

# CHRISTIAN GUARDIAN.

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

VOL. IV. NO. 39.

YORK, WEDNESDAY, AUGUST 7, 1833.

WHOLE NO. 195.

**Christian Guardian:**  
DEVOTED TO RELIGION, MORALITY, LITERATURE,  
SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC  
ECONOMY, AND GENERAL INTELLIGENCE:  
PUBLISHED EVERY WEDNESDAY.  
*Office in Jordan-st., a few doors south of King-st.*  
J. H. LAWRENCE, — Printer.

**TERMS:**—The price of the CHRISTIAN GUARDIAN is twelve shillings and six pence a year, if paid in advance; or, fifteen shillings if paid in six months; or, seventeen shillings and six pence if not paid before the end of the year: exclusive of postage. Subscribers 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.

**HIGH PROFESSION AND NEGLIGENT PRACTICE.**

There has seldom been a period in which there was more talk of religion, than that in which we live; and we are disposed to believe that the abundance of the heart in this instance produces its usual effect upon the lips. But it must also be observed, that, in an age of much vital religion, as it must be acknowledged this is, there will naturally be not a little false profession, or, at best, in many professors, more external show than inward piety—a religion that is sometimes more distinguished by peculiar phrases, and hot contentions about opinions, than by much devotedness of heart and life.

We now, therefore, venture a few remarks on another class of Christians, whose intentions, we hope, are not bad, though their charity is narrow, and their information small. We will distinguish them by the name of phraseologists. These are persons who, professing to believe the whole of the Gospel, seem to regard only one half of it. These are assiduous hearers, but indifferent doers; very valiant talkers for the truth, but remiss workers. They are more addicted to long sermons, than to profit by them.

Their religion consists more in a sort of spiritual gossiping, than in holiness of life. They diligently look out after the faults of others, but are rather lenient to their own. They accuse of being legal, those who act more in the service of Christianity, and dispute less about certain opinions. They overlook essentials, and debate rather fiercely on, at best doubtful points of doctrine; and form their judgment of the piety of others, rather from their warmth in controversy, than in their walking humbly with God.

They always exhibit in their conversation the idiom of a party, and are apt to suspect the sincerity of those whose higher breeding, and more correct habits, discover a better taste. Delicacy with them, is want of zeal; prudent reserve, want of earnestness; sentiments of piety, conveyed in other words than are found in their vocabulary, are suspected of error. They make no allowance for the difference of education, habits, and society: all must have one standard of language, and that standard is their own.

Even if, on some points, you hold nearly the same sentiments, it will not save your credit; if you do not express them in the same language, you are in danger of having your principles suspected. By your proficiency or declension in this dialect, and not by the greater or less devotedness of your heart, the increasing or diminishing consistency in your practice, they take the gauge of your religion, and determine the rise and fall of your spiritual thermometer. The language of these technical Christians indisposes persons of refinement, who have not had the advantage of seeing religion under a more engaging form, to serious piety, by leading them to make a most unjust association between religion and bad taste.

These technical religionists are so far from encouraging favourable tendencies, and “the day of small things,” that they have no patience with persons professing hope and despise every advance short of assurance.

To judge of them by their conversation, they seem to have as firm a certainty of their own security, as of the danger of all the rest of the world; that is, of all those who do not see with their eyes, hear with their ears, and discuss in their very easy attainment; to see them got so much above hopes or fears.

Surely eternal happiness is not so cheap a thing, as that any should plead their claim to it on slight grounds. Some who talk confidently of this certainty, do not give strong indications in their life, of their having entered in at “the straight gate” which leads to it. If it cost a few sacrifices, and required as little diligence, as some exhibit, there would not be so many who need doubt of their admission. Seek, strive, run, fight, labour, know thyself, humble thyself,—are imperatives not quite so easily or so generally obeyed, as to render “the narrow way” a very crowded avenue.—Self-knowledge, self-denial, self-abasement, are safer symptoms than undoubting confidence and exulting security.

The desire of hearing and speaking much on religious subjects, though Christian duties, are less unequivocal marks of improvement, than whether we love money less, and our neighbour more; whether there is any abatement in our pride, any victory over our passions; whether we are more disposed to conquer our own will, and to submit to that of God. A growth in candour and charity, in kindness and forbearance, in meekness and self-distrust, will be the probable consequence of a close examination into our present deficiency in these amiable graces.

To these persons, the exclusive credit of their individual preacher is at least as valuable a consideration, as the glory of that God whom it may be his constant aim to glorify; and they do not think they exalt him sufficiently, if it be not done at the expense of others among his brethren, to

whom he perhaps looks up with reverence. There is a wide difference between the kindness of praise and the grossness of adulation; between affection and worship; between gratitude and idolatry.

The persons in question have little room for books; might it not usefully fill many a vacant gap were they to devote a little of their leisure to rational reading? There is much valuable literature which occupies an intermediate space between strictly religious and frothy books. History, well-chosen travels, select biographical works, furnish not only harmless, but profitable reading. The study of these would improve their views; and by expanding their minds furnish them with topics for general conversation and useful reflection. It would enlarge their charity, by letting them see that many authors are not wicked, though they do not confine their works to religious discussion.

Whatever invigorates our capacity of receiving knowledge, whatever adds new and sound ideas to our stock, is not to be despised as useless, or rejected as sinful. Be it observed, however, that general literature must not be allowed to absorb our time, nor interfere with what is of indispensable obligation, yet if it be clear from every thing light, sceptical, or unsound, it safely fills up the otherwise idle intervals of a religious life, without which, it is liable to sink into meaner recreations, and inferior pursuits.

Many books are useful, that are not professedly religious, for we have minds as well as souls.—We may be well instructed for the purposes of this world, without invading the more important business of another.

These religionists delight to speak of themselves as a persecuted people; so that a stranger not accustomed to their dialect, and having been in the habit of hearing the term applied to imprisonment, anathema, and proscription, is rejoiced when he afterwards finds it means no more than a little censure, and not a little ridicule; the latter perhaps more frequently drawn on them by their quaint phrases, injudicious language, and oddity of manner, than meant to express any contempt of religion itself.

We do not pretend to say, that there is not still to be encountered that lighter species of persecution which consists in reproach, suspicion, and contempt; that there is not still an inferior kind of spiritual martyrdom, which those who would live godly in Christ Jesus must be content to suffer; a persecution which touches not the life but the fame; but this affects only Christians of a higher strain than those whom we are considering; persons who do not draw on themselves censure by their indiscretion, but by their strictness in principle, and their superiority in practice. This reproach, however, they esteem a light evil, and are contented that as it was with the master, so it must be with the servant. It is well, however, if attack makes even them more discreet, and reproach more humble.

In short, the religion of the phraseologists is easy, their acquisitions cheap, their sacrifices few, their stock small, but always ready for production. This stock is rather drawn from the memory than the mind; it consists in terms rather than in ideas; in opinions rather than in principles; and is brought out on all occasions, without regard to time, place, person or circumstance.

It has been triumphantly asserted, but probably with more confidence than truth, that the children of pious persons are not, in general, piously educated. We have known too many instances to the contrary to admit the charge.

Though a good man's religion cannot be always transmitted with his estate, yet much has been done, and is actually doing, towards this transmission; and if it is sometimes found that the fact is as has been asserted, it is, we suspect, chiefly, though perhaps not exclusively, to be found in the class we have been considering. It is perhaps in consistency with some tenets they maintain, that they neglect to prepare the ground, to sow the seed, and labour to eradicate the weeds; believing that education is of little use; trusting that whatever is good must come from above, and come in God's own time.

We, too, know that whatever is good must come from above; and that of whatever is good, God is the giver; but we know, also, that the ripening suns, and the gracious showers, and the refreshing dews, which descend from heaven, are not intended to spare the labour of cultivation, but to invigorate the plant, to fill the ear, to ripen the grain, and thus, without superseding, to reward and bless the labours of the cultivator.—*Hannah Moore.*

**EXTRACTS FROM MR. BADGER'S SPEECH,**  
At the meeting of the N. Y. Society for promoting the observance of the Sabbath.

It has struck me, Mr. President, that there is an astonishing unanimity on the subject of keeping the Sabbath holy throughout the sacramental host. Show me a living Christian any where, and I will engage to show you one who is willing, without any reserve whatever, to give up one-seventh part of his time for his own soul and for heaven. I need not speak of the great and precious Sabbath to ministers—those who go up week by week to the sanctuary, with weeping and joy so strangely mingled. I need not say one word about Sabbath keeping to that man who has a message from his Saviour to deliver to a wicked world on the blessed Sabbath. But, Mr. Chairman, now comes the burden of what I have to say. The very reason of my speaking—the thing which made me bold enough to trespass three or four minutes on your patience, is this:—we all want stiller times on the Sabbath. We have all found out, or we all ought to know, that there is one thing in our great fire country stronger than the laws. It is PUBLIC OPINION. It is of no more use to make laws here which are not in accordance with public opinion, than it would be to oppose our feeble breath to the blast of a hurricane. We want something stronger than laws to guard the sanctity of the Sabbath. How shall we accomplish and bring about what we want?

The plan, Mr. Chairman, which I humbly pro-

pose, is this:—there are half a million of church members in these United States belonging to that denomination of Christians of which I am a humble member. Can we not depend on them, Mr. Chairman? I trust in God we can for this thing. And will it be too much for me to expect that I can find one million more in the churches of our Lord Jesus Christ among other denominations, who will have one heart and one mind on this great momentous subject?

I have then, throughout all the United States, one person in ten who loves the Sabbath above every other day in the week. One in ten! Mr. Chairman, I should hardly want a larger number to effect the greatest moral revolution that ever occurred on these western shores.

Have we, Mr. Chairman, one in ten throughout our land whose very horses and oxen know when Sabbath day comes to give them also the rest for which nature itself groans?

If we have this number of true, devoted friends to the Sabbath, for its own sake, and for the sake of the great Lord of the Sabbath, I had almost said it is enough. I may firmly say, with this number we may give to the solemn, joyful Sabbath, just such a blessed aspect as we wish. With such a number of true Sabbath friends we ask for no laws—no human legislation on the subject. We will thank our fellow citizens, our government, and other nations, not to disturb us in our holy and joyful hours set apart for God, by the rattling of mail coaches, and the hissing of steamboats;—but give us one in ten throughout our union who shall live the Sabbath, and we shall need no other law than the high example and command of our heavenly Father, and the warrant of Christ's example and precept, to protect a seventh part of time from unhalloved trespass.

It would seem, Mr. Chairman, from the laws of mind, and all the facts calculated to throw any light on the subject of influence over mind, that we have nominal Christians enough in our land to keep the Sabbath most holy; not only for themselves, but by the power of a lovely, irreproachable Christian example, to make its obligations press also on community around them.

There is, no difficulty in the case at all. One in fifty would have saved Sodom and Gomorrah; and surely there is moral power enough, in a proportion that numbers as one to ten, to save the precious Sabbath from desecration, and our lovely land from ruin.

And now I am reaching the point at which my argument so directly leads me. The Sabbath is awfully desecrated throughout our whole land.—The tribes in our western wilds, and the Indians in our southern isles, lately heathen, now reprobate us by their icy observance of the Lord's day. Christians in America are to blame for the desecration of Heaven's best day in the seven. I repeat it—Christians have had this day put into their hands for safe and holy keeping, and lo! violence like a flood breaks in upon it! We need not charge the wrong on congress—on the reports of committees—or on any other cause than the wicked, wretched unfaithfulness of professors of religion.

