered over the whole earth amounts to no more than 10,000; nevertheless, they keep up 127 missionary establishments among the heathens, at an expense of more than £3,000 per annum.—Athenæum.

Temperance.

THE DEATH OF A DRUNKARD.

It was about the beginning of December 1831, that a poor man, (a French Canadian I believe), left the village of Newmarket on a Friday evening to go to the Holland Landing; having with him a small sled, three jugs of whiskey and a little dog.

For the Christian Guardian. Hallowell, Thursday evening, August 9th, 1832.

The Conference assembled in this village yesterday morning. About 40 Preachers were present at the commencement of the Session; the rest have arrived since—amounting in all to nearly sixty, only three being absent.

The proceedings of the Conference commenced with reading, singing and prayer, and a short address from the President. After the organization of the Conference, a resolution was adopted inviting the Rev. Robt. Alder, Representative of the Wesleyan Missionary Committee of London, and the Rev. John P. Hetherington, Wesleyan Missionary at Kingston, to attend and take a part in the deliberations of the Conference.

The first day of the Session was principally occupied in appointing Committees, to whom was referred most of the important business of the Conference. To day has been employed in examining the cases of candidates for admission on trial and into full connexion. Several were rejected. The Conference is proceeding with becoming strictness on this point, in order that the intellectual improvement of the Ministry may keep in the advance of that of the people.

A meeting will be held to-morrow in the Court House, at the hour of 10 o'clock A. M. for the purpose of devising means, and making contributions for the relief of the poor in this town, especially widows and orphans, who are now suffering under disease and want.

DRUNKENNESS AND CHOLERA IN MONTREAL.

On Thursday last, at a meeting of the inhabitants of the western portion of the city, an occurrence took place which calls for attention. It was moved, "that the protracted prevalence in this city of the frightful scourge wherewith it is visited, is, in the opinion of this meeting, occasioned, as far as secondary causes are concerned, by the impure state of the atmosphere, produced by the filthy condition of the town."

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deaths have occurred on the Island of MONTREAL since the ravages of Cholera commenced; of these, 700, not twenty persons totally abstained from intoxicating drinks.—we say not twenty, because we do not wish to colour matters too highly, though from our personal knowledge, we only know of two persons who acted on the principles of total abstinence, who have fallen. One out of every 13 or 19 of our citizens have fallen, whilst not one out of every 200 of the consistent and firm members of the Temperance Societies of this city have died.

When the meeting divided, it was ascertained that there was a large majority against the amendment; the Chairman, H. GATES, Esq. addressed the mover in the following words, "Mr. WORKMAN you are in the minority, and I am very sorry for it;" to which he replied, "I never, Sir, stood in a minority of which I am so proud as the present."

TEMPERANCE AND TAVERN-KEEPERS.

"What can a temperate man do?" was a question put to us a few days since, by a person, who, after riding some miles, became weary, but not thirsty. His horse was both. He would call at a public house; he would spend half an hour to cool himself and refresh his beast; he would drink a tumbler of water, and his horse would drink a gallon; he would give the hostler "a leaven penny bit;" but in all this, the person who purchased the license, who rented or owned the house, and paid the hostler, would not be benefited, although all the advantages derived would have been at his expense.

A Genuine Member.—"Haste ye, and gie me something," said a man in black, as he hurriedly entered a druggist's shop, a few days ago; "I have something here," laying his hand on the upper buttons of his vest, "that sadly troubles me; an emetic, an emetic." He cried out, surprised that the Druggist was not in as great haste as himself.—The Druggist, fearing he had by some mistake taken arsenic, administered the desired emetic, which soon produced its usual effects.—The man in black then felt more at ease to answer the druggist's questions. "Have ye taken arsenic?" said the Druggist. "No," said the man in black, "but I was at a funeral, and thinking the service was wine, I drank my glass off, but have since found it was rum, and as I am a member of the Temperance Society, my conscience could not feel at ease till I got the runcious stuff ejected."

Progress of Temperance in England.—Some idea of the extent of the temperance reform in England, may be derived from the following extract of a letter from an English clergyman in London to a gentleman in Ulster, under date of May 26.—

An excellent temperance meeting was held this week in Exeter Hall. Five bishops graced the platform. A decrease of two hundred and fifty thousand pounds sterling is reported on the excise returns from spirituous liquors last year, in the united kingdom; but an increase in estates."

CHRISTIAN GUARDIAN.

Wednesday, August 15, 1832.

(Communicated by a Member of the Conference.) Hallowell, Thursday evening, August 9th, 1832.

