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## Christian Guardian.

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The proceeds of this paper will be applied to the support of a permanent or worn-out Preacher of the Methodist E. Church in Canada; and of widows and orphans of those who have died in the work; and the general spread of the Gospel.

### MR. WILLIAM GREENFIELD.

SUPERINTENDANT OF THE EDITORIAL DEPARTMENT  
OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

This extraordinary man, born in humble life, discovered at an early age the natural bias of his mind to investigate the Sacred Scriptures. Happening to lodge in the same house with a Jewish Rabbi, whose theological opinions were strongly opposed to Christianity, Mr. G. had many disputations with him, in which, of course, he was often baffled by the superiority which a knowledge of Hebrew gave to his opponent: this determined him to learn that language. Accordingly he applied to the Rabbi for some rudimentary instructions, and, scanty as were the opportunities afforded by his almost incessant employment, he contrived in a short time to obtain such a critical acquaintance with Hebrew, as enabled him not only to meet his tutor and antagonist on equal terms, but to discover the deficiencies and inaccuracies of even his knowledge. He speedily without assistance, taught himself Greek, Syriac, and several other oriental tongues!

He afterwards became acquainted with Mr. S. Bagster, the publisher of the Polyglott Bible, and in the Hebrew portion of that work he discovered many errors, which he immediately pointed out to Mr. B. This circumstance led to a knowledge of Mr. Greenfield's acquisitions, and to his ultimate appointment to the sole editing of that important series of versions which are allowed to be so extremely valuable to the student, from their critical accuracy. In this employment, so congenial to his taste, he remained till his death, daily adding to his attainments, and becoming profoundly, as well as extensively, acquainted with almost all the written languages of the East. Mr. Greenfield, besides being so learned a man, was of a most amiable and childlike disposition. His attachment to the great truths of Christianity was warm and zealous, and he never hesitated to defend the sacred writings from the attacks of either open enemies or mistaken friends, and in the last year of his life may be considered as the champion of the integrity of the sacred text. He repelled, in that year, the virulence and exposed the ignorance of some of the most bitter opponents of the Bible Society; and of the Serampore Missionaries; and firmly established the fair and hard-earned fame of the latter. As an instance of his impartiality as a critic, it may here be remarked, that, though differing in opinion with us on the question of Baptism, he proved the correctness of our missionaries in translating the word "baptism," as meaning to dip.

The series of interesting papers entitled "Horev Evangelized," which appeared in the numbers of this Magazine in 1829, were supplied by the pen of Mr. Greenfield.

Without for a moment arraigning the dispensations of an unerring Providence, it is painful to see a young man who had thus struggled up through poverty and trouble, with a young and increasing family, to the prospect of competence and usefulness, so soon cut off. Mr. Greenfield has left a widow and five children very scantily provided for.—*Lon. Rep. Mag.*

The British and Foreign Bible Society testify respecting Mr. Greenfield, that "his varied talents had been brought into exercise in no less than 12 European, 5 Asiatic, one African, and 3 American languages. He had also acquired a considerable degree of skill in the Peruvian, Negro-English, Chippeway, and Berber languages."—*Chris. Watch.*

### WATER BAPTISM NOT REGENERATION.

(From the Episcopal Recorder.)

That baptism, rightly administered, is attended with some spiritual benefit, we are authorized to believe. It is represented by the planting of a vine in a vineyard, (Luke xiii 6.)—by the grafting of a branch into a vine, (John xv. 1. &c.) or in a tree, (Rom. xi. 17.) all which may teach us that those who have been admitted into the Christian covenant, are more in the way of spiritual influence, as well as religious cultivation, than others. But as to the amount of benefit, there has been much difference of opinion. And in discussing the subject frequent reference has been made to the opinions of the primitive Christians, and of the reformers in later ages.

With regard to the *Primitive Christians* it must be admitted, that they often spoke of baptism and regeneration as being the same thing. But it should be remembered, that though they were excellent men, yet upon the subject of Scripture doctrine they were not infallible, and indeed were no better judges than men in our own days. As to matters of fact in their own times, they were faithful and credible witnesses. When they tell us that the first day of the week was observed as the Sabbath; that infant baptism and confirmation

were practised; and that Bishops exercised authority over other ministers, we should admit their testimony to be true, and draw from it such inferences, as the case requires. But if they should tell us, that outward baptism in all cases produces a radical inward change, we are under no obligation to believe them unless we find sufficient ground for their opinion. In matters of opinion, their authority is no better than our own; whereas, in matters of fact, their testimony should be decisive.

With respect to the reformers we may make the same distinction. Their testimony to facts should be admitted as conclusive; but their opinions upon doctrine should have no more weight with us, than the opinions of learned and pious men in our own days; nor indeed so much. They had grown up in darkness, such darkness as may have in some measure clouded their minds through life. They have left some shades of popish error in their writings. If they intended to teach us, that the whole of regeneration takes place in baptism, we must not believe it, unless we find it so revealed in holy writ. "The law and the testimony" shall be our only guide.

The word *regeneration* is used but twice in the New Testament. In one place (Matt. xix. 28.) by connecting it with the later part of the sentence, it may be understood to mean the resurrection. In the other place (Titus iii. 5.) it may mean baptism. This, however, is so doubtful, that nothing decisive can be argued from it. The "washing" may mean spiritual regeneration, and the "renewing" may represent that progress of sanctification, by which "the inward man is renewed day by day." But admitting that the language is of the same import as that of our Lord, "born of water and of the spirit," it does not prove that the whole of regeneration takes place at baptism. The new birth is here represented as being two-fold, or consisting of two parts. The outward part is performed by water, the inward part by the Holy Spirit. But there is no evidence that the inward work necessarily attends the outward ordinance. Rather the contrary. Those who believe in Christ "are born of God" (John i. 12.—1 John v. 1.) and so are those who love God, or have overcome the world; (1 John iv. 7.—v. 4.) whether they have been baptized or not.

That inward work takes place sometimes before baptism, sometimes after, and sometimes perhaps at the same time. But whichever of them may be done first, if both have been performed, the regeneration is complete,—"of water and of the spirit." Abraham was "spiritually regenerated," believed in God, so that it was accounted unto him for righteousness; and afterwards, he received circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised. And doubtless, in every age, many have become true believers, inward "born of the spirit," before they received the outward ordinance. On the other hand, many, under the old dispensation, were outwardly circumcised, and still remained uncircumcised in heart. (Lev. xxvi. 41. Jer. ix. 26. Acts vii. 51.) So many have been "born of water," and yet have never been "born of the spirit," have received the outward part, or thing signified, they have not received. We have no right even to presume, that all baptized persons are truly regenerated, unless we have some evidence of the fact.

### MEIKLE'S HINTS TO MINISTERS.

The amiable author of "the Traveller," "Solitude sweetened," &c. though not himself a minister, had his thoughts often turned to the work of the ministry, and long and fondly indulged the hope that God would, at some time, accept his offers of service in the gospel. "As I feel a constant opposition in me to all that is holy and divine, I desire," says he, "to be claimed, as it were, by office of religion; and by a close exercise therein, and breathing after communion with God, to get, through his grace, the antipathy in my heart against what is good dispelled, as far as my militant state can allow of." The following "hints to ministers of the gospel," are extracted from the memoirs of Meikle:

"Contract not much carnal acquaintance.  
"Learn to be abused without becoming angry.  
"Meddle not much with the affairs of this life.  
"Argue coolly, and from conscience, not for victory.

"Affect not a show of sanctity before men.  
"Be not ashamed of piety in any company.  
"Whatever else thou readest, read a double portion of the scriptures of truth.

"Shun familiarity with the men of the world, else celestial truth, as uttered by thee, will be contemned.  
"Care not much about thine own reputation, so truth and the gospel suffer not.

"Learn daily more of Christ, and more of thyself, else thy other studies shall profit little.

"Seek not great things for thyself; seek not great approbation, great applause, great conveniences, or a great income; but seek great things for Christ; seek to him great glory, many converts, and much fruits of righteousness.  
"Consider the preciousness of souls, the value of salvation, the weight of the sacred charge, the terrors of the Almighty, the awful day of account, and thine own utter inability;—then shalt thou have no vain confidence, but depend on God alone.

"Please all men in the truth, but wound not the truth to please any.

"Set thy affections on things above; so shall spiritual things be thy delight and not thy burden.

"In company, always study to drop something for edification; and so in a manner preach occasionally, as well as statelier.

"Be much with God in secret: so shall God be with thee in public.

"See that the carriage of every one in thy family be a pattern to all observers, and not matter of reproach to the joy of enemies.

"Let thy charge be continually on thy mind; and not only pray with them in public, and from house to house, but carry them to the closet, and pray for them in private.

"Neglect not to visit them at all proper times, but especially embrace those golden opportunities, sickness and affliction.

"Have a fellow feeling with the sufferings of all thy flock.

"Let thy conversation be uniform; and what thou preachest on the Sabbath, practise through the week.

"Not only press charity on the wealthy, but let thy example, according to thy power, show the way.

"Rather lend thine ear to reproaches than apoplexies; the first may let us see some foible or failing with which we are chargeable; but the last is very apt to kindle self-conceit, of which every one has enough."

### PROFANE SWEARING.

The extinction of the moral sense is usually very gradual, and the progress of its decline is often marked with great accuracy by the conduct. Every one knows that conscience is originally one of the most active and powerful of all the inhabitants of the human heart, and that she will never yield up her authority till she has sustained a severe struggle. There is nothing perhaps in which this conflict is more clearly marked, than in the progress of a young man, who has had a pious education, towards a habit of profaneness. Though he has been accustomed occasionally to hear the language of cursing from others, the impressions of his childhood are too strong to allow him immediately to copy it. At length in an evil hour, he summons resolution enough to make the awful experiment of uttering an oath; but his faltering tongue and blushing cheek proclaim that there is a commotion and a remonstrance within. Conscience rouses up all her energies, and thunders out a rebuke which almost puts him into the attitude of consternation. Perhaps his early resolutions to reverence the name and authority of God come thronging upon his remembrance; or perhaps the instructions of other days, enforced by parental affection, rise up before him; or it may be, that the image of a departed parent, who had trained him up in the way he should go, haunts his busy and agitated mind, and reproaches him with filial ingratitude. He resolves that the dreadful privilege of taking the name of God in vain, has been purchased at too great an expense; and that he will not venture to repeat an experiment that has been so fruitful in remorse and agony. But presently he is heard to drop another oath, and another; and in each successive instance the conflict with conscience becomes less severe, till at length the faithful reprover is silenced, and he blasphemes his Maker's name without remorse, and almost without his own observation.

When I see an ingenuous youth taking the first steps in this path of death; when I see his countenance change, and hear his voice falter, and the embarrassment and awkwardness of his manner tell me that conscience is uttering her remonstrance at the very moment when the language of profaneness is upon his lips, I say to myself, "poor young man; little do you know what disgrace and wretchedness you are treasuring up for yourself." I regard him as having set his face like a flint towards perdition; and I read on his character, in dark and ominous letters, "The glory is departed."—*Sprague's Lectures.*

From the Maine Wesleyan Journal.

A Ceylonese youth reproving English Sailors for Swearing.

When the Wesleyan Mission was first established in Ceylon, an intelligent Ceylonese youth was engaged by one of the brethren, to assist him in the Singhalise language. This youth had been, &c. still continued to be, in the Mission School, where the Missionary daily gave instructions in English, and taught the young men the knowledge of Christianity. The residence of this youth was at a considerable distance from that of the Missionary, and in passing daily to and from the school, he had to go along the sea shore, outside the fort of G. For a long time his mind had been enlightened, on the great truths of the Christian religion, and the Holy Spirit appears to have blessed the daily lessons he was receiving, or the personal experience of it in his heart; and although he could yet but imperfectly express himself in English, he failed not to do all the good he could, either in that, or his own language, as opportunity offered. Returning one day, from his usual employment, he met a party of English sailors, who had just come on board their ship to the Fort, and were evidently most of them intoxicated, and they were adding to this sin that of swearing aloud. The frequent repetition of the name of God, in a most irreverent manner, so shocked the young man, that without hesitation he ran into the midst of them, exclaiming, "What for you wicked men make swear, and take God's Holy Name in vain?" This unexpected address from a native youth, so astonished them, that some of the more sober seemed abashed, and gathered around him with a sort of wondering curiosity, at being thus reproved for swearing; in their own language by a native youth whose dark color, eastern dress, and modest deportment, presented such a contrast to themselves. At length, one of them, as if he would drive away good impressions, by turning reproof into ridicule, cried out with an oath, "Why!—the Methodists are come to this country also," and, turning to the lad, said, in a jocular way, "What! my lad are you a Methodist?" "I don't know," replied the lad with great simplicity, "what is that, but I will ask the missionary what I am."—This produced, of course, a roar of laughter among them, to whom the name of Missionary might be as unintelligible, as that of Methodist was to the lad. However, in no wise abashed, the good lad continued his address to them, while they, with characteristic good nature, stood around, and listened to him: "Have you," said he, to the one he

had particularly reproved for swearing, "have you got Bible, I will go and ask to give the Missionary one Bible to you, and there you learn" (as he had probably himself very lately done) "that command, 'Thou shalt not take the name of the Lord thy God in vain,' and so, when you know, you not again make swear, and do bad." The noble, reproach of the youth, through all its broken simplicity, seemed to produce at least, a sort of momentary awe among them, and telling him they had "got Bible," they went away much more quietly, saying they would not swear again. However they might or might not keep their word, doubtless Heaven approved of the lad's sincerity and piety, and it is pleasing to add, that this very young man, after giving honorable proofs of industry in studies, and undoubted evidence of his conversion to God, has now, for some years, been employed as an assistant Christian Missionary to his heathen countrymen. "Them that honor me," saith God, "I will honor."