When Christians suffer their money to go for the establishment of steamboat and stage lines which habitually break the Sabbath; or when they invest it in livery stables or porter houses, which are kept open for purposes of gain on the Lord's day; or when they ride or sail by the aid of Sabbath breaking establishments, when any possible mode of conveyance unconnected with Sabbath breaking can be devised or found out,—they cannot charge home the sin of desecrating the Sabbath any where but to their own bosoms. Here it must rest—one of the darkest spots on the bosom of the church;—a stain of hell on an angel's robe.

It is scarcely possible that any one in this age of Christian light will ask how one in ten can effect all this moral change in public opinion. Ten is a small number to put into the moral keeping of a faithful soul. Unfaithful shepherds, we know, will never do any thing; but the faithfulness of a single soul may be compared to a small stone thrown into a pool, which though small in bulk compared to the mass of waters, yet agitates it from centre to extreme, and makes a thousand circles, obedient to its power, chase each other across the glassy fountain.

Oh! Mr. Chairman, Christians must come down from their high-minded pride. They must follow Jesus, without regarding whether the world smile or frown. They must be ready, when they see the chief magistrate of a state or of the union standing on the unsafe ground of the Sabbath breaker, to say to him in tenderness and earnest simplicity, *Ye do that which is not right in the sight of the Lord.*

There is such a thing, Mr. Chairman, as baptizing a whole nation in the pure flood of Christian example. Let us have any thing like the ancient humility, faithfulness, and ardent love of the primitive Christians, and not only shall we save Cimsar, but Rome also. And in the sweet courts of heaven, we shall none of us regret that we laboured in preserving pure one type of final rest on the earth.

From the Maine Wesleyan Journal.  
**SOLILOQUY.**

This is a beautiful river which I have traced to-day these thirty miles. I will improve this day's opportunity by comparatives. This stream, though long, begins and ends, yet tells me of what has no source or end. I take that something and wander for its source; here, here is Adam's track of foot full grown, in its beginning; further I cannot see, 'tis dark, howling, waste; I fear 'tis destruction to proceed. True the waters say in rumbling sound, we are here; we bid you explore us if this you dare. But no human foot e'er trod thy banks beyond where now I stand. Waters, have you a beginning? “No.” Banks, trees and rocks, companions of this murmuring stream, tell me of its beginning? “Beginning I none, there is none.” Ye heavens, moon and stars, loving the lone walks of night, of kindred with these solitary waters, have you walked up with them to their

source? “Source, source! why of this we nothing know, nor can we guess, save this, if source they have, it ne'er was seen.” All downward go to seek its mouth; for nothing can be known of its springing up! But what's this? The footsteps of our ancient sire I see are alone! coming to the water's brink, they are in! He's surely in, and lost! Farwell. Seth has yet a track, but many now I see turn in and disappear. Alas how are all in these dark waters lost! Here, too, Methuselah, he's gone! Noah who swam the flood, he too is lost! Moses and Joshua are in, and gone. Fair David art thou in these waters also! Now I see the Prophet's tracks, fire and life are found with these, and future scenes foretold, will they not tell me of this strange river's end? Isaiah, prince of prophets, have these waters end? “Many visions fair, and distant far, I've had. God greatly stooped to bless unworthy me, but of the thing you ask, he gave me inspiration none. He only said, once said, ‘I know these waters well,’ living in them all. More I cannot tell.” I'll go on, but lo! my prophet's gone, gone too are all his brethren; yet they have left no prophetic word of the end! Do they not find their God 'neath the dark surface of this mighty stream? None of the words of Christ, or of his servants good and wise, tell me of the end. I'll go down seven thousand years, and see if any know the end.—‘Tis done! yet my enquiry only echoes with dismal sound, and returns, weary to my wearied mind. I am a little refreshed. Trees of every kind, in every place, will make you to tell of miles, each shall count one. Tell me, now, of this flowing stream, from her start, can you find its end? “We've done, but at our end the water,” in grandeur run! Every spire of grass, start where these left off, count each a mile, and tell me, can you find the end. “These waters are in motion fair, beyond our measurement.” Blue arch of heaven, I'll set thee full of arithmetical signs,—go start where we left, and search the mouth, reckon fair in miles, with figures small—is there an end? “No.” What is it I hear? It is voices ten thousand times ten thousand, and thousands of thousands, from every living thing, from the material world, from heaven invisible—saying, “No end! there is no end!” I'll give it o'er, and only ask the name.—I hear from the throne of God—“Duration! Eternity!” Oh, the men of sin who've died! They little thought of this river, or its name, into which they now have fallen. Oh, the sinners against Him who said, “I live herein!” Soon they will meet Him there.—Hallelujah, the sons of righteousness shall meet Him in joy, and there is no end. CAP.

### NOW IS THE ACCEPTED TIME.

Sometime since Mr. A., a young merchant of one of our large cities, was seized with a severe illness, which brought him to the brink of the grave. In this sorrowful condition, the remembrance of his past want of faith struck his conscience powerfully, and he solemnly promised to lead a new life and devote himself to the service of his Redeemer, if he should recover his health. His health was restored contrary to expectation, and during the earlier period of his convalescence he was mindful of his promise, and set himself in earnest to draw near to Jesus Christ. But, alas! when he had wholly recovered his strength and resumed the course of his business, the duties, the cares and the pleasures of life weaned him again from God, and overwhelmed him again in all the vanities of the world. A friend, who had heard his vow upon the couch of sickness to dedicate himself to his Redeemer, recalled to his mind that solemn vow. The young merchant replied he had not forgotten it, and added that he was fully determined to fulfil his vow, so soon as he should bring to completion two or three affairs of importance. Then he would apply all his soul to the work of salvation; then he would devote himself to God with all his heart. Some days after this conversation he assisted at a brilliant ball. He drank deeply of earthly joys at this fête—he thought then was the “time to advance.” When suddenly the angel of death struck him in that noisy saloon, and the young, the gay, the thoughtless merchant fell to the floor without breath—a corpse! Oh immortal soul! oh sinner, beware postponing till the morrow to answer the question, “What shall I do to be saved?”—*Episcopal Rec.*

From the Episcopal Recorder.  
**WORKS OF IMAGINATION.**

Mr. Editor:—I send you the following from the “Natural History of Enthusiasm,” not because I think the work has not been read by the generality of your readers, but I wish to set before the minds of all of them for the profound philosophy which it contains, and especially of those who cannot discern the impropriety of novel reading. What is herein said of poetry and the drama, may much rather be declared of novels of all kinds. “The religion of the heart may be supplanted by a religion of the imagination, just in the same way that the social affections are often dislodged or corrupted by factitious sensibilities. Every one knows that an artificial excitement of all the kind and tender emotions of our nature may take place through the medium of the imagination.—Hence the power of poetry and the drama. But every one must also know, that those feelings, however seemingly pure and salutary they may be, and however nearly they may resemble the genuine workings of the soul, are so far from producing the same softening effect upon the character, that they tend rather to indurate the heart.—Whenever excitements of any kind are regarded distinctly as a source of luxurious pleasure, then, instead of dispelling the sinister purposes of selfishness, instead of shedding the softness and warmth of generous love through the moral system, they become a freezing centre of solitary and unsocial indulgence; and at length displace every emotion that deserves to be called virtuous. No cloak of selfishness is in fact more impenetrable than that which envelops a pampered imagination. The reality of woe is the very circumstances that paralyzes sympathy; and the eyes that can pour forth their floods of commiseration for the sorrows of the romance, or the drama, grudge a tear to the substantial wretchedness of the unhappy. Much more often than otherwise, this kind of luxurious sensitiveness to fiction is conjoined with a callousness, that enables the subject of it to pass through the affecting occasions of domestic life in immovable apathy: the heart has become like that of Leviathan, ‘firm as a stone—yea, hard as a nether mill-stone.’

**PARENTAL FAULT-FINDING.**  
*Do not be continually finding fault.* It is at times necessary to censure and to punish. But very much may be done by encouraging children when they do well. Be even more careful to express your approbation of good conduct than your disapprobation of bad. Nothing can more discourage a child than a spirit of incessant fault-finding, on the part of its parent. And hardly any thing can exert a more injurious influence upon the disposition both of the parent and the child. There are two great motives influencing human actions: hope and fear. Both of these are at times necessary. But who would not prefer to have her child influenced to good conduct by the desire of pleasing, rather than by the fear of offending? If a mother never expresses her gratification when her children do well, and is always censuring when she sees any thing amiss, they are discouraged & unhappy. Their dispositions become hardened and soured by this ceaseless fretting. At last, finding that whether they do well or ill, they are equally found fault with, they relinquish all efforts to please, and become heedless of reproaches.

But let a mother approve of a child's conduct whenever she can. Let her show that his good behaviour makes her sincerely happy. Let her show that his good behaviour makes her sincerely happy. Let her reward him for his efforts to please, by smiles and affection. In this way she will cherish in her child's heart some of the noblest and most desirable feelings of our nature. She will cultivate in him an amiable disposition and a cheerful spirit.—*Mother at Home.*

From the Christian Advocate and Journal.  
**LOVE OF THE WORLD.**

There is no surer mark of a declension, on the part of the Christian, from the life and power of religion, than an inordinate attachment to the things of the world. Indeed, to such an extent is “the love of the world, enmity with God,” that it is impossible for us to serve God acceptably, unless our affections are weaned from the things of the world; hence the apostle exhorts us “to love not the world, nor the things that are in the world; whosoever loves the world, the love of the Father is not in him.” What we understand the apostle as implying by the “love of the world,” is such an attachment to the notions, opinions, prejudices, and fashions of the world, as serves to lessen our desires after the things heavenly and Divine, and consequently to hinder our growth in grace. “The love of the world,” says Mr. Buck, “does not consist in the use and enjoyment of the things God gives us, but in an inordinate attachment to the things of the world and sense; hence the apostle exhorts us ‘to love not the world, nor the things that are in the world; whosoever loves the world, the love of the Father is not in him.’” What we understand the apostle as implying by the “love of the world,” is such an attachment to the notions, opinions, prejudices, and fashions of the world, as serves to lessen our desires after the things heavenly and Divine, and consequently to hinder our growth in grace. “The love of the world,” says Mr. Buck, “does not consist in the use and enjoyment of the things God gives us, but in an inordinate attachment to the things of the world and sense; 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Temperance.

THE DRUNKARD AND THE DRAM-SELLER.

Messrs. Ford and Danrell have recently published an Address delivered before the Mass. Society for the Suppression of Intemperance, May 27, by Lucius M. SARGENT, Esq. Few men have contributed more to expose the wickedness of dram selling and dram drinking, than Mr. Sargent. He comes to his work with weapons "strong and mighty," and wields them with a dauntless courage, laying open the very secrets of those modern soul-sickening Bedlams, with their death-breeding apparatus, and group of ragged, loathsome, retching inmates, with which our country is cursed. We extract the following picture.—N. E. Christian Herald.