The Conference assembled in this village yesterday morning. About 40 Preachers were present at the commencement of the Session; the rest have arrived since—amounting in all to nearly sixty, only three being absent.

The proceedings of the Conference commenced with reading, singing and prayer, and a short address from the President. After the organization of the Conference, a resolution was adopted inviting the Rev. Robt. Alder, Representative of the Wesleyan Missionary Committee of London, and the Rev. John P. Hetherington, Wesleyan Missionary at Kingston, to attend and take a part in the deliberations of the Conference.

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GREAT BRITAIN.

LONDON, June 25th, (evening).—The answers to inquiries this forenoon at St. James's Hotel in Jersey street, was that Sir Walter had passed a more comfortable night, and had greatly improved since yesterday. Notwithstanding, his recovery is very doubtful. The whole of his family reside at the same hotel at present.

ATTACK UPON THE KING.

We lament that we are under the necessity of noticing an atrocious outrage committed on the person of His Majesty, at Ascot Heath Races, by a ruffian, who, instead of expressing any feeling of regret, actually gloried in it.—Immediately on the termination of the first race, His Majesty who was at the window of the Royal stand, was observed to start; on enquiry it turned out that a stone had been thrown, which had struck His Majesty's hat fortunately without doing any injury; the stone struck our venerable Sovereign on the forehead, just above the rim of the hat, which was fortunately on his head at the time. The sound was so loud that the moment the stone reached its destination, it was distinctly heard throughout the room. The King was either stunned, or so much astonished at the moment, as to fall back 2 or 3 paces, and exclaimed, "My—I am hit!" At this instant the same ruffian threw another stone, which struck the wood work of the window, and fell to the ground.—Lord Frederick Fitzclarence was close to his Royal Parent, and taking him by the hand, led him to the chair, inquiring with the utmost agitation if he were injured? The Queen, Lady Errol, and all in the room, were equally alarmed and horror struck. Happily His Majesty soon relieved their anxiety, and taking off his hat, and placing his hand in the spot where the blow had fallen, declared with a smile that he was unharmed. Providentially, His Majesty had preserved him from consequences which might otherwise have been most serious. The first moment of surprise and alarm being over, His Majesty received the affectionate congratulations of the Queen and those by whom he was surrounded, while the countess of Errol (his daughter) burst into an agony of tears, and could with difficulty be persuaded that there was no further danger to be apprehended.

While this painful scene was exhibited on the Royal Stand, the attention of the populace was directed to what was going on beneath. The ruffian had scarcely thrown the stones (which was the work of a moment) when he was seized by a gentleman, who afterwards proved to be Captain Smith, of the Royal Navy, a resident at Windsor, and by another gentleman named Turner, who had been a witness to the transaction. The Bow street Officers who were on the spot, rushed to their assistance, and Taunton and Gardner conducted the now passive prisoner to the Magistrates' room, under the Stand, contiguous to that of the King, where he was detained in proper custody till the subsequent examination. In little more than three minutes after the occurrence the King rose from his chair and presented himself at the window. The moment it was seen that His Majesty was unharmed, a simultaneous shout of joy burst from all quarters, which was repeated when the Queen and Lord Fitzclarence presented themselves at the window. Three distinct cheers were then given with such enthusiasm that the feelings of the populace could not be mistaken; there was a burst of expression which left no doubt of the horror and indignation with which they viewed the dastardly attack.

An account published in the Morning Chronicle, adds:—On the public mind being pacified, Mr. Elliott, a magistrate of Reading, assisted by Mr. Roe, the chief magistrate, proceeded to take examinations against the prisoner, who stood in the corner of the room, apparently but little affected by his situation. His appearance, as we before stated, was most respectable, and similar to that of those wandering mendicants who, in the tattered garb of sailors are constantly impeding who, in the credulity of the public, He had a wooden leg of the most rude construction; and in answer to the numerous questions which were put to him, said his name was Dennis Collins, that he was a native of Cork, and had been long in His Majesty's service. He had originally served in the Kangaroo, and lost his leg by an accident on board the Atalanta. He had been admitted a pensioner at Greenwich Hospital, where he had remained eighteen months; but six months back he had misconducted himself towards his wardman, and had been turned out. From that period, which was in December, he had been without pension or means of support. He petitioned the Lords of the Admiralty for redress, but in vain; he then, on the nineteenth of April last, petitioned the King. This petition he took to Whitehall, and he had reason to believe it had reached the King at Windsor,

The approaching general election under the provisions of the Reform Bill—which some papers suppose will take place in October, others not till December—is beginning to excite considerable interest in England; and the pledges which shall be required of candidates is becoming the subject of newspaper discussion. The Ballot, a thorough going reform paper, says, "That as the pledges required at the late election to support the bill, were the immediate cause of its becoming a law, so would the demand for new pledges be succeeded by a not less brilliant share of success;" and recommends voters to propose the following questions to

any candidate who asks their suffrage, requiring an answer from him in the affirmative to them all.