### I LOVE THE SUNDAY SCHOOL.

1. Because instructing my class is a happy employment. I find heart felt enjoyment in it. I cannot name now all the sources of enjoyment it furnishes. One is, it gives me peace of conscience. I am doing my duty.

2. Because it is profitable to my own mind and heart. I must read and study to prepare for the lesson. My own knowledge is therefore increased. I must have must feeling, and the right kind of feeling, to impart this knowledge to others.—Hence my own heart is benefited. Moreover, I learn much of the human heart and find many striking illustrations of Scripture passages respecting the sinfulness of men. I behold the operations of a sinful mind even when age and contact with a sinful world have not increased its depravity.

3. Because I am contributing to a fellow creature's happiness. I speak now only of time. The religious truths I inculcate will impose powerful restraints upon wicked passions. They set vice and crime in its true light, and raise a loud warning against it. They will guard and shield the soul against ten thousand worldly evils, even if they do not sanctify.

4. Because I bear a part in bestowing blessings upon my country. The faithfully trained Sabbath scholar, as he rises to mature life, is an addition to the nation's moral wealth and strength. The million of Sabbath scholars now under instruction in our land will exert a happy and powerful influence over its dearest interests and its noblest destinies.

5. Because I am training immortal beings for eternal happiness. The truth I inculcate has a sanctifying power. It can make holy, being the quality for glory. I aim at having this result. And the hope that it will be, in any case, is a most "blessed hope." I hope those whom I now instruct in Divine things will sit with me at Jesus' feet in heaven, and be taught by him, while we joyfully sing the eternal anthems of his praise.—These are my reasons. I do love, I cannot but love the Sabbath School.—*Sabbath School Treasury.*

From the Maine Wesleyan Journal.

### FAULTS IN PRAYER.

A uses good language, and appears sincere and devout, but seems unwilling to close before he has prayed for every thing, and hence his prayers are very long, often inappropriate, and at times almost insufferably tedious.

B is an excellent man, was formerly connected with the church, in which, what the Scotsman termed the "godly tone," has been considered an infallible indication of Divine influence; when he becomes earnest in his devotions, he always "tones it."

C is naturally a very diffident man, prays in a monotonous tone of voice, and has contracted a habit of dropping the last syllable at the end of a sentence which sometimes gives a singular turn to his petition, as, for instance, "Lord save sinners."—he meant to pray, "Lord save sinners."

D has fallen into a habit of adding a syllable at the close of a sentence, as, for example, "Lord bless my soul-er!"

E is fully delivered from the embarrassing fear of man, has a loud heavy voice, and prays with all his might. I have known the saying of the wise man to be fulfilled during his prayer, "The wicked flee when no man pursueth."

F has a small weak voice, speaks indistinctly, and often places his face so near the bench or wall, that not one in five can hear him.

G unites in himself the faults of both E. and F. Now he speaks in a strain so low as to be audible only to those near him; then his stentorian voice is strained up to its highest pitch.

H is a zealous man, very fervent in spirit, and exceedingly fond of responses which he generally makes with great earnestness, if not with great propriety; hence when his minister with intense feeling prayed, "Lord must all these sinners be banished from thy presence!" G. responded, "Amen! Praise the Lord!"

I's style and tone are both very pompous, and seem to say, "How well I pray—how much like a minister!" while J, who sits near him prays to the "King of Kings" in the same familiar tone and style in which he would address a fellow creature.

K prays at the people, and a stranger would think that his principal design was to expose their wickedness; he seems to say, "I do well to be angry" at their impotence.

I have not noticed the above faults in prayer for the purpose of holding up any person to ridicule; nor do I herein design to speak at any brother; but after my praying brethren have read this piece, let each one ask some judicious friend to point out something exceptional in his style, or manner, and thenceforth let him amend.

### DEVOTIONAL SCRIPTURE READING.

Let not one day pass over your head without some portion of Scripture being brought distinctly to your view. The exercise will interfere with

nong of your earthly duties, but will help you in the performance of them all; will smooth whatever there may be of ruggedness in your way; will strengthen you in the hour of temptation; and comfort you in perplexity and trouble. Many an encouraging promise, and many an enlivening assurance will recur to your memory, and "a word in season, how good is it." Examples of suffering and patience, of striving and perseverance, of warfare and triumph, will kindle in your breast an emulous ardour, and you will say—"by the help of the Lord, I will go and do likewise." Thus will the Bible be a never-fading source of strength and consolation all the day long: as the waters which flowed from the flinty rock accompanied and refreshed the Israelites in their journey through the wilderness, so will your spiritual musings, suggested by the very hardships and struggles of life, be a perpetual stream of refreshment to your souls, even "in a dry, and thirsty land, where no water is."

And, by this means, your souls will be prepared and trained for a happier communion with the Saviour in another world, where all the dealings of his providence, and all the wonders of his grace, will be more fully and gloriously seen.—And if the heart of the Christian now burns within him, at the contemplation of heavenly truth, and redeeming love,—now in his frail tenement of clay,—how unspeakable will be his delight when these things are revealed to his pure spirit, in the realms of perfection and bliss.—Then shall he know more of "the love of Christ, which passeth knowledge," then will he see more of "the length, and breadth, and depth, and height," of the mystery of mercy; he will see God "face to face, and know even as he is known."—*Stade.*

### MORAL HABITS.

Education without moral principle is a curse rather than a blessing. It is like putting a sword sharpened and furnished into the hands of a maniac. It is giving nerve to the arm, whilst scattering firebrands, arrows and death. Soon, alas! too soon, the child becomes the creature of habit. No parental influence is necessary to turn his feet into evil. You need only sleep over his character and condition for a few of the first years of his life, and his bent to vice and ruin has become strong. You may see in his almost infant bosom the growth of unholy passions, and of base propensities, which forbid the prodigious harvest of all that can wring and break a parent's heart. Leave your darling son without moral instruction, and while others are drinking at the "wells of salvation" let him spend his Sabbaths as he lists, and you will not be permitted to wait until the uplifted veil of eternity discloses to your agonized eye the curse. No, you will see it—you will taste something of its bitterness in this world. This neglected son will break out in frequent and angry strife with his little brothers and sisters; he will be coarse and profane among his play-fellows; he will be bold and insolent towards his parents, and in all human probability plunge deeper and deeper in shame, and obduracy, and crime, until an early grave will cover a loathsome wretch from the view.

### IMPORTANCE OF EDUCATION.

It was said by the great and good late Rev. Robert Hall, of Bristol, (England) not long before his death, "Every thing in the condition of mankind pronounces the approach of some great crisis, for which nothing can prepare us but the diffusion of knowledge, probity, and the fear of the Lord. While the world is impelled with such violence in opposite directions—while a spirit of giddiness and revolt is shed upon the nations, and the seeds of imitator are thickly sown, the improvement of the mass of the people will be our grand security; in the neglect of which, the politeness, the refinement, and the knowledge accumulated in the higher orders weak and unprotected, will be exposed to most eminent danger, and perish like a garland in the grasp of popular fury."

### ANECDOTE.

The Rev. Mark Wilkes, I believe, still alive. He was, and still is, well known in London. He is an eminent divine, a pious and most worthy man, and a considerable wit. God had placed him in very easy circumstances, and had also given him a warm and charitable heart. No deserving poor man went away sorrowfully from Mark Wilkes' door. One day a poor man, belonging to his church, and who had something of Mark Wilkes' manner as to the matter of wit, and who certainly was a very worthy and pious man, came to his door, and told his minister that "his poor wife had just been confined, and that she had brought him another fine child. But, then, so it is, added he, "God has not given us this day a morsel of food in the house."

"Ah!" said Mark Wilkes, affecting great indifference, "John, I have always understood that when God sends a child into this world, he also sends bread with it." "Most true, your reverence," cried John, "God's goodness always does so. But then, he has sent the child to me—and the bread to you—therefore it is, that I have come for some of it." "Come in, John, cried Mark Wilkes, as a tear coursed down his cheek—"come in and take as much as you want."

### INFLUENCE OF A RELIGIOUS PERIODICAL.

A clergyman, writing to the editor of the *Conscientious Observer*, holds the following language:—"I consider that these papers accomplish very much in advancing the interest of vital godliness in this place. I am satisfied from seven years' observation, that no one means has been more instrumental of real good to this people than the habitual reading of your paper. It has, in my humble opinion, been the grand instrument here in changing the opinions and feelings of many in regard to foreign and domestic charities. In fact, the reading part of my Church and people are the individuals, and almost if not all the individuals, who manifest a spirit of active benevolence and



enterprise in the cause of Christ. Those who read no religious paper, are either full of prejudice and opposition, or they are narrow-minded, selfish and dead as to any real good influence. Hence I am persuaded that a minister of the Gospel cannot render a better service to the people of his charge, than by making personal efforts, and sacrifices, if need be, for the purpose of introducing among them, extensively, some good religious paper."

### Religious Intelligence.

#### LETTER FROM PARIS.

We are permitted to publish the following extract of a letter from an American gentleman at Paris to his friend in this city, dated Feb. 9th, 1832.

Since I came here I have had an opportunity of noticing what efforts are making in behalf of evangelical religion in this city—as well as much that is painful to a Christian heart. Amid all the vice and irreligion which abound, it is pleasant to perceive some indications of the rise of the Sun of Righteousness. These, however, are few and faint; but small as they are, their influence is soon to be felt over this great empire. I have attended several places of worship in this city, where the gospel of God is preached, with plainness and effect, to multitudes, who literally crowd into the chapels, and listen with interest to the words of eternal life.

You will ask, perhaps, why it does not produce more effects? I answer, it does produce effects of the most happy kind, in a limited degree. But the main hindrance to the conversion of multitudes is their ignorance of religious subjects. The preacher cannot operate upon the minds of men, who are unacquainted with the fundamental principles of the gospel, as readily, or by the same arguments, as upon those who have always had the bible in their hands. Therefore the results are not immediately visible in a great degree.

Since the revolution, the scriptures are gradually getting into the hands of the people; and now they are sold at such reduced prices, that almost every one can afford to purchase them. Men are now to be seen, in every part of the city, offering bibles & testaments for sale; and I am happy to say, that the demand for them is very great. A proposal has recently been made by the agent of the British and Foreign Bible Society here to make a donation of 10,000 copies of the new testament, to the government of France, provided they should be introduced into the schools at Lyons, &c. And wonderful as it may appear, the proposition has been accepted. This, it is feared, will offend the priests, who yet have considerable influence with the government.

Truly this field is white for the harvest, but the laborers are few. Money is much wanted to build churches, and support ministers, independent of state aid. But money cannot be raised here, to meet the demands at present made upon Christians. I trust America will do much for the cause of France, notwithstanding the calls, at home and abroad, are so numerous.

#### LIBERIA, WEST AFRICA.

The attention of our excellent friend, General William Duncan, of this city, enables us to spread before our readers the following interesting communication. The writer, Mr. Waring, is a Baptist preacher, and a man greatly respected in the Colony of Liberia.

Monrovia, Dec. 24th, 1831.

A great press of worldly business, and the great revival of religion which the Lord was pleased to bless us with last year and the greater part of this, have occupied all my time. Since Capt. Sherman was with us; there has been nearly one hundred added to our church. The work has been going on since the arrival of Caldwell and Carey Town, a settlement of captured Africans. Among the latter it has continued ever since, so they make up the largest number that has been added to the church, and they seem fully to adorn the Christian character. They have built themselves a small house of worship, at which they meet regularly on Lord's day, and twice in the week for prayer. We have appointed one of the most intelligent among them to take the oversight of them, and to exhort them when none of the preachers are there from Monrovia. Monrovia may be said to be a Christian community—there is scarcely a family in it that some one or the whole do not profess religion. Capt. Sherman, no doubt, informed you that we were about to build a new meeting house, which has been delayed on account of the want of funds; but we have renewed our exertions, and the corner stone is to be laid on the 4th of next month. It is to be forty by thirty-four, built of stone.—Chr. Index.

