



GUARDIAN OFFICE,

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CHRISTIAN UNION.

ITS EXCELLENCE, AND MEANS FOR ITS PROMOTION.

In order to promote Christian Union, there are some things to be performed.

1. Religion in its benign influence, tends effectually to promote the happiness of mankind, and is calculated in its nature to bind all its possessors together with the strong ties of christian affection, which are not easily sundered. What ever therefore, tends to advance the cause of the Divine Redeemer, and promote fellowship and union among christians, is worthy of practical observation. Would the followers of Christ promote union and peace among themselves? They should often engage in christian conversation. This practice is one highly recommended in the Holy Scriptures. Then they that feared the Lord, spoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. The practice of this course is also attended with an encouraging promise. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Christian conversation, let it be remarked, does not consist in merely discoursing upon the externals of religion. In order to promote that union which will be pleasing and permanent in the sight of God, christians should converse upon the experimental and practical parts of christianity. Were questions like those which will shortly be proposed more frequently asked among christians and would those to whom they are submitted labor from experience to answer them correctly, we doubt not but the prosperity and union of the Church would by these means be greatly increased.

Do you now enjoy an abiding evidence of your acceptance with God? Have you his Spirit, witnessing with your Spirit, that you are a child of God? Have you an increasing aversion to sin and are your desires, more and more ardent for holiness? Are you earnestly seeking after all the mind which was in Christ, and are you resolved never to rest satisfied until you obtain that degree of love which is promised through faith in the gospel? Finally, have you the love of God so fully shed abroad in your hearts, that slavish fear has taken its departure and no longer finds a resting place in your soul? When christians can answer these questions in an experimental and scriptural manner, we do not hesitate to say that they are in possession of the pearl of great price, and are prepared and disposed to love each other with pure hearts fervently.

2. Again, would christians be indissolubly joined in heart and see the cause of Christ flourish, and take deep root among mankind, they should pray frequently and fervently for each other. Saith James, confess your faults one to another and pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much. O then, ye disciples of the once crucified, but now risen and exalted Redeemer, when you retire from the sight of mortals and from the concerns of a treacherous world, to pour out your souls in prayer to the God of your life, remember your brethren, your companions in tribulation. Have you difficulties to encounter, a frowning world to face—a tempting devil to resist? So have your christian brethren. Do you desire to be more conformed to the will and image of the divine Redeemer? Remember that your brethren have the same desires. Are you seeking after and laboring to obtain the fulness of that salvation which Jesus died to purchase? Bring to mind that others are pursuing after the same invaluable blessing. Are you well convinced upon thorough examination that God in the plenteousness of his grace, in answer to faith, effectual prayer hath bestowed upon you his great salvation and fully set you apart for his delightful service? And do you feel the necessity of fervent and constant prayer that you may retain this inestimable treasure? Remember that your brethren have the same views and feelings concerning this important subject. Once more, while duty calls and the prosperity of the church is a subject so interesting and the salvation of souls from the ruins of the fall, a theme which should engage our utmost attention, O do not forget to pray earnestly and perseveringly, for all the devoted followers of Christ, and for the extension of that glorious kingdom which is righteousness and peace and joy in the Holy Ghost. Pray for the peace of Jerusalem, until the time shall come when all the people shall say, How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion thy God reigneth. S. E.

AIMS AND EXPECTATIONS.

If the angels of God are permitted, as we suppose they are, to look down upon the general conduct of men, they must see much that is most astonishingly awkward, and none perhaps more so than what is witnessed among ministers of Christ in their attempts to fit men for heaven. They may often see the blind leading the blind; or, in other cases, those who see men as trees walking, attempting all the duties of the most perfect-sighted workmen. It is not, however, the design of this article to point out faults in management, but to notice some things which must characterize the ministrations of all who would bring sinners to the Lord Jesus Christ.

1. There must be a fixed aim to bring impenitent sinners to immediate repentance. This can be done, and is done by those who have any tolerable degree of the spirit of the Apostles. We are aware that an objection arises in the minds of many, whenever a statement of this kind is made.

"What," say some, "does not Mr. ——— preach faithfully—does he not manifest the spirit of the gospel? But he very seldom witnesses conversions among his hearers." Go to Mr. ——— and ask him, if he really designs and expects the immediate conversion of his hearers; not, whether he has a certain expectation, but whether he expects in such a way, as to feel greatly disappointed if sinners do not immediately turn to God. Or, would he be surprised if he did? Ask Mr. ——— if he is in the habit of prescribing the gospel remedy, with the same confidence of success, as the physician feels in the use of a tried article in the materia medica. The Gospel is the remedy appointed of God, not to make a show of healing the disease of sin, but actually to accomplish this, whenever properly applied. Not that every individual will be converted under the most faithful preaching. The husbandman does not always obtain a crop by the best cultivation of his ground; but he always expects it, while using the means appointed in the providence of God.

We have another remark in reference to the case of Mr. ———. There are some preachers of the Gospel, who are uniformly blessed in their efforts. Converted souls are the hire of every week's labour. Now if we suppose Mr. ——— is faithful in the same sense as they are—and surely they are no more faithful than all ought to be—why do we see so great a difference in results? "O," says one, "God is a sovereign. He blesses when He sees fit, and withholds as it seemeth Him good. But when He withholds His blessings, a part of the difficulty is connected with the use of means. The preacher's own coldness or unbelief—for which he, and he alone is to blame—may be the obstacles to the display of Almighty grace, in the case supposed. If, while two men are equally devoted to the service of God—are equally wise and judicious, and cultivating equally promising fields, one is successful and the other is not, there is something very discouraging, to say the least, in the history of their efforts. There is something that would force upon us the conclusion that God has appointed no means upon whose results we may safely calculate.

Such is not the case in common affairs. But can we suppose that God has less fixed modes of operation in the moral than in the natural world? This we must believe if we adopt the conclusion, that Mr. ——— is equally faithful with his successful fellow servants. We feel warranted, then, in saying, that there is a strong presumption against the entire faithfulness of Mr. ——— from the difficulty to which we are driven by admitting that he does all things equally well, with the most successful around him.

But whatever may be said in reference to the supposed case, it is evident that the preacher must aim at the immediate conversion of his hearers, or he has no reason to expect it. Men often accomplish less than they design, but seldom more.

2. If the design in question be adopted, there is one thing of importance in its execution which seems not always fairly understood. The sinner must be addressed with such arguments as are directly calculated to induce him to engage in the service of God—to repent, i. e. change his mind from the love and pursuit of sin to the love and pursuit of holiness. The mind can be changed here as readily as in any other case, if any sufficient reason is seen for making the change. The hopes and fears of sinners are to be addressed, just as they are in any case when we wish them to adopt a particular course of conduct. The preacher should labour to persuade men with the same earnestness as if all depended upon the power of his argumentation. The power will, indeed, be of God, but there is room enough for his exercise after the heartiest efforts are made. Many persons seem to imagine that God glorifies himself most by working against means—at least one would judge so; from the course of preachers whose whole conduct is a series of obstacles opposed to the influences of the Holy Spirit. This is really the case, whenever the ambassador for Christ belies his message by a continuance of heartless ministrations, whether in the desk or in the discharge of his more private pastoral duties.

From the Pastor's Journal. DANGER OF DELAY.

The subject of the following narrative had a pious mother, who manifested a deep solicitude for the eternal welfare of her daughter. She had an opportunity, too, of attending from time to time, on the faithful preaching of the gospel, by ministers of different denominations. At different times, she was seen to be deeply affected at the place of worship, particularly at a four days' meeting held in the village where she lived, summer before last. On one of the days of this gospel feast, after the faithful preaching of the word, and the pressing exhortations of the ministers of Christ, the inquirers were invited to a seat pointed out to them. She came forward among others, with streaming eyes, and asked an interest in the prayers of God's people. On the next day, she was seen with the thoughtless and careless on the outside of the assembly—to all appearance her impressions had passed away as the morning cloud. Another four days' meeting was held in this place last summer. It was a time of rejoicing to God's people, and a time of deep concern to many careless sinners; some of whom, we trust, from this time, commenced their lives anew. The person of whom we are speaking, appeared to pass through the whole occasion, without any impression being made on her mind. She did not even shed a tear.

A few weeks since, she was confined to the bed of sickness, from which she was not removed till carried to the narrow house, prepared for all living. About two weeks before her death, one evening the friends were called in to see her die. I was sent for in haste to pray for her. This was the first time I had visited her. On feeling her pulse, and talking a few words to her, I found it was a false alarm. I prayed with her, told her something of the love of Jesus, and in what way a poor sinner may come to him to find pardon. After talking some time, I asked her, what prevented

her from giving her heart to the Saviour, and trusting in him for salvation. She replied, that she tried to do so, but there was something in her way. When asked what it was, she could not tell. I told her whatever difficulty was in her way, whether hardness of heart, a sense of unworthiness, &c., she ought to pray earnestly to God, to remove it out of the way. I frequently visited her afterwards, talked to her, and repeated hymns, but she uniformly complained, that there was something in her way, to prevent her from coming to Christ. Two days before she died, which was the last time I saw her, I asked her if she enjoyed any comfort in prayer? She gave me no satisfactory answer. As I was absent when she died, I have understood she gave no evidence of a change in the state of her mind.

Now, reader, it is not our province to say any thing about the present state of the subject of this narrative; let facts speak for themselves. But remember, that God has said, "to-day, if ye will hear his voice." He tells us in his word, and by his providence, that there is a time, when the Holy Spirit knocks at the heart, an acceptable time, when mercy may be sought and found; but all who neglect this golden season, will have to take up the mournful lamentation, the harvest is past, the summer ended, and we are not saved.—A Missionary in Ohio.