1st. Will you vote for a bill to empower the people to elect their representatives every third year?

2. Will you vote for the equal distribution of the elective franchise throughout England, Ireland, and Scotland, extending the right of voting to all payers of scot and lot?

3. Will you vote for the total abolition of tithes?

4. Will you vote for the repeal of the Law of Primogeniture?

5. Will you vote for the repeal of the tax on malt, and of the duty on soap?

6. Will you vote for the repeal of the whole of the assessed taxes?

7. Will you vote for the total repeal of stamp duties of every description?

8. Will you vote for the abolition of the duty upon every variety of imported foreign grain?

9. Will you vote for the complete abolition of the slave trade?

10. Will you vote for the abolition of the punishment of death, except in cases of murder?

11. Will you vote against a renewal of the charters of the Bank of England and East India Company?

12. Will you vote against granting "supplies," if a war should be declared with the view of enforcing the principles of legitimate monarchy in foreign countries?

Foreign News.

LATEST FROM EUROPE. By the packet ship York, which arrived yesterday from Liverpool, and by the ship Ajax, from the same port, arrived this morning, the Editors of the Commercial Advertiser have received various files of London papers up to the 27th June, and Liverpool papers to the 25th, both inclusive. The extracts and summary for which we have room will be found below.

The elections for the members of the Reformed Parliament were about to be carried on with much spirit. The tone of the Whig Press is decidedly hostile to the Bank of England, as at present chartered. The Courier says—"It is understood that the Secret Committee on the Bank of England have concluded their examination of the Governor of the Bank, and are now engaged in hearing the evidence of the country bankers. It is expected that a report will be made before the closing of the present session."

The Bill to abolish the punishment of death in cases of forgery and other felonies, was undergoing a warm discussion in the House of Lords, the Chancellor, Lord Brougham, being in favor of the measure, and Lord Tenterden, present Chief Justice of the King's Bench, and Lord Eldon being against it. Ireland continued in a state of turmoil. The Orangemen in Dublin were summoned to assemble on the 12th of July, "prepared to resist aggression," and a tumult was expected. The assault committed on the King by a drunk or insane expensioner, the particulars of which will be found below, created, of course much sensation in the Kingdom; but was one of those isolated acts unconnected with any political schemes or feeling.

In France, the leading question was, what the Court of Cassation would do, in the matter of the appeals to them from the decisions of the Courts Martials, whose jurisdiction is denied by those whom they have convicted and sentenced, and protested against by all the persons arrested. Talleyrand's return to Paris, and warm reception at the palace, the rumors that he would be made President of the Council, &c. excited much speculation. O. P. Q. says his visit was purely political, and enumerates the important points of policy on which his opinion and advice are required. The protest of M. de Chateaubriand is regarded as a piece of sophistry by the London papers. It was believed, however, that the government could not, and would not, continue the prosecution against him; as he had committed no treasonable act. The result of Don Pedro's expedition remained in as doubtful a state as at the latest advices; but it was believed that Miguel's troops would desert him at the first opportunity. The cholera, continued its ravages in Great Britain and Ireland.

LONDON, June 25th, (evening).—The answers to inquiries this forenoon at St. James's Hotel in Jersey street, was that Sir Walter had passed a more comfortable night, and had greatly improved since yesterday. Notwithstanding, his recovery is very doubtful. The whole of his family reside at the same hotel at present.

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for it was sent back to the Lords of the Admiralty, and he was again informed, through their secretary, that his claims could not be recognised; he then became despondent; he had no means of support; and, as he said, "he might as well be shot or hanged as a man in such a state."

Depositions were then taken on the spot by the Clerk of the Magistrates. The man was committed, and the impression was that his offence might be considered high treason.

LONDON, June 21.—It will be seen that both houses of Parliament agreed last night, unanimously, upon an address to the King, on occasion of the brutal outrage offered to his Majesty's sacred person at Ascot.

LIVERPOOL, June 26.—The brutal and infamous assault made on the King at Ascot races, has excited throughout the whole kingdom a strong feeling of indignation and disgust.