#### SOUTH AFRICA.

It is stated in "Le Semeur" of Jan. 20, that the most gratifying intelligence had just been received from the missionaries of the Paris Society in South Africa. One of them, M. Rolland, writes that he had penetrated into the interior, eighty leagues beyond New Latakou, and had throughout that region found savage tribes extremely anxious to have Christian missionaries among them. The chiefs generally received him in the kindest manner, and one of them gave him a considerable tract of land for a missionary station, and promised to establish himself, with all his tribe, in its vicinity. At this moment—the account continues—M. Rolland is probably employed in building there a house of worship and a school-house, in connexion with his colleague, M. Lemaire—having with them a quantity of elementary books and of New Testaments in the Bechuana language. The Society's fourth missionary, M. Pellissier, had arrived at the Cape, and was to proceed immediately to the Bechuana country.—Recorder.

#### LATEST FROM BURMAH.

We are happy to inform our Christian friends that recent intelligence has been received from Burmah.—Latest date, Sept. 12th, 1831. Brother and sister Jones have removed from Maulmein to Rangoon; the brethren in general advised this change of residence, as a probable means of promoting the interests of the mission. They were welcomed there by brother Judson, who left them a few days afterwards, in the month of July last, to go to Maulmein to superintend the operations of the press. For want of type, the New Testament has never yet been entirely printed in the Burmah language. One edition of the gospel of Matthew, two of John, one of the Acts, one of the Epistle to the Ephesians, two or three of Jude, one of the Hebrews, and two of John's Epistle's, have been printed separately, and with the exception of twenty or thirty copies, of John's gospel, have all been circulated. Besides these, one or two editions of two tracts, consisting entirely of scripture extracts, have been disposed of; and another edition of each are now circulating. The fifth or sixth edition of a tract by brother Judson, which contains a translation of the beatitudes and principal commands of the new testament, is also in circulation. It is expected that the gospel of Luke will soon be printed. There is an increasing inquiry for these communications of holy truth, many of which go into the interior of the country. The day Mr. Judson introduced Mr. Jones to the vicerey, who gave them a very civil reception, many flocked around while they waited for an audience, and made inquiries respecting the Christian faith, saying, "Your tracts are scattered all over the country, every body is reading them;" repeating at the same time passages contained in them; and relating correctly the story of Jesus Christ. The influence of the priests is in some places diminishing. There are various indications to confirm the expectation that the day is not far distant when the superstitions of Buddhism shall fall throughout the empire.

The faith and patience of the native converts are much tried, by the opposition and persecution they meet with from their deluded countrymen. The teacher employed by Mr. and Mrs. J. left them through fear. None of these things, however, can stop the spirit of inquiry which is spreading among the people. Many

are continuing a zealous advocate for the truth. Two small schools are established at Rangoon.

In September last, Mr. Judson visited the Karens, who are increasingly anxious to hear the truth. There have been some warlike movements among the Burmans, on account of a dispute respecting an Island in the Martaban river, but the English are not apprehensive of any thing serious.

Our dear Missionary friends, in the view of the affecting scenes around them, appear to be impressed with a sense of their dependence on the God of salvation to crown their feeble efforts with success. The promises of eternal truth are their encouragement amid obstacles which, to human view, appear insurmountable. For the speedy fulfillment of these blessed predictions, and that their eye may ever be single to the divine glory, they desire the prayers of all who love the prosperity of Zion.—Chr. Sec.

### Temperance.

We recommend the following to the attentive perusal of our Methodist friends in particular; for though by far the greater part of those are zealous promoters of Temperance Societies, yet there are some, we are sorry to say, who stand aloof from the good work, and probably they will find some of their objections removed in reading these remarks. It will be remembered that they are from a very eminent Minister of the M. E. C. in the U. S.—Ed.

[Extract from Dr. Fisk's Address.]

Another important measure in accomplishing this proposed object is, a combined effort, by voluntary associations, for this specific purpose. I know much has been said, and much prejudice has been excited against temperance societies. The objections are various, and some of them contradictory; but all of them, I believe, erroneous. I will not pretend to vindicate all the doings of every society, or of every member or agent of those societies; but the principle is a good one. What can be done of an extensive public character without combination? We associate for purposes of state and for purposes of church, for charity, for literature, for mercantile, mechanical, and agricultural purposes. In short, almost every thing of common interest is more or less promoted by combination. Of how much consequence is it, then, when we wish to change the habits of a whole nation—habits that have grown inveterate by long usage, that have become associated with all that is courteous in high life, and with all that is jovial and merry in low life—that have interwoven themselves in the strong holds of appetite and aversion—how important is it, I say, in changing such habits, that we concentrate the influence of all who are friendly to the enterprise of a firm, extended, and efficient combination—a combination that shall overlook all other differences, and disregard all other claims, in a general co-operation to revolutionize public sentiment and public manners on a question of equal interest to all philanthropists.

I know there are objections to temperance societies, but most of those objections originate with the lovers of rum, or with those who, for the sake of the gain, pandor to the drunkard's appetite, regardless of his present and eternal welfare. Such men retail scandalous stories about "cold water men." They impugn their motives, and laugh at their efforts. They say, "it is a sectarian plan"—"an attempt to unite church and state"—"a piece of priestcraft to rob independent citizens of their rights," and the like. These objections are too ridiculous to merit a serious reply; and coming from the source they do, they are a high commendation of the measures adopted. But there are other objections made by the well meaning and the friends to temperance. "I am temperate now," says one, "and there is therefore no need of my joining." Another says, "if I can't be temperate without joining a society, joining will not help me." A third imagines it will be a reflection upon his past life, to join a temperance society. Now all these objections originate in a wrong view of the subject. It is not for your own sake that you should join in this work, but for the sake of the cause. Do you ask how this can help the cause?—I need only point you to what has been effected by temperance societies to answer this question. The present philosophy is to test all theories by their practical results. Now, what have temperance societies done? They have embodied more than half a million on the principle of entire abstinence. They have thrown an influence over as many more who practise upon the same principle. This also has done at least two millions of children under the influence of the same principles. Temperance societies have wakened up the nation to its danger, have raised the voices of thousands that were before silent in behalf of temperance. Their tracts are in circulation, their temperance periodicals, and their addresses. Their reports and the reports of their agents, have collected and spread out before the public the statistics of intemperance, and have proved incontrovertibly the fallacy of the old and too generally approved doctrine that ardent spirits are useful and necessary. Do you ask then, of what use it is for me to join a temperance society? Every one who joins, in good faith, helps on this work, and strengthens this cause. Every one who stands aloof strengthens, either directly or indirectly, the opposite cause. Here then is a way to do good—a great door and an effectual one opened. And what saith the word? "To him that knoweth to do good, and doeth it not, to him it is sin."

But here is one that makes another objection:—"I have belonged to a temperance society ever since I was a member of the Methodist Church. Why, then, should I join another?" How many times has this objection been reiterated? And how many times has it been answered? It is a question that is made doubtless by many in sincerity, it ought to have a candid answer. First, then, if you are already a member of a temperance society embracing all that is embraced in these societies, you can have no objection certainly to joining another. You can have no objection to how many such societies you belong, if you can do good thereby. Again: howsoever gratified we might be, as Methodists, to have others come up and join our church, and thus co-operate with us in the temperance cause and all other objects that we as a church may wish to accomplish, yet we know many will not do this; but if we will relax a little from the pride of our ecclesiastical caste, and combine with them in opposition to intemperance, we may in this way unite moral men of all religions and of no particular religion in this enterprise. Thus we shall strengthen and encourage them in a good cause, and they will aid us in establishing principles which you say you have long since espoused and vindicated. Finally, however excellent our rules may be on this point, (and when properly explained and enforced they are certainly excellent,) and however much our church may have availed in I know she has done much, still I know, and you know, and the world knows that the Methodist Church has not, in fact, been a temperance society, in the modern acceptation of that word, nor have our rules been administered on that principle. We have had among us, men who made a profession, who buy and sell, men who drink ardent spirits. I ask farther, was it ever known that a man was expelled from the church for occasionally or daily taking his "temperate glass," as it used to be called? Such a thing may have been, but I have never known it. And perhaps you, my brother, who are contending that the Methodist Church is a temperance society are the very one that likes to take a temperate glass, and are therefore in this way seeking an excuse for not joining a society which you fear will make more rigorous exactions upon your self indulgence. Let us waive all these frivolous excuses, brethren, and engage in this work heartily as unto God.

Statements from the Chaplain of the Connecticut State Prison, showing the connexion between intemperance and crime. Feb. 1832.—More than thirty convicts have been committed to the Connecticut State Prison, during the last three years, for the crime of manslaughter, or an "attempt to kill." This is more than one out of every ten that have been sent to this prison, for any crime whatever, during the same period. Learning these facts from an examination of the Prison Records, and being ascertained from a previous examination of the convicts, that more than three fourths of the whole number had been persons of intemperate habits, I was curious to know what proportion of those crimes which had been committed under the influence of anger, and whose aim was the extinction of human life, had been perpetrated while the passions which urged to them were inflamed by ardent spirits.

The following is the result of my inquiries on this point:

1. Of the whole number, whose crime was manslaughter, or an attempt to kill, not one denied that he

had been drinking intoxicating liquor the day that the crime was committed.

2. All but two or three of this class of convicts confessed that they had been habitually intemperate.

3. The same individuals confessed, with scarcely an exception, that they had been drinking ardent spirits at least so as to produce considerable excitement within half an hour of the time of their committing their crimes; and that the time in the day when their crime was committed, was either in the afternoon or evening, generally the latter.

Before I had half finished my inquiries, I thought I had collected facts enough of such a character, as to make almost any drunkard pause, before he drank again, were he to see them.

### TEMPERANCE SOCIETY IN QUEBEC.

On the 23rd March a Temperance Society was formed in the city of Quebec, on the principle of entire abstinence, which is said to have been commenced under very favourable auspices, "being countenanced and patronized by a number of the most respectable inhabitants of Quebec."

The following gentlemen were elected officers of the Society, viz: John Neilson, Esq. M. P. President; Sir John Caldwell, Bart., Philip Panet, Esq. M. P. V. P.; Jeffery Hale, Esq., Isidore Badard, Esq. M. P., Vice Presidents; James H. Kerr, Dr. O'Connell, J. Fisher, S. P. H. Cobb, J. Mussen, F. Roumieu, P. A. Stuyver, W. Sewell, T. C. Alwin, E. Panet, T. Cary, S. Neilson, R. Wood, Committee of management.

To the Editor of the Christian Guardian.

Erasmora, March 20th, 1832.

Sir,—I am requested to give you notice of the formation of a Temperance Society in this place. At a meeting held at Mr. Robinson's, No. 13, 4th concession, Erasmora, Mr. R. Elliot opened the meeting with prayer; after which Mr. F. Hutchinson was called to the chair, and Mr. Elliot appointed Secretary; Mr. Hutchinson stated the object of the meeting in an able speech, and Mr. J. Black made a few remarks in favor of forming the Society. A constitution was then agreed to, agreeing in substance with those of other Societies. After which 33 persons subscribed their names to the constitution. The following were the Officers appointed for the ensuing year:—Mr. Francis Hutchinson, President; Mr. James Black, Vice-President; Wm. Elliot, Secretary; eight persons also were appointed for a Committee. After the formation of the Society, eleven persons subscribed one dollar each to the "Erasmora Branch Bible Society."—It was

Resolved, That the first quarterly meeting of the Society be held at Mrs. McCormick's School-house, No. 18, 2nd concession of Erasmora, at noon on Thursday, June 14th, 1832.

WM. ELLIOT, Secretary.

Since the 22d of February last, a Society has been formed here, which is named the Elizabethan Union Temperance Society. It unites several neighbourhoods to the interior of this Township and his sister Township, Yonge. The office bearers of the Society are: Jabez Bullis, President, Samuel Olds, 1st Vice President, Joseph Witte, 2nd Vice President, Robert Towres, 3rd Vice President, Florence McCarthy, Secretary, and a Corresponding Committee of twelve Managers. The chief object of the Society is to restrain the use of Ardent Spirits to cases purely medicinal. The thanks of the society are due to the Reverend Philander Smith for his unwearied attention and kindness in assisting to promote the prosperity of the Institution, and to establish a society here. And also, to the Reverend Anson Green, who attended a Meeting of the society on the 2d instant, and who delivered an appropriate Address on the occasion. The prospects of the society are very fair and encouraging at present, 127 persons have requested the Secretary to record their names as Members of the Society, and it is expected that many are waiting a favourable opportunity for getting their names registered, and three assailed their determination to discontinue the vile practice of intemperance use of Ardent Spirits. The first Annual Meeting of the society will be held on the first Tuesday in March, 1833. A public notice of which will be given one week prior to the appointed time of meeting.—The President of this society humbly requests the Editors of the Recorder and Guardian to publish this Report. Signed this 12th day of March 1832, at Mr. Olds' School House, Elizabethan town.