Imagine not, that the actors in these tragedies of death and destruction are always to be found among the vilest of mankind. Talent and learning, rank and fashion, beardless youth and hoary age, the obligations of official station, and the solemn professions of Christianity have been found to afford no infallible protection against those allurements, which promise an easy gratification of this unnatural appetite; a promise, not unlikely to be fulfilled to the miserable victim, reduced from affluence to penury, from respectability to contempt, from health to sickness, from freedom to imprisonment—a promise not likely to be fulfilled to the houseless outcast, spurned for his inebriate vice, from a father's door; doomed to encounter a brother's frown, a sister's anguish, the averted eye of an early associate! His children fly from his approach, and bring tidings to the wretched mother, that the monster comes! He comes! the once honored father—the kind and tender husband—the worthy citizen—the faithful friend—the professing Christian!—Alas, how changed! The wife, imbued, perhaps, by the precept and example of a pious mother, with the principles of a living and lasting faith, has escaped the contagious example of her worthless husband; she has buried her sorrows in the bosom of her God.

The holy volume lies upon the table. In that volume, at that very table, a twelvemonth has scarcely passed away, since he delighted, in the circle of his little family, to read of the promises of God! He staggers to the spot, and sustaining his tottering form upon the holy book, his first ejaculation is an oath—How powerful, how rapid has been the operation of rum's tremendous alchemy! All personal regard, all forms of comeliness are gone! The decrepid and broken old man, at thirty-five! The bloated cheek—the filthy beard—the dropping chin—the swollen tongue—the blood-shot eye—the matted hair—the crownless hat—the worn-out shoe—the ragged coat! His first act is a deed of violence: he seizes the pittance, the hard earnings of the worse than widowed mother, destined to purchase bread for his starving children! He bears it in triumph to that honest man who first initiated him in the mystery of drunkenness, who was the prime minister of misery, who well knew the effects of the poison he administered, who observed, from day to day, the rapid process of destruction, the unsteady step, the trembling hand, the thickening speech, the faltering tongue; who noted the first tokens of approaching ruin, the forsaken shop, the fallen fence, the neglected farm, the abandoned wife, the Sabbath-breaking child, the unfortunate creditor, the sheriff, and the jail.

But these accumulating ills are of no importance to the dram-seller. In the popular phraseology of the day, they are none of his business. Careful man—He knows the character of his customer, and he deals for cash only! Follow the drunkard a little further. He has poured the last dreg on his soul. He has expended the last farthing in rum. That universal philanthropist, the dram seller, enables him to find the way with the bottle to his pocket, and supports him to the door—it closes behind him for the last time—he beams of the morning sun discover the victim of intemperance lying as he fell, his limbs stiff in death, and half concealed by the drifted snow. Here is no poetry, no fiction of the brain. Some similar example, of a milder or more aggravated type, is of continual occurrence, in almost every considerable village of the commonwealth. The miserable warty may be spared the ignominy of dying on a heath; but his is the drunkard's death, whether upon a bed or a scaffold.

Capt. Pearce, of the ship Earl Grey, from Bristol, having lately arrived at this port in safety after an unusually rough passage, has been complimented by his passengers for his seamanship and conduct on the voyage. The Captain however, avers his firm belief that (to use his own words) "Under Providence, we owe escape from disaster mainly to the fact of my ship being a temperate ship. This is my fourth voyage under this regulation, and I speak from experience, casualties and disasters at sea are stripped of all their terrors when the temperance of a crew can be relied on—and were I an underwriter, I would sooner take a risk on a third class vessel thus regulated, than on one extending A. I. coppered and copper fastened, with an allowance of grog on board." Hot coffee we understand is the substitute for the pernicious beverage in common use.

Religious Intelligence.

For the Christian Guardian.

Kitley, July 17th, 1833.

Dear Brother,—Being aware that accounts of religious revivals are pleasing and encouraging to Christians, I communicate to you an account of the work of the Lord in this place.

Our four days' (or protracted) meeting for the Redeem Circuit commenced in Kitley, according to appointment, on Friday the 28th June. The meeting was held in a new barn, there being no place more convenient, and the Society had taken considerable pains in making the necessary preparations. We had looked forward to this meeting with considerable expectations; the Society in this place had not been favored with a revival of religion for several years. Our meeting was far advanced, and we began to fear that it would pass by and no special good be done. It was a time of intense anxiety to the people of God. When towards the close of the day on Sabbath our hopes began to revive; three mourners presented themselves at the altar of prayer, and in the evening there were six or seven. Before noon on Monday there were nearly thirty mourners at the altar, crying to God for mercy; nor were they disappointed; He who had wounded was also present to heal, and many were able to rejoice in his salvation. On Tuesday evening the power of God was peculiarly manifested, especially to believers—it will be long remembered by many who were much blessed upon the occasion.

We had meeting every day or evening through the week and prayer meetings frequently till midnight. The work generally appeared to be deep and genuine; mourners drank deeply "of the word and the gall;" they were instructed to believe that it was their privilege to know their sins forgiven. Nor were they willing to rest without an assurance that God had been "merciful to their unrighteousness" and that he remembered their sins and iniquities no more; and we have many witnesses that could say "We know the Son of man has power on earth to forgive sins."

The heads of three families, besides others, have been subjects of this work. It was pleasing to see man and wife kneeling together before God, confessing that they were sinners, and praying God to have mercy upon their souls; nor were they left comfortless, he revived the "spirit of the contrite ones," and "looked upon those that were of a broken and contrite heart," and they went home rejoicing. If "angels rejoice over one sinner that repenteth," O what rejoicing must have been on this occasion. The work is principally confined to the neighborhood where the meeting was held, and every one is speaking of the change that has taken place. I never saw a place more changed in a few days. There are few families in the neighborhood that have not been visited by this revival, and a considerable excitement still prevails, which I pray may continue. It has been a time profitable to professors; they have been quickened, and had the work deepened in their souls. Glory to God for his goodness to us in this place.

In conclusion, I would say, that this affords an additional testimony in favour of the use of extraordinary

means for the conversion of sinners and the revival of God's work. May he carry on his work in his own way till the world shall be filled with his glory. Amen.

Yours sincerely, A. HONBLET.

BURNING OF BIBLES IN BUENOS AYRES.

We have been favored with the following extract of a letter from a gentleman in Buenos Ayres to his friend in this city, dated March 30, 1833.

"Of some of the Spanish Tracts you sent me, I was much in want for my hospital distribution, which has continued, so far, without interruption, since my release. I wish I could say as much of the book of Obispo as of your Tracts in this respect, but am sorry to be obliged to state, that all the copies found in one ward, four in number, were, through the interference of the Parish Priest, taken from the patients and committed to the flames! One man, who has been thirteen years an invalid, and who was the first in the hospital to receive a Bible, parted with his very reluctantly. The Priest sent him orders to burn it, which he refused to do, saying, it was a holy book, and had afforded him much comfort; and if the Priest wanted it burnt, he must burn it himself.—While matters were in this state, the Bible yet in the Priest's hands, I called at the hospital casually, and was informed of what had been done, and earnestly entreated by the poor man to see the Priest and endeavor to get the Bible back. I accordingly called a few days after on the Priest, who went into a long argument to show the bad effects of letting the common people have the Scriptures; that they could not understand them, &c. In proof of his assertion, he turned to Matthew 13, and read. And Joseph took unto him his wife, and knew her not until she had brought forth the first born son. There! said he, what do you think of that for the common people? I told him I thought it very plain and simple. "But," said he, "it seems to teach that Joseph did live with Mary as his wife after the birth of Christ, and that it was contrary to the doctrine of the church." I could not question the correctness of his construction of the text, nor its palpable discrepancy with the absurd dogma of popery to which he referred; but wished to know if the Bible taught one thing and the Church another, which we were to follow? telling him, at the same time, that neither the text referred to, nor any other text, determined positively the question about perpetual virginity. Thus Protestants left it exactly where the Bible did, undecided. I asked him if he would let me have the four Bibles, as he had previously repeatedly said they should not be read by any person under his influence. He said he had burnt one, and sent back some of the bound leaves, that the owner might know he had done so; and that he was going to burn the other three. When asked if he was not afraid that God would punish him for burning his word, he said no, he was serving the church in this. I told him the Scriptures gave account of some who verily thought they were doing God service while they slew his servants, and that it might be so with those that burnt his word; but that such ignorance was no excuse. Among his objections to the Bible was, that it was not according to the Vulgate; but when challenged to point out any difference he declined doing so.

It is due to the Catholic priesthood here to say that the conduct of the seigniorious fanatic would. I am persuaded, be disapproved by the great body of them. It is the first case that has come to my knowledge where I have had reason to believe that a Bible had been actually burnt, though it has been often threatened. I was happy to learn in the course of the conversation, that he had interfered in the arrangement of the Hospital without any right, and that the ecclesiastical supervision was vested exclusively in the chaplains, both of whom had given free assent for the distribution of the Bible. I intend, unless the chaplains object, to give to each of those whose Bibles has been taken away, another instead of that they have lost. The Tracts were not distributed, though several hundred were in use among the patients.—*Journal of Commerce.*

CATHOLICISM IN THE UNITED STATES.

From the Memoirs of American Missionaries, published by Pierce and Parker, under the direction of the Aidover Society of Inquiry, we learn that the Roman Catholic population of this country is estimated at 800,000, the number of congregations at 784, and that of priests probably about 150. There are ten dioceses, or bishoprics; an Archbishop resides at Baltimore.

The Boston Diocese comprises all New England, but only a Catholic population of 20,000 (one half of which are in Boston and vicinity) 18 priests and 23 congregations. Of the latter 6 are in Maine, and 9 in Massachusetts.

Here are eight or ten colleges, besides many academies and other literary institutions; and under the control of the Catholics; as many theological seminaries; and more than twice that number of convents or nunneries.

In Baltimore they have several charity schools; St. Mary's free school, and Orphan's Asylums, where the children of the poor and orphans are early brought under their influence. Several hundred children are in these schools, which are under the direction of the sisters of charity.

St. Mary's College, also in this city, has a theological department, and eight of the nineteen instructors are ecclesiastics. The course requires seven years. The library contains 10,000 volumes. Students, 150.

At Georgetown, D. C., is a Jesuit College with the same number of students, 20 instructors and 7,000 volumes in the library. There is a college at Mobile, at New Orleans and Jackson in Louisiana; one at Bardonia, Ky. with 150 students; one at Cincinnati; two in the St. Louis District, including one with 160 students in that city. The most splendid Cathedral is in St. Louis, Mobile, and Baltimore. The latter city is styled the Rome of the United States. It contains 25,000 Catholics, five splendid edifices, a public Catholic property of a million of dollars, and a convent, and a nursery for blacks, besides the College. The Cathedral is the most magnificent and largest temple in the Union; having cost over \$300,000, exclusive of ornaments, &c. The ground plan is 190 by 117 feet, diameter of the dome 77, and height 116 feet; two towers, at each wing, 120 feet high. The congregation numbers 6,000, and is the same with whom Carroll worshipped. There are 67 priests in this diocese, besides those connected with seminaries, of which there are 14 in all. In the Cincinnati district the Catholics are said to be "rapidly increasing." In the St. Louis and New Orleans districts are more than 100 priests.—*Mer. Journal.*

CHRISTIAN GUARDIAN.

Wednesday, August 7, 1833.

We have received a letter (not for publication) from Mr. Ryerson, dated London, 14th June. For the information of his numerous friends, we give a few particulars.—He intended to embark for America on the 8th or 10th of August; but as passages from Liverpool to New York at this season of the year are generally tedious, he does not expect to reach this before the last of September.