Sir Robert Peel, in ascending the motion of Lord Althorp, to agree to the address to the King, adopted by the House of Lords, took occasion to scold the insane act of the disbanded seaman to the political excitement of the times, and connected it with the attack on the Duke of Wellington.

IRELAND. The second report of the House of Commons' Committee on the Irish title question, has been printed. The Committee recommend that measures should be taken with as little delay as possible, to be submitted to Parliament.—1. A Bill to amend the provisions of the Tithe Composition Acts, and to render them permanent and compulsory.

TRINIDAD.—The Cork Reporter states that there were 70,000 persons in attendance at the anti-tithe meeting at Imokilly. The Wexford Independent mentions, that the meeting was held in several baronies of the county Wexford, to resist the demand for tithes.

CHOLERA. Late English papers say that the Cholera had broken out afresh in the East of London.

CHOLERA IN YORK. Aug. New cases. Cured. Deaths. 8 22 0 10 9 27 3 4 10 13 6 6 11 14 1 4

It affords us great satisfaction to lay before our readers the following favorable Report. REPORT OF THE KINGSTON BOARD OF HEALTH from 2d, to 8th Aug.

REMAINING IN HOSPITAL, from 24th July until 7th Aug. inclusive. 4th. Remaining in Hospital at this date..... 7 Admitted since..... 41 Total admitted..... 48 Died in hospital..... 12 Discharged cured..... 26 Remaining in Hospital..... 38

THOMAS M. ROBINSON, M.D. Hospital Physician.

CASES OF SPASMODIC CHOLERA AT PRESCOTT FROM 31st JULY, to 6th AUGUST, 1832. Date. Rem'd. New cases. Died. Recovered. Rem'g. July 31 8 3 3 2 6 Aug. 1 6 6 4 1 7 2 7 6 2 3 8 3 9 2 1 3 6 4 6 6 3 3 6 5 6 3 2 5 6 5 4 2 2 5

CHOLERA IN NEW YORK. Aug. New cases. Deaths. 2 81 34 3 90 24 4 88 30 5 95 29 6 101 37 7 89 33 8 82 31

PHILADELPHIA.—The Board of Health on the 7th of August reported 136 new cases and 73 deaths. ALBANY.—August 6th new cases 28, deaths 14.

BOARD OF HEALTH, York, 7th August, 1832. The Board of Health, fully convinced from the reports of the Medical Gentlemen, that the Asiatic Cholera which appeared here on the 18th of June last, is not abating in its virulence.

ITALY. The following, dated Bologna, June 13, is extracted from the Augsburg Gazette of the 13th inst. The spirit of resistance to the Papal Government manifests itself in all quarters, even where it was least expected.

BRUCIVILLE, August 9th, 10 o'clock, A. M. Since Thursday last new cases 4; died 3; recovered 1; remaining 0. Total from commencement, cases 21; died 11; recovered 10.

PORTUGAL. LONDON, June 25, (evening).—The only arrival this morning of consequence is a Lisbon mail, brought by His Majesty's ship Columbia, sailed on the 17th June.

WE have received the following private letter from Lisbon, June 16: "We have no news of importance as yet to communicate, but arrests have taken place amongst the troops.

POLAND. LONDON, June 15.—Letters from Poland and accounts in the German papers inform us, that the most frightful persecutions are carried on by the Russians in Warsaw.

TURKEY AND EGYPT. We have received news from Syria that St. Jean d'Acree had surrendered at discretion. On the 26th of April, Ibrahim Pacha had a battle on the road between Hamah and Aleppo.

From the Norfolk Beacon. Captain Thomas, of the schooner Eagle, informs that, about 1 o'clock P. M. on Sunday the 8th of July, a fire suddenly broke out in a block of wooden buildings at the S. E. extremity of the town of Port au Prince.

CHOLERA. The system of tithes, by which the clergy of one christian denomination tax all other denominations of christians, has fallen into so popular and general odium in Ireland, that it seems to be impossible for it to be any longer carried into execution.

From the Canadian Watchman. The system of tithes, by which the clergy of one christian denomination tax all other denominations of christians, has fallen into so popular and general odium in Ireland, that it seems to be impossible for it to be any longer carried into execution.

10th.—An immediate application to the Surgeon on any derangement of health, more particularly any referable to the alimentary canal, is indicated on every individual, and the non-commissioned officers are enjoined to put it in force.

11th.—Besides these rules, I have drawn up a short and simple set of cautions and instructions, which are hung up in every barrack room, and are accompanied by a bottle of strongly stimulating medicine with a little T. Op. in it, and a box of half grain opium pills.