JABEZ BULLIS, President.  
FLORENCE MCCARTHY, Secretary.

For the Christian Guardian.

### ANOTHER VICTIM OF INTemperance.

In the Township of Darlington, on the 28th ult., died J. S., aged about 50 years. He had been for several years much addicted to the use of ardent spirits; and for two or three days previous to his death, has been known to be constantly intoxicated. On the evening of his departure, about 6 o'clock, he went for the last time to a shop hard by, where fire-water is sold for the love of filthy lucre, to have his bottle replenished.—returned home, went to bed, and about 10 o'clock was found dead, to the great surprise of his poor companion, who is now left to mourn the loss of what—a loving husband shall I say? No; but one with whom she could have expected nothing more than to drag out a miserable existence.

May God have mercy on both those that sell and those that use this dreadful scourge, and awaken them to a sense of their deplorable condition before, with them, it be too late.

March 29th, 1832.

ANOTHER.—A correspondent at Matilda writes, that a man whose name he does not mention, but who, he says, will be well known to some who will not quit tipping, left the grog shop, one of those earthly quills which exist in an enlightened country, in a state of intoxication, being helped into his sleigh by the "Poisoner General"—his horses brought him safe home, that is his body, but his soul, his precious soul, was lost. Church service was read over his body, but no funeral sermon was preached.

Who can tell what was felt by the widow and fatherless children on finding, at the expected arrival of the husband and father, that they had become such by the mercurial destroyer, so little feared by many. When will the inhabitants of the Province unite as one man for the prevention of an evil which is thus rapidly destroying both the bodies and souls of its victims?

A true comparison.—A certain Clergyman became very much affected by the number of drunkards who were occasionally intoxicated, and who were still in communion with the Church, and in reference to them he said on a certain occasion—"Ah, these drunkards—these drunkards who do not consider themselves drunkards—but they are as much like drunkards as a pig is like a hog."

### CHRISTIAN GUARDIAN.

Wednesday, April 11, 1832.

#### ON TRUST IN GOD.

UNDER AFFLICTING DISPENSATIONS OF HIS PROVIDENCE.—"Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that waiteth in darkness, nor for the destruction that wasteth at noon day."—Ps. 124. v. 6.

It is seriously apprehended that that destructive pestilence which has ravaged a great part of Asia and Europe, the Cholera, has invaded our healthy climate, on the borders of the Niagara River. It is positively asserted that one man near the Falls, if not more, has fallen a victim to it, and that several have been attacked who have recovered. One thing appears certain, that a destructive disease has lately made its appearance and that several have already been carried off by it. But whether it be the Cholera or not is not ascertained. We understand that an eminent physician of Niagara has been of the opinion from the first, that it was the real Asiatic Cholera, and others had declared it was not.

That it is something very fatal in its consequences is evident, at the same time, probably, not more so than the disorder which has carried off so many of the children and youth of this town and vicinity the winter past. Great mortality has prevailed, some families have lost three, and even four, several have buried two almost together, and many have attended one of their household to the house appointed for all living; and the disease is still continuing its ravages.—Should not the living lay it to heart.

The passage of scripture at the head of these remarks, affords a ground of comfort to those that make God their refuge, and the most High their hiding place; who have chosen their portion in the inheritance that never passes away, where "sickness and sorrow, pain and death, are felt and feared no more." Truly, dangers stand thick through all the ground to push us to the tomb, and fierce diseases wait around to hurry mortals home." But notwithstanding this, the true Christian is safe "under the shadow of the Almighty, for the promise is sure to him, there shall no evil befall thee, nor plague come nigh thy dwelling." It may be asked, is this to be understood literally? Will not the pestilence be suffered to visit the righteous? We answer not as punishment, that is, not so as to produce real evil. He may be chastened, but he cannot be destroyed.—"The rod of the wicked shall not rest upon the lot of the righteous."

We are assured of a particular Providence directing the course of the pestilence, the famine, and the sword, as well as all the operations of nature; even so, that "not a sparrow falls to the ground without His notice." Is it not then our great privilege, as well as our bounden duty, to fly to Him for refuge, to make him our trust, and to yield ourselves up to His will and service without reserve? Then, and then only, we are safe. Then, having a consciousness of the Divine favour which always accompanies an entire surrender of ourselves to God, through faith in the great atonement, we will not only be safe, but we will feel so, "though the earth be removed, and though the mountains be carried into the midst of the sea."

O! that while the Lord's judgments are abroad in the earth, the inhabitants thereof may learn righteousness.

A writer in the Upper Canada Herald, under the signature of "A Wesleyan Methodist," seems to be somewhat alarmed because we have represented the Episcopate and the Wesleyan Methodists as one body, and he therefore labours with all his might to remove them as far apart as possible, as if to prevent the reproach which he appears to conceive the Wesleyan body may receive from such an association. And in his apparent concern for the consequences, he conjures up several points in which he represents them to differ. And what are they? why, first, "The government of the Canadian Methodists is Episcopate, while that of the Wesleyan Methodists is Presbyterian." We doubt the correctness of this latter clause, but be it so; we would ask, are the Canadian Methodists the less Wesleyan because their government is Episcopate? With whom did their Episcopate originate? Was it not with Mr. John Wesley himself?—Look into his life as given us by his various biographers; Whitehead, Moore and Watson. Look at the life of Dr. Coke as written by Mr. Samuel Drew, and the records of Methodism from the beginning, and then see how clear is the fact, that John Wesley is the author of the present form of Church Government among the Methodists; And must not that be Wesleyan which is directly from Wesley himself? where is the difference between the two bodies in this respect? why, they are two branches of one family, two children of one parent, both legitimate too. Are they not then both equally Wesleyan? Let the reader judge.

But "The Canadians give their local preachers liberty to marry and administer the sacraments, which would never be allowed by the others."—What then? Should the English Wesleyans think proper, for various reasons which may not now exist, to allow their local preachers, under certain circumstances, these privileges, would they become a distinct body from what they now are?—Let the reader judge. But here we would observe that the privilege granted to our local preachers to marry, and administer the Sacraments, (which we consider a just one, and called for from our circumstances) is not indiscriminate, but is confined to such as are previously approved of, and ordained for the purpose. But the Canadian Methodists seem to this writer "to be in danger of mistaking animal excitement for spiritual union, violent clamour for holy zeal, and strong passions for strong grace."—Indeed! And are they only in such danger? If so, we would like to know the reason.—Why does it seem to this writer that we are in peculiar danger in this respect? "Another point of difference (according to this writer) between the Canadian Conference and the Wesleyan Methodists is the hostility of the former to the English Established Church." But where does this hostility appear? Has what we have said from time to time in relation to the church establishment, been directed against the Church of England as a Church? Have we attacked her doctrines, her liturgy, or her government?—If so—when and where?—Has not our "hostility" been confined to her establishment by law, or union with the state? And is this union any component part of the Church? Can she not exist without it, yes, and prosper too, as she does in the United States? This confounding of things together looks something like misrepresentation but we charitably hope that our "Wesleyan Methodist" did not intend to misrepresent—perhaps he knew no better.

We trust the Canadian Methodists are not a whit behind their brethren in England in appreciating the worth, talents, and usefulness of those holy men of God, belonging to the English Church who stood forth like champions in the Glorious Reformation, and "who wrested the Bible from the fang of the great Dragon,—bore the hottest fire of popish persecution,—sealed their Doctrines with their blood."—Nor are they willing to forget, nor ashamed to acknowledge, any more than their brethren in England, "that from the English Church their founder sprung, and in it he received the education which qualified him for his bright and prosperous career." But if so, (and we challenge our writer to prove it otherwise)—are they not in this respect one with their brethren in England?

"Another point of difference, (according to this writer,) between the Wesleyan and Canadian Methodists is the political mania that infects the latter."—What this writer means by this phrase, political mania, we are at a loss to determine. If he means what it literally implies, we beg leave to deny the charge, and say with St. Paul on a certain occasion "we are not mad (either with politics or religion)"

but speak the words of truth and soberness." But if he means by the expression, feeling an interest in our political rights and privileges, and using constitutional means to obtain and retain them, we cannot see how we differ from our English brethren in this respect, for we believe they manifest as much regard for their political interests, and are as ready in using means to maintain them, both in Europe and this country, as any other people. And are they not right in this?—But, "the Christian Guardian has degenerated into a Political Journal." Indeed!—and what then, suppose it were so, does it follow that the body of Canadian Methodists have "degenerated" with it, and have thus distinguished themselves from their brethren in England? But whether the Guardian has thus degenerated or not, let it speak for itself; it is before the public, let them judge.

This writer proceeds—"Moreover, the conduct of the Canadian Methodists is utterly opposed to that of Christ and his Apostles." This is a heavy charge indeed; but if it be true, some part of it must recoil on the writer himself, and the body to which he professes to belong; for, according to his own acknowledgment, they are one with the Canadians in some respects. But if the conduct of the Canadians is utterly opposed to that of Christ and his Apostles, and yet they are one in some respects with the English Wesleyans, does it not follow, that the latter must come in for a share of this soul-alarmed censure? But perhaps he did not mean thus to denounce the whole of the Methodists,—perhaps he only meant to say that some of the conduct of some of the Canadian Methodists was so opposed. This we won't dispute. But is this any thing new? He may find the same nearer home. But, continues this writer, "The Jews had many real and weighty grievances of which to complain." Yes, and they deserved them too; for Divine Providence suffered their enemies to oppress them as a punishment for their sins. But how does that touch us? What analogy exists between them and the people of Upper Canada?

But, says this writer, "Christ and his Apostles never summoned them (the people) to contend for their assumed rights, as the Canadian Conference, by its authorized organ, the Guardian, has done." We have had our doubts of this writer being what he styles himself, a Wesleyan Methodist; but when we look at this clause we are persuaded he is not, because we believe a true Wesleyan Methodist is incapable of so gross a falsehood. When and where has the Canadian Conference, or the Guardian, "summoned the people to contend for their assumed rights?" The Guardian has occasionally called the attention of the people to their constitutional rights; and our brethren in England have done the same; and does this warrant, in any degree, the foul and false charge of this writer? Let him answer it to his Supreme Judge.

This writer concludes with a personal invective against the Editor of the Guardian, and something like what he may think prudent advice; but as the Editor is well known to the public, and must stand or fall by his own conduct, and act by what our writer may think or say of him, and as this has nothing to do with marking the difference between the two bodies of Methodists, we shall take our leave of him for this time.

We would not have troubled ourselves, nor our readers by thus noticing him, were it not for his signature, and the effort he made to set the two bodies of Wesleyan Methodists as much in opposition to each other as possible, and by making invidious comparisons to lower the Episcopalians in the public mind. We wish to cultivate a friendly feeling and intercourse with our English brethren, and to draw the bond of union as closely as possible, and by all means to cherish that brotherly sentiment, expressed on a certain occasion by the British Conference toward their brethren in America, that "the Wesleyan Methodists (of whom it is evident we are a legitimate, though younger branch) are one throughout the world."—May they ever continue so, is our fervent prayer.

We are much pleased to see the bold, decided, and respectable support which is given to the cause of Temperance in our mother country. There the first in the land, both civil and ecclesiastical, are not ashamed to come forward to the support of Temperance Societies. They make common cause against a common enemy, and similar efforts are made in our Sister Provinces. Not only the good wishes of individuals filling high and influential stations in society are afforded, but their united and zealous co-operation; and they already begin to see the beneficial effects of their benevolent exertions. And we have no doubt of their complete and triumphant success, if they persevere, over that fell monster intemperance.

But why is it, we would ask, that so few of the official and leading men of our Province are found coming forward in the good cause? Is it because they secretly hate it? Would they rather see this enemy of God and man spreading waste and destruction through the land, than use a little self-denial and exertion to arrest its progress? We can scarcely believe they are so indifferent to the cause of humanity, at least, if they are to the welfare of their country. We must attribute it to something else. Perhaps it may be owing to doubts respecting the efficacy of the means used; but if so, why not devise, and bring into operation, something which would promise greater success. Have we not reason to fear that the principal cause of the backwardness of many, is to be found in that pride of the human heart, which tends to keep men from promoting measures of which they are not the devisers, or the strong prejudice which they cherish toward those who first introduced temperance societies—a prejudice which marks their proceedings, not only with respect to temperance societies, but almost every other measure connected with the welfare of the community; and which cramps more or less all the energies of our country. But we hope the time is not far distant when they will divest themselves of it, with respect to temperance societies at least. How much good might these men do in this cause if they would but come forward, and give it their example and influence. That they may do so speedily is our earnest desire.