He says "It is probable that the Rev. George Marsden will be sent out to our Conference as Representative of the British Conference. He has been twice President of the British Conference." He speaks of him in high terms. Mr. Marsden is an old preacher, about 60; and we may anticipate great benefit by a visit from a person of his years, experience, and character.

In reference to the business of his mission, Mr. Ryerson says, "I have this week finished all that can be done in regard to the primary object of my mission to this country, until the meeting of Conference." And he adds his opinion, that "all the arrangements relative to this important measure, and the final adjustment of it, will, I doubt not, disappoint the enemies, and satisfy the expectations and wishes of the friends of Methodism in Upper Canada." of this he says he "feels assured."

He had been invited to attend the annual Missionary meeting in Dublin, but could not. He proposed, however, to attend the Irish Conference in Cork, July 1st. He has travelled through eighteen counties in England, and was pleased with the religious and missionary spirit of the people, and was every where cordially received.

We have written to our Superintendent, recommending the postponement of the time of Conference to the first of October, to give time for the return of Mr. Ryerson; who is detained by reason of the English Conference meeting a week later than was expected.

SLAVE EMANCIPATION.

Under the head of Foreign News, a summary is given of the proceedings of Government in three of the great measures which have agitated the country—Church Reform, Slave Emancipation, and the East India Company's Charter. The slave question appears to have assumed a determined form, and passed the Commons in a series of resolutions, upon which a bill will be founded. What reception it may meet with in the House of Lords, and what will be its effects upon the Colonies, remain to be seen. Every good man cannot but desire it may effect the end designed—the liberation from a cruel and unjust bondage of a race of our fellow men who have been the victims of avarice for so many ages, in a country too, and under the auspices of a nation, professing to be governed by the pure, just, and merciful principles of christianity. How inconsistent! Who could have believed that a traffic so unjust, rapacious, and cruel—so utterly at variance with every principle of truth, would have found countenance from any man, much less a nation professing christianity; and that even now the efforts of an enlightened Government to extend a helping hand to the poor sufferers in bondage—to let the innocent captive go free, and wipe away one of the foulest crimes that ever stained the character of the British nation, should meet with embarrassing opposition from any one calling himself a Briton.

Should the Government succeed in this laudable measure, and effect a total extinction of Negro Slavery in the British dominions, as we fervently pray they may, it will secure for them an imperishable memorial throughout all generations; as well as remove a crime, in view of the guilt of which, the nation has just reason to exclaim "It is of the Lord's mercies that we are not consumed."

METHODIST E. CHURCH AND PUBLIC MEASURES.

(CONTINUED.)

This then was the starting of the question, which was accompanied with spirited remonstrances from the clergy of the Scotch Church, against the exclusive claims of the Church of England to the Reserves, and other privileges of an establishment by law.—These proceedings of the Kirk clergy and their friends, aroused the attention of the other denominations throughout the Province; their respective pretensions were canvassed, and it was discovered that the claims of the would established Churches rested not on so firm a basis as had been generally supposed.—Some were for a general distribution of the Reserves for the support of religion; others were of the opinion that it would be far better to appropriate them to advance the secular interests of the country, and the promoting of education. The Methodists adopted the latter course, in which they were joined by the greater part of the Presbyterians not of the Kirk, the Baptists, Quakers, and others of no particular denomination; comprising together a vast majority of the inhabitants of the Province. From this position the Methodists have never swerved; neither are we aware of the others as communities doing so; though several of late have manifested that zeal in the cause which they set out. It remains to be seen how far the opiate lately administered to some in the shape of certain Religious Grants, may operate in producing a change of mind and action towards the claims of the Church of England.

The movements of the Scotch clergy relative to their claims as an Established church, met with general disapprobation from the Canadian public.—These rightly judged it far better to suffer under one evil than two—and several spirited essays and remonstrances appeared in the public prints, denouncing the threatening evil of two or more dominant churches in the Province. Applications were made to the Provincial House of Assembly on the subject, which in January 1836 drew up and passed an address to His Majesty of which the following is an extract:—

"We further most respectfully, Most Gracious Sovereign, that the Landset apart in this Province for the maintenance and support of a Protestant Clergy, ought not to be enjoyed by any one denomination of Protestants, to the exclusion of their Christian Brethren of other denominations, equally conscientious in their respective modes of worshipping God, and equally entitled, as dutiful and loyal subjects, to the protection of Your Majesty's benign and liberal Government. We therefore humbly hope it will, in Your Majesty's wisdom, be deemed expedient and just, that not only the present Reserves, but that any funds arising from the sales thereof, should be devoted to the advancement of the Christian Religion generally, and the happiness of all Your Majesty's subjects, of whatever denomination; or if such application or distribution should be deemed inexpedient, that the profits arising from such appropriation should be applied to the purposes of education, and the general improvement of the Province."

This is the first intimation of a diversion of the Clergy Reserves from the purpose for which they were originally set apart by the 31 Geo. 3rd; and observe, this originated with the House of Assembly—the voice of the country through their regularly constituted Representatives—not from sectarian influence or party measures as has been falsely represented, but doubtless from a conviction that the peace and prosperity of the country depended in a great measure upon it.

This measure of the Assembly gave impulse to the exertions of the friends of religious liberty throughout the Province, and a simultaneous movement of all except the advocates of Establishment was made to petition His Majesty's Government humbly praying "to appropriate the proceeds of the sale of the lands heretofore set apart for the benefit of a Protestant Clergy, to the improvement of our highways and the purposes of general education, and to endow on behalf of christians of all denominations, literary institutions, free from disabilities and exclusions, in which piety, talent, worth, and knowledge, shall alone secure to the christian aspirant honors and exaltations"

In circulating and forwarding this petition the Methodists took an active part, as they conceived they were in duty bound to do, in accordance with the great principle of religious freedom, which from the first, they have invariably kept in view; but, in this matter, as in the other, the dispute did not originate with them, neither is any man's right invaded thereby.

The ambiguity of the term "Protestant Clergy," used in the 31st Geo. 3d, for the support of which the Reserves were originally designed, gave rise to claims, first, on the part of the Scotch Church, and then of others within the Province; and it has called forth a variety of opinions. Some persons of high legal and official standing, both in this Province and in Britain, declaring in favor of a general distribution to all Protestant Clergy within the Canadas. The testimony of Lord Viscount Sandon, given before a committee of the House of Commons in 1823, relative to a conversation

which he had with Lord Grenville on this subject, is so directly to the point, that we deem it sufficient of itself to satisfy every candid mind as to the intention of His Majesty's Government in setting apart those Reserves. It will be recollected that Lord Grenville, who framed the act of 1791, was brother to the eminent Mr. Pitt, and was in the ministry with him at the time when that act was passed. This opinion was published in the 67th number of the Guardian; but because of its importance, is worthy of insertion here. The committee asked Lord Sandon—"Have you at this moment a distinct recollection of what Lord Grenville said to you?" Lord Sandon answered: "I remember, that he stated to me that the scheme upon which he built the system that was intended to be incorporated into the Canada Act of 1791, was a good deal derived from information they had collected from an officer who had been much in Pennsylvania, of the system with regard to lands appropriated to religion and education in that State; I understood him to say, that the distinction of a Protestant Clergy, which is frequently repeated in the Act of 1791, was meant to provide for any Clergy that was not Roman Catholic; at the same time, leaving it to the Governor and the Executive Council of the Province to provide in future how that should be distributed."—*Report, &c.* p. 181.

But as the Methodists have not at any time desired any share in these Reserves, so they have not sought for it; and, therefore, in the dispute between the Church of England and other denominations about their general distribution, they have stood aloof. Neither can it be said, that they have officiously interfered to wrest them from their original design and apply them to secular objects, as no movement was made to that effect previous to the question being agitated in the House of Assembly; nor till the Address quoted above had passed that body.

Much has been said, and many a peal has been rung from one extremity of the Province to the other, respecting a certain "Central Committee" which was formed about the commencement of these contests, with which it was said several of the Methodist Ministers were united; and respecting the proceedings of which, divers fearful and portentous stories were kept in circulation—so many bold and imposing lies were told in public and private, in the senate and in the market, from the press and from the hustings—about Methodist Ministers and their midnight cabals in said Central Committee, that several even of the "elect" themselves were deceived, and seriously alarmed for the interests of religion. But surprising as it may appear to those unacquainted with the true cause of all this clamor and noise about Methodist Preachers and politics, it is a certain fact, that not one single Methodist Minister ever belonged to said Central Committee, or attended its sittings. Perhaps some might have been led to suppose the contrary, from the circumstance of another committee being formed about the same time, for the purpose of promoting the circulation of the petition respecting the Clergy Reserves before mentioned, and forwarding it to His Majesty's Government; but this done, their functions ceased. Several clergymen,—Presbyterians, Baptists, and Methodists, were members of this committee, and very properly, in our opinion, took part in its proceedings; but this was altogether distinct from the "Central Committee," with which it had nothing to do. Thus was a just distinction observed between those matters which are merely political, and those in which the great concerns of religion are involved.

Where then, we would ask, is there any ground for the cry out that has been heard from Dan to Beersheba against the Methodist ministers? How does it appear that they have, as a body, either invaded the rights of any man or body of men whatever; or that they have wantonly meddled with that which did not concern them; or stretched themselves beyond their measure, and gone out of their way to start disputes—we will not say about politics—but even concerning those matters which relate to religion itself? It cannot be made to appear by any reference to authenticated facts.

But it may be asked, "How have the Methodists become so conspicuous and taken so active a part in these controversies?" This shall be the next subject of enquiry, and we trust it will be no difficult task to show that notwithstanding the prominent part they have acted, they have, as a body, kept within the bounds of prudence and christian principles.

It seems scarcely necessary, before proceeding further on this point, to premise, that however excellent and desirable the obtaining of any end may be, it cannot excuse, much less justify, the use of unchristian means in the pursuit of it. Such in this case would have been any thing tending to degrade the constituted authorities of the country, opposition to the laws, contumacious or disrespectful conduct or language towards those in authority, and indiscriminate censures of any body of men because of any real or supposed faults of individual members; or not discriminating between a community of christians considered as a whole, and certain particular faults or errors with which it may be incidentally connected.

All or any of these, proceed from whom they may, cannot be justified, neither should we by any means undertake the task of doing so, even were we or those connected with us faulty in these respects; but as far as our knowledge extends we can acquit the Methodist preachers of every thing of the kind. With whatever boldness or zeal they may have animadverted on certain public measures, which they have found it necessary to oppose; or public men, whose conduct in advocating those measures, they have thought was liable to censure, we trust it will be found on examination, that in respect to the above particulars they have kept within due bounds.

It is a well known characteristic of the Methodists, to be "zealously affected in a good thing"—such they consider the great object in view—equal religious rights and privileges; and as essential to this, the voluntary support of the clergy by the people—for next to personal religion or holiness, we know of nothing more congenial to the spread of unadulterated Christianity among the nations of the earth. This characteristic then, together with their numbers and influence in the Province, may be considered one cause of the prominent part they have taken in the measures under consideration. But the principal moving cause of the activity of the Methodists, as bearing immediately on their peculiar privileges and character as a people, is to be found in the conduct of their opponents—in the course which these have thought proper to pursue, while endeavouring to secure to themselves the possession of those means by which they might controul the religious privileges and literary resources of the country—a course indicating envy and jealousy towards the Methodists, as well as showing very plainly what they might expect, should the high Church party be invested with the power and privileges of an establishment. A

few particulars will set the matter in its proper light before the public.