12th.—A ward is set apart in the Hospital for the reception of such cases of common Cholera, colic and diarrhoea as may occur, where they are kept in observation until the case be decided; many cases of these disorders, so usual at this season, have presented lately; but the remedies being promptly applied, they have all, happily, yielded to the common treatment.

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geon of the 79th Regiment, upon a request made to the now Commanding Officer, Captain Young of the 79th, to disclose for our guidance the course pursued in the York Garrison, and which has been attended with such happy result—not one case of cholera having therein occurred—the report is as follows:— York Garrison, 6th August, 1832.

IN reference to the letter of the President of the Medical Board at York, of yesterday's date, addressed to the Officer commanding the Garrison, requesting information regarding the means adopted for preventing the spreading thither of the Asiatic Cholera, and which letter you have this day referred to me, I have to state that certain general orders from Lord Hill, as advised by the Director General of Hospitals and the Central Board of Health in England, general orders issued by His Excellency Lord Almyer, by advice of the Deputy Inspector General of Hospitals in this command, as well as Regimental orders by Lieut. Col. Macdougall, and medical cautions and instructions drawn up by me, under his sanction and authority, have all been put in force, and are most strictly complied with; but as these orders are voluminous, I beg leave to state in general terms the heads of them; in hopes that, as, hitherto, by God's blessing, they have saved this garrison from so dreadful a visitation, such parts of them as may be made applicable to a civil population, may be found useful to the health and preservation of the town of York.

1st.—Cleanliness, the most perfect, of the persons of soldiers, women and children, is rigidly enforced and carefully ascertained. The soldiers are allowed to bathe once a day, under proper restrictions, and are ordered to sponge their bodies all over once a week.

2d.—All the dwellings, offices, guard-houses, shops, school, cooking-houses, &c. and privies and their precincts are regularly cleansed, ventilated and inspected at least twice a day. No dirt of any kind or stagnant water, even in minute quantity, is allowed to remain in any place about the Barracks or neighbourhood. The floors are not washed, but kept clean by dry rubbing. The privies are washed daily, and chloride of lime, in solution, daily thrown into them.

3d.—In the cooking no vegetables are, at present, allowed to be used, except onions and leeks, (potatoes, when ripe, will be allowed to a certain extent) an addition to the ordinary ration of diet, viz: a quarter of a pound of fresh meat and the same of rice, has been made by His Excellency Sir John Colborne, at my instance, for the present. I should observe, that none but fresh meat is used, and that both meat and bread are supplied daily. A sopper of coffee (or tea) is provided for the men at 7 P. M., of which they all partake, and warm coffee is ready during the night, and early in the morning, for all such as have occasion to go out of their houses at these times. All the women and children are allowed rations of provisions at the same rate.

4th.—Care is taken to prevent exposure to cold while in a perspiration, to avoid wet clothes, standing or sitting in currents of air, exposure to damp, and to the direct rays of the sun. An addition is made to the length of the flannel shirt, (always worn in this country,) as more applicable to the garb of the Highlanders than the flannel belt ordered for the other troops; and all other parts of the dress are very carefully attended to the socks and stockings are woolen.

5th.—The men are spared night duties as much as possible, and are permitted to work at huts and gardens, and to go out on short excursions, to fish, &c. by pass.

6th.—The regular succession of duties, light drills, parades, &c. go on as usual; the drills and parades taking place early in the morning, or late in the evening. Divine service is regularly performed in the square; and care is taken to occupy and amuse the minds of the men as much and as innocently as possible.

7th.—Unceasing vigilance is exercised in preventing the undue use of ardent spirits, and I am happy to say, almost with perfect success.

8th.—The soldiers, women and children, are not allowed to quit the garrison, except to a short distance in the neighbourhood of the drill ground, without a pass, signed by the commanding officer, and backed by a company officer and surgeon. These papers are only given to steady persons, and on urgent business. A non-commissioned officer usually attends them, to prevent their entering any houses but those designated in the pass—and no strangers are permitted to enter the garrison without permission of an officer, or unless they have special business there.

9th.—Daily inspection is made (not formally) of all the men, by the Surgeon; who also inspects all the barrack rooms and other buildings and huts, twice a week, when he sees that every individual is present, and that every thing is in a proper state of ventilation, cleanliness and salubrity, and any deviation is immediately rectified.

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servation of their lives, to the attention which had been paid to them in the hospital. To the physician and attendants of which they expressed the warmest feelings of gratitude and affection.