SPRINT OF THE TIMES.—Georgia presents an attitude, not only of opposition, but of contempt to the mandate of the Supreme Court of the United States with respect to the Indian territories, and the imprisonment of the Missionaries. Should she continue in this disposition it will test the energy of a Republican Government to enforce its laws.

It will also be perceived from the following extract, that the slaveholders in our sister Colony, Jamaica, are ready to show a hostile front to the humane exertions of His Majesty's Government to ameliorate the condition of the oppressed slaves. This is in accord-



ante with their fellows in Georgia, and it is clearly seen that the same spirit of injustice, and opposition to just laws, and pure religion, actuates them both.

We observe the same endeavor to affix blame for the late troubles in that Island to the "innocent Methodists," as are used to attach odium to us and our fellow-laborers in this Province. This is what those "who will live godly in Christ Jesus" may expect from an ungodly world. Let them not be discouraged, it is the badge of their discipleship. These Methodists are Missionaries from Europe, but no matter, they, as well as all other faithful servants of God, must be "honored in this manner whenever occasion calls for it."

But mark the *loyalty* of those "angry speculators, and unwise abusers of the Missionaries and Clergymen of other sects than that of the Church of England," and observe the *respect and obedience* they recommend to be paid to the orders in Council. Would it be different in this country with our *superior* men, were they brought to the test in a similar manner? Let time show.

"The National Gazette contains copious extracts from Jamaica papers. Their columns are filled with angry accusations on the recent insurrection, and unwise abuse of the Missionaries and Clergymen of other sects than that of the Church of England. The Jamaica Court of the 25th February, contains a letter addressed to the editor by Mr. Beaumont a Member of the provincial legislature, whose remonstrance against this absurd charge we adverted to on Saturday. He says:

"Do not imagine that the tale of the Jamaica servile war shall remain untold; justice shall be done to all the parties—it shall be written to convince the liberal, not to adulate the inhuman—it shall appear in a more stable form than the fleeting columns of a newspaper—it shall describe events as they were, and not colour them to flatter the vanity of Militia Officers, nor to raise up a hostile feeling against innocent Methodists."

"The most important article is an abstract of an Order in Council, for the regulation of slaves, which we shall publish. A Protector and Assistant Protectors, are to be appointed, who are not to own any slaves, and to whom the slaves may have recourse, in case of ill usage. The whip is not to be carried into the field at all, and females are not to be punished by whipping. Sunday markets are abolished. The slaves are declared to be competent to marry. Their property, to a certain extent, is protected; and by a provision which may sound strangely to the free men of the North, slaves are not allowed to be the property of slaves. Of these orders the Jamaica Court observes:

"Let them be received with the respect which is due to the communications of the representatives of our Gracious Sovereign—let them, if necessary, be read; but let us hear no more of them—let them be consigned, as they ought to be, to eternal oblivion, to show the ignorant framers of so diabolical a code, that the Representatives of the People of Jamaica will never lend a hand to their own destruction."

#### PLAN OF RELIGIOUS NEWSPAPERS.

The following remarks on the plan of Religious Newspapers are from the *Boston Recorder*—the oldest religious newspaper in the world. It is a highly respectable paper devoted to the interest of the Independents.

While we are on this subject we must be permitted to make a few remarks in relation to the plan of religious newspapers. There have been several attempts of late to persuade the editors of these publications that they ought to exclude from their columns all secular matter, and admit nothing which is not suitable to be read on the Sabbath. We do not doubt that they who give this advice mean well, but they certainly "cannot have thought very profoundly on the subject; for if they will only reflect, they will find that their improvement would carry us back to the very point from which we started." The old error was in separating religion too much from the business and every day concerns of life. Religion was considered a business for Sunday—a thing to be put on and taken off with the Sunday-dress, a matter too sacred to be talked about on a weekday. But Christians at last discovered their error, and when the *Boston Recorder* was established, they hailed it as an indication that the day was approaching when "Holiness to the Lord shall be written on the bells of the horses." "Religion," they said, "is assuming its proper rank and place among the concerns of men, and conductors of newspapers are no longer ashamed to give tidings relating Redeemer's kingdom a prominent place in the record of interesting events." They regarded it in the same light in which they view the custom of introducing religious reading and conversation in social afternoon and evening parties.

We should regard divorcing religious newspapers of their secular matter as one of the greatest calamities which could befall the interests of religion in this country. It would be throwing away an invention to which we are indebted for much of the progress of religious enterprise during the last sixteen years. "The circulation of religious intelligence would be immediately reduced to one half, if not to one fourth of its present extent; for no man acquainted with the subject can suppose that the secret of the popularity of the religious newspapers consists merely in the form or the frequency of its publication; it doubtless lies chiefly in the combination of religious intelligence with other news. This combination is the gist of the improvement, and without it the religious newspaper would be scarcely more efficient in promoting the Christian enterprises of the day than the old religious magazine."

"We believe it is not generally known that when the *Boston Recorder* was first established, the late Isaac M. Davis expected to be its senior editor, and that he assisted in preparing its prospectus. The plan of divorcing one half of the paper to religious intelligence and one half to secular matter, met with his cordial approbation. If, indeed, it was not suggested by him, and in speaking upon the subject a few months before his death, he continued to speak of the wisdom of the plan. *Philadelpia*."

The weather continues unusually cold and dry, and the season very backward.

The Canada steamer started on her first trip to Niagara on Monday last, after breaking her way through the ice in the bay.

#### Foreign News.

London papers have been received at New York to the evening of the 22nd of February, and Liverpool of the 24th, both inclusive.

The Cholera was not making very rapid progress, and there was still difference of opinion as to whether it was the Asiatic Cholera.

#### THE REFORM BILL.

The discussion of the Reform Bill continued in the House of Commons, and they were proceeding with the details somewhat more rapidly than at the last dates. But the ultimate fate of the Bill is, if possible, more doubtful than ever. In regard to the creation of new Peers, nothing certain seems to be known, either in or out of Parliament. In the debate of the 21st, Sir Robert Peel put out a *feeler*, to ascertain, if possible, the intention of ministers; but without success. We quote a few passages from the debate, that the reader may judge for himself.

The CHANCELLOR OF THE EXCHEQUER said he could not argue as a reformer with the hon. member whether the Bill was a borough that ought to send members to Parliament. He should feel great difficulty in arguing that question. He could only say to continue the representation of the House on the ground that it would be imprudent in those who were advocates of reform to increase the number of disfranchised boroughs at the present moment. (Hear.) He should state as he had done on many occasions, that the object being to carry the measure into a law, it was prudent not to increase, at that time, the number of boroughs to be disfranchised.

Sir R. PEEL could not avoid feeling that the observations of the noble lord led to reflections of a serious character. First, with respect to the permanency of this measure, they had been told there was every reason to believe it would be permanent; but the noble lord had just informed them, that *prudential motives* only prevented them from disfranchising other boroughs. One of the reflections of the noble lord's speech consequently was, that this was the nearest spoken of, and that an attempt would be made hereafter to carry it further.

(Hear.) But as the *prudential consideration* did not apply to that House, but another (Sir R. Peel) did refuse to hear it was not the intention of His Majesty's Government to interfere with the independence of the other House. (Hear.) On the subject of the amendment he was perfectly sensible that the hon. and learned gentleman's speech had proved there never was absurdity equal to the conduct of the ministers in their selection of fifty-six boroughs for disfranchisement, &c. &c.

Mr. STANLEY had nothing to add to what had just fallen from his noble friend. He *pretended* that the present bill was free from some apparent anomalies; that it was a perfect work of three systems of representation. (Hear, hear.) They knew that it contained blots; but in order to obtain the great object of putting an end to the nefarious system of borough jobbing and embezzlement, and of admitting the wealth and intelligence of the country to a share in the decision of the legislature, they were willing to make some compromises, so as to prevent as much hostility as possible. (Hear.) As to the right honorable gentleman's awful insinuation with respect to the creation of new peers, he would not say one word (hear, hear) further than it was the duty of ministers not to unnecessarily provoke hostility among the opponents or neutrals to the reform bill, and that four or five years more or less, they would or they would not compromise not too great to make for the purpose of conciliation and unanimity. (Hear.)

Mr. CROKER very much regretted that the honorable and learned member for Louth had not delivered his irrefragable speech on the 20th of January, when a motion similar in tendency to that then before the committee was proposed from the opposite side of the House. Had he done so 56 would not now be the cabalistical number of schedule A, and Amersham would have been spared the injustice of being postponed to Petersfield. The noble Chancellor of the Exchequer need not tell them that the present bill was a temporary measure—a measure of expediency of the moment. (Hear, hear.) It was not a short lived abolition, containing as it did in its mass of crudities, and injustice, and contradictions, and absurdities, the seeds of rapid annihilation.

Lord MURDOCK denied that his noble friend had made use of the words just put in his mouth by the right honorable gentleman. (Hear, hear.) His noble friend merely said that the consideration of the present amendment was a mere question of prudence and temporary expediency, and in that he agreed with him, and not that the bill itself was a mere step to further changes. (Hear.)

Mr. CROKER in reference to some observations of the hon. and learned member for Louth, which applied to him personally, assured the House that he should never bring a proposition before them, and then change round again before he sat down. (Cheers.)

Thus was Sir Robert and the House, and the anxious public, left as much in the dark as ever, as to the intentions of Ministers. The reply of Mr. Stanley was entirely evasive, but the inference of the anti-reformers is, that Earl Grey will scarcely venture upon so strong a measure as the addition of forty or fifty members to the peerage, in a single batch.

If, however, there was any reliance to be placed upon the following letter from the London Correspondent of the *Dublin Morning Register*, there was no need of Mr. Stanley's evasive reply to Mr. Peel:

"The batch of Peers, is in preparation. Lord Grey is taking the utmost care to ascertain how many he will want. A letter is written to each peer, respectfully soliciting his opinion. It is stated that no alteration in the bill, as it passes the Commons, will be submitted to, and a written answer is requested. The most satisfactory and explicit answers have been received from many of the highest rank in the peerage. No peer is set down as a reformer but one who pledges himself to the whole bill. That very unwise person Lord Suffield, who when a commoner was an avowed reformer, has sent, I am told, the most silly answer imaginable—he is stowed away among the Tories. No doubt, however, remains of the bill being carried. The application for peerage exceeded 300. The King will create them all, if necessary. The Tories deny this; but the King himself makes no secret of his determination. You may rely on it that he will Lord Camden so within the last ten days. Lord Camden has reported the doleful news to his brother Tories, and so they are in despair."

#### HOLLAND AND BELGIUM.

The northern powers have not yet ratified the Twenty-Four Articles, and the King of Holland continues his warlike preparations. Accounts from the Hague are to the effect that the King of Holland is determined to resist the fortifications and means of defence in and about this fortress are to be considerably increased. Heavily armed block ships, stationed in our rivers, are to hinder the approach to the town. We also hear that the place is to receive a numerous garrison, and be well provisioned.

But notwithstanding the delay in the ratification of the basis of pacification, between Holland and Belgium, and notwithstanding the continued military preparations of Holland, there is little of a hostile appearance in the European sky. Indeed, letters from Berlin of February 10, positively state that Prussia is disarming.

#### GREECE.

The Courier announces positively that the Three Powers have taken Greece under their protection, viz: Great Britain, France, and Russia, and have determined to put an end to the disturbed state of that country by establishing a regular Government, under the direction of a constitutional Sovereign. The Prince selected by the conference is Otto, the second son of the King of Bavaria, a young man 17 years of age, who is said to possess considerable requirements, and to bear an excellent character. A regency appointed by the Three Powers is to have the management of affairs during his minority. It does not appear that the Greeks themselves are to have any voice in the matter, further than a mere confirmation of the boy-king's election.

#### GERMANY.

While the ravages of the scourge from Asia, are in all directions subsiding, a malignant typhus fever has broken out in Austria, Galicia, of the most appalling description. Nearly 10,000 persons had already been attacked in Galicia, of whom great numbers, as well military as citizens and country people, have died.