DAVID BRAINER.

This holy man was so intensively laborious in his Missionary employment among the Indians, that it probably shortened his useful life. He died October 9, 1747, before he was thirty. In the period of his last illness, his piety seemed to rise to a celestial ardour. He, as Dr. Young says, "A death-bed's a detector of the heart."

We may see in Brainerd's prospect of death, an earnest that he was prepared for heaven, and that he was the truly sincere friend of God. The passage which follows is from his Memoir.—[Watchman.]

"As new symptoms of approaching dissolution made their appearance, he became more animated and cheerful. When he spoke of the period of his death, he used to call it, 'that glorious day;' nor was this because he should then be delivered from sorrow and pain, and raised to dignity and honour, for he considered that as comparatively a low and ignoble consideration; but because he should then be able to glorify God with a pure and perfect heart. One night, when he was attempting to walk a little, he thought with himself, 'How infinitely sweet is it, to love God, and to be all for him.' Upon which it occurred to him: 'You are not an angel, not lively and active.' To this his whole mind was directed; and he sincerely desired to love and glorify God, as any angel in heaven. The same evening, he exclaimed: 'My heaven is to please God, to give all to him, and to be wholly devoted to his glory; that is the heaven I long for; that is my religion; that is my happiness, and always was, ever since, I suppose, I had any true religion. I do not go to heaven to get honour, but to give all possible glory and praise. It is no matter where I shall be stationed in heaven, whether I have a high or a low seat there; but to love, and please, and glorify God, is all. Had I a thousand souls, if they were worth any thing, I would give them all to him; but I have nothing to give when all is done. My heart goes out to the burying ground; it seers to me a desirable place; but, Oh, to glorify God! that is it, that is above all. It is a great comfort to me to think, that I have done a little for God in the world! Oh! it is but a very small matter; yet I have done a little, and I lament I have not done more for him. There is nothing in the world worth living for, but doing good, living to God, pleasing him, and doing his whole will."

(From the Western Reporter.)

CIRCLE OF COMPANIONS.

Among the many reasons why heaven should be sought and hell avoided, is one so obvious and so important, that it alone might appear sufficient to determine the course of every one who reads the bible. The society of heaven is infinitely superior to that of hell. The former is the most perfect society in the universe. The very best of the human family compose one of its circles.—Let the reader cast a glance over the circle of his own acquaintance; let him suppose he were now to choose the individuals in whose society he would spend the remainder of his life; would he choose persons who are apparently in the path to hell, or those who appear most fit for heaven? Especially if the whole of either class were to be chosen, which would he prefer? Or if we look at the page of history, and observe the names of two classes, the one distinguished for worldly ambition and mere worldly honor; held in memory, perhaps, as are the plagues of Athens or Egypt; the others distinguished as the benefactors of their race; their memory shined in the best affections of all their posterity; from which of these classes would the reader seek the companions of his eternal existence? Would he go with a Cain, or an Abel? With a Nebuchadnezzar, or a Solomon? With Herod, or John the Baptist? Or, if we look into modern history, would he prefer the society of Voltaire, or Martin Luther? Of Thomas Paine, or Sir Isaac Newton? In brief, would he seek the Society of all who have most degraded their species, or of all who have most ennobled human nature? The choice of his future, his eternal companions, is left to each individual while his day of mercy is prolonged.

The society of heaven has for another of its circles, the select angels of God, those who have ever been deemed worthy of his constant and highest favour. Intelligences equally bright with themselves have rebelled against their Maker, and are now justly suffering the vengeance of eternal fire. They are overwhelmed with perpetual shame and contempt. They are hateful, and hate one another; the objects of aversion and horror to all good beings. Their society is offered to our choice, in competition with that of all the shining ranks, who remain pure, spotless, en-

tranced in love, around the throne of infinite glory. The discordant notes of endless contention, the heart rending wails of unceasing woe, are offered in competition with the harmonic strains of the seraphic choir, the ever joyous anthems of praise that fill the thronged courts of heaven above. Would the refined votary of pleasure in this world, prefer the drunken revelry and low song of the tipping-house, to the love of a prince with the concerted airs of well trained musicians? How, then, can room be found for a moment's question, when the immortal spirit is invited to the marriage supper of the Lamb, with the only alternative of descending to the ranks of the lost spirits in hell?

But the rank and eclat of any particular society depends chiefly upon its leading members.—At the head of the society of heaven is the mysterious but unspeakably glorious trinity, God the Father, God the Son, and God the Holy Ghost. The whole society of heaven share their lustre. And what lustre is this? Can man esteem a courtier at St. James' as honourable, and think nothing of sitting upon the throne with a triumphant Saviour? Where then is the reason of man? Who his penetration? Why should he claim to know the difference between light and darkness? How has he learned to distinguish between glory and degradation? Is he not mistaken in all his common notions? Why imagine himself superior to the brute creation, when Jehovah himself declares—"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know; my people doth not consider?"

Does it enter the thoughts of irreligious persons that they belong to the same rank in the eye of God, with the very dregs of human society?—They can indeed, if in the better circumstances of human life, avoid contact with thieves, and murderers, and unclean persons; but from the judgment bar of God, all the wicked must be driven away in undistinguished shame and confusion.—The decaying corpse of the prince does not more certainly bring him to the level of the beggar in the earth, than will the endless wrath of God cover in undistinguished ruin all his foes. Let the wise man choose his company before the day of selection is past, and with not less care than marks his daily conduct for the passing scenes of earth. C. S. A.

(From the New England Christian Herald.)

SACRED MUSIC.

I have sometimes been astonished, while I have been engaged in singing the praises of God in the public congregation, to notice an apparent indifference, even in those who profess piety, during the performance of this delightful exercise how little is done to interest the public mind. So long as many of Zion's influential friends remain inactive, and do not give a proportionate part of their time and talents to promote scriptural or devotional singing, just so long may we expect to listen to the choir with unaffected hearts.

Much credit is due to a few in most Christian societies, for their unwearied exertions in endeavoring to cultivate sacred music. To these few, the great whole are indebted for this part of divine service. Many such have toiled indefatigably; while those who ought to have been as much engaged, and have derived the same benefits, have folded their hands, and have said in their hearts, "a little more sleep, a little more slumber." In concluding this subject for the present, I would remark, that all Christians should feel that they are interested in every devotional exercise. None should be passed by as trivial or useless.—If preaching is desirable and useful, it certainly follows, that it should be good, and the best we can have. So with Sacred Music. The world should know that singing is an important part of divine service, not a mere form—not to speculate upon. Let those who can say a word in its favor, speak. Let them speak with their pens,—speak by their department in the sanctuary during its performance, and speak by their prayers for its prosperity and spirituality. F. August, 1831.

DEATH WITHOUT HOPE.

I have just been standing by the death-bed of one who was departing without hope. No fond expectation of recovery soothed his pains, and beguiled the tedious hours of languishing. That "flattering unction" he could not apply to his smarting conscience: he knew he must now die. Nor could he procure a temporary solace by resorting to unbelief. In the few intervals of his pain, when his mind could act connectedly, and he could be brought to look at the subject, there was an awful clearness in his convictions of Christian truth. Here, then, he lay, all encompassed with horror. Behind, was the wreck of hopes and resolutions, covering all the stream of the past. Before him, the dark curtain of eternity hid all from his view, except as it occasionally seemed to lift itself up, and disclose terrific scenes in waiting for his soul.

With the conviction that he must die, there seemed to come a kind of desperate abandoning of himself to his doom. There was no disposition to any effort for salvation. Even the sound of prayer, which was offered at his side, and the instruction that was given him, he appeared to regard as intrusions—as if he would have said, could he have spoken out, "hast thou come to torment me before the time?"

All efforts to benefit this dying soul proved fruitless. While he acknowledged the truth and importance of every thing that was said, he turned away from the last offer of salvation, as he had turned away from every previous offer. As I left his couch, and the gazing relatives, who were half persuaded not to imitate his prostration, I exclaimed to myself, "O, that they were wise; O, that they were wise!"—Pastor's Journal.

RELIGION.

It is not a sudden start of feeling nor the attainment of some indescribable and much to be doubt-

ed impulse and impression upon the mind, once for all; but the abiding influence of faith in the revealed promises and threatenings of Almighty God, bearing fruit unto holiness in the life, and relied upon for acceptance only through the mediation and atonement of Jesus Christ, unto eternal salvation. This, and this only, will be allowed as the "wedding garment;" the preparation for, and passport to eternal life, in the kingdom of Christ and of God.—Bishop Ravenscroft.

THE FAITHFUL APPEAL.

A person on a journey, not much acquainted with true religion, after being for some time persuasive, exclaimed to his companion, "I never shall forget an expression my friend made on his dying bed some years ago." On being asked what it was, it was said to be—"You must die, as I soon shall; but if your heart be not changed, you cannot enter the kingdom of heaven: and if that be the case, I think we shall never meet again."—Such expressions of religious persons to ungodly friends is properly using our influence; it is faithful preaching; and such words will eventually be found not to have been spoken in vain. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, in the grave whither thou goest."

INFLUENCE OF FAITH ON THE INTELLECT.

Never did there exist a full faith in the Divine Word, (by whom light, as well as immortality, was brought into the world,) which did not expand the intellect while it purified the heart; which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and passions.—Coleridge.

PRAYER.

Right believing is powerful praying; the knees and tongue bear tag least share in prayer; the whole of the work lies upon the soul, and particularly upon faith in the soul, which is indeed the life and soul of prayer. Faith can pray without words; but the most elegant words, the phrase of angels, is not worthy to be called prayer without faith.

DO YOU, READER?

I read the word of God without prepossession or bias, and come to it with a resolution to take its own sense from it, and not with a design to bring it to the sense of my system.—Locke.