One of the messengers or servants of the hospital, named John Kelley, informed the member of this board aforesaid, that his wife had been brought to the hospital in a state of collapse, by order of Dr. King, at a time when he (Kelley) thought it impossible she could live half an hour; but that through the attention paid her in the hospital, she was restored to her family in a few days, and is now in perfect health.

It may be remarked also—as an evidence of the confidence which those persons have in the hospital, who have witnessed the management, that Blevins, the driver of the cholera cart, who was in the habit of carrying patients there daily, upon being himself attacked with the pestilence on Thursday last, drove himself instantly to the hospital, although labouring under severe spasms at the time, and he is in consequence, now cured and restored to his family.

Nearly all the patients taken to the hospital were in an advanced stage of the disease, and many of them, when there remained no possibility of saving them.

It may also be in point to state that, Drs. Stephenson and Forriester, the physicians who were deputed from New York, to visit the different cholera hospitals, in Upper and Lower Canada, expressed in very decided terms their conviction, that of all the institutions of the kind in these provinces, there were none which possessed equal advantages, to the cholera hospital in this town.

The hospital appears to have every means at its command, and to possess every facility for affording the most prompt and effective treatment of the patients who are taken there—servants are in attendance day and night; and a medical gentleman is always present to watch every change which the patient may undergo, and to apply promptly, the necessary medical treatment—while medicines and every means for making the necessary external applications are always kept ready, so that a patient can have the necessary remedies applied if required, within one minute after he is placed in the hospital.

From these reports it may be clearly seen that attention to diet and cleanliness is of the utmost importance, and then again in the next, that the Hospital is well worthy of the public confidence—they would particularly direct public attention to that part of the report wherein it appears that out of thirty cases, there were twenty-one cures, and only nine deaths, a proportion of cures much greater, they have every reason to believe, than have occurred in any private practice.

Approved by the Board, W. W. BALDWIN, President. August 7th, 1832.

WE have been favoured with a treatise on Cholera, published at Philadelphia by Dr. A. Plantou, Surgeon and Dentist of the faculty of Paris. The Doctor furnishes many plausible reasons to justify the use of charcoal at the first attack of the disease; he recommends two ounces of pulverized charcoal, diluted with about four table spoonfuls of molasses, and about a pint of lime water, divided into two draughts. Soon after, two ounces of castor oil ought to be given to the patient. Two ounces of powdered charcoal prepared in the same way as before, to be administered, a table spoonful every quarter of an hour, and alternately administer a spoonful of sweet oil or melted lard, every half hour. Doctor Plantou describes the success which attended the treatment of yellow fever in Gaudoupe by the use of charcoal, and draws an analogy of the effects of miasmata in producing both disorders.—Kingston Chron.

From the Canadian Watchman. The system of tithes, by which the clergy of one christian denomination tax all other denominations of christians, has fallen into so popular and general odium in Ireland, that it seems to be impossible for it to be any longer carried into execution. It has heretofore occasioned forcible resistance and bloodshed; but, of late, a systematic opposition, intended to be kept within the limits of legal jurisdiction, appears to be generally organized to prevent the collection of tithes by distress, for want of buyers of the property distrained. Cattle thus offered for sale can not be sold at any price. When a tithe auction is advertised, thousands of indignant people assemble, and publicly and most pointedly manifest their abhorrence of the iniquitous and oppressive proceeding. Any selfish individual, who should bid for and buy the distrained property, would be marked with infamy and not suffered to be in peace and safety. It seems to be concluded, on all hands, that the law in that respect must be repealed, or the government exacting it will be brought into general odium and execration.

In England the injustice and oppression of the system are not yet so extensively felt; because the number of dissenters, who are injured and oppressed by it, is not so great. The principle, however, is the same; alike contrary not only to christian benevolence, but also to the plain principles of natural right and justice. The public sentiment is evidently rising against it, and will eventually require the tithe law to be abolished, so far as it affects dissenters.

In this Province, every friend to real liberty and the true principles of christianity, should be vigilant and determined in opposition to any legal or assumed domination of one church or denomination of christians over any other. Let them all stand on the same broad principle of justice and equal protection. LIVERNA.

Attempt to break Jail.—An attempt was made last night by six Soldiers under confinement to escape from the Gaol of this Town. It appears that one of them feigned sickness and called out to the Turnkey, who, with his usual humanity, promptly went to the assistance of the supposed sick person. He had, however, no sooner got into the Cell than he was knocked down and gagged by the Ruffians, who immediately proceeded to the door and gave the usual signal to the persons stationed at the outer door, but through the presence of mind of Mrs. Ashley, who asked "is that you," and received no answer, she kept the door fast and called for assistance. The Soldiers in the mean time perceiving their attempt to be useless, released the Turnkey, and the Prisoners were subsequently handcuffed.—U. C. Herald.