#### CHILE.

By the Meteor arrived at this port yesterday, from Valparaiso, intelligence is received that an insurrection had broken out in the island of Juan Fernandez, among the convicts sent there by the Chilean Government. They were about 100 in number, and the garrison amounted to about 100 soldiers. The big Anawan, Capt. Palmer, 86 days out of this port, bound for Lima, arrived off the island at the time of the rising, and the captain went into the harbour for the purpose of taking in water. The report was that he had been seized by the insurgents. A letter from Valparaiso dated on the 29th of December, mentions the receipt of this information by a Chilean vessel, which was bound for the shore, and the Anawan, and working her into the harbor. This vessel brought a note from the mate of the Anawan, to the American Consul at Valparaiso, mentioning the above circumstances, and stating that if Capt. P. did not return from shore in 24 hours, he should proceed with the vessel to Valparaiso. Mrs. Palmer, wife of the captain, remained on board. There being no American vessel of war in port, our Consul applied to Capt. Walbridge, commander of the British squadron at Valparaiso, for assistance, who immediately dispatched the Volage, to look after the vessel.

Upper Canada.—The Upper Canada papers have continued to be filled since the close of the Legislature, with acrimonious discussions on the local affairs of that Province, and the proceedings of public Meetings, held in opposition to or support of Sir John Colborne's administration of the Government and the general management of public affairs. All parties profess, and we believe with sincerity, a strong attachment to the British Government. Those who are dissatisfied with the present management of Provincial affairs, say, that it tends to the benefit of a few at the expense of the many; is exclusive in character and unnecessarily burdensome. The majority of the representative body, in this instance, supports the Administration; but there is a minority respectable in number, and formidable in talents, activity and character, who are opposed to it; and it can hardly be doubted that the majority of the people throughout the country is on the same side. Upper Canada, although a thriving Province, has to contend with the abuses which creep into all Governments, when not checked by an intelligent and virtuous popular representation, which, however favoured by Constitutional Laws and forms, is rarely obtained in the infancy of Constitutional Governments. The present struggle will, no doubt, produce the removal of many of those abuses, but they will be replaced by others, in favor of different persons, at the next time as the great body of the people who are chiefly interested in good government, perform their part in the choice of representatives better than

seems to have heretofore been the case in Upper Canada. The violence of the present discussions, the spirit of falsehood, and the personalities and personal feelings, which prevail, show that the people of Upper Canada have a difficult task to perform, the guarding against the influence, which is so fatal to a proper exercise of their judgment and a beneficial result.—*Que. Gaz.*

[From the St. John (N. B.) Gazette of March 7th.]

CASUAL REVENUE.—The documents respecting this fund, which were laid before the House of Assembly by direction of His Excellency the Lieutenant Governor, not having yet appeared on the Journals, we are indebted to a friend for the annexed abstract:

Expenditure of the King's Casual Revenue in the Province of New Brunswick during the year 1831:	
Salary of the Commander-in-Chief.....	£ 1,500 0 0
Chief Justice.....	950 0 0
Three Assistant Judges at £250 each.....	1,950 0 0
Attorney General.....	150 0 0
Secretary and Clerk of the Council.....	250 0 0
Archdeacon.....	300 0 0
Presbyterian Clergyman at Saint John.....	50 0 0
Agent for Emigrants.....	50 0 0
Commissioner of Crown Lands and Surveyor General.....	1,750 0 0
Allowance for Clerks to him.....	900 0 0
Annuity to Mr. Lockwood.....	1,000 0 0
Indians.....	60 0 0
Government Contingencies.....	300 0 0
<b>Total.....</b>	<b>£ 9,610 0 0</b>

Add exchange 19.....

Currency.....

Amount of Receipts in the Crown Land Office in the year 1831:

Tenage on Timber Licences.....	£ 6,044 6 8
Office fees on 1264 timber petitions at 45s. (less 20s. to Surveyor and Governor).....	1,592 0 0
<b>Total.....</b>	<b>£ 7,636 6 8</b>

Purchase money for Land.....

Warrants, Searches, &c.....

**Total.....**

From which deduct:

Expenses of preparing and issuing patents, licences, &c.....

Less 20s. each on 1264 petitions to Govt and Secy.....

**Total.....**

Civil List.....

Revenue.....

**Total.....**

Balance Deficient.....

#### INQUESTS.

An inquest was held on the 12th inst., at Edwardsburgh, by W. J. Scott, one of the Coroners of this District, upon the body of Wm. G. Fraser, who was found dead in his sleigh the night before, near his own residence. It appeared that he had left Kempsville late on Sunday afternoon, and passed Johnston in the evening, and seemed unwell. From the appearance of the body, and the position in which it was found, the jury were of opinion, that he had a fit of apoplexy soon after leaving Johnston, and died between that place and where the body was found.

An inquest was held on Sunday evening, by the same Coroner, upon the body of Mary Berry, who, it appears, has been in a state of great despondency for some days, in consequence of a man having absconded to whom she had lent a sum of money, being the whole of her savings and earnings for many years. She left her own house, in this village about 10 A. M. stating that she was going to church, and would be back soon after. However, as she did not return, her family supposed she had gone out to the second concession to visit a friend who had a sick child, and on Sunday they sent to inquire, and learned she had not been there. Soon after they heard that a person, answering her description, was seen on Saturday about 11 A. M. loitering in the quarry, near the pine bushes, in rear of the Roman Catholic Church, which led to a search being made, when the body of the unfortunate woman was found in the bushes, with the throat cut, and on Monday morning a razor was found under the snow where the body lay, which was recognized as the razor of a person who lodged in her house, and was missed on Sunday morning. The verdict of the jury was, that she, being in a state of great despondency at the loss of her money, not having the fear of God before her eyes, but instigated by the devil, committed suicide by cutting her throat with a razor, soon after she was last seen, and at the place where the body was found.—*Grenville Gazette.*

We publish the following resolutions by particular request of one of the principal individuals concerned in passing them.

At an adjourned meeting of a number of the Inhabitants of the town of York, who are unpiged to any political party, held at the office of James E. Small, Esq., on Saturday the 31st day of March, for the purpose of taking into consideration the present injurious excitement existing in various parts of this Province.

The following resolutions were adopted.

1. Resolved.—That although it is a Constitutional privilege of British subjects to meet together in public, to express their opinions on matters of a political nature, yet that such privilege is far too valuable to be lightly or wantonly made use of, and ought not to be resorted to, but on occasions of importance and necessity.

2. Resolved.—That the interference of the clergy of any denomination in general politics—and the holding of meetings professedly; or in fact sectarian for the purpose of influencing the public mind on political questions; are highly injurious, as they have a tendency to degrade religion, and create animosity amongst the persons of different religious persuasions, who ought as subjects of the same King, and members of the community, to live together in peace and harmony.

3. Resolved.—That the members of this meeting have heard with feelings of extreme regret of the acts of violence which have taken place at public meetings in various parts of the province, and particularly of those which occurred in this town on Friday the 23rd ult.

4. Resolved.—That in the opinion of the meeting there are no existing evils in the administration of the Government of this province, to warrant the extraordinary clamor that has been created, particularly in this district, and that it is the duty of every loyal subject to endeavor to allay the existing excitement by argument and reasoning, and not by force and violence.

5. Resolved.—That the ready attention shown on the part of the British Government to numerous appeals made to our late and present most Gracious Sovereigns, on evils which the people of this province have lately complained of, merits our warmest thanks, and is the sure pledge to us, that the respectful recommendation of temperate measures for the good of the people of this province, is all that is necessary to procure the redress of every thing that may require amendment, in the administration of the Colonial Government.

6. Resolved.—That under the Constitution which we have the happiness to enjoy, sufficient freedom of Election exists to put it in the power of the people of this province to make the House of Assembly, at all time truly to represent their voice and feelings.

7. Resolved.—That the ill-judged violence of persons, who, under pretence of extraordinary loyalty disturb the peace of the country, and seem to think themselves above its laws—has caused much animosity and ill-blood to exist between the provinces; and more than any thing besides, to create unfriendly distrust towards its Government.

8. Resolved.—That to stigmatize any man or body of men, as disloyal or disaffected to their King and the Constitution of their country, merely because they disapprove of particular measures in the Administration of the Government, is highly unjust, and calculated in a great degree, to create suspicion and distrust in the minds of the people.

9. Resolved.—That the violence of an intemperate press, conducted in this district with but little regard to truth, has converted its liberty, which would have been an inalienable blessing, into an intolerable evil.

10. Resolved.—That the various grievances at present exist in this province are mainly to be attributed to the want of an efficient and responsible Executive Council.

11. Resolved.—That although this meeting is ready to admit the present Legislative Council is not as independent as the people of this province should desire, they are bound to acknowledge that the infant state of the Colony has in a great measure prevented his Majesty's Government from making a selection, for the majority of that body of persons as independent of the Crown as of the people.

12. Resolved.—That His Excellency, Sir John Colborne in the general administration of the Government of this Province, has exhibited an ardent desire to promote the welfare, prosperity and happiness of the people—and therefore merits our warmest thanks.

13. Resolved.—That though the members of this meeting have not joined in the violence of either of the parties, whose disputes now agitate this province—they yield to none in their feelings of loyalty and attachment to his Majesty's person and Government—an independent attachment to the Constitution of their country—or in an honest desire to forward the just views and measures of the representative of their Sovereign, and all other true friends of the community, for the public good.

14. Resolved.—That the members of this meeting, firmly relying upon the anxious desire of our Gracious Sovereign and his present enlightened ministry, to grant every possible concession to the loyal inhabitants of Upper Canada, will collectively and individually use their utmost endeavors to allay the unnecessary excitement at present existing in this province, and confidently anticipate the cordial co-operation of every loyal inhabitant who is not blinded by party politics.

15. Resolved.—That the foregoing resolutions be published in the respective papers edited in this town, and that they be signed by the chairman and secretary.

[Signed] JAMES E. SMALL, Chairman.

Wm. ARMSTRONG, Secretary.

Fire.—A fire broke out in the city of New York on the 29th ult., which destroyed fifteen or twenty buildings—Two persons were seriously injured; one by being run over, and another by receiving a wound on his head from part of a bedstead thrown from an upper window. By this conflagration, it is said thirty families have been deprived of their homes, and all the property they possessed.

#### NOTICE.

A protracted meeting will, by the leave of Providence, commence at the Waterloo Chapel, Township of Kingston, on Friday 11th May next, at 4 o'clock, P. M.

The preachers from the adjoining circuits are respectfully solicited to "come over and help us."

THOS. HARMON.

HENRY SHALER.

Letters received at the Guardian Office, during the week ending April 11

S. Waldron, D. Griffin, W. Johnson, W. Little, M. Whiting, H. Martin, J. Armstrong, W. Smith, G. Ferguson.

\* At the end of the half year.

#### MARRIED.

By the Rev. E. Stacey on the 3rd April, Mr. Asahel Durham of Ontario, to Miss Charity Warner of Niagara.

On the 15th inst. by the Rev. Mr. Webster, Mr. A. Lee, to Miss S. Tulip, both of Edwardsburgh.

On the 25th ult. at Smiths Falls, Richard Canal, by the Rev. Wm. Bell, Mr. George M. Hiltner, to Miss Eliza Ann Scholfield, eldest daughter of Mr. James Scholfield of that place.

At Pleasanton East, on Thursday last, by the Rev. Wm. King, Mr. Hiram W. M. Hiltner, to Miss Eliza Ann Scholfield, eldest daughter of Mr. James Scholfield of that place.

By the Rev. S. Stacey, Feb. 23rd, Mr. Daniel Edwards, of Monro, to Miss Jane Sinclair, of Niagara.

By the same, Feb. 23rd, Mr. Theo. Parkins, of Brimosa, to Miss Eliza Sinclair, of that place.

By the same, March 1st, Mr. Josiah Tanner to Miss Margaret Goodwin, both of that place.

By the Rev. E. Evans, 25th March, Mr. Isaac Nevill to Miss Rachel Hunt, both of Stouffville.

By the Rev. Mr. Eliza, Mr. Eliza, Mr. Henry Robbins, of the township of Bassend, to Miss Relief French, of the same place. On the 23rd, Mr. James Jones, of the township of Landow, to Miss Jane Cooper, of the same place. On the 4th inst. John Byrne, of the township of York, to Mary Ann Churchill, of the same place. On the 5th inst. John Connor to Ann O'Leary, both of Kitley.

At Hallowell, on the 21st ult. by Rev. Wm. Mayhew, David Louis Thompson, Esq. of Fredericton, to Lydia Jane Barker, of Hallowell.

#### DIED.

In this town, on the 6th inst. Eliza Ann, only child of Mr. J. M. Lowrance, aged 16 months.

#### SALE OF CROWN LANDS.

NOTICE is hereby given that the undermentioned Crown Lands, will be exposed to Sale by Public Auction, at the inn of R. Munroe, in the town of Belleville, in the Midland District, on Tuesday the 1st May next, at 10 o'clock A. M.