Many people labour to make the narrow way wider. They may dig a path into the broad way; but the way to life must remain a narrow way to the end.

EXTRACT OF

Written by the Rev. John Wesley to a Preacher who was visiting in the North of Ireland.

1. To begin with little things, if you regard your health, touch no supper, but a little milk, or water gruel. This, by the blessing of God, will secure you from nervous disorders, especially, if you rise early every morning.
2. Be steadily serious. There is no country upon earth where this is more necessary than Ireland, as you are generally encompassed with those who, with a little encouragement, would laugh and trifle from morning to night.
3. In every town, visit all you can, from house to house, and if you examine, instruct, reprove, exhort, as need require, you will have no time hanging on your hands. It is by this means the societies are increased. Wherever F. R. goes, he is preaching from morning to night.
The chief matters of your conversation, as well as preaching, should be the weighty matters of the law; yet there are several comparatively little things which you should earnestly inculcate from time to time.

1. Be active, be diligent, avoid all laziness.—Fly from every degree, every appearance of indolence, else you will never be more than half a Christian.

2. Be cleanly. In this let the Methodists take pattern by the Quakers. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house and all about you.

"Let thy mind's sweetness have its operation 'Upon thy person, clothes, and habitation."

3. Use no Tobacco, unless prescribed by a Physician; it is an uncleanly and unwholesome self indulgence, and the more customary it is, the more resolutely should you break off from every degree of that evil custom.

4. Touch no dram. It is liquid fire; it is a sure though slow poison. It stops the very springs of life. I would sacredly abstain from this evil because it is so common.

FRATERNAL AFFECTION.

Two or three years since, I happened to remark that two poor boys (brothers) who were employed in road making, were extremely well disposed, and possessed considerable ability. On my expressing a wish that they should learn to read and write, they asserted their readiness to attempt it, one offering to maintain the other by his labour until educated, on condition that the other in turn should support him when this was effected. This was immediately put in practice, the labourer working harder than ever to support the scholar. In about eight months, the scholar being quite a proficient in writing and arithmetic, returned to his work; and supplied the other brother with bread while he also learned the same branches.

This affecting example was not allowed to pass unrewarded; aid was afforded, and afterwards they were both made overseers, though very young. On the suspension of road-making, they both went to Smyrna, where one is employed by a merchant, and the other has established a school of mutual instruction at Burnov. Thus two poor orphan boys are respectably and profitably established through this valuable institution.

(Br. and For. Sch. Soc. Rep.)

opinion, the only effectual one. It begins where it ought to—among the people. Its foundation is laid in a strong conviction among the population of the "importance and utility of education." This is effected by the general establishment of common schools, and a suitable encouragement of common school teachers, and the diffusion of general information, and the origin of the "spirit-stirring principle," thus created, into action, by "urging forward to the establishment of Seminaries of Literature and Science, and stimulating to the commencement and completion of the noble work." Experience has in a thousand instances demonstrated that institutions, whose success and usefulness depend upon the general countenance and patronage of the people, must originate in the circumstances, judgment, feelings, and exertions of the people. This is the case with all free governments—it is the case with the laws of every free country—it is and must be the case with every successful system of general education—and on this very principle are the above observations of his Lordship founded. But on the entire rejection of this principle both in theory and practice, is the high church system of education established. This begins with colleges instead of common schools—it educates aristocrats and leaves the common people in gross ignorance, and thereby creates an aristocracy of education, as in other departments, it creates an aristocracy of wealth, an aristocracy of power, an aristocracy of religion, and an oligarchy of Government. It endows patrician ignorance and imbecility, and leaves plebeian genius uncultivated and unrewarded,—it pampers the wealthy & oppresses the poor—it drinks up the resources of a nation, to entail upon it the vices and oppression of a pauper peerage—it is the foe of knowledge, religion, liberty and happiness, and the right hand of despotism, extravagance and corruption. May its introduction be checked in Canada—may the united voice of the people be lifted up, and crush it in the bud.

LITERARY AND THEOLOGICAL ACADEMY IN CANADA.—To the article under this head, from *N. York Evangelist*, we respectfully invite the attention of our readers. It shows that the senseless hue and cry of high church prejudice against the Methodist Missionary Society for receiving and soliciting benevolent donations from the United States, is equally applicable to the United Synod of Upper Canada. It illustrates the justness of the views entertained by the Presbyterian Clergy, as to the nature of Christian friendship and benevolence, that they are not identified with forms government, or limited by the boundaries of empires—and it affords a noble example of the kind feeling and disinterested zeal of many Presbyterians in the United States towards their brethren in another country. We wish all possible success to our Presbyterian brethren in their noble and important endeavours both in this Province and the United States, to establish a Literary and Theological Academy. But while we do so—and while we are sensible of the want of Presbyterian Ministers to supply very many of their congregations in Canada—and while we earnestly desire that God may speedily open the way for a suitable and full supply of these pressing and painful wants—and while we shall always rejoice to see the labors of our Presbyterian brethren prospered in spreading scriptural holiness throughout the land;—we cannot give our consent to, or pass over in silence, the strong, and in our opinion, unwarranted language of Drs. Cox and Brownlee of New York. In reference to this, we quote the following remarks of the Editor of the *N. Y. Christian Advocate and Journal*:

THE PROVINCE OF UPPER CANADA IS A GREAT MORAL WASTE.

This sentence occurs twice in the last number of the *New York Evangelist*, in two recommendations from two reverend gentlemen of this city, in which they urge the claims of Mr. Cory, an agent sent by the presbytery of Upper Canada to solicit pecuniary aid in behalf of a theological seminary in contemplation for that province. Now we have no objections to the establishment of such a seminary, provided it be conducted according to evangelical principles; but that Upper Canada should be represented as "a great moral waste," and that the establishment of this seminary is "comparatively the only hope under God," as is also asserted by one of the gentlemen, is what we think facts and the real state of things will not warrant.

That there are many unregenerate sinners in Upper Canada, and many wasteful errors which need to be plucked up, we have no doubt; but we happen to know that in Upper Canada, for upwards of thirty years past there have been as powerful, and, in proportion to the number of the inhabitants, as extensive revivals of religion, with the exception perhaps of the last year, as have been witnessed in any parts of our country; and within six or seven years past the success of the missions under the care of the Methodist Conference in U. Canada has truly astonished every one who has impartially beheld them. This overrating business is not the best way to do good. It cannot now be done as formerly without an expose.

The population of Upper Canada does not, we believe, much exceed 100,000 souls.* Among these there are not less than 10,000 belonging to the Methodist Episcopal Church, or about one tenth of the entire population;—and when it is considered there are very few under fourteen years of age who are members of a Christian Church, perhaps not less than one fifth of those above that age are members of the Methodist E. Church. Add to these the Baptists; the Methodists, the Scotch and English Presbyterians; to say nothing of the members of the Church of England, and it will be found that Upper Canada is not one "great moral waste," as these gentlemen have represented it, unless they mean to say, which we are sure they could not in sober truth, that all are morally destitute who are not favoured with the ministrations of the presbytery of Upper Canada. One of the gentlemen does, indeed, assume the position that a "faithful Gospel Ministry" cannot be secured "without a theological seminary." Then truly is Upper Canada in a most deplorable state, for no such seminary exists there, and therefore no "faithful Gospel ministry."—How the people of that province, who have sat under what they considered a "faithful Gospel ministry" for more than thirty years, will relish this, we cannot tell. We will leave them to answer for themselves, through the medium of their own publications. In the mean time we would just remark that the government have recently established a college at York, the capital of U. Canada, and that the Methodists have for some time past been pursuing measures for the establishment of a literary institution, we believe at Cobourg, in Newcastle District. We hope these, together with the one now in contemplation by the presbytery of that province, may all be founded on good principles, and succeed in diffusing the lights of science and religion.

FACTS—INFLUENCE OF CHURCH ESTABLISHMENTS UPON THE MORALS OF THE CLERGY.—The following is an extract of a Sermon preached by the Rev. Mr. *The Editor of the *Christian Advocate* is mistaken in his estimate of the population of Upper Canada. It is, according to official returns, about 200,000. The number, however, of actual members of the Methodist Church are also much fewer than our highly esteemed contemporary has estimated them. We are of opinion that more than one tenth of the U. C. population over 14 years of age are actual members of the M. E. Church, and we believe their regular congregations embrace one fourth of the population, if not more. There are likewise upwards of forty Baptist Ministers with their congregations, 14 Presbyterian Ministers, besides Kirk, Episcopal, and Catholic Clergy, and several other minor denominations of Christians. We think therefore, in general terms, "Canada" is not "a great moral waste," but is, upon the whole, as well supplied with the ministrations of the Gospel as the United States; altho' as to literary institutions, we confess that as yet it is little better than "a great waste."

M'Niels, a Clergyman of the Established Church of England, before the Reformation Society. The facts it contains are more than an answer to volumes of sophistry in favor of an Established Church or Churches in Canada:

"And the priesthood, too,—the authorized teachers of the people,—not alive to the circumstances of the country, to the increased intelligence of their flocks, continue their idleness, continue their carelessness, continue their amusements, continue glorying in sins which grieve the hearts of those that love them, and give their enemies; handle whereby to speak against them. They continue to dance, and to play, and to hunt, and to gamble. Men who ought to be at prayer, and engaged in studying the word of God—who ought to be visiting the sick, who ought to be going from house to house, from bed to bed, to pour the consolations and the joys of religion into the hearts of the poor helpless dying creatures around them; instead of being there, are to be found at ball rooms, and play houses, and fox-hunts, and race-courses. My brethren, this is true, and the truth must be told."