We shall commence as far back as the years 1817, and '18, when prosecutions were instituted against several of the Methodist ministers as well as others, for solemnizing matrimony. To understand the true bearing and character of these proceedings, it will be necessary to revert to the introduction of Methodism into the Province, which is coeval with the settlement of the country. Societies of Methodists had been formed and governed, and matrimony solemnized among them by their own ministers, for more than 25 years previous to any offence being taken on the part of the authorities, or any intimation being given of its being contrary to law. The preachers, doubtless, supposing that as the ecclesiastical laws of England were not in force here, nor any provincial statute prohibiting the exercise of what was considered a common religious right, they were quite at liberty to perform the ceremony of marriage among their own people at least. But about the time mentioned above, without any proclamation, notice, or intimation whatever, to warn against the continuance of the practice, an old statute of Geo. the 2nd was brought to bear on the subject, and prosecutions were instituted against several ministers as felons; some of whom were convicted and sentenced to be banished the Province; suffering various indignities and hardships for the exercise of what they innocently considered both their privilege and duty, being unconscious of the existence of any law to prohibit them.

It is not our intention to give an opinion as to the legality of these proceedings; but at the same time it is worthy of remark, that a certain eminent barrister of this Province, a member of the Church of England, and a most respectable land owner in the country, in his place in the House of Assembly, contended that the provisions of the Act of Geo. the 2nd, under the authority of which the above prosecutions were instituted, did not apply to this province. But we notice this principally to contrast the readiness and zeal manifested to prevent the celebration of matrimony by the Methodist ministers, with the unwillingness shown by the same persons to pass any act for their relief. The friends of religious liberty finding the performance of this rite prohibited, exerted themselves to obtain the passing of a Provincial act to authorize and regulate the solemnization of matrimony on the part of the Methodists and others; but till lately to no effect. The House of Assembly nearly unanimously passing a bill for that purpose through twelve sessions successively; and the Legislative council as often rejecting it. And when at length it had struggled through the Council, the then Law adviser of the Crown gave his opinion in an official communication to the Lieutenant Governor, that it was such a bill as the 31st Geo. 3rd required to be reserved for the signature of His Majesty's pleasure; though so doubtful was the case that the late Attorney General expressed a different opinion in the House of Assembly. The bill was accordingly sent home, accompanied as was generally supposed by an ill natured fellow, called a remonstrance, who tomahawked it behind the throne; for it was not heard of for nearly two years, till the present Ministry came into power, when it received a resurrection and got the Royal assent.

Thus were a body of men, having under their pastoral charge at different times from 7000 to 12,000 souls, and exercising a laborious and effective ministry in the Province from the date of its earliest settlements, and possessing the confidence and esteem of a large majority of the inhabitants of the Province, precluded from the exercise of a right to which the principles of religious freedom undoubtedly entitled them; and this too in the face of 12 years' efforts of the Representatives of the people to obtain it! This one circumstance, had there been nothing else, was sufficient to rouse the energies of the Methodists, and to call forth their exertions to prevent the erection of an ecclesiastical domination in the Province; the operation of which on religious liberty, could be easily inferred from this intimation of the effects of certain clerical influence in the grand councils of the country.

(To be continued.)

The *Courier* states that the Ex-Attorney General has been appointed Chief Justice of Newfoundland, and Mr. Hagerman re-instated in the office of Solicitor General of Upper Canada. This is confirmed by the Kingston Chronicle, on the authority of a private letter from the latter gentleman.

DAILY STEAM-BOT BETWEEN YORK AND HAMILTON.—A neat little Steam-boat, with good accommodations, called the *John By*, has commenced daily trips between these ports. She leaves Hamilton at 6 o'clock in the morning, and York at 2 in the afternoon; touching at the 16-Mile-Creek up and down. The *John By* was originally built to run on the Rideau Canal, but was found to draw too much water, and the proprietor has determined to run her between this port and Hamilton, which will be a great public accommodation. The fare for cabin is \$2, for deck \$1.

For the Christian Guardian.

REPORT OF THE WOLFOORD SABBATH SCHOOL.

This school was organized in the month of August, 1827, and since that time has been kept in operation. In making an annual report, we cannot but express our gratitude to the great disposer of all events for his goodness toward us.—The health of the scholars has been preserved, and not one has been cut off by death. The prospects of the school for some part of the last year, were rather discouraging, for the want of suitable books and faithful teachers. But we are happy to say that for the last quarter we have been favoured with a few books and teachers, such as feel a deep interest in the improvement of their scholars, and we trust a desire for their salvation. Our school numbers at present about 40 scholars. The most recited by one scholar is 912 verses of scripture and poetry. The whole number recited during the year is 9694. J. Ross, Secretary.

General Intelligence.

For the Commercial Advertiser.

By the packet ship *Roscoe*, Capt. Rogers, the Editors of the *Commercial Advertiser* have received, copious files of European papers, embracing London papers to the 24th of June, and Liverpool to the 25th.

GREAT BRITAIN.

COLONIAL SLAVERY.—The Debates in the House of Commons are very voluminous, in relation to the Slavery bill. On the night of the 7th the second resolution of the Colonial Slave Bill was passed, which is, that all slaves born subsequent to this act, and all under 6 years of age, shall be declared free. Several attempts were made by Mr. Stanley and Mr. Home to amend: all of which were defeated. On the 11th a resolution empowering Ministers to grant £20,000,000 as compensation to the West India Planters came under consideration. This resolution was supported by Lord Althorp, Lord Sandon, Mr. Stanley, Mr. Clay, Mr. Gordon, Sir R. Inglis, and Mr. Whitmore, on the ground that the sum now proposed as compensation to the Colonists would secure their co-operation in carrying the plan for the abolition of slavery into effect.

which they considered to be of so much importance that the addition to the sum originally proposed was trifling in comparison to the object it would attain.

On Thursday (20th of June) the resolutions of the Commons for the abolition of negro slavery being communicated to the House of Lords, they were ordered to be printed and Earl Ripon (late Lord Goderich) gave notice that, on the Tuesday following he should bring them under the consideration of the House.

The following are the resolutions adopted by the House of Commons, and transmitted for concurrence to the House of Lords, as the basis of negro emancipation:

1. That immediate and effectual measures be taken for the mitigation of slavery throughout the colonies, under such provisions for regulating the condition of the negroes as may combine their welfare with the interests of the proprietors.

2. That it is expedient that all children born after the passing of any act, or who shall be under the age of six years at the time of passing any act of Parliament for this purpose, be declared free; subject nevertheless, to such temporary restrictions as may be deemed necessary for their support and maintenance.

3. That all persons now slaves shall be registered as apprenticed labourers, and acquire thereby all rights and privileges of freemen; subject to the restriction of labouring, under the conditions and for a time to be fixed by Parliament, for their present owners.

4. That, towards the compensation of the proprietors, his Majesty be enabled to grant to them a sum not exceeding £20,000,000 sterling; to be appropriated as Parliament shall direct.

5. That his Majesty be enabled to defray any such expense as he may incur in establishing an efficient and judicious magistracy in the colonies, and in aiding the local legislatures in providing, upon liberal and comprehensive principles, for the religious and moral education of the negro population to be emancipated.

6. That the subject of the Slave Trade be considered.

7. That the subject of the Slave Trade be considered. As some doubts have been entertained with respect to the intentions of Government on the West Indian question, we feel it necessary to state that His Majesty's Ministers do not mean to content themselves with the assent of the Lords to the declaratory resolutions, but it is their determination to pass the Act of Parliament, of which they are the forerunner, with all possible speed, and certainly during the present session. The great question which has so long agitated a large portion of the consciences of the community, will thus be placed on a basis, may, with prudence and caution, be made the foundation of a final and satisfactory settlement.

8. That the House, on the 12th, went into committee on the Irish Title Act, when Lord Althorp proposed a resolution to the effect that an advance should be made to the clergy of Ireland, in lieu of all arrears of tithes in 1831, 1832, and 1833, and that the money should be repaid by a land tax on those lands for which the tithes were in arrear. This subject gave rise to an interesting debate on the state of Ireland. It was admitted on all hands that the attempts to enforce the payments of tithes had been the sole cause of the late disturbances there. The plan of the government, as stated by the Chancellor of the Exchequer, with regard to the tithes in arrears, is to stop their exaction, to grant a sum of money to the clergy in lieu thereof, which is to be repaid to the government by a tax upon the land liable to the payment of tithes, but which have not been paid. This will shift the burden from the tenant to the land lord. Sir Robert Peel took part in the discussion, as also did Lord Althorp, of course. The first proposition submitted by Lord Althorp was agreed to, and the debate upon the other resolutions was adjourned over.

On the 14th, the discussion was resumed. The resolution proposed by Lord Althorp on the 12th, for advancing a sum of money to the Irish Clergy, in lieu of the arrears of tithes, having been read, Mr. O'Connell hailed the measure as a proof of the disposition on the part of Government to put an end to the state of things which had nearly produced a servile war in Ireland, and as a prelude to the extinction of tithes. He recommended, however, that the lay proprietors should be included in the measure, else, he thought, it would only effect half the good it was intended to do.

Lord Althorp said the suggestion of Mr. O'Connell regarding the tithes of lay proprietors should be taken into consideration.

Mr. D. W. Harvey expressed his satisfaction that some plan of pacification was about to be adopted, though he considered that the present measure would be regarded as a premium upon agitation, and the people of England, when they found what was to be obtained by resisting the payment of tithes, would not be long before they followed the example of Ireland. He entreated Ministers to extinguish tithes in England, and if they were then defeated in the other house, they would be brought back again to office by the people.

A long discussion ensued in which the resolution was opposed by Mr. Gistborne, Dr. Baldwin and other members, on the ground that it would only shift the burden of collecting tithes from the government to the landlords; it was opposed also by Mr. Chapman, Mr. Talbot, Mr. D. Browne, and other Irish members, because they objected altogether to the payment of tithes to a Protestant clergy in a Catholic country. The measure was defended by Mr. Littleton, Lord Althorp, Sir R. Inglis and other members; and on a division the numbers were— For the resolution, 270 Against it, 140

Majority in favor of the resolution, 230 From Monday the 12th, to the 21st of June—both days inclusive—the Commons were engaged in Committee upon the Irish Church Temporalities Bill. There was much excitement upon the subject. Parties ran high, and the opposition of the Tories, or Conservatives, was so strong, that the Ministers were compelled to give way on the 21st, upon an important section which was withdrawn by Mr. Stanley. The opposition board that the Ministers were driven to this measure to save themselves from total overthrow. The Hume and O'Connell were in high wrath at the amendment proposed by the Ministers. Mr. House said—

"The great principle of the bill, which obtained for its support, and he believed also that of the great majority of the house, was that which admitted that the property of the church was public property, and might be dealt with as parliament thought fit. (Hear, hear.)—Ministers recommended the bill upon that principle, and the noble Chancellor of the Exchequer said that at no very remote period Parliament would have £2,000,000 at its disposal. The right hon. gentleman now attempted to change his sentiment; he they were written down—the people of England knew that they had been expressed, and the attempts to deny them exhibited a lamentable example of want of firmness, and want of public faith. For several months the public, relying on the pledges of ministers, had been looking forward confidently to the carrying of the bill with the important principle which chiefly recommended it to their favour, and now they shrunk from the attempt. They had abandoned their duty to their country, their duty to their King; they had forfeited their own honour; they had given up all in order to preserve their places. (Hear, hear, and "No.") He trusted, however, that the majority of that house would express their dissent in the manner in which they had mocked and derided them during the last four months by rejecting the bill altogether. (Hear.)