ON THE FOLLOWING TERMS:—The purchase money to be paid by four instalments with interest: the first instalment at the time of sale, and the second, third, and fourth instalments, at the interval of a year between each. A plan exhibiting the situation of the lots may be seen at the Surveyor General's Office, York, or with Mr. J. H. Samson, Belleville.

IN THE TOWNSHIP OF TYENDINGA, At the upset price of 15s. currency per acre.

First Range, South of the Road—Lots Nos. 1, 2, 4, 6, 8, 10, 12, 14, 16, 18, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.

Second Concession, North Range—Lots Nos. 1, 13, 14, 15, 17, 19, 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100.

Second Concession, South Range—Lots Nos. 1, 6, 11, 12, 13, 18, 19, 21, 23, 24, 25, 26, 28, 29, 31, 32, 35, 36.

Second Concession, North Range—Lots Nos. 1, 2, 13, 14, 21, 23, 25, 26, 28, 30, 31, 32, 36, 38.

Second Concession, South Range—Lots Nos. 1, 5, 6, 7, 18, 24, 25, 27, 30, 31, 32, 37.

Third Concession, North Range—Lots Nos. 5, 6, 7, 8, 12, 14, 27, 30, 31, 34, 36, 37, 39, 39.

Fourth Concession—Lots Nos. 7, North part 8, 36 acres, 12, 13, 14, 21, 22, 24, 26, 28, North part 30, 86 acres, 31, 32, 35, 36, 37, 39, 40.

IN THE TOWNSHIP OF THURLOW, At the upset price of 20s. currency per acre.

Broken Lots in front of the 1st Concession—Nos. 11, 12, 14, 15, 16.

IN THE TOWN OF BELLEVILLE, At the upset price of £20 currency each, subject to the condition of building a stone, brick or frame-house, not less than 24 feet long, and 18 feet wide, to be completed within two years from the day of sale.

Lots Nos. 17, North half 32, East of Front-street—North half 32, West of Pinnacle-street—Nos. 2, 4, 25, East



## Poetry.

## THE SEPULCHRE.

There Manhood lies! Lift up the pall!  
How like the tree struck down to earth,  
In its green pride, the mighty fall,  
Whom life has flattered with his worth.  
Life is a voyage to our graves—  
His promises, his smiling waves,  
Invite us onward o'er the sea,  
Where all is hidden treachery.

What stunted beauty slumbers there?  
But mark those flowers pale as the brow  
Which they have wreathed—if death could spare  
A victim, he had pined now,  
To-day she hoped to be a bride—  
To-day, 'twas told her lover died!  
Here death has revelled in his power,  
The riot of life's fairest flower!

Look on that little cherub's face,  
Whose building smile is fixed by death,  
How short indeed has been his race!  
A cloud sailed by the sun, a breath  
Did gently creep across a bed  
Of flowers—its spirit then had fled,  
A morning star a moment bright,  
Then melting into Heaven's own light.

Behold that picture of decay,  
Where weary nature sank to rest!  
Full fourscore years have passed away,  
Yet did he like a lingering guest,  
Go from life's banquet with a sigh,  
'That he, alas! so soon should die,  
Our youth has not desired so vain,  
As creep into an age of pain.

## THE THREE MOUNTS.

When on Sinai's top I see  
God descend in majesty,  
To proclaim his holy law,  
All my spirit sinks with awe,  
When in ecstasy sublime,  
Tabor's glorious steep I climb,  
At the too transporting light,  
Darkness rushes o'er my sight.

When on Calvary I rest,  
God, in flesh made manifest,  
Shines in my Redeemer's face,  
Full of beauty, truth, and grace,  
Here I would forever stay;  
Weep, and gaze my soul away,  
Thou art heav'n on earth to me,  
Lovely mournful Calvary.

## Agriculture &amp; Rural Economy.

## From the Genesee Farmer.

## TREES INJURED BY MICE.

It often happens that fruit trees are barked by the mice during the winter, and allowed to die for want of a little attention. After waiting four or five years for a young tree to come to a bearing state, the loss of it detracts from profit as well as pleasure. Where trees are girdled by the mice, they should be looked upon as injured, but not as lost, for a very little time spent upon each one will repair the injury. This accident generally happens near the ground, and therefore is not as difficult to repair as when trees are gnawed by sheep or calves. The ring of bark taken off by mice does not exceed three or four inches in most cases, and by taking pieces of wood with the bark on, and fitting their ends so as to correspond with the wood and bark of the tree, they will unite, like grafting, at both ends, and the tree flourish as well as if the accident had never happened. It is desirable to have the diameter of the wood used for piecing as near the size of the tree as convenient, but not essential, as even round limbs of trees put under the bark at both ends, as in crown grafting, will grow. But the most convenient method is, and one which we have practised with success, where trees are four inches or more in diameter, to take a chisel and mallet, and cut in square at each end, and spit or chip out a piece as long as the ring of bark is missing, then fit in a piece taken from the side of a limb, cut it off the same length as the notch made in the tree; place this in so that the outside of the bark may correspond with the inside of the bark of the tree, and after having so fitted in three or four pieces on different sides of the tree, secure them with bark or some other substance, and fill the dirt over them, pressing it down tight. Apples, pears, plums and peaches, &c. may be repaired in this manner with a trifling expense, compared with their worth, and the disappointment occasioned by their death. If trees have been barked by sheep, calves or rabbits, they may be saved in the same way, covering the pieces by winding a cloth which has been dipped in melted grafting wax over them, so as perfectly to exclude the air. The proper season for doing this is the last of April or first of May: as the sap ascends through the wood, such trees frequently put forth their leaves, and blossoms as soon as others, but for want of a proper channel for it to descend again to the root, the tree perishes.

## PLANTING ORCHARDS.

Plant your orchards on a declivity ground; the trees thereby will have spreading tops, parallel to the surface; the frosts will not be so likely to injure the blossoms: the trees are harder, as they stand in a more brisk circulation of air. In gathering apples, too, something is gained,—they will roll down in heaps.

## GOOD FENCES.

The following enumeration of the benefits of good fences, is from Dickinson's Address, from which we have heretofore made extracts:

1. They save time. The husbandman, who is obliged to leave his team or his labor, and travel to a distant field, to drive out intruding cattle, loses much valuable time, which he knows not how to spare.
2. Good fences protect and secure crops, the fruit and just reward of toil and care; and prevent the pain of seeing them carelessly wasted or destroyed; and in this way, lighten care, and sweeten the hours of rest.
3. Good fences prevent unkind feelings among neighbors; and not unfrequently, vexatious and expensive lawsuits—the evils of which are sometimes seen, and felt, by the next generation.
4. Good fences are an ornament to a farm. An extended plain—an unbroken view of a lake, or an ocean, produces painful sensations; while a landscape, interspersed with hills, and meadows, and forests, and cleared fields, excites lively emotions. Such is the pleasure arising from the view of a neatly and well fenced farm; associated, as it always will be, with considerations of security and profit—and the certainty of finding every ox, and horse, and cow, in his own pasture.

## SEASONABLE HINTS.

Save Manure.—How many Farmers (poor ones to be sure) are there who live in the immediate neighborhood of our large towns, and whose

teams are constantly sent in with wood, hay, straw, or some kind of produce, which, when sold, return empty, when they might with little trouble load back with manure. It is true that we sometimes see a drunken man carried off in the cart, but the sight is not any more pleasant to passengers than manure, one load of which is worth more on a farm than half a dozen loads of drunken men.

Onions.—Onions should be sown as soon as the frost is out of the ground, and are a profitable crop when they will command half a dollar per bushel.

Early Peas.—Early peas may be sown as soon as the frost is out of the ground, and even then their maturity may be facilitated by soaking them one or two days. They are capable of enduring severe frosts, after they are up, without being injured.

Radishes.—Radishes thrive best when sown upon sandy soil which has been long in grass, as they are not apt to be infested with worms.

Quince Trees.—The quince is considered a valuable fruit for preserving, and always commands a high price; and yet, how few cultivate them to any extent. They grow readily from cuttings, and frequently bear fruit the third year after being stuck down.

## Miscellaneous.

## THE FREEDOM OF THE PRESS.

It is a very good thing to draw the line between liberty and licentiousness. The liberty of the press is the very air we breathe—if we have it not we die. But licentiousness—who can say a word in favour of licentiousness? no one. No one will vindicate the licentiousness of the press—why not? Because licentiousness is the name by which every man designates more liberty than is quite agreeable to his taste. Liberty of speech is precisely of the same nature. It is altogether a matter of opinion, depending on the fancy of every individual. To make a distinction between liberty and licentiousness is mere cant. When an Attorney General prosecutes for a libel, he speaks according to his cue, when he bothers the jury about licentiousness—praising liberty and railing at licentiousness. When a man wishes to take a little liberty of arraigning public men at the tribunal of public opinion, he always wishes to make it out that he is not indulging in a licentious use of the press, but merely exercising that liberty without which public abuses would never be corrected, and would go on to still greater and greater abominations. The real and proper state of the question is—is it worth while to legislate on the subject at all, and may not the press be very safely left free as speech? Nay, in good truth, a printed lie does not do half the mischief that a spoken lie does. A spoken lie is an invisible contagion, it is a pestilence that walketh in darkness; but a printed lie is in a tangible and visible form; you may look at it, examine it, sift it, refute it, extinguish it. There was a case in point the other day with respect to the Marquis of Bristol, who was accused of having drawn much of his wealth from the sea of Derry. If the lie had been merely spoken, it would have circulated every where, and entered nowhere, and never have been contradicted; but when it was printed, it was a rat caught in a trap—it was caught and killed, and there was an end to it.—*London Atlas.*

## THE NEWSPAPER PRESS.

We regard the Newspaper Press as a moral engine of very great value. During the late incendiary proceedings in the English counties, was there one among the four hundred papers in the empire, which did not deprecate the insurrectionary spirit producing them—which did not warn the people of the consequences of their madness and guilt—which did not exert itself to restore habits of peace and subordination? It was found that about two-thirds of these unhappy wretches concerned in these outrages could not read. We will venture to affirm, that newspapers were seen only by a very small proportion of the other third, and not seen regularly by one in thirty of the whole of these misguided men! Surely the question is an important one how we shall prevent the renewal of such crimes in future! Doubtless, by lessening misery, improving and extending education, and various other means; but we say boldly, that by no single measure could so much be done to prevent tumult and outrage, and tranquillize the country, as by enabling every man down to the poorest labourer, to have a newspaper. We hold the lessons of the school, the thunders of the pulpit, and the terrors of the law, to be all feeble, compared with the moral agency of the press.—*Scotsman.*

## ALBANY FIFTY YEARS HENCE.

Father, here is a newspaper printed fifty years ago, in which is a notice calling the people of the city together, to take measures to prevent men from drinking Rum! What does it mean? Was there poison as long ago as that, and were men compelled to drink it?

Yes, my son, Rum was the same poison then as now. Men were not compelled to drink it. But they first became the slaves to custom, and then slaves to appetite, and then would drink to their own ruin.

What! did men use to take rum when they were well?

Yes, a majority of the people in the U. S. would drink it almost daily—and 50 years ago, when I was a boy, and Albany was not one-third as large as now, only 26,000 inhabitants, in one ward there were about 120 shops for retailing rum; and in the city nearly 450. And only one public temperance house in the town.

Did it use to kill men to drink rum?

Yes, it took the lives of 30,000 annually in the U. States.

Did not the city lose money by rum?

Yes, \$150,000 annually.

But were not those who poisoned their neighbors punished for it?

No. They were licensed to do it by the common council.

What! did the common council ever license 450 men to poison the city?

Yes, such things were, but that time has passed.

Did not those who paid the taxes oppose the common council?

Yes, they petitioned them not to grant so many licenses, but at first they failed of success, owing partly to the fact that respectable men and professors of religion were opposed to them.

What! did respectable men and Christians 50 years ago deal in rum?

Yes, they were called so then, but it would be hard to make people now-a-days believe it. But in those times the church and clergy were not more than half awake to the subject, and some were even willing to have wholesale rum dealers for officers in the church!

I should think the Corporation would have refused to give so many rum warrants, on account of the tax imposed by the use of the article; and because it destroyed life. Did the Corporation know that rum was poison?

Yes, they knew it, but Rum was once a politician.

"Rum a politician"! What does that mean?

Well, if I must tell you, to the disgrace of our old council, it is this: The Corporation would not refuse to grant licenses to Rum dealers, fearing in case of their refusal their opposition would dislodge them from power. And in those days men would rather have rum and office, than private life without rum.

Poor souls! But did not the people give the alarm of "Rum and State"?