FACTS, SPEAKING VOLUMES.—It is a remarkable fact that there is scarcely a paper in Upper Canada (unless it be the *Gleaner*) that opposes the principles of civil and religious liberty, and abuses those who promote these great objects so inseparably connected with the happiness of human kind, but what is edited by an infidel, a gambler, a profane swearer, a tippler, or one who monopolizes in himself all these detestable and poisonous ingredients. Let the readers in the vicinities of such publications inquire, and see if we are mistaken in our belief and observation. Is not this a war of virtue with vice? Reader, on which side are you? or will you be? A bad tree cannot bring forth good fruit.

Another fact is equally striking and significant:—Among that class of persons who advocate Church and State Union in Upper Canada, how few are there that have done any thing of any consequence towards the religious and moral improvement of this country? There are many highly honorable individual exceptions to this remark,—some that we could name;—nor does it apply to the members of any particular Church—but to that class of persons, whatever may be their professed religious faith, who advocate Church and State union. Are they not, nine out of ten of them, opponents of the Temperance cause? Are they not indifferent to the cause of Sunday Schools? Have they done any thing to improve the religious and moral condition of the Indian tribes? Who are (humanly speaking) the authors, friends, and most active supporters of these moral and benevolent institutions and measures? and to whom are their efficiency and success, as instruments in the hands of Divine Providence, to be attributed? We answer, as a general rule, to that class of the U. Canada population (consisting of members of different religious denominations) who favor the principles of civil and religious liberty, and oppose Church and State union. And what would have been the present moral condition of U. Canada had it not been for their exertions? These are facts of the correctness and significance of which every individual reader in the Province is both a witness and a judge.

The Rev. R. Watson says, labourers for the spread of christianity ought to be "plain matters of fact men;" and philosophers say, that experience or matters of fact, are the foundation of all rational philosophy. Do not these facts, then, point out to the christian, the philanthropist, and the true patriot, of every rank and condition in life, his path of SAFETY and of DUTY? The moral influence of respective systems are the best proof of their comparative excellence, and of our duty respecting them. And are not those who countenance and support by their names, subscriptions or influence, obscene and vicious publications, partakers of the deeds of their publishers! and will it not be considered so in the coming day of accounts? Let Scripture, conscience and reason answer.

OUR FOREIGN NEWS are several days later than those received by our former files of English and New-York papers, and will be found under the proper head. In England the opposition to reform beats with still feebler strokes. In France the elections appear favourable to the ministry and a more decided policy in respect to Poland is anticipated. Belgium has at last got a King. The prospects of Poland are rather gloomy.

A FOUR DAYS MEETING will commence in Saltfleet, at the Fifth M. C. on Friday the 9th inst. at 2 o'clock. The Preachers on their way from Conference are respectfully requested to attend, as also the friends from the neighbouring parts of the Country.—Com.

FOREIGN NEWS.

LATEST FROM EUROPE.

The ship *Hercules*, arrived at Boston from Liverpool, has brought London evening papers of the 13th July. The following are extracts:

GREAT BRITAIN.

House of Commons, July 1st.
On the question that a sum of £16,495 be voted to make good the deficiency in the Free Fund for the Colonial Office, Mr. Robinson asked if the recommendations of the Committee, respecting the management of the Colonies, had been attended to.
Lord Howick said it had been the earnest desire of the Noble Lord at the head of the Colonial Department, to carry the recommendation of the Committee into effect. As a proof of this, he might mention, that in filling up a late vacant Government, the Noble Lord had effected a reduction of £1,000 in a salary of £2,500, [hear, hear].
In the House of Commons on the 12th, Lord John Russell moved that the House should go into committee on the Reform bill. After a long debate, the question was taken and carried without a division, at half past seven in the morning. During the night's session there were seven divisions on various questions. The first was on a motion for receiving a petition that counsel might be heard at the bar against the disfranchisement of Appleby. The motion was negatived by a majority of 97 votes, viz: for it, 187, against it, 284.
The number of members of the House of Commons, who voted on the second reading of the Reform bill was 621, viz: 378 for the bill, and 243 against it, majority 125. There were 12 vacancies in the representation, and 24 members absent. These numbers, with one for the Speaker, made the whole number of members composing the House 658.
From the votes taken on the following questions in succession, it appears that at every struggle the majority for the Reformers was increased.
"In the course of the succeeding debate there were not less than seven divisions on successive motions of adjournment. On Captain Gordon's motion (for immediate adjournment) there were for ministers, 328; against the bill, 102; majority, 226. On the question that the Speaker do leave the chair, for ministers, 286; against the bill, 90; majority, 196. Sir Charles Wetherell's motion for adjournment to Thursday, for ministers, 235; against the bill, 63; majority, 172. On Lord Sturmount's government bill five days, for ministers, 214; against the bill, 44; majority, 170. Another motion of Sir C. Wetherell's for adjournment, for ministers, 203; against the bill, 37; majority, 166. On Mr. Praed's motion of adjournment to Friday, for ministers, 187; against the bill, 25; majority, 162. Another motion was made for adjournment, on which the numbers were, for ministers, 187; against the bill, 21; majority, 163.

It will be seen, from the successive decrease in the number of opponents of the bill on each division, that the more sensible, or prudent, or honest of the party got ashamed of the factions opposition; but we should put it—and strongly to the supporters of the bill—that the greatest danger the measure now runs, is from their absenting themselves without paring off with an opponent. We repeat, in the words of the morning papers,—"No friend of the Bill should leave the House without a pair." The names of such as do should be published, that their constituents may know who have discharged and who have neglected their duty.—*Globe*.

In the House of Lords, July 11; it was arranged that the production of the evidence and documents relative to the massacre at Newtownbarry, Ireland, should take place on the 13th. Lord Farnham desired the production of these, not only that they might have correct information, but that the public might be satisfied.

In the House of Commons, Sir E. Sugden inquired whether there was any intention to bring forward any measure respecting the improvement of the Court of Chancery.

Solicitor General Horne answered, that he understood there was a bill preparing by the Lord Chancellor. He added, in reply to further enquiry, that those Masters in Chancery who had been appointed subsequently to the present development of the Lord Chancellor's plans, took the appointment as a duty, and not as an alteration that might be adopted by Parliament.

The Chancellor of the Exchequer renewed his proposition of last session regarding the wine duties; the plan is to equalize the duties on foreign wines; the duty heretofore to be 6s. 6d. per gal. and to be carried into effect this year; the duty on Cape wines to be 2s. 9d. till 1834, then 5s. 6d.

Mr. Goulbourn and others strongly opposed the alterations, as they were a violation of the treaties with Portugal, and that they broke faith with the colonies. It was also said they were unfairly partial to France; the changes were defended, and carried 259 to 157: maj. for Ministers 102, [the former duties were on French wines 7s. 3d. Portugal 1s. 10d. Cape 2s. 4d.]

The London Herald states that in the House of Lords, night of 12th, on the occasion of the third reading of Lord Melbourne's bill, to extend to Ireland the benefit of lordships lieutenant for counties, the Marquis of Londonderry availed himself to defend himself against attacks, which he stated, had been heretofore made upon him by various lords, and afterwards to attack the provisions of the bill, as giving powers exceeding those of any previous enactment regarding Ireland. Lord Farnham, however, defended the bill—after Lord Munkelt had vindicated the conduct of government respecting the measure.

The House on the 5th refused, 117 to 96, to issue a writ for another election in Liverpool. Mr. Dennison chosen for that place and Nottinghamshire both, having declared in favor of the latter and left Liverpool unrepresented; it appears, therefore, that she will remain so, unless on a fourth effort a writ is granted.

It is said that Lord Brougham has abandoned his Bankrupt Court Bill for the present session, owing to the absence of professional members on the Circuit.

Lord John Russell has been honoured with the freedom of the city of London. After the ceremony was concluded a most sumptuous banquet was served, at which a long list of distinguished personages were present.

The Morning Herald of the 11th has the following paragraph from the Edinburgh Evening Post. "We have just heard from good authority that Sir Walter Scott is very ill, and in great danger."

Mr. Simond, the Traveller in England and Italy, died lately at Geneva, of apoplexy. Mr. Simond was a resident for many years in this country.

Conner has been tried for an alleged libel, tending to excite the farming laborers to destroy threshing machines, &c. The jury could not agree, and were discharged.—Cobbett claims this as an acquittal.

The trial of Mr. Cobett, who stands charged of having published a seditious libel, tending to excite the peasantry to resort to acts of violence, came on this morning in the Court of King's Bench, before Lord Tenterden and a special jury. Evidence of the publication of the libel having been given, Mr. Cobett commenced his defence, and was proceeding when the reporter left. There was then on the bench Earl Grey, Lord Goderich, Lord Durham, the Marquis of Blandford, Lord Radnor, and other noblemen, and the Lord Chancellor was also in attendance; all of whom, it was understood, had been summoned upon the trial.

The British Funds, July 12, had risen slightly in consequence, it was supposed, of the settlement of the Belgian question, and the favorable result of the French elections. Three per cent. Red. 83, Cons. 83; do. for the opening, July 20, 84 1/2. French 3 per cent. 61 1/2; 5 per cent. 89 1/2. Scrip 5 1/2 per cent. prem. Exchange, 25 fr. 39 c.

The Liverpool Courier of 12th July says—"We are happy to notice that the export trade, the chief trade for which Liverpool, has been particularly brisk during the past month. Cotton manufactures to the value of upwards of £1,100,000, were exported, woolen manufactures, which were thought some time ago to be decaying, to the value of nearly £200,000, and the infant manufacture of silks has exceeded the amount of £18,000 for the month only.