There does indeed seem to be some danger, that the existing Ministry will be broken up. It is stated in private letters from London, that the Duke of Wellington has unqualifiedly declared that, as a stand at some point must soon be made against the votaries of change and revolution, it is as well, or better, to do it now, than when a farther advance has been made, and the minds of the country familiarized to treat every thing that is venerable and valuable in their institutions with contempt, from the example set them by those placed in high places of authority and influence.

In regard to a new creation of Peers, to strengthen the Whigs in the Lords, as it is asserted, in respectable quarters, that his Majesty continues to express his aversion to any extensive creation to carry any measure not previously tried. On the other hand, it is quite obvious, that several of the Bills now before Parliament can never pass the House of Lords, without such a dereliction of principle as must forever alter the influence, by the sacrifice of character involved in it, and therefore, whichever way the case is viewed, it is not unattended with difficulty.

The following paragraph from the Sun, is also considered a "sign" deserving of note.

The Tories are actively exerting themselves in anticipation of the resignation of Ministers. A few days ago, Lord Hill had a party of 22, among whom were several of those who expect offices in the new Cabinet; yesterday Sir Robert Peel dined with the Duke of Wellington and a similar party, and this evening the Duke of Wellington is to dine with Sir Robert Peel and a party of twenty-four. It is said that the Duke and Sir Robert have come to a perfect understanding as to their course of operations, and that in order to afford any chance of the continuance of the present Ministers in office, as on a former occasion, from the difficulty of forming a new Cabinet, a list is already in preparation. The Duke's party assert that the King will not create new Peers, and that it will be, therefore, impossible for Earl Grey to go on. The Duke and Sir Robert are so infatuated by the prospect of a return to office, that they make light of every difficulty, and even persuade themselves that they will be supported by the Radicals.

EAST INDIA COMPANY.—In addition to the high matters of interest under discussion in the British Parliament, at the date of our last advices, the question of the renewal of the East India Company's Charter may now be enumerated. This subject was brought before the House of Commons on the night of the 13th, by Mr. C. Grant, who, in a speech of some length, laid before the House the propositions of Government for regulating the affairs of the Company, to the effect that the trade of China should be thrown open; and that it is expedient that the Government of India should remain in the hands of the Company, subject to regulations to be prescribed by Parliament.

The propositions are,— 1. To separate the union which at present exists between the trading character and the sovereign character of the East India Company.

2. To abolish altogether the Company as a trading company, and to throw the trade entirely upon general competition; but

3. To allow the Company to exercise its present authority in India for twenty years.

4. To legalize the holding of Lands by Europeans in the East Indies.

5. To allow the natives of India, notwithstanding their colour, birth, or religion, to be equally eligible to all offices as Europeans. To compensate the Company for the surrender of their rights and privileges, and, according to these resolutions, it is proposed—

6. That their present dividends, to the amount of £630,000, which the Proprietors are in the annual receipt, should be secured to them by an annuity, to be charged on the territorial revenues of India; and on the territorial revenues of India only.

7. That at the end of the twenty years of government to be administered to the East India Company, the Proprietors shall have the right, if then deprived of the government of India, to demand the payment of their capital; but

8. If at the end of that period of twenty years they should not demand the payment of their capital, then that the payment of the said annuity of £630,000 should be continued for forty years.

9. At the end of forty years it is to be at the option of Parliament, on giving three years' notice, to redeem the said annuity at the rate of £160 for every £5 s. of annuity.

10. That there shall be a guaranteed fund of two millions; the said fund to be allowed to accumulate, until with interest it shall increase to the sum of twelve millions; the object of the said fund being to secure the regular payment of the annuity, and ultimately to be applied to the paying off the capital stock of the Company.

It is also proposed,— 1. That in future, this country shall proceed on the American plan of apportioning the duty according to the quality of the tea; so that taxation on that article may not fall disproportionately on the consumers of inferior sorts of tea. To that end Mr. Grant recommends that the teas should be distinguished in four or five distinct classes, and rated accordingly.

2. With respect to the tea now held in hand by the East India Company, and which is calculated at about two years' consumption, the Company is to be allowed a reasonable time to dispose of it, before the private trader is allowed to come into competition with them.

3. Mr. Grant expressed his opinion that there should be no restrictions in respect to the size of vessels trading to China.

4. With respect to the silk establishments kept up by the Company in India, it is proposed, in order to secure the certain supply of silk to this country, that the Company should be allowed to go on with them, until capitalists be found to take the trade out of their hands.

5. In a future stage of the Bill, Mr. Grant announced that he should have to propose some alterations in the Ecclesiastical Establishments of India.

The following are the resolutions proposed by Mr. Grant, as they appeared in the "Votes and Proceedings" of the House of Commons:

1. That it is expedient that all His Majesty's subjects should be at liberty to repair to the ports of the Empire of China, and to trade in tea, and in all other productions of said Empire, subject to such regulations as Parliament shall enact for the protection of the commercial and political interests of this country.

2. That it is expedient that, in case the East India Company shall transfer to the Crown, on behalf of the India Territory, all assets and claims of every description belonging to the said Company, the Crown, on behalf of the India Territory, shall take on itself all the obligations of the said Company of whatever description, and that the said Company shall receive from the revenues of the said Territory such a sum and paid in such a manner, and under such regulations, as Parliament shall enact.

3. That it is expedient that the Government of the British possessions in India be entrusted to the said Company, under such conditions and regulations as Parliament shall enact, for the purpose of extending the commerce of this country, and of securing the good government, and promoting the moral and religious improvement of the people of India.

In the House of Lords the resolutions passed by the House of Commons relative to the Charter of the East India Company, were presented at the bar on the 17th of June for concurrence. They were ordered for consideration on the 25th.

An informal discussion relative to the suppression of Political Unions was had on the same day, when, in answer to a question put by the Earl of Winchester, Earl Grey said, "It is not necessary to have any law necessary for the security of the internal peace of the country; and Lord Selborne remarked that the formation of Conservative Clubs had been the means of continuing the Political Unions in existence.

THE KING AND THE BISHOPS.—We have reason to attach credit to the statement contained in the following paragraph from Friday night's Sun—

"It is said that His Majesty as the head of the Church, has addressed a stronger letter of remonstrance, through the Archbishop of Canterbury, to the Bench, of Bishops, and especially to the sixth or seventh who distinguished themselves by their vote on the Portuguese question, relative to their conduct under the present critical circumstances of the nation, expressing his surprise that they should expose themselves to the imputation of acting from selfish and worldly motives,—sacrificing all claim to the respect of the religious community, and exposing the Church to the danger of losing its influence, by their being ultimately driven by the power of public opinion from their seats in Parliament; if their votes, as spiritual peers, were not regulated by more discretion and attention to the signs of the times!"

This is another proof of the firmness and sincerity with which the King supports his Ministers.—Times.

The Globe of June 23d, confirms the statement.

In the Lords, on the 21st, the Marquis of Londonderry arraigned the Ministers with severity, touching their foreign policy.

He complained that the mismanagement of the Belgian question had made the foreign policy of this country the laughing stock of Europe, and that we were now in exactly the same position which we occupied in October and November, 1832. While large combined squadrons were kept off the coast of Holland, the political and commercial interests of Great Britain in the Mediterranean had been neglected. The resident at Constantinople, previous to the departure of Lord Ponsonby (who seemed to have delayed in the hope of obtaining the higher appointment of St. Petersburg), was an individual of no rank or efficiency, although the matters in which he was engaged were necessarily of the highest importance.—He objected to the haste with which the convention had been concluded, and to the total change of foreign policy since the present ministers came into office. He alluded obscurely to the recent attacks upon the House of Lords in some of the journals, and warned ministers of the inevitable and

fatal results of such a course, calling upon the noble Earl (Grey) to fulfil the promise he had formerly given, that he would do his utmost to support his order. Ere long it might not be in his power to support it."

On the second reading of the Duke of Richmond's Quaker and Moravian's affirmation bill, the Bishop of London took occasion to make some remarks upon the want of solemnity in the administration of oaths in that country, and the unnecessary use of those solemn obligations. The Right Rev. Prelate said that he considered that nine tenths of the municipal oaths ought to be abolished, and a simple affirmation substituted; he also objected to administering oaths to persons not of age, except in judicial cases, and he gave notice of his intention to direct the attention of Parliament to the subject in the next session.

The Lord Chancellor and Lord Bexley fully concurred in the views of the Bishop of London.

In the House of Commons, Mr. Tennyson gave notice of his intention to move a call of the House on the 2nd of July to take into consideration the expediency of triennial parliaments.

Mr. Evans brought forward a motion on the 13th, for the repeal of the 37th clause of the Reform act, which requires the payment of rates and taxes as a qualification for exercising the elective franchise—in other words, to introduce into England the system of universal suffrage. After a short discussion the motion was negatived by a majority of sixty.

From the Leeds Mercury of June 22.

The distress has passed away, trade has revived and is now flourishing in almost every department. The workmen are again employed; perhaps there were never fewer out of work. Credit is fully re-established. At Leeds and Huddersfield the stock of goods in the cloth halls is kept very low, and in some kinds of goods the supply falls short of the demand. The mills are working long hours; the warehouses of the merchants are well frequented by buyers. The worsted stuff trade at Bradford, at Halifax, and at Keighley, is in a state of high prosperity. At Rochdale the annual trade is considerably better than usual at this season. At Dewsbury and Heckmondwike the market manufactures have no reason to complain. In the cotton manufacturing district of Lancashire, there are scarcely any workmen out of employ; and wages are good, except those of the handloom weavers of plain calicoes. At Liverpool, trade has never been better than during the last winter; in fact, so much briskness is there, and such confidence in the merchants, that there is a tendency towards speculation and over-trading, which we should be disposed to look at with some jealousy. Even in London, where trade has been very long depressed, transactions are increasing, and prices are rising.

The character of the cloth sales, both in and out of the cloth-halls, has been brisk as usual for several weeks past; but it is feared, in goods be much higher, the demand for them will fall off considerably. The Leeds woolestaplers are waiting an advance for the new clip of wool; and indigo and dye wares, are both creeping up.

The London Courier of the 11th, says—"Our Irish Correspondents inform us that the most intense interest is attached to the approaching trial of Mr. Barrett, the publisher of Mr. O'Connell's letters, for libel. The trial will take place at Dublin on the 13th."

The London Times says, "we have strong reason to believe that the Tory Peers, aided by the Bishops, have determined on another and immediate attempt to overthrow the Grey Ministry, by defeating the Irish Church Reform Bill, nor do we see how they can fail to succeed as it is presumed their majority in the upper House will amount to fifty. There is nothing to prevent such a result but such a creation of liberal Peers as we conjecture will not take place under a Ministry so little distinguished for political boldness as the present." If there is any ground for this statement, a crisis in England, of the deepest interest, is not far distant.