We learn that the Honourable and Right Reverend Bishop STEWART, accompanied by his domestic Chaplain, the Rev. Mr. Lockhart, sets out immediately for York, and that his Lordship does not intend to return to Quebec till next Spring.

A person of the name of Maclean, was accidentally drowned by the sinking of a sand boat, at one of the wharves on Wednesday. The unfortunate man clung to the seat and sunk with the boat, while the remainder of the crew were saved. His body of course remains with the boat.—Kingston Chronicle.

The following gentlemen were elected Directors of the Commercial Bank of the Midland District on Thursday last:—Messrs. Mowat, Yarker, Strange, Watkins, Cartwright, Drummond, Trux, Parker, McKenzie, and Bruce. On Friday Mr. Cartwright was re-elected President.—Herald.

Horatio Gates, Esq. has been elected President of the Bank of Montreal, in place of John Fleming, Esq., deceased.

Cholera among the Dogs.—We have been credibly informed, that dogs, in the village of Prescott, have been seized with all the symptoms of cholera, and expired after a few hours' suffering.—We have seen accounts, from English papers, that rabbits have had similar attacks, causing death.—Gren. Gazette.

Something Singular.—Mrs. Hanson, the wife of Saml. B. Hanson, of this town, aged about 23, was found eight months since to be in a deplorable state of health, in consequence of what was considered a deranged state of the abdominal and thoracic viscera, originating from Leucorrhoea. The symptoms were such as to warrant the presumption, and she was treated accordingly by several scientific physicians, for something like six months, during which time she gradually declined in health until the system became extremely exhausted and emaciated. About five weeks since it was ascertained that a living creature of some kind, and of considerable magnitude, actually existed in the stomach. This was ascertained by placing the hand on the gastric region, when a vigorous squirming motion was felt through the emaciated integuments, as

well as from her own repeated and positive declarations. It was a question in the mind of her physician whether in the then existing state of exhaustion, the system could sustain the action of medicine of sufficient power to destroy the animal. After some deliberation and consultation with the husband and friends of the afflicted, together with the urgent solicitations of the patient, it was determined to make an effort, which resulted on the fourth day in the evacuation of an EEL ten inches in length, and of the usual size. The skin and flesh was denuded considerably by partial digestion, but the form was sufficiently entire to convince the most incredulous of its identity. She is now in a very low state, laboring under all the symptoms of ulceration of the stomach and bowels.

She is supposed to have taken it some years since in drinking from a spring in the evening, at which time she was sensible of swallowing some solid substance of very small dimensions.

The medicine given produced very little disturbance to the general system, and was sustained without much increased exhaustion.—Belfast (Me.) Journal.

MARRIED. On the evening of the 14th inst. by the Rev. J. Harris, Mr. R. A. Baker, Merchant, to Miss Margaret, second daughter of Mr. A. Bostwick, all of this town.

DIED. At York, on the 11th inst. Dr. Cathcart. At Brockville, after a protracted illness, William Buell, Esq. in the 21st year of his age. He was one of those who early in the Revolutionary War, entered into the Canadian service, where he entered as a Soldier in the British army, in which capacity he went through many trying and dangerous scenes. At the close of the War, under the liberality of the British Government, he located the lands, then a wilderness, on which a principal portion of this Town is now built; and he lived to see a Town rise up on the spot, where, in earlier life, he had spent many a weary day.

At Ancaster, on the 19th ult. after an illness of 12 days, Elizabeth, wife of Mr. Charles Merrill, in the 96th year of her age. On Sunday the 22nd ult. at his residence in Ancaster, Mr. James Wood, in the 35th year of his age, deeply lamented by a numerous circle of relations and friends.

Of Fever, Mr. and Mrs. Sheed, Brother and Sister-in-law to the Rev. Mr. Sheed, Presbyterian Minister of Ancaster. Of Cholera, Doct. D. M. Drake, of Nelson.