The Railway.—Since the opening of the branch of the Liverpool and Manchester Railway from Bolton, there have been conveyed 1515 passengers. The average receipts for fares and carriage of merchandise is at the rate of £10,000 per annum, and the effect has been to drive every stage coach from off the road between Bolton and Liverpool.

Mr. George Thompson, one of the most respectable Merchants in Dublin, committed suicide by hanging himself, on Sunday last, at his own house in that city.

Exchequer bills, to the amount of £500,000, have been voted, to be advanced by way of loan for public works in Ireland.

It is said that it is the intention of government shortly to introduce, in lieu of tithes and poor rates, a tax of five per cent. upon all property in Ireland, to be appropriated to the support of the clergy and maintenance of the poor.

FRANCE.

The latest Paris papers received at London state that the Electoral returns were pouring in from the departments, and that the ministerial preponderance was rather acquiring than losing weight. It is stated authoritatively, that the king's opening speech to the Chambers will disclose new and more worthy views with respect to Poland.

The Paris Messenger of the 11th July says, up to the present moment the elections of 354 Deputies have been announced, of these, the Minister may reckon as his supporters 218.

It is asserted in the Gazette de France to be the intention of the French Ministry in the Royal Message at the opening of the Chambers to declare in favor of the cause of Poland.

The French ministry has renounced the maintenance of the hereditary Peerage, and they are about framing a system exclusive or restrictive of the rights of birth.

Paris letters dwell upon the intensity of the heat and upon the gratifying prospects of the most superb harvest and vintage known for many years.

A proclamation has been circulated in France by the agents of the Duchess of Berri, from Charles X. in which the French are called on to rally around the standard of Henry V. and the Duchess of Berri is declared to be Regent of the Kingdom. The Carlists were making active efforts to rally a party in France, and to concentrate them in La Vendee. It was reported in Paris that the Police had arrested 160 Carlists.

Great numbers of French people of rank have lately gone to England; in consequence of which the government enforces the strictest search at the ports. £500,000 in silver coins of Henry V. have been struck in England, and circulated in La Vendee. Many arrests have taken place at Paris, and a member of the late corps of Swiss guards had received passports for the Province of Morbihan in the west, and their pay in advance.

We are assured by respectable private correspondents from France, that M. Casimir Perrier's administration will derive much strength from the elections. Of the good understanding which exists between our Government and that of France, now that the Belgian affair is adjusted to the satisfaction of both parties, there can be no question; neither can there be any doubt of their common desire to maintain the peace of Europe. Two objects are, we have reason to believe, in the constant view of our Ministers, to which they, in conjunction with the French Ministers, will, we believe, use up their energies. So long as the affairs of Belgium were uncertain in their issue, their could be no conjoint efforts made to effect objects highly important to both and to the cause of humanity. The two Governments may now, we hope,

successfully endeavour to assist the Poles, at least by mediation; and if that should fail, by all other means than those which might have the effect of plunging the whole of Europe into another long and expensive war.

A second and most important object to which the governments of France and England will undoubtedly apply themselves, is the slave trade, which, for want of a hearty co-operation on the part of the French people, is now carried on to an extent and with a cruelty which was never exceeded, perhaps never equalled in the worst of times.—The Americans should be called on to unite with England and France in some great and well-sustained effort to put an end forever to this horrid traffic; a traffic which, so long as one nation is allowed to carry it on and acquiesces in it, will defeat all the efforts of humane and enlightened persons to destroy domestic slavery in particular islands. Let a mutual right of search be agreed to, and all men engaged in the traffic be treated as pirates; and a supply of new slaves being thus rendered impossible it may not be difficult to persuade all parties concerned in slave property to seek their common and true interest, by making friends of those who are by the present unnatural arrangements compelled to feel themselves ill-treated and oppressed by those who ought to protect and raise them from a condition in which they were originally placed by fraud, force, and folly, but from which they can only be relieved through the influence of justice and wisdom.
Lon. Globe July, 13.

BELGIC AFFAIRS.

The question respecting the King of Belgium, has at length been settled, by the choice of Prince Leopold. After a nine days' discussion, a division took place when the numbers for the Prince were—

For the Prince	170
Against him	120
Majority	50

A deputation composed of M. Lebeau, Minister of Foreign Affairs, Count F. de Merode, Barons Joseph D. Hogvorst and Wochner, and Mr. Hope, left Brussels heretofore, to wait on the new Sovereign of Belgium, KING LEOPOLD, 1st.

The Belgic deputation, charged with the definitive offer of the crown to Prince Leopold, had arrived at the Brunswick Hotel, in Jernyn street, London. They were received in the different towns in Flanders through which they passed with the greatest enthusiasm; and during the changing of horses numerous crowds of citizens surrounded the carriages, crying "Vive le Roi!" "Vive Lebeau!" "Vive notre patrie!" On the evening of the 12th, the deputies waited on the Prince, and were received with the most marked cordiality. They remained with his Royal Highness till eleven o'clock. It was arranged, during the interview, that the Prince shall be called "Leopold, Premier Roi des Belges." It was also settled that the Prince should leave London on Saturday the 16th of July, and proceed to Brussels by way of Calais, where he will sleep; he will then proceed to Ostend, leave again on Monday morning for Bruges, Ghent, and Alost, and make his public entry into the metropolis on Tuesday, at 12 o'clock. The Deputation were to dine with the Duchess of Kent on the 14th; Prince Leopold, the Cabinet Ministers, the Foreign Ambassadors, and Lord Ponsonby were also invited.

The King of Holland has signified his intention of acceding to the preliminaries. It is M. De Meulincro, Governor of West Flanders, and not Baron Woolmer, who makes the fifth Belgian Deputy. The acceptance on the part of the Belgians of the preliminaries of peace was received by Lord Amberston, on Monday the 11th of July. It was signed by M. Lebeau as Minister for Foreign Affairs.

[Besides his pension of fifty thousand a year from England, Prince Leopold, as well as being a Field Marshal, has enjoyed all the emoluments of a Colonel of cavalry for fifteen years, his Royal Highness having been appointed Colonel of the 5th Dragoon Guards, in 1816. This Colony, of course, becomes vacant by his acceptance of the Crown of Belgium.]

RUSSIA AND POLAND.

The Cholera had appeared at Twer, Jaroslav, Neshvay, Novogorod, and in the Government of Witepsk. In the Government of Minsk, from March 31 to June 1, 2258 persons had been attacked, of whom 1246 had died, and 926 had recovered. The disease was making frightful ravages in Moldavia. The number of persons who died of it in the 13th on the 10th, was 95, on the 11th 125, and on the 12th 145: Letters from Jassy of the 17th, say that the disorder was increasing, and the deaths were 300 daily. The government of Jassy advised the inhabitants to retire into the country, and they were flying in all directions.

From the London-Morning Herald of July 12th.

GREAT CONSPIRACY AT WARSAW!

The intelligence brought yesterday from Hamburg is interesting. General Hartig, General Satacki, Colonel Ssupnicki, the Russian Chamberlain Fanshawe, M. Lessell, and Madama Bazanov, a Russian lady, are arrested, charged with a conspiracy to arm the Russian prisoners, to make a diversion, and perhaps deliver Warsaw into the hands of the enemy, in case of an attack. The escape of Rudiger is attributed to the treachery of General Jackowski, who is implicated in the above conspiracy. General Hartig was in regular correspondence with a Russian Colonel Brendt, residing at Lunberg, in Galicia, and one Iniz de Leo, formerly an officer in the Polish army, was the agent between them. Three millions of florins were discovered at the house of Lessell; and it would appear from the papers found a possession of the conspirators, that at Ostrolenka the Russians were put in possession of the whole of Skrzynecki's plans. The plot if not detected, might have been productive of many disastrous results to the Poles. One part of it was to arm Russian prisoners from the arsenal to destroy the bridge of Praga, and thus cut off the troops stationed there from the relief of the Capital, while the Russians were to cross the Vistula, at Flock or Dubing, and enter Warsaw, in the absence of the troops.

There is still uncertainty as to the operations of Gieglud and Chilapowski. If the Prussian accounts are to be believed, they have been defeated.

Brussels papers of July 9, contain some official notices by the Polish General and Government of the recent movements of their troops, in which they do not affect to conceal the reverses reported of them by the Russian accounts.

Warsaw, June 27.—Since the action of Rudiger, hostilities have at last been suspended in the kingdom of Poland; for Lithuania and the other revolted provinces are still in flames. For some days peace was spoken of as near at hand. Almost all the troops were assembled about Warsaw. Skrzynecki, it was said, depending on the intervention of foreign powers, kept the army inactive, in order to prevent useless bloodshed; but it now appears these reports were false. War is again talked of; the troops are to be put in motion again in a few days, and renew the contest. The treachery of Janikowski is almost the only subject of conversation. Every body is incensed, the soldiers are furious, and if he had shown himself to them after the battle, his life might have cost the forfeit of his conduct.—Skrzynecki was so certain of the destruction of Rudiger, that he had given orders to Gen. Rubinski to occupy Brzeze Litewski. Thus all the communications with Russia would have been turned and intercepted, and they would only have had with Prussia open, if it is true, as reported, that the seaport of Polignee is in the hands of the insurgents. Already on the day after Janikowski's exit, it was said that Rudiger was defeated, 20,000 men made prisoners, &c. Russian spies must have been made acquainted with the plans of the Commander-in-Chief. Meantime our hope have been disappointed in one point, the situation of the Russians is not the more brilliant on that account. They do not venture to pass the Vistula. The war is protracted because no decisive blow is struck; but we hope it will this time be struck by Skrzynecki.

London, July 12.—The death of Constantino is considered a fortunate event for Poland. Arbitrary and unrelenting to a degree of atrocity, and uncontrolled in his tyrannical career, by the minister of his imperial brother, the brave Poles suffered long and severely beneath the iron rule of his despotism, but further endurance at length appeared as a national disgrace, and the eventual struggle commenced; he was constantly with the Russian army, and is said to have been the merciless author of the barbaric perpetrated upon the patriotic prisoners.