No. But Rum dealers and drinkers charged the temperance men of "Church and State."

Why?

No one could tell why in those days.

Well how long did this war against Rum last?

Not long. For when people began to act as well as talk they soon conquered. Rum dealing was brought to the same level with public gambling, by what was called lotteries, and they made the rum dealer pay for his mischief in taking away men's money, reputation, happiness, usefulness and health; and the public gambler had to pay for robbing men's pockets. Each were charged a sum proportioned to the amount of their mischief. And to the efforts of those patriotic men who were engaged on the side of the people, Albany now mostly owes its 100,000 inhabitants; the health and happiness of its people; its rail roads verging in every direction; its public improvements; its exemption from taxation; the wealth of its citizens, and all its bright prospect for the future. For had our fathers submitted to the rum tax we should now have been poor. Learn from this, my son, to remember your benefactors with gratitude. *Alb. Ec. Jour.*

## MARRIAGE EXTRAORDINARY!!!

The N. York Courier and Enquirer says a private Letter received the other day from Paris, announces the marriage of Miss Frances Wright to Monsieur P. formerly a resident of this city—and adds Mrs. P. and the child are both well. This is one of the strange things of this wonderful age. Miss Wright's sentiments against matrimony are extensively known. She lectured we believe on that subject in this village. We have only to say that she has by her marriage, done more to counteract the influence of the immoral principles she has for years been disseminating, than she could have done by any recantation she could have published. However depraved, it seems that she had not lost all sense of shame—and although she affected to sneer at public opinion, yet she was not insensible to it when the finger of public contempt was pointed at her.—*Rochester Obs.*

## WINDOW MIRRORS.

To almost every house in Rotterdam, and sometimes to every window of a house, on the first floor, there is fixed a single or double looking glass, or reflector, by means of which a person in the room, sitting before the window, can see by reflection the whole length of the street, the passengers, the trees, the canal and the shipping. When two of these reflectors are placed at right angles, and the right angle pointed toward the window, a person within, directing the eye to that angle, will see the whole street both to the right and to the left.

## FUNERAL HEARSE.

ROBERT PETCH, Carpenter and Joiner, Upper-George-Street, York, begs to inform the public, that he keeps a HEARSE, handsomely fitted up, for Funerals.

R. P. will promptly attend all orders in the line of an UNDERTAKER, on the shortest notice. 114-6m  
Jan. 18, 1832.

## CONVEYANCING, &amp;c.

VAUX respectfully informs his friends and the public, that he proposes to execute deeds, bonds, indentures, agreements, wills, &c. with correctness and despatch, and on the most reasonable terms. Office, Yonge-street, 2 doors South of Lot or Dundas Street. York, 29th Feb'y. 1832. 120-1f.

## TWENTY THOUSAND Feet of WALNUT LUMBER

from 1 to 4 inch thick, for sale by E. B. GILBERT. York, Sept. 30th, 1831. 98-1f.

## JOSHUA VAN ALLEN,

## TAILOR,

RESPECTFULLY informs his friends and Customers, that he has removed his establishment to that central and commodious Shop one story above the Store of Mr. J. R. Armstrong, King Street, and immediately adjoining the Guardian Office. York, Sept. 24, 1831. 97-1f.

## HARDWARE,

WHOLESALE OR RETAIL, A GENERAL and Choice Assortment, constantly on hand, and FOR SALE, by JOSEPH D. RIDOUT. York, King-street, Jan'y. 1832. 114-1f.

## FORWARDING.

THE Subscribers have rented from the Hon. Charles Jones his large and convenient YELLOW STORE at this place, where they will be prepared, at the opening of the Navigation, to RECEIVE and FORWARD PRODUCE to Montreal, on the most favorable terms.

They have also taken convenient STORES at Montreal, where they will be ready to RECEIVE and TRANSPORT MERCHANDISE of every description, without delay, to any part of Upper Canada.

Their Boats will be new, and navigated by sober and experienced men.

Respectfully soliciting a share of public patronage, they pledge their best exertions to merit it.

W. L. WHITING & Co. Brookville, March 20, 1832. 125-8w.

## WHOLESALE ESTABLISHMENT

## IN YORK.

THE Subscribers beg to intimate to the merchants and dealers of Upper Canada that they have made arrangements to open a wholesale dry goods establishment at York on the 1st May next in connection with and under the same firm as their house in Montreal.

They expect by the earliest spring arrivals, a complete assortment of Cotton, Linen, Woolen and Silk Goods British and Foreign, which they will sell at Montreal prices.

WM. GUILD, Jr. & Co. Montreal, 16th Feb. 1832. 123-1f.

## CLERGY RESERVES.

COMMISSIONER OF CROWN LANDS' OFFICE.  
York, 1st February, 1832.

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

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

Receiver General's Office,  
York, 14th March, 1832.

NOTICE is hereby given, that in pursuance of the undersigned Act, passed at the last Session of Provincial Parliament, Sealed Tenders for the following Loans, on the Credit of Government Debentures, will be received at this Office until Tuesday the 11th April next, viz:

For £3,000 Curcy, under that entitled "An Act to authorise a Loan to the President Directors, and Company, of the Cobourg Harbour," and—

For £2,000 Curcy under that entitled "An Act to authorise a Loan to the President, Directors, and Company, of the Port Hope Harbour and Wharf Company."

The tender must specify the lowest rate of Interest at which the party may be desirous to obtain such Debenture, and must be endorsed "Tender for Loan."

No Tender will be received for a less sum than Seventy-five pounds.

JOHN H. DUNN  
His Majesty's Receiver General.

123-1w.

Office of the Cobourg Harbour  
Company, 1st March, 1832.

THE Directors of the Cobourg Harbour Company are desirous of entering into contracts for the formation of a substantial breakwater in front of the harbour. Engineers and other persons who are willing to contract for a work of this nature are invited to examine the Harbour and offer an estimate of their terms. Application must be made on or before the first day of May next, at this office.

By order of the Directors,  
(Signed) GEORGE M. BOSWELL,  
Secretary.

123-2m.

## To Parents and Guardians.

## W. WARD,

RESPECTFULLY informs the inhabitants of York that he will open a PREPARATORY COLLEGIATE SCHOOL on MONDAY next, 2nd of APRIL, having taken the School House in which Mr. Thomson now teaches, who retires on mercantile pursuits. The parents of children who have patronized Mr. Thomson, will do well to avail themselves of this opportunity, as a relaxation in study, will shortly eradicate from the youthful minds the impressions and acquirements partly attained. N. B.—The School will be conducted on the same principles as heretofore, and terms the same.

Mrs. W. will instruct young ladies in needle work. The School is next door to Macgregor's Turning Shop, and rear of Scantlebury's Saloon.

York, March 27th, 1832. 124-3w.

## STEAM BOAT HOTEL.

IN consequence of the decease of the late proprietor, Mr. Ulick Howard, this extensive and commodious establishment will be let, and immediate possession given. The establishment is so well known that it needs no comment. Apply to the subscribers.

N. B. All persons having demands against the above estate are requested to furnish their accounts duly authenticated. And those indebted to it by note of hand or book account, are requested to make immediate payment of the same to the subscribers, who alone are authorized by law to receive the same.

FRANCIS COLLINS, Executors  
CHARLES BAKER, 123

York, March 17, 1832.

## NOTICE.

ALL persons indebted to the Estate of the late Dr. Thomas Stoyell, are hereby requested to make immediate payment of the same to Joseph Easton (one door west of James E. Snell's Office, King-street) one of the executors; and all persons having claims against the Estate are requested to present their accounts, duly authenticated, to the same.

WM. F. PATRICK, Executors  
JOSEPH EASTON, Executors  
RHODA STOYELL, Executrix. 123-4w.

York, March 22nd 1832.

## J. W. BRENT &amp; Co.

## Druggists and Apothecaries,

## NO 3

## COMMERCIAL BUILDINGS,

## KING STREET YORK,

HAVE on hand an extensive assortment of Drugs, Patent Medicines, &c. &c. which they offer for sale, wholesale and Retail on reasonable terms.

## DYE STUFFS,

Logwood, Cam, Brazil, and Nicaragua Wood, Madder Fustic; Press, Papers, and Teaser Hooks.

J. W. BRENT, & Co. 119-1f. King-Street.

## SHAKERS' GARDEN SEEDS.

RECEIVED direct from New Lebanon, warranted of the growth of 1831 to be had either by wholesale or retail of

E. LESSLIE & SONS, Agents for the Society. 120

York, 28th Feb. 1832.

## STORM'S CELEBRATED MACCOBOY

SNUFF, for sale by J. W. BRENT, & Co. 119-1f. King-Street.

## FRESH CLOVER SEED, for sale by

E. LESSLIE & SONS, 120

York, 28th Feb'y. 1832.

## OILS &amp; COLOURS, for sale by

J. W. BRENT & Co. 119-1f. King-Street.

## JAMES M. STRANGE is now

opening an extensive assortment of DRY GOODS, HABERDASHERY, &c.

and an assortment of children's Beaver Hats & Bonnets, which he will sell at unusually low prices.

York, King-Street, 7th Decr. 1831. 108

## VALUABLE PROPERTY FOR SALE ON

Lot-street, West of the Swan Inn, A two story BRICK HOUSE, 40 feet front by 28 deep; with two Cellar Kitchens, a Gate-way, and Well of water. The above subscribed house will be finished, in the best style, by the first of May, for any gentlemen who may purchase it. For particulars apply to the subscriber on the premises.

JOHN MILLS, 124-1f.

York March 28 1832.

## JOHN MILLS begs leave to return

his sincere thanks to the inhabitants of York and its vicinity for past favors, and informs them that he has removed to King-street, near the corner of Yonge-street, where he keeps constantly on hand, wholesale and retail, a general assortment of

## HATS AND BONNETS,

of his own manufacture, and makes to order on the short notice. He also keeps on hand a variety of FUR CAPS.

His Hats and Bonnets cleaned and altered. N. B. The highest price given for all kind of Furs. York, Nov. 4th, 1831. 103-1f.

## Notary Public, Auctioneer, and Land Agency Office.

THE Subscriber begs leave to inform the Public, that he has removed his office to the village of Darlington Mills, in the Township of Darlington, where conveying and writings of all descriptions are done as usual, with neatness, correctness, and despatch, and he wishes to impress on the public mind that so serious a thing as conveying, should be entrusted to none but those who are legally appointed for that purpose; he will pay the greatest attention to the interest and commands of his employers in the Auction line, and attend to sales in any part of the Newcastle District, or the townships of Whitby and Pickering, in the Home District; for the accommodation of the public, he will have two public sales of Land at his office on the first Monday of July and January in each year. Deeds for land sold through this Agency, forwarded with the payment to Grantors for their signature, without the trouble and great expense of personal attendance. Arrears of Assessment may be paid through the medium of this office; correct information given respecting the soil, timber and water, nearest distance from a travelled road and mill, present value and remarks on the probable rise in value. Lots intended for disposal, with a description of the same, forwarded to the subscriber's care will meet with due attention. His commission and other charges will be such as his employers will consider moderate.

Letters post paid and marked with red ink "Land Affairs," enclosing 7s 6d for incidental expenses, will be immediately attended to.

J. SCOTT. 118-13

Darlington, Feb. 6th, 1832.

## LOOKING-GLASSES, PRINTS &amp;c. &amp;c.

King Street, a few doors East of Yonge Street.

## ALEXANDER HAMILTON, Gilder, &amp;c.

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

He has constantly on hand Mahogany and Gilt frame Looking Glasses of various descriptions and sizes. A choice assortment of Dressing Glasses, Looking Glass plates, Glass for pictures, Clock faces, prints, &c. &c. York, Nov. 5th, 1831. 103-1f.

## NEW SADDLERY AND HARNESS MANUFACTORY.

## ALEXANDER DIXON, SADDLER, &amp;c. most

respectfully informs the Gentry of York, and Upper Canada, that from the liberal encouragement he has experienced, it has induced him to commence business, in the above line in King's new Houses, situated on the South side of King-Street, a few doors East of Yonge-Street. He hopes by strict attention, and a well assorted Shop of the most fashionable Saddle Goods imported (by himself) from Great Britain direct, to merit a share of public patronage.

He has just received an extensive assortment of English Leather, Saddle trees, Bits and Bradoons, Snaffle bridles, Horse blankets, driving whips, Carriage and Gig harness mountings of the latest patterns, &c. &c. &c. N. B. Every description of cart and wagon harness will be particularly attended to, from which, it is presumed, that every possible satisfaction will be given in this department of the business.

York, Dec. 20th, 1831. 119-1f.

## UNION FURNACE;

## SIGN OF THE GILT PLOUGH,

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