FOR SALE. BY THE SUBSCRIBERS, IN YORK, U. C. A LARGE assortment of Light and Drab Ground 7-8 and 9-8 Fancy Prints, Fancy and Spotted Navy and Two Blue do. 20 a 4 inch Bleached Cottons, 20 a 72 " Grey Cottons, stout, fabric, stout aprons and Two Blue Checks and Glasgow Stripes. Shirting stripes and fancy printed Shirtings. Mouselin, Corderoys, Drills and Nankeens. Black and coloured silk and cotton Velvets. Gros de Naples, Satens, Persians, and silk Serges, Fancy Bandanas, Saracens and Barcelona. Black and Greek Crapes. Bombazines, Norwich Crapes and crapes de Lyons. Summer and winter Vestings. Blue and coloured Twists sewing silk. 7-8 Saracens, and 6-4 white and colored Jaconet Linings. 3-4 and 6-4 cotton Flannels. Cambrils, Moreens, Shalions and Lastings. Blanketbourn Tartans Plaid Bombazetta. Black and Coloured Bombazines, and Merinoes, single & double width. Dutch Shirtings and stout Dervies. Linen and printed Table Cloths. Diaper Huckaback and Clothings. Osanburgs and Arbroath Sheetings. 42 inch Twilled Sacking. Brown and black Hollands, and grey and bleached Ducks. Brown and bleached Canvas and Dowls. 9-8 and 4-4 Fine and Medium Irish Linens and Lawns. Book and Jaconet and Mull Muslins. Muslin and lace Collars and Caps. White and black Bobbinets, figured and plain. Bobbin, Laces, Tatting, &c. Silk and cotton Umbrellas and Parasols. Linen and printed cotton Shirts. Shawls, Cravats, Hosiery Gloves, and small wares. Associated West of England Cloths and Cassimeres. Satinets, Kerseys, Cassinets. Pudding, Ervars, Creams, and Baisers. Assorted white and colored Flannels. Flushing and Canadian Cloths. Red and white London Serges. Common, fine and superlative Kidderminster Carpetings and Hearth Rugs. Seine and shop Twines and Threads. Footstep and Post Paper, playing Cards. Superior Spanish Paper. Assorted crates of Glass and Crockery. Merricks & Hay's Gunpowder, F, F, FFF, and T. F. Cannonist. Shot's Castings, say Potash Kettles and Coolers, assorted Bellied Pots and Dutch Ovens, double and single Stoves, cast Boxes and Sad Irons. And in the course of a few days, will be received 10 Hhds. Madeira Wine. 12 Quarter casks. 2 Butts Sherry. 8 Pipes Sicilian White Wine. 10 Hhds. Port Wine. 1 Superior do. 20 Dozen bottled Sherry. Together with a further assortment of London Fancy Goods, Muffs, Feltresses and Fur Caps, Lustring, Belt and Bonnet Ribbons, and Winter Hosiery. W. GULLD, Jr. & Co. 144-1f.

JUST RECEIVED. PRIME, Prime Mess and Mess Pork, and for Sale by WILLIAM WARE, York, 11th August, 1832. 145-1f

STRAYED, from the field of the Subscriber, one and a half miles from York, on Yonge street; a yoke of Oxen four or five years old; Red Colour; in good order; they were lately brought from Norwich, in the London District, and have been recently branded J. K., on the horn of each of them. The Subscriber will be thankful for any information which will enable him to recover the said cattle; or, he will pay reasonable charges to any one who will return them. 144-1f JOHN KITCHUM.

JUST OPENED, a small supply of Childrens Straw Hats and Ladies Dunstable Straw Bonnets, very low by S. E. TAYLOR, York 3d July, 1832. 138-1f

TO BOOK-BINDERS. A GOOD Workman who can give satisfactory recommendations as to character, will find constant employment on application to E. LESSLIE & SONS, York, U. C., 7th August, 1832. 143-9

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; Jeseph's; Watts on the mind; Clarke's Ancient Israelites; Wesley's Sermons; Clarke's Sermons, &c. &c. &c.

SAMUEL ROGERS, HOUSE, CARRIAGE, SIGN & ORNAMENTAL PAINTER, GLAZIER, &c. RESPECTFULLY informs the Inhabitants of York and its vicinity that he has commenced the above business at No. 154 King street, opposite Mr. Dixon's, Saddler, and hopes from his skill of work to be able to give satisfaction to those who may honour him with their patronage. York, August, 1832. 143-1f

STRAYED from the Common near this town, on Wednesday the 1st August, TWO COWS—one a large Black Cow with white hairs through the black and one a white Cow with a small Red Cow with a white face, and black round about the eyes—in a bell on their loet. Whosoever will find or give information where they may be found will be well rewarded for their trouble by DAVID BURNS, Shoemaker, Market street. York, August 8th, 1832. 143-1f