SPAIN.

A Spanish army of 20,000 men has been ordered to the frontiers of Portugal.

DOMESTIC.

For the Christian Guardian.
A PUBLIC MEETING WAS HELD IN HAMILTON, Gore District, on Monday last, which continued from noon until after six o'clock in the evening. This meeting was convened by hand-bills signed by about 16 or 20 of the inhabitants. During the proceedings, there were from 200 to 300 present. The object of the meeting was to take into consideration the propriety of adopting the Address to the King, which has been adopted by the several Townships in the Home District. The adoption and circulation of this Petition was strongly opposed by Messrs. John Willson and McNab, Members for the County of Wentworth; and was supported by Mr. McKenzie, Member for the County of York. After about six hours discussion, the Petition was adopted by at least two thirds of the meeting. Messrs. Willson and McNab's doctrines and influence must be at a low ebb to be thus defeated in their own County town. They are already receiving the merited reward of public contempt, for availing themselves of their political standing to wantonly abuse religious portions of the community. This their duty as men or statesmen does not require—and when men in public situations descend to such conduct, they deserve that contempt which Messrs. Willson and McNab are already receiving at the hands of their constituents; notwithstanding they, last winter, challenged Mr. McKenzie to hold any such meetings in their County.

ONE PARENT.

Corner's Inquest.—On the 16th inst. an inquest was held at Sly's rapids, Rideau Canal, before James Maitland, Esq. one of the Coroners for the District, on the body of Patrick Sweeney, a labourer, who had been employed on Mr. Richardson's job. From the evidence taken, it seems Sweeney, much the worse for liquor, in an attempt to swim the river to procure more, was drowned. When last seen alive, he was going down with a bottle or flask in his mouth. Verdict—"accidentally drowned by having taken too much ardent spirits." He has left a wife and two children.

The man who dug the grave for Sweeney, named Wm. Ferguson, after returning from the funeral, expired in the open streets at Smith's Falls, in the arms of his fellow workmen. He was also much given to drink. The Verdict of the Jury was that his death was caused by intemperance.—*Correspondent Brockville Recorder, August 25.*

KINGSTON, August 24.

Execution.—A negro was hanged at Cornwall on Monday last for the murder of his own child.—*U. C. Herald.*

Fatal Accident.—On Tuesday last, a fine boy about 6 years of age, son of Mr. Elean Churel, of Mascouche, was passing over the mill pond, near his father's residence, on the floating logs, he unfortunately fell through and was drowned. Every exertion was immediately made to save him, but without success. The body was taken up in about 10 minutes, but every attempt to restore animation proved unavailing.—*Mon. Courant August 27.*

Letters received at the Guardian Office, during the week ending September 3:
B. Shaw, W. R. Thornhill, T. Mudgo.

The Books were forwarded by the Stage on the 15th of August, The Stage Proprietor here has written to know where the delay has occurred.

BIRTH.

In Cobourg on Sunday evening last M^s J. W. Claghorn, a son.

MARRIED.

In St. James Church on the 1st inst. by the Rev. Dr. Phillips, Mr. J. T. Dixon to Miss Davis, late of Hartford, England.
In St. John's Church, on the 2nd inst. George Stegman, Miss Mary, eldest daughter of Mr. Thomas Bright.
On the 23rd inst. Mr. J. M. Strang, Merchant, to Margaret, eldest daughter of Mr. John Farart.
In the township of Hope, yesterday morning, Mr. Henry Fitzpatrick of Amherst, Lunenburg to Miss ————, eldest daughter of Mr. Ramsay, formerly Banker at Port Hope, of the former place.
On Wednesday the 29th ultimo, at the residence of the Honorable Charles Jones, James Jassip, Esq. Barrister at Law, to Miss Catherine Shriver, both of Brockville.
On the 29th ult. by Rev. John Reynolds, Mr. Heman Stafford, of Hallowell, to Miss Cecelia Adams of Rimford.
On the 29th ult. by Rev. John Reynolds, Mr. Flavin Vitar, of Belleville, to Miss Ann Walton.
On the 29th ult. by Rev. John Reynolds, Mr. William Zeran, of the township of Madoc, to Miss Caroline Wyman, of the same place.

DEED.

In this town, on Wednesday morning 31st ult. after a long and lingering consumption, Ann Cavithra, Consort of John Cavithra, Esq. of Newcastle, aged 31 years.

Subsequent to the burning of a blood vessel near the heart, on Sunday August 14th in the Township of Louisa, U. C. Mr. Thomas Bolton in the 35th year of his age, leaving a wife and five children to lament his loss. He made a profession of religion about ten years ago, and until Wednesday the 29th ultimo, at the residence of the Honorable Charles Jones, James Jassip, Esq. Barrister at Law, to Miss Catherine Shriver, both of Brockville.

The sixth Quarterly Meeting of the Thorold Temperance Society will be held at the Deaverdam School House, on Saturday the 10th September, at 2 o'clock, P. M.—Ministers of all denominations are respectfully requested to give their attendance.
GEORGE KEEFER,
President T. T. S.

Thorold, August 10th, 1831.

NOTICE.—The Subscribers having been appointed Executors to the last Will and Testament of the late JOHN WARNER, of the Township of Reach, deceased, request all those who are indebted to the Estate to call and settle the same, and all those who have claims on the estate to present the same without delay for adjustment.
ABNER HURD,
DANIEL DATON, } Executors.
Reach, August 19th, 1831. 93.3

CLASSICAL SCHOOL, BELLEVILLE.—The Subscriber respectfully informs the public that he intends opening a SELECT SCHOOL in this Town, on Monday the 15th of August, for the instruction of young gentlemen.

The branches which he designs teaching are the *Hebrew, Greek, Latin, and French Languages; Arithmetic, Algebra, and Geometry; English Reading, Geography, History, and some popular Elements of Natural Science.* The number of scholars not to be more than fifteen.
TERMS.—Five dollars per quarter for each scholar, without

POETRY.

From the Connecticut Mirror. The annexed feeling and beautiful lines are said to have been written by a young English lady, who had experienced much affliction. There is a dovetail, a spirit of religion running through them, which cannot fail to touch the most obdurate heart:—

Jesus, I my cross have taken, All to leave and follow thee; Naked, poor, despis'd, forsaken; 'Tis thou, from hence, my all shall be! Perish ev'ry fond ambition; All I've sought, or hop'd, or known; Yet how rich is my condition; God and heaven are all my own!

TALES OF REAL LIFE. "Hark! it is the bridegroom's voice; Welcome, pilgrim, to thy rest; Now within the gate rejoice, Safe and seal'd and bought and blest! Safe—from all the lures of vice, Seal'd—by signs the chosen know, Bought—by love, and life the price! Blest—the mighty debt to owe.

MISCELLANEOUS.

POWER OF THE MIND IN RESISTING DISEASES OF THE BODY.

"The production of physical changes in a sudden and sensible way, by the action of moral causes, is comparatively rare, and difficult to comprehend. Yet medical men do sometimes have an opportunity of observing changes effected by this power, which might appear incredible, and almost miraculous to those not aware of the force of mental operations on the human organs. I could adduce many such cases. Perhaps it will be proper to state one or two in detail.

"When, some years ago, the metallic tractors were in the height of their reputation for the cure of diseases by external application to the part affected, the following experiment was performed by Dr. Haygarth, of Bath. Two tractors were prepared, not of metal, but of a substance different from the genuine tractors, and made to resemble them. These were applied, in a number of instances, with all the good effects of the real tractors. Among other remarkable cures was that of a person with a contraction of the knee joint, from a disease of six months' duration. After a few minutes' application, this man was directed to use his limb, and to the surprise of all present, he was able to walk about the room. Such instances are not very usual. Many empirics succeed by calling into action the same principle.

MODES OF SALUTATION.

The Greenlanders have no outward demonstrations of respect. To them the idea is ridiculous that one man is inferior to another. The natives of the islands adjacent to the Philippines, take the foot or hand of a person and rub it against their faces. The Laplanders press their noses firmly against those of the persons whom they greet. At New-Guinea, they place leaves upon the head of him they salute. In the straits of Suudy they take hold of the left foot of the person saluted; pass it gently over the right leg and then back again. The inhabitants of the Philippine isles bow very low, raise a foot into the air, and bend a knee. The Ethiopian takes off the garment of the

person he salutes, and ties it round himself, so as to leave his friend quite naked. The Japanese take off their slippers, and the people of Astrachan their sandals, when they are in the street; at home they take off both their shoes and stockings. Two black kings of the African coast greet each other by squeezing the middle of the finger three times.

The inhabitants of Carmania, in proof of a particular attachment, open a vein, and offer a friend the blood that flows, by way of a drink.

When the Chinese meet each other after a long separation, they throw themselves upon their knees, incline their faces two or three times to the earth, and exhibit several other marks of affection. They have also a kind of ritual, or academy, of ceremonies, where they regulate the number of reverences, or genuflections and words proper to introduce on any occasion. The ambassadors practise these ceremonies four days before preparing for court.

The Otaibians make their salutations by rubbing their noses one against another.

The Dutch, who are notorious eaters, have a morning salute which is common to all ranks—"Smankelyk oeten?" Have you got a good dinner? They likewise ask—"Hoe vaart awe?" How do you row? This form doubtless originated in the early times of the republic, when they were nearly all skippers or fishermen.

At Cairo, they ask each other, "How do you sweat?" because they consider a dry skin as a symptom of ephemeral fever, which is generally fatal.—Le Courier des Etats Unis.