IRELAND.

The predominant ostensible cause of commotion in this kingdom, at the present time, is the collection of tithes, which the clergy determine pertinaciously to enforce, and the people with no less pertinacity to resist. This resolution to resist, seems to have pervaded almost every county, and with such uniformity of operation, as to carry with it the appearance of arrangement and concert. The Western Independent says—

"Our letters from Dilgate and the adjacent districts unequivocally express the unrelaxed determination of the people not to pay a shilling more in the shape of tithes; but to allow the law to take its natural course. In fact, this spirit is observable in all parts of the country, and the more arduous measures lately instituted by His Majesty's government appears to have the effect only of stimulating the people to renewed and greater sacrifices, in what they deem a just and holy cause."

A second attempt has been made to serve notices for the collection of the tithes in the parish of Imogeecah, two to the Rev. Dr. Austin, Rector of Middleton. Two regulations and the 7th Dragon guards under the command of Maj. Gen. Sir Thomas Arbuthnot, attended for the protection of the civil authority. "Numerous frays, says the Limerick Chronicle, were, on Saturday night, lit on all the enclosures in and near the Middleton Union. As before, there was an immense concourse of people in attendance—indeed, the country for miles round appeared drained of inhabitants in order to swell the multitude and overawe the military; but the arrangements for encountering any disposition to resistance were so formidable, that none was offered. The object of the expedition was effectually executed; the notices were served upon all for whom they were intended, and at an advanced hour in the evening, the troops with the exception of a few companies despatched to Middleton, returned to Cork."

A Dublin paper speaks of the subject of collecting tithes in the following terms:

"The operations going on through the country for the collection of arrears of tithes now engross the public attention. Every eye is turned to the movements of the litiè proctor, who serves as the nucleus of the constabulary, the military, and the mob, in whatever district he is seen abroad. He is now the real agitator. Sometimes he suffers severely. This, a wit who was made on a Mr. Moore, the title agent at Castleward, county of Carlow, on last Tuesday, by a crowd that collected to prevent his men serving litiès, and he had a very narrow escape.—The Hartigans (father and son), were on the same day almost beaten to death at Kilsheelan, but with characteristic national vitality, have sufficiently recovered to swear information against three of them, who were in consequence arrested by the police as partisans in the riot."

About five thousand peasants assembled at Mohoblin in the county of Tipperary to obstruct the putting up notices. At first they were successful, but the civil authority being reinforced by a body of soldiers, were at length enabled to accomplish their object.

Similar opposition, with various results at various times, has been made in the counties of Louth and Carlow.

UNITED STATES.

CHOLERA.—It is stated that the Rev. Charles B. Maquire, Catholic Priest of Pittsburgh, died of Cholera on Wednesday last. He was a native of Ireland, and resided at Cincinnati, during the week ending on the 19th inst. There were forty deaths, of which seventeen were by Cholera.

A few cases occurred at Columbia, Ohio. In some parts of Illinois, there continued to be fatal cases. There were also some at St. Louis. Though much abated at Kentucky and Tennessee, still it appeared in many places unexpectedly and fatally.

On an estate on the Mississippi river, a short distance above New Orleans, owned by Gen. Wade Hampton, it is said, that out of fifteen hundred slaves, more than seven hundred had been destroyed by the Cholera.

St. Louis Mo. July 12.—Cases of Cholera have again been frequent in this city—attributable, we have not a doubt, to the imprudence of individuals.

The Cholera which had prevailed to some extent at St. Charles, has abated. It has entirely disappeared from Palmyra and Hannibal, but is prevalent in the country.

Franklin, (Tenn.) July 13.—A gentleman who passed through Shelbyville yesterday, informs us that R. Waldon, Esq. whose disinterested services to the sick during the prevalence of the Cholera in that place, will long be remembered with gratitude and admiration, is dead. His decease took place on Tuesday last 9th inst. A few persons were to be seen in the streets of that ill-fated village, but they appeared to be perfectly stupefied and bewildered, and unwilling to answer any questions respecting the overwhelming calamity which had befallen their lately flourishing village.

Vera Cruz.—The French armed brig La Bedone, Mons. Decary, Lieut. de Voisneau, 15 days from Vera Cruz, arrived in harbor of Pensacola, on the 12th inst. She reports the Yellow Fever and Cholera as raging violently at that place.

EXECUTION OF CLOUGH.—On 25th ult., the unhappy career of Joel Clough was terminated upon the scaffold; and he has suffered the last agonies from which escape had been forbidden. The solemn spectacle was witnessed by an immense assemblage of persons, variously estimated from twelve to thirteen thousand.

Thus has terminated a trial which has awakened almost unparalleled excitement; and which was so severely punished without leaving an impressive warning against those unrestrained and unbridled passions, which war against the cool, and poison the fountain of better sympathies, with which, through self-abandonment and dissipation, they are permitted to mingle.—Phil. Gaz.

DOMESTIC.

From the Colonial Advocate.

London, 2 Poland Street, May 31, 1833.

DEAR SIR,—I am informed that His Majesty's Government have carefully considered the Charter of Acts for the Incorporation of Banks at Kingston and York; they have also allowed me ample opportunity to state my objections, both personally and in writing, and it has been at length decided and determined to disallow and annul all these Acts. This you will find to be the deliberate opinion of the Lords of the Treasury, the Board of Trade, and the Secretary of State for the Colonies. It is not by any means intended to prevent these joint stock companies from continuing in operation if possessed of capital; but well advised measures will be taken to protect the landowners and inhabitants from the effects of future mismanagement on the part of the Directors. Of course, the question will come once more before the House of Assembly, and doubtless such instructions will be transmitted to Canada by the Government as will prevent all attempts at monopolizing for political and personal ends the currency of the country. That His Majesty in Council has disallowed these Acts is a fact on which you may place the most implicit dependence; and the people of Upper Canada ought to be forever grateful to the Crown for this special mark of its wisdom and goodness. \* \* \* \* \*

With respect to the Colonial Post Office, and the charges for newspaper postage, I had the honor some time since to submit a plan to the Secretary of State, containing the view I take of the question; and Mr. Stanley, by whom I was favoured with an audience of an hour and a half, a few days since, informs me that His Grace the Post Master General has sent me to Quebec to request Mr. Stagner, the Colonial Deputy Post Master General's attendance here, with the view of making such arrangements as would be most advantageous and satisfactory to the people of British America. The Secretary of State is willing that Mr. Vigor and myself should have an interview with Mr. Stagner and Sir F. Freeling on the Post Office Question.—Should the first named gentleman arrive before I take shipping for Quebec, which will be in "The Jorleson" in a few days, I had every reason to be satisfied with Mr. Stanley's conduct towards me, as the agent of the petitioners; I spoke to him with great freedom on the several matters yet unsettled, and left him well convinced that although the Canadas have lost a friend in Lord Grey's removal, they have gained a benefactor in Mr. STANLEY'S appointment. Up to yesterday, Mr. Stanley had not received from the Colonial Governments the important information moved for by Mr. Hume last February and last August!

The particulars of my interview with Mr. Stanley, and many other matters of importance in which I have been engaged, I defer communicating until my return; for indeed I have little leisure to write at length, being busily employed preparing for our return home to Canada. Yours, most respectfully,

W. L. MACKENZIE.

To Mr. John Mackintosh,

Chairman of the Committee, &c. &c. &c.

The following documents have been handed to us for publication.—Courier.

Government House, 31st July, 1833.

SIR,—In reference to the conversation of the Lieut. Governor with you and the Committee of Directors of the Bank of Upper Canada, respecting the expediency of adopting certain instructions for the regulation of the Bank of Upper Canada, and of the Commercial Bank of the Midland District, which have lately been suggested by the Committee of the Privy Council for Trade and Plantations, with a view to the security of the public, and to prevent fluctuations in the amount and value of paper money; His Excellency desires me to transmit to you the accompanying copy of a Minute of the Privy Council for Trade, dated 16th July, 1830, and to acquaint you, that it is probable His Majesty's government will recommend to the Provincial Legislature next Session an amended Act to be passed containing the provisions suggested in this minute; and as the Provincial Parliament may not meet before November, His Excellency will forward to His Majesty's Secretary of State for the Colonies, any observations on this subject which the Directors of the Bank of Upper Canada may think it desirable should be communicated to His Majesty's government.

I have the honor to be, &c.

WM. ROWAN.

The President of the Bank of Upper Canada.

(COPY.)

At the Council Chamber, Whitehall, 6th July, 1830.

The Committee of the Privy Council for Trade, having in consequence of certain papers transmitted to the President and the Chancellor of the Exchequer, had under their consideration the expediency of encouraging the Establishment of a chartered Bank at the Mauritius—

are of opinion. That the Establishment of Banking Companies upon the secure foundation of an ample Capital subscribed, and an adequate proportion of such capital actually paid up, and governed by certain regulations and restrictions as to the conduct of their business, would tend to promote the commerce and general prosperity of the Mauritius or of any other of His Majesty's Colonies in which individual Capitalists might be willing to undertake such establishments; and that it would therefore be advisable to give encouragement to such undertakings by the grant of charters under certain conditions of which the following should be the principal.

1st.—That the sum to which the personal responsibility of the respective shareholders may be limited should not be less than twice the amount of shares held by each.

2nd.—That such Bank should make up and publish for the information of the proprietors general half-yearly accounts, showing the whole amount of its debts and assets at the close of each half-year—showing also the amount of its notes payable on demand, which had been in circulation in each week of such half-year; together with the amount of specie and other assets immediately available in each such week for the discharge of such notes—and that copies of such half-yearly accounts should be laid before the Government of the Colony.

3d.—That such Banks should be at all times liable to furnish to the Governor of the Colony, on his requisition, similar accounts.

4th.—That the funds of the Bank should not be employed in Loans or advances upon Land or other Property not readily convertible into Money, nor in the purchase of any such property; but be confined to what are understood to be the legitimate operations of Banking, viz.—Advances upon Commercial paper or Government Securities, and general dealings in Money and Bills of Exchange.

Ordered that a copy of this Minute be transmitted to the Right Hon. H. Goulburn.

Deaths by lightning.—Three men were killed by lightning during the storm on Tuesday last, on board of a schooner lying at the wharf at Detroit. Three others were thrown overboard by the violence of the shock but regained the vessel.—Emigrant.

MARRIED.

By Rev. Alex. Irvine, on the 20th ult., Mr. Samuel Rogers, to Miss Elizabeth Knott, both of this town.

DIED.

At Kingston, on the 27th ult., Barrabas Edwidge, Esq. aged 69 years, eleven months. A large number of invitations of all parties attended his funeral, and thus evinced a becoming respect for the virtues and talents of the deceased.

At Kingston, on Wednesday morning, at the residence of his father, Mr. Robert C. Casady, aged 25 years.

At Bath, on Friday, 26th instant, Maria, youngest daughter of Rev. John Stoughton, aged 2 years.

Letters received at the Guardian Office, during the week ending August 7, 1833.

T. Fawcett, S. Rawson, E. Evans, J. Beatty, W. Richardson, A. Prindel, H. Nelles, W. Case, &c.

UPPER CANADA COLLEGE.

