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TRUTH OF REVELATION ESTABLISHED UPON THE EVIDENCE OF EXPERIMENTAL SCIENCE.

The grand characteristic of the philosophy that Bacon illustrated, and Newton so nobly applied, and to which all science is so deeply indebted, is that it discards speculation; places no dependence upon theory; demands facts for every thing, and in every thing submits implicitly to the decision of fact, no matter how incomprehensible, or how opposed by all the speculation of the world. This is called *inductive* philosophy, in distinction from that of *theory* and *conjecture*. It collects its facts either by personal experiment and observation; or by the testimony of those whose experiments and observations, and whose fidelity in recording them are worthy of reliance. From these it makes its careful inductions, and determines the laws of science, with a degree of plain, unassuming authority, to which every enlightened mind feels it ought to bow. The great principle of all Newton's Principia, and that on which he set the ladder that raised him to the stars, was this simple axiom: "Whatever is collected from this induction ought to be received, notwithstanding any conjectural hypothesis to the contrary, till such time as it shall be contradicted or limited by further observations." But why is not this self-evident truth as fundamental in religion as in astronomy? If Reid and Stewart have been permitted, with universal consent and approbation, to apply the principles of induction to the philosophy of the mind; on what possible ground can they be excluded from the philosophy of the soul—the religion of the heart? We beg as a favour, what is also demanded by right, that Christianity may be tried by the strictest application of these principles. You are called upon for no greater effort of credulity, no more implicit reliance on testimony, in order to receive the whole system of Christianity as a divine relation, than you are obliged daily to exercise in believing those innumerable facts in natural science, which you have not the opportunity of testing by your own experiments. In regard to these, you simply ask, what is the statement? Is it accurate? Is it honest? However it may contradict your previous ideas, or seem at variance with previous phenomena, or even with well-established laws, you only investigate the testimony with the more carefulness. This confirmed, you receive the facts; and, instead of squaring them with any of your old theories and speculations, you proceed to measure the latter by their line, with as much submission as if every mystery involved in them were perfectly explained. Only behave thus reasonably in the investigation of the great question we have been considering. Apply to it the measuring rod of sound philosophy. Let every speculation as to its truth be blotted out. Let all conjectural hypothesis, for and against it be set aside. Let the infidel and the Christian sit together in the chairs of Bacon and of Newton; and with all that stern rejection of mere theory, and that lowly deference to fact, which so eminently distinguished those venerable patriarchs of modern science, let the New Testament be brought to the bar. It professes to be the authentic and credible record of the life and doctrine of Christ. In it, he professes to have been sent of God. Let the question be put. Not, however, is this religion consistent with our notions of what man wanted, and God might have been expected to reveal? Not, Does it contain any thing strange, or mysterious, or apparently contradictory to what we have been accustomed to believe? But let it be a plain question of inductive philosophy. Is it supported by a competent number of well-certified facts? Is there so much credible testimony that we are warranted in determining that the New Testament is authentic; that its history is true; that Jesus did work miracles: that his prophecies have been fulfilled; that no human power, unaided by that of God, can account for the propagation of his Gospel; that no corrupt imposture could ever produce the fruit with which its influence has blessed mankind? If there be, then all true philosophy says, "Christianity ought to be believed, notwithstanding any conjectural hypothesis to the contrary." Only confine yourselves to this mode of investigation, and submit yourselves to this simple law of evidence, and, like Newton, you may mount a ladder set on a rock, and reaching to the right hand of the throne of God. Proceed on any other principle, and, like the heavenly voices, and the immense currents of etherial matter in the philosophy of Des Cartes, it can only lead you into inextricable confusion. But, if you adopt the true principles, what becomes of the writings of infidels? Buried amidst the rubbish of vain speculations, and ingenious absurdities, and scholastic trifling, of the dark ages, when to get wealth by the hypothesis of a philosopher's stone, instead of the homely, experimental realities of diligence and common sense, was the great effort of scientific ambition! Infidelity is all speculation. Reduce it to a residuum of inductive reasoning, and you bring it to nothingness. Strip it of its several envelopes of ingenious hypothesis, and bold assertion, and scoffing declamation, and you find nothing left but a man of straw—an ugly shape to keep the hungry from the bread of life, which you need only approach to discover that it is made of rags, and stuffed with rottenness.