A MOORISH SHOPKEEPER.

It is a curious sight, in these crowded streets, to observe the Moorish shopkeepers, perched up cross-legged in their Lilliputian shops, or rather cupboards, opening into the street by an outward shutter, which when let down, presents an aperture wherein the owner crawls. Here, during the hours of business, which are few, the latter seats himself on a shopboard in the centre of his little magazine. Without moving from his seat, he is enabled with ease to supply his customers, who stand at the door or window, for it is both, with whatever they may be in want of, from drawers, which are ranged around him within arms' length. When no customer appears, the shopkeeper is generally to be seen occupied in reading aloud the Koran, with studied dignity and formality, accompanied by a swinging motion of the body, similar to the manner in which the Jews perform their devotions. The Moorish rosary consists of a long string of polished black beads, 99 in number, in all those that I have observed; and as the devotee repeats each sentence, he passes one of the beads through his finger. The Mahometan Sabbath is Friday, and the Moorish shopkeeper merely ceases business during the time of service at the mosque, when he closes his shop, which, however, is more than can be said in general of the Spaniards. In other respects, the Sabbath is observed with greater decorum and propriety than in Christian countries, which may be attributed to the gravity of conduct and demeanor, and the serious and orderly manner which characterize the Mahometan race.—Brooke's Sketches in Morocco.

ATHESISM IN LONDON.

The following article, revolting as the scene it describes is to common sense and every feeling of common decency, is quoted to show what lengths in wickedness and blasphemy human nature will go, if not restrained by grace; and how completely diabolical and abandoned man may become, even in the present world: "At the Rotunda, scenes of unparalleled performances are almost nightly going on. Mr. Taylor, the infidel, appears on a stage over which is a mimic representation of the Holy Trinity, before which he bows and continues in prayer for several minutes; then rises and bursts into a loud laugh. The Scriptures are read, and comments the most profane and licentious made upon them; and to crown all, bread and wine are brought on the stage, and this poor and wretched man comes forward and says, 'I drink this in commemoration of Jesus Christ,' and the deluded and miserable multitude exclaims, 'Well done! bravo! bravo!' This is a very brief and imperfect sketch of one night's exhibition."

Much has been said in favor of Church Establishments as necessary to prevent (as our Solicitor General has said in the House of Assembly) the licentious lectures of a Fanny Wright, and the blasphemous publications of a Tom Paine; but is not facts against such sophistry even in London?—Editor of the Guardian.

DISTINGUISHING CHARACTERISTIC OF MEN

It has often been made a subject of dispute, which is the distinguishing characteristic of man? And the answer may, perhaps, be given, that he is the only animal that dresses. He is the only being who is coxcomb enough not to go out of the world naked as he came into it; that is ashamed of what he really is, and proud of what he is not; and that tries to pass off an artificial disguise as himself. We may safely extend the old maxim and say that it is the tailor that makes both the gentleman and the man. Fine feathers make fine birds,—this lie is the motto of the human mind. Dress a fellow in sleepskin, and he is a clown—dress him in scarlet and he is a gentleman. It is then the clothes that make all the difference; and the moral agent is simply lay-figure to hang them on. Man, in short is the only creature in the known world with whom appearances pass for realities, words for things; that has the wit to find out his own defects, and the impudence and hypocrisy, by merely concealing them, to persuade himself and others that he has them not.—Teneier's monkeys, habited like monks, may be thought a satire on human nature. Alas! it is a piece of natural history; the meaning of all which is that a man is the only hypocrite in the creation; or that he is composed of two natures, the ideal and the physical, the one of which he is always trying to keep a secret from the other. He is the Centaur not fabulous.—Hastitt.

TAXES UPON NEWSPAPERS IN ENGLAND.

I am happy in being able to state, that the subject of a repeal of the duty on Newspapers is now attracting very considerable attention in different parts of the kingdom. At a meeting of the Manchester Political Union the justice and expediency of abolishing this tax upon the knowledge of the people, was most powerfully enforced in some very able speeches; and at a public meeting at the ward of Farringdon Without (held a few days since,) similar sentiments were advocated: they

are, in short, almost general throughout the United Kingdom. It is a fact which is not sufficiently known or remembered, that in the Isle of Man there is neither stamp-duty nor advertisement-duty, and that the charges for newspapers are nearly the same as in the American Colonies. There is another fact, too, which it may be well to mention. About five years ago, an effort was made to extend the stamp-duty into the Colony of New Holland, but such was the irresistible violence of the opposition which the people offered to the obnoxious measure, that it was in operation only for half an hour! So quickly, indeed, was it withdrawn, that only part of the Government Gazette was printed on stamps, the other portion appearing without His Majesty's gracious decoration in red on its corner.—English Journal.

DR. HALLEY AND SIR ISAAC NEWTON.

Halley, the great Mathematician, dabbled not a little in infidelity; he was rather too fond of introducing the subject; and once, when he had descended somewhat freely on it, in presence of his friend Sir Isaac Newton, the latter cut him short with this observation. "I always attend to you, Dr. Halley, with deference, when you do us the honor to converse on Astronomy or the Mathematics, because these are subjects you have industriously investigated, and which you well understand; but religion is a subject on which I always hear you with pain, because it is one which you have not seriously examined, and therefore, do not comprehend; you despise it because you have not studied it, and you will not study it because you despise it."

PROPOSED INSCRIPTION TO VOLTAIRE.

An English gentleman being in Paris, when a subscription was circulated by a number of the Philosophers of the Voltaire school, for the purpose of erecting a statue to the memory of their oracle, put a stop to the whole proceeding by writing the following

INSCRIPTION FOR AN INTENDED MONUMENT OF VOLTAIRE. Behold VOLTAIRE! deserving of a stone, Who in Poetry was great, In History little, Still less in Philosophy, And in Religion Nothing at all. His wit was acute, His judgment precipitate, His dishonesty extreme. Loose women smiled upon him, The halflearned applauded him, And the profane patronized him; Though he spared neither God nor man, A juno of Atheists, Who call themselves philosophers, Scraped some money together, And raised this stone to his memory.

PROPHETIC DISCOVERY.

Some boys at play in a field near Wincheap, known by the name of Green Field, the real name of which is the Martyr Field, from the numerous burnings and tortures which took place in the reign of Mary, there discovered, near Buck's Oats, close to the hole in which torment of every description used to be inflicted, an earthen vase, glazed inside and in excellent preservation. Two ancient coins were deposited within, a ring, and curious sort of dirk, the half of which is studded with silver. But these are not all the curious contents of this ancient vessel. A piece of parchment rolled tight, bearing the following singular inscription was found at the bottom. "1550, Januarie 12.—[A bytter froste.] "Profesye.

"In ye yeare 1831 theyre shall be mightye troubles. Ye countrye shall be on ye' brynke of destructione, but theyre shall aye meane aboundinge in virtue and talente we shall restore it to helthe and soundnes and cause the pepel to lye in prosperity.—The power turned agaynst ye pepel shall be yeelded to its ryfelous owners." The vase and contents remain for the inspection of the curious at the cottage near the coast.—Kentish Chronicle.

FROM ROMAN ARTICLES OF FAITH.

We are bound to believe there are four places of purgatory, viz. Limbus Infantum, Limbus Patrum, Meadows of Ease, and Purgatory.

We are bound to believe that Christ was three days in Limbus Patrum, where the souls of holy fathers go, till they get a pass with them to the Holy Peter.

We are bound to believe, that the souls of children unbaptized, go to the Limbus Infantum, until original sin is well paid away, by the help of masses said for them.

We acknowledge the souls of Christians go to Purgatory, and remain there till we pray them out of it, that they may have the power to walk the Meadows of Ease with safety, till it pleases Holy Peter to open the gates of glory for them, where no Heretic shall ever enter.

CUTTING AN INDENTURE.

Among legal objections as to forms, there is one on the subject of which many of the legal fraternity appear to be uninstructed. Not long since an attempt was made to invalidate an indenture, because, though perfect in all parts, the paper on which it was written was not cut in, at the top. Judge Burrough desired to look at the deed, and taking his scissors from his pocket, he quietly zigzagged it, and returned it to the profound lawyer by whom the quibble had been started, as a valid instrument.—Journal of Law.

HOW TO GET A TENDER VOICE.

About a month ago a labourer, in the environs of Parma, during his sleep swallowed a young adder, and an operation having in consequence been performed upon his throat, by a curious freak of nature he found that he had afterwards a beautiful tender voice. He is now a chanter at the cathedral at Bologna.

RURAL FEE.

A small marble tablet to the memory of Sir H. Davy has been put up in Westminster Abbey. Only one hundred and twenty guineas were demanded by the dean and chapter for leave to erect it. An additional imposition of twenty-two guineas as half burial fees was likewise made, because Sir Humphrey expired and was buried in a foreign land.

BURNETT'S HISTORY.

Dr. Nares, author of "The Life of Lord Burleigh," has recently completed a new edition of Burnett's History of the Reformation, presenting, it is said, peculiar features of attraction in the prolegomena and addenda of the learned editor.

BOOKS ON SALE AT THE GUARDIAN OFFICE.

Clarke's Sermons, 3 vols. Mosheim's Ecclesiastical History, 4 vols. Martindale's Dictionary, 1 vol. Moor's life of Wesley, 2 vols. Rollin's Ancient History, 4 vols. Methodist Quarterly, 1830. Benson's life of Fletcher, Fletcher's Checks, 4 vols. Theological Institutes, Memoir of Lee, Life of Garretson, Youth's Instructor, 14 vols. Watson's Apology, Columbia, 2 vols. Weber's Works, 8 vols. Holderness' Journey to the Crimea, Chappel's voyage to Newfoundland, Flavel's Husbandry Spiritualized, On Religious Education, Henry's Communicants Companion, The Good Nurse, Memoirs of the Rev. J. Aliene, Watts' Psalms and Hymns, bound, Methodist Hymns Books, do.