THE present terms of £25 Currency per annum, for Board and Tuition, at the CANADA BOARDING HOUSE, having been found inadequate to the expenses of the establishment, it is ordered, that from and after the 1st of January, 1834, the terms shall be £30 Currency per annum, for each Boarder.

The College Boarding House has lately undergone material alterations in its interior arrangements; it is also under new domestic management, and the Master of the Preparatory School resides in the house for the special purpose of superintending the conduct of the Boarders out of College hours.

The fees for Tuition are £2 per College Quarter, for Pupils in the College; and £1 5s. for those in the Preparatory School, with an additional five shillings per quarter in each case for the incidental expenses of pens, ink, fuel, &c. The necessary books and materials are furnished by the College at the expense of the Pupils.

The College Quarters are ordered as follows:

1st. Qr.—From the close of the Christmas Vacation (about the first week in January) to the 20th March.

2nd Qr.—From 20th March to 3rd June.

3rd Qr.—From 3rd June to commencement of Summer Vacation (about 12th August.)

4th Qr.—From close of Summer Vacation (about the end of September) to the beginning of the Christmas Vacation.

N. B. At whatever period of any of the above quarters a Pupil may be entered or withdrawn, his dues for Tuition are payable for the whole of that Quarter.

It is particularly requested that notice be given either at the time, or previously if convenient, of the removal of any Scholar from the Institution.

THE VACATIONS ARE:

At Christmas—From the Saturday preceding Christmas day to the Monday fortnight following.

At Whitsuntide—A week.

In the Summer—From the Friday on or next before the 12th August, to the Thursday six weeks following.

The business of the College will recommence after the approaching Summer Vacation, on Thursday the 25th September.

JOSEPH H. HARRIS, D. D.

U. C. College York, July 1833. PRINCIPAL.

Editors of papers who have heretofore inserted notices from the College, are requested to give the above three weekly insertions; accounts to be forwarded to the Gazette Office, York.

LAND AGENCY OFFICE.

AT BRANTFORD.

From the Canadian Recorder.

WHAT'S THIS LIFE?

What's this life? An airy vapour
Fuming from an earthly lamp;
Scarcely can the glimmering taper
Twinkle in the noxious damp.

STRIKING TRACT ANECDOTE.

Rev. M. Pomeroy, of Cayuga, N. Y. states the following facts:
Mr. C. was the child of pious parents in Massachusetts, from whom he received the best religious instruction.

GREATNESS.

The subjoined account we copy from the Jacksonville (Illinois) Banner. Ke-ockuck is well known to those who take an interest in the Indian tribes.

A STORM IN MISSOURI.

The St. Louis Times of the 29th ultimo, contains an account of one of the most violent and destructive storms that was ever known to prevail in that part of Missouri.

on the high ground. We believe that almost every house in that district sustained more or less injury. Some were unroofed, and the walls rent away.

It is impossible for us to give a particular list of the injuries done, to property; we can only mention a few cases of those which came under our own knowledge.

CROWN LANDS.

IN Conformity to Instructions recently received from His Majesty's Secretary of State for the Colonies, the following arrangements for disposing of the Waste Lands of the Crown in Upper Canada, are made known for the information of Emigrants and others.

Besides these general periodical Sales, there may be occasional Sales by Auction in other Districts, of such Town Lots, or other Lots of Land, as may remain to be disposed of; and of these Sales ample notice will be given.

The regular periodical Sales will be held for the first time as follows: In Peterborough, York, and Hamilton, on the third Tuesday in June next; and in Bytown, Belleville, London, and Chatham, on the first Tuesday in July next.

E. HENDERSON,

TAILOR &c. takes this opportunity of returning his thanks to his friends and the public in general for their continued support, and would inform them that for the time being, he will carry on his business at his house on Yonge Street opposite the Hon. John Emsley's.

WHEREAS Administration of the Goods, Chattels, and credits of RICHARD DANKER deceased, has been granted to the subscribers, notice is hereby given to all persons indebted to the said Richard Danker, at the time of his death, to pay their respective debts to the undersigned DAVID LACKIE and LEONARD WILCOX.

£500 REWARD.

WHEREAS the Office of the Bank of Upper Canada in charge of the undersigned was robbed between the hours of 4 o'clock of the evening of the 19th of June last, and 11 o'clock of the same night, of a sum of money exceeding £3000; a reward of £500 will be paid by the undersigned to any person or persons, who may give such information as will lead to the recovery of the property stolen, and the conviction of the Robber or Robbers.

Home District Agricultural Society.
AT A Meeting of the Home District Agricultural Society held at the Court House on Tuesday the second day of July—The Honorable John Emsley was unanimously re-elected President for the current year.

Ordered, that the prizes be distributed as follows: that is to say:
Wheat, £5 0 0
Barley, 4 0 0
Oats, 4 0 0
Corn, 4 0 0
Potatoes, 3 0 0

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

NEW STORE.

RYCE, BUCHANAN, & Co., have opened a general Dry Goods Store in York, at the corner of King and George Streets, exactly opposite the premises of George Monro, Esq., where they will retail the following articles, for Cash, at extremely low prices.

CHEAP WHOLESALE WAREHOUSE,

FOR ALL KINDS OF
Dyestuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c.
E. L. & SONS,

NEW STORE.

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

NEW GOODS.

Wholesale and Retail Store;
AT THE CORNER OF YONGE AND LOT-STREET.
JUST ARRIVED, and will be sold on the lowest terms for Cash by KING BARTON, an excellent assortment of Cloths, Blankets, Flannels, Cottons, Calicoes, ready made Clothes, best South Sea Seal Gloves, very best Seal Caps, and common Caps of great variety, Hats, Bonnets, and Mts of different kinds, Groceries and Glass, and a great variety of Goods too numerous to mention.

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

RESPECTFULLY informs the inhabitants of York and its vicinity, that they have commenced the above business, at No. 325 Lot-street, west of Osgood Hall, and hope by their unremitting attention to business, and the superior durability of their plain, and elegant simplicity of their decorative painting, to merit a share of their patronage and support.

NEW WHOLESALE ESTABLISHMENT.

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

Come and Examine!
GENERAL CLOTHING ESTABLISHMENT.
71 King-st., East of the Market Square.

ROBERT HAWKE returns thanks to his friends and the public in general for the very liberal encouragement he has received since his commencement in business, and has at present a neat assortment of ready made clothing of various sizes and descriptions, made of the best materials, under his own immediate inspection, which can be warranted prima articles.

JUST RECEIVED.

LARGE supply of Paints, Oils, and Colours, including Raw and Boiled Linseed Oil, Ground and Dry White Lead, do Spanish Brown, Spirits of Turpentine, Lytharge, Prussian Blue, Blue and Green Paint, Venetian Red, Red Lead, &c.

MRS. PARSON.

RESPECTFULLY solicits a share of patronage from the Ladies of York and its neighborhood in the MILLINERY, DRESS, AND STRAW BUSINESS.

CALL AND EXAMINE FOR YOURSELVES.

WILLIAM LAWSON, Merchant Tailor, &c., (whose liberal patronage he has hitherto received) to his extensive selection of Fine Goods, which is now completed, and consists of a large assortment of West of England and Yorkshire Cloth, Casimers, Forest Cloth, Peter Shams, Washings, Louver Goods; Fur Caps, imported Stuff Hats, Ladies' Cloaks, Beaver, Leghorn, Velvet, Chyp and Straw Bonnets. Also, a choice stock of Gentlemen's Ready-Made Clothing, suitable for the season; made up in the best manner in his own shop. Any orders to measure, executed with dispatch and in the handsomest style of workmanship and fashion; a Fine Dress Coat finished for £2. 10s. currency, and every other article according to quality, equality low.

JUST RECEIVED, direct from London, and for sale by the Subscriber, at his Cheap Shoe Store, 133 King Street, 1890 Pairs of Children's black & colored BOOTS AND SHOES;

600 pairs of Ladies' Prunella do., together with a very extensive assortment of Men's and Women's strong Boots and Shoes, Morocco and Kid Shoes, &c. &c., to which the Subscriber respectfully solicits the attention of the public.

LOOKING-GLASSES, PRINTS, &c. &c.

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

LEATHER.

JUST RECEIVED from Montreal, and for sale by J. EASTON, No. 6 King-st., a quantity of Sole & Upper Leather, Harness Leather & Calf-Skins.

CLERGY RESERVES.

PROPOSALS for the purchase of Clergy Reserves have already been received at this office, for a greater quantity than are authorized to be sold during the ensuing year. The Commissioner is compelled by his Instructions to decline for the present receiving any more applications for the purchase of Clergy Reserves.

NOTICE.—All persons having demands against the Estate of the late Rhoda Stoyell of Toronto, deceased, are desired to send in their accounts, duly authenticated; and all those indebted to the Estate, are desired to make payment to either of the subscribers.

ANOR SALE at this Office, a few

copies of the COLONIAL HARMONIST, by MARK BURNHAM, of Port Hope—being the first collection of Sacred Music ever published in Canada.

ANOR SALE.—That valuable property, situated

on the River Credit, twenty-five miles from York, being West half of Lot No. 15, in the 3rd Concession of the Township of Toronto, west of the Centre Road; containing nearly 100 acres of Land, on which is erected a Saw-mill, a Grist-mill with two runs of stones, mostly new; a two-story Dwelling-house, and a number of out-houses and small buildings.

FARM FOR SALE, Lot No. 21, second

Concession of Trafalgar, North of Dundas-street, together with a Saw-Mill, comfortable Log House, a Frame House, a good well of water, and eleven acres under wheat, which looks beautiful; all on the premises. This property is worthy the attention of any enterprising man, for the purpose of machinery—grist mill, carding machine, &c. For further particulars inquire of the subscriber on the place.

FOR SALE,

LOTS No. 7 in the 6th Concession, and No. 13 in the 3rd con. of Hangford, 260 acres each. Lot No. 6, in the 1st con. of Percy, 230 acres. East half of Lot No. 1, in the 5th con. of Kalendar, 100 acres.

Farm for Sale.—In the fifth con-

cession of Vaughan, being the West halves of numbers 18 and 19 containing 200 acres about 35 of which are improved with a good log house and barn thereon—15 acres are seeded for meadow. It has on it a good well of water, and also a stream running through the lot. Enquire of the Subscriber on the premises.

PIGEMIX FIRE ASSURANCE COMPANY,

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

SCHOOL BOOKS, &c.

THE Subscribers have for Sale the following School Books, being the manufacture of Upper Canada, viz.—Canadian Primer, Reading Made Easy

UNION FURNACE;

(Opposite Mr. T. Elliot's Inn, Yonge-street, York.) THE Subscriber informs the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be so enlarged as to be able to make Castings of any Size up to two Tons weight.

NOTICE.

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

NOTICE.

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

NOTICE.—This is to forbid all persons buying

a note of hand given by me to William Lawrence or bearer, on the eight day of July 1833, for eight pounds fifteen shillings, payable two months from date. Said William Lawrence has received the value and refuses to deliver me the note, and I consider the note null and void.

NOTICE.—All persons having demands against

the Estate of the late Rhoda Stoyell of Toronto, deceased, are desired to send in their accounts, duly authenticated; and all those indebted to the Estate, are desired to make payment to either of the subscribers.

NOTICE.—A Fair will be held on Richmond Hill

Yonge Street on the last Thursdays in March, June, September and December.

BLANK DEEDS & MEMORIALS for sale at

this office.