The argument for the divine authority of the Gospel is all composed of statements of undeniable facts, and of direct inferences legitimately drawn from them. I defy the ingenuity of the keenest critic to take up the course of reasoning to which you have listened, and point out a single theory, or speculation—any thing, depended on for proof, but plain statements of facts, established as perfectly, and bearing as directly upon the point in question, as any of the observations of Newton's telescope, or of Davy's crucible. Not

a word have we said as to what might be supposed or conjectured; what is likely or unlikely; what might have been expected, or the contrary; but have simply inquired, *what is historically true*. Let our opponents do likewise. Whether any thing in Christianity appears to them probable or improbable; consistent or inconsistent; agreeable to what they should have expected, or the contrary; wise and good, or ridiculous and useful; is perfectly irrelevant. We can by no means consent to make their judgments the standard in such matters. Infidels are thought to entertain very absurd and inconsistent ideas of absurdity and inconsistency, and of what should be esteemed as both good and wise. We ask them to come down from their flights of fancy and speculation, and condescend, in matters of religion, to do what, in those of science, public opinion would force them to, or laugh them out of countenance; to sit down to the plain investigation, on principles of common evidence, of the facts which support Christianity, determined to believe what may be collected therefrom, notwithstanding any of their conjectural hypothesis to the contrary. Such was once the honest demand of astronomy and chemistry upon all the tribes of theorists and conjecturalists in those departments of science. It is but a short time since our present fundamental doctrines, on those subjects, were opposed by philosophers whose speculations they rooted up, precisely as the great doctrines of the Gospel are still opposed by infidels whose lives they condemn. By and by, it became irresistibly evident that there is no way to science but by the slow and humble path of experiment, obtained either by personal observation, or by the credible testimony of others. As soon as men of scientific minds shall learn to be consistent with their own principles, and to reason philosophically, as well when a law of religion as when a law of nature is concerned; then the contradiction will no longer appear, of one loving to investigate the works of God, but rejecting His word.

In truth, the evidence of Christianity rests upon a basis which cannot be condemned, without the downfall of many of the most important works of science. The main facts and reasonings of chemistry are considered undeniable, because experimental. But who feels it necessary to make all the experiments, or to see them made, before he will believe? Many of the most important, he receives, and must receive, upon the testimony of others. Thus it is also in astronomical calculations. Seldom are the facts obtained from our own observations. Many of them we believe, because they are reported by credible witnesses. We come to a certain result, by means of a number taken from a table of calculations made to our hands, with as much assurance, and base our reasonings upon it as confidently, as if we had obtained all the elements by our own labour; and yet the very corner-stone of our computation is a mere matter of testimony. On such reliance are eclipses predicted, and nautical observations founded; and yet a man of science, who should evince any scepticism with regard to events thus ascertained, would render himself no less an object of ridicule, than if he should cavil about the sun's rising to-morrow. What is a page of logarithms, but a page of assertions, the whole value of which is the faith of testimony? and yet upon such data, the most momentous calculations in the exact sciences are based without a question.—*Bishop McIlhenny's Lectures*, pp. 389-394.

FROM JAY'S LECTURES.

INDUSTRY ESSENTIAL TO RELIGIOUS PROSPERITY.

God obviously intended us for a life of engagement; and the design is no less conducive to our own advantage individually, than to the welfare of the community in which we live. It is said, that in Turkey the Grand Seigneur himself must have been article to some mechanical trade. Paul had a learned education, yet he was taught the craft of tent-making; and we see of what importance it was to him in a particular emergency.—The Jews proverbially said, that he who did not bring up his son to some employment, taught him to be a thief. Bishop Sanderson said, that the two curses of the day in which he lived were—"beggary and shabby gentility." Beggary is too well understood, and too much encouraged; but what his Lordship very properly calls shabby gentility, means the pride of family, and the show of finery, and the expensiveness of indulgence, with insufficient means; while all aid derived from any kind of business is declined and contemned. Some, now in easy circumstances, meanly endeavour to conceal the merchandise or trade in which their parents were engaged—their it is pleasing to think the attempt is always vain; as the affectation of these people leads every one to ferret out the secret, and to exclaim, what a pity it is that any should possess property who are ashamed of the honourable way in which it was acquired for them! Of all pride, the most contemptible is that which blushes at trade; especially in a country whose greatness results so much from commerce; and "whose merchants are princes, and whose traffickers are the honourable of the earth." They only ought to blush who rise in the morning, not knowing that they have any thing in the world to do, but to eat and drink, trifle and sleep. An angel would pray for annihilation, rather than submit to such disgracefulness for a single day. Activity is the noblest life; it is the life of the soul. It is also the most pleasant, and most healthful. No drudgery equals the wretchedness of ennui. The idle know nothing of recreation. Peace and content flee from their feelings. Weakness, and depressed spirits, and trembling nerves, and foolish apprehensions, haunt them: so that these people seem referable to the physician, rather than to the divine.

But the thing has a moral bearing, and so comes under the notice of the Lecturer. A life of inaction is a disuse of talents, and a perversion of faculties, for which we are responsible. It is the inlet of temptation. Our leisure days are the enemy's busy ones—

"For Satan finds some mischief still For idle hands to do."

"Behold, this was the iniquity of Sodom—pride, fulness of bread, and abundance of idleness."—When was David overcome? Was it not when, instead of commanding his army in the field, he was indulging himself at noon upon the house-top? Where grossness of vice is not produced, evils, of a less odious quality, but no less anti-Christian, are cherished, especially the indulgence of impertinent curiosity, and whisperings, and backbitings, and slanders—"Withal they learn to be idle, wandering from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things they ought not." What is the prevention of these vices, and a thousand more? Is the Apostle too severe? "When we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."—Thus Adam and Eve were placed in the Garden of Eden—not to live as some of you do; but to dress and to keep it. All through the Old and New Testament, you will find that those to whom God appeared, to communicate information, or bestow prerogative, were all engaged, and following their occupations, at the time. If the unemployed think that *He visits them*, let them suspect, and enquire whether it be not another being under disguise; for "even Satan also transformeth himself into an angel of light."

Yet is it not sufficient that we are engaged.—The Christian must appear in the man of business. He is not only to have a calling, but to "abide with God in his calling."—To abide with Him by the moderation of his desires and exertions; not entangling himself in the affairs of this life; diligent in business, but not, by multiplication and complexity, injuring the health of his body and the peace of his mind, and compelling himself, if not to omit, to curtail his religious duties; if not to neglect the Sabbath, and the sanctuary, and the closet, yet to render himself unable to attend on the Lord without distraction.—To abide with Him by invariable conscientiousness: doing nothing but what is conformable to truth and rectitude; not content to keep himself within the precincts of legal obligation, but shunning and detesting in all his dealings, every thing that is mean and over-reaching; and exemplifying every thing that is fair and honourable.—To abide with Him by a devout temper and habit; that will remind him of the presence of God and his all-seeing eye; that will keep him from planning or achieving any enterprise without dependence upon Heaven; that will not allow him to say, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; while he knows not what shall be on the morrow;" but induce him to preface every acknowledgment—"If the Lord will, we shall live, and do this or that;" practically owning the agency of his providence in all the contingencies of his affairs; in every failure and disappointment, submitting to His pleasure; in every favourable turn, in every degree of success, not sacrificing unto his own net, and burning incense unto his own drag, as if by them his pasture was made fat, and his meat plenteous; but ascribing all to the blessing of the Lord that maketh rich, and addeth no sorrow with it.

Thus secular life is Christianized, and the bounds of religion enlarged far beyond the strict of what we commonly mean by devotion.—If the Christian could abide with God only in the express exercises of worship, whether in the closet, the family, or the temple, he could be with Him very little. In all situations, the cares of life demand the vaster part of his time and attention; but he may always walk before the Lord in the land of the living; and whether he eats or drinks, or whatever he does, he may do all to the glory of God. Let him, as often as he has opportunity, repair, for impression, refreshment, and aid, to the means of grace in private and public; but let him also remember, that making the word of God his principle, and the honour of God his aim, he is still serving God, while he is working with his own hands in his secular vocation, and providing things honest in the sight of all men. The spirit of devotion actuates him in the absence of its forms; and this principle, as is reported of the philosopher's stone, turns all it touches into gold. Thus his natural actions become moral; his civil duties become religious; the field or the warehouse is holy ground; and the man of business is "the man of God."

From the London Evangelical Magazine, for September 1833.

THE TWO MATES.

SCARCELY any thing has taken place of late years more cheering than the great and glorious change which has been produced on the hearts and lives of seamen. Every one who is acquainted with our sea-ports must have observed it. "Some gaze, admire, and hate the change;" but others are filled with thankfulness, and rejoice in hope, that the work will go on and prosper until every ship become a *beihel*—every sailor's heart a temple of the Holy Spirit. Various causes have contributed to produce this blessed change, among which the zeal of a few pious sailors has been very conspicuous. One instance I shall mention in the "History of the Two Mates."

One Sunday afternoon I was walking on the quarter-deck, meditating on the goodness of God. We had spent a most solemn and delightful morning. Many of the congregation were melted to tears; and I was anticipating a still more interesting meeting in the afternoon, when I was interrupted for a moment by a smart young man coming on board. It was an hour before service; but, in order to occupy him, I directed him where to find some tracts. "And may I take some for the men too, Sir?" said my smiling friend. "Yes," I replied, "take one for each of your ship's company." Soon after this our people came on deck; and when the mate appeared, I saw the stranger spring from labour to starboard in a moment, and laying hold of his hand shook it most heartily. They then began to talk, and the shaking of hands

was renewed again and again. After service, I said to our mate, who was a pious man, "what was the cause of all your shaking hands just now?" "Why, Sir," said he, "it is altogether a most interesting affair. You must know, Sir, that about ten years ago, I wintered in Sunderland. At that time there was a great stir among godly people of all denominations; they seemed determined to snatch sinners as brands from the fire, and in many instances I believe they succeeded. I, as well as others, was engaged in endeavouring to prevail upon sailors to attend the preaching of the gospel; and the young man whom you saw shaking hands with me, and who is now mate of a ship, was one of the wild young fellows that I met with, and encouraged to go to the preaching. He went with me; and he says that *then and there* God was pleased to touch his heart, and to bring him under deep convictions of sin. Then he began in earnest to seek after the Lord Jesus Christ, as the Saviour of his soul, and he quickly found him, and obtained mercy; and ever since that day he has been walking in the narrow path which leadeth unto everlasting life; and what is very surprising, Sir, we have never seen each other since, until this afternoon; and, though I have no doubt it is all true, yet, after so many years, it had quite escaped my memory, nor do I recollect that I ever saw the young man before."—The mate, while he related this to me, was much affected at the unlooked-for, but joyful intelligence; and it left an impression on my mind which I hope never to forget, and produced a train of thoughts such as the following:—

I. How many ways there are in which a man may glorify God, and do good to his fellow-creatures! Some preach the gospel, others teach in a Sunday-school; some clothe the naked, others visit the sick; some distribute tracts, and others, like my friend, the mate, go out into the highways, or on board ships, and invite and encourage poor sinners to go and hear the gospel. Oh, if any young man stand all the day idle, it is an awful proof that he has no disposition to work; for in every place sinners are perishing, and their condition calls for the pity and the aid of all who fear God! Reader, what are you doing? Are you living to the glory of God? or, are you offending Him by breaking his laws, by slighting his invitation, by resisting his Spirit, by refusing to accept of the Saviour, and thus, by your conduct, injuring the souls of others? Oh, this is dreadful! May that God who sent an arrow into the heart of the young man above-mentioned prick you to the heart this moment, that you may seek the Lord and obtain mercy!

II. There is scarcely an individual in the world who might not imitate the mate, and, through the blessing of God, become very useful. Look at him: he meets a wild young fellow running in the broad road which leadeth to destruction; he stops him, advises him, encourages him, directs him, goes with him, brings him to the house of prayer, and there God meets with him and converts him. Blessed change! Oh, what a happy day was this to the young man! What a life of comfort has he spent since then! and what a heaven of happiness is there in reversion! Reader, has any person ever spoke to you about your soul? Have you been prevailed upon to go and hear the gospel? Has God touched your heart, and brought you under deep convictions of sin? Have you, like this young man, actually embraced the Lord Jesus Christ as your Redeemer? Then, like him, you are walking in the narrow path which leadeth unto life eternal. Oh, remember God has done great things for you! Let it be your aim to honor Him by your holy walk and conversation. Let all men see that you have been with Jesus, and that you are not ashamed to be his disciple.

III. What pure delight must the mate have felt when he heard the joyful story! "You," said the stranger, "was the instrument of leading me to seek the salvation of my soul." Is it not astonishing that pious people are not more desirous to enjoy this felicity, and to turn sinners "from darkness to light," to "save souls from death," to "hide a multitude of sins?" Oh, what a change shall we see, both on sea and on shore, when pious people shall rouse from their slumbers, and live up to their privileges! God is faithful, and he will not let his servants labour in vain. No, no! a hundred such men as our mate would work wonders in a port. Here is a specimen of what may be done. Oh, let great things be attempted for God, depending on his grace, and then we shall have praying captains, and praying mates, taking the lead in every good work, and followed by multitudes of praying sailors, whose love and zeal shall put the landsmen to the blush! Oh, ship-mates let us try what can be done; and may God command his blessing!

Lastly, I observe this circumstance teaches us that a person may be blessed as the instrument of great good, while he knows not of it. Ten years had rolled away from the time that these two men met in Sunderland, and during these ten years the stranger had been enjoying the comforts of a religious life, but the mate knew nothing of it; and, but for this casual meeting in a foreign port, he might never have heard of it until the judgment-day. I felt this consideration particularly animating to my own soul, for I was laboring among strangers whom I had never seen before, and perhaps may never see again; yet I took courage, and hoped that after "ten years," or at the day of judgment, I should meet with one and another of these generous-hearted tars, who will then say, "You were