SUNDAY SCHOOL BOOKS, &c.

The S. S. Primer, Union Spelling Book, part 1, 2, 3, 4, Union Reading Book, 1, 2, together, Prayers for young scholars on cards, Watts' Prayers and Graces for Youth, The Bible Dictionary containing explanations of the principal words in the Holy Scripture, bound.

HYMN BOOKS.

Watts' Divine and Moral Songs, S. S. Union Hymn Books, bound, Anniversary Hymns, Cottage Hymns, Family Hymns, bound, Original Hymns.

CATECHISMS.

Childs Catechisms in Rhyme, Milk for Babies, or Catechisms in verse, Watts' second Catechism without proof, Watts' Historical Catechism, Assembly's Catechism without proof, Baptist Catechism without proof, The Abridged Bible Catechism, Wesleyan Catechisms, No. 3, Catechism on the principal Parables, The Bible Catechism, by N. F. Lloyd, The abridged Bible Catechism, bound.

SCHOOL REQUISITES.

Teachers Class Books, 1 bound, do. Books, S. S. Receiving Book 1 bound, do. bound, Roll Book, ruled, folio, 1 bound, Arithmetical Table in a book, The Elements of Arithmetic part 2, The Teachers Key to part 1 & 2, Bible Dictionary,

MISCELLANEOUS.

Variety Reward Books, Large assortment of Tracts, about 200 different kinds.

BIBLES.

Cheap Edition S. S. Bibles, FOR S. S. TEACHERS.

SCHOOL BOOKS, &c.

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

TO THE FRIENDS AND OFFICERS OF BIBLE ASSOCIATIONS THROUGHOUT THE PROVINCE.

THE sub-committee of the York Auxiliary Bible Society, appointed for the purpose of promoting the formation of Branch Associations in those parts of the country where it can be done with success, being anxious to accomplish the object thus pointed out to them, would be glad to receive any information connected with it. They are desirous of co-operating with all those Associations which at present exist; and for this purpose would be happy to be informed whenever their public meetings are held, so as to afford them that countenance and support which may promote the interest felt on such occasions. Ministers of the Gospel, as well as all those who feel an interest in the cause of Religion, are particularly invited to consider the propriety of endeavoring to promote the circulation of the Scriptures, by organizing Societies for this purpose, wherever their influence may extend; and the sub-committee beg, in this manner to assure them of all the assistance which they may require, so far as they have abilities to afford it. Communications are requested to be addressed to JOSEPH WENHAM, Secretary. July, 1831.

PORTRAITS PAINTED IN OIL, MINATURE, AND CRAYONS.

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

BOOK-BINDING & STATIONERY.

Mrs. M'PIERCE begs leave to announce to her friends and the public that having employed a competent person she will carry on the business of her late husband, Book-binding, in all its various branches, and that she will continue the Stationery business, with a general supply of all articles in that line as usual. York, July 27th, 1831. 90tf

BOOK-BINDING.

ELI LESSLIE & SONS beg to inform their friends and the public in general, that they are prepared to execute orders for Book-binding of every description, and on the most reasonable terms. York, 8th July, 1831. 8652

ELIAS BOULTON SMITH, M. D.,

FROM the College of Physicians and Surgeons, New-York; President of the Kappa Alpha Phi. Society at the Medical College, Fairfield, and Licentiate; by command of his Excellency the Lieutenant Governor of this Province, to practice Medicine, Surgery, and Midwifery within our Province, will reside in future at his own house, East of the Burford House, his former place of residence. He will attend strictly to the duties of his profession. Burford, 4th July, 1831. 864tf

WANTS a situation, in a respectable family, during the approaching winter, a Middle-aged Man, of steady habits, and a tolerable good Clerk, who can be well recommended. Enquire at this Office. York, August 26th, 1831.

WANT LET, the STORE and other apartments, now occupied by Mr. WILLIAM RUSSELL, Wholesale Merchant, on the corner of Yonge and Lot Streets. Apply, on the premises, to J. M. LAWRENCE. York, August 20th, 1831. 924tf

NOTICE is hereby given, that all debts due the Estate of the late JOHN MONRO, remaining unpaid after the 1st of August next, will be placed in the hands of an Attorney for collection. The Subscriber also requests all those who are indebted to him, to make immediate payment of their accounts; and all those who have claims against him will please send in their accounts immediately. GEORGE MONRO. York, July 6th, 1831. 864tf

NEW AND CHEAP GOODS AT WHOLESALE AND RETAIL.

J. R. ARMSTRONG respectfully informs his customers and the public generally, that he just received a general and well selected assortment of DRY GOODS, adapted to the Season; all which he now offers for sale at the most reduced prices for cash. York, July 4th, 1831. 854tf

HARDWARE.

A general and choice assortment of Staple, Ironmongery and Fancy Hardware, kept constantly on hand, and for sale on advantageous terms by JOSEPH D. RIDOUT. York, Jan. 28, 1831. 63

SHEPARD Keeps on hand a constant supply of WARRANTED CAST STEEL AXES,

Inferior to none in America, which he will dispose of by WHOLESALE or RETAIL. H. Shepard will make liberal deductions from his Low Retail prices to WHOLESALE PURCHASERS; and he respectfully invites Country Merchants and others to favour him with their patronage, who will find it advantageous to themselves and to the Farmers generally to obtain a supply of his superior Axes. York, November 20th, 1830. 14tf

CHEAP CLOTHING STORE REMOVED.

WILLIAM LAWSON, Merchant Tailor, respectfully informs his Friends and the Public, that he has removed to his new BRICK STORE, South side of King Street, nearly opposite the Jail, and solicits their attention to his much enlarged stock of Dry Goods, and his very handsome assortment of Clothing suitable for the season, all of which he will sell extremely low for CASH. York, Dec. 10, 1830. 44tf

PERRY, respectfully informs his Customers and the Public generally, that he is now receiving a large and general assortment of GOODS, consisting of nearly every article required for a Town or Country Store, which he is selling upon his usual liberal terms, and at reduced prices. N. B. 100 Cow Bells, assorted; a few Potash Kettles, and 29 Bbls. of Prime Flour for sale. Colourg, August 9th, 1831. 914tf

COTTAGE for Sale or to Let—

That neat Cottage and Garden situated at the East end of York, opposite the residence of the Rev. Mr. O'Grady. The house has this season undergone a thorough repair—the Garden is in good order, there is an excellent well in the Cellar and a stable in the yard. It is well adapted for a small genteel family, and possession may be had immediately, on reasonable terms. For further particulars enquire at the Courier Office. York, 13th August, 1831. 9113w

STRAYED, from the Subscriber,

about the last of July, a six year old BAY MARE, with a white stripe on her face, and two white spots on one of her shoulders; with a long mane, and a long tail, cut square at the end. Any person giving information where she may be found, or bringing her to the subscriber, at the Indian Village, shall be reasonably rewarded by River Credit, August 10th, 1831. 911tf

DR. LISTER, just arrived from

England, having obtained License from His Excellency the Lieutenant Governor to practice PHYSIC, SURGERY, and MIDWIFERY, in this Province, of four his services to the public in his professional capacity. Having walked the Hospitals in London for twelve months, and obtained his legal testimonials; and having practised twelve years in England, Dr. L. trusts he will not be found inadequate to the duties of his profession, or all calls to which he will be happy to give a ready and punctual attendance. Application to be made at the first Brick building, north of Richmond-street, on Yonge-street. York, July 15, 1831. 874tf

MEDICAL NOTICE.—Mr. JOHN

ROZIN intends hereafter rigidly to observe the role of confining his attendance to those families at the Head of the Lake, which shall employ him by the year, upon the terms usual in the profession, and acquaint him early with their wishes before they are urged by existing sickness. Dundas, July 17th, 1831. 884tf

Valuable Land for Sale,

LOT No. 2, in the 2nd Concession of Darlington, containing 200 Acres. For particulars apply to Mr. WILLIAM EWART, near the premises, or to the Subscriber on Yonge-Street. JOHN CUMMER. Yonge-Street, June 11th, 1831. 82

TERMS.—THE CHRISTIAN GUARDIAN is published

weekly, on Saturdays, at twelve shillings and six pence, a year, if paid in advance; or fifteen shillings, if paid in six months; or seventeen shillings and six pence, if not paid before the end of the year; exclusive of postage. Subscriptions paid within one month after receiving the first number will be considered in advance. The Postage is four shillings a year; and must also be paid within one month after receiving the first number by those who wish to be considered as paying in advance. All travelling and local Preachers of the M. E. Church are authorised Agents to procure Subscribers and forward their names with subscriptions; and to all authorized Agents who shall procure fifteen responsible subscribers, and aid in the collection, &c. one copy will be sent gratis.—The accounts will be kept with the subscribers individually, who alone will be held responsible. No subscription will be received for less than six months; and no subscriber has a right to discontinue, except at our option, until all arrears are paid. Agents will be careful to attend to this. All communications, unless from authorised Agents, must be post paid. *The proceeds of this paper will be applied to the support of superannuated or worn-out Preachers of the M. E. Church in Canada; and of widows and orphans of those who have died in the work; and to the general spreading of the Gospel. RATES OF ADVERTISING. Six lines and under, first insertion, 2s 6d.; every subsequent insertion, 7d.—From six to ten lines, first insertion, 3s 9d.; every subsequent insertion, 1s.—Above ten lines, first insertion, 4d. per line; every subsequent insertion 1d. per line. Advertisements unaccompanied with written directions will be inserted till forbid, and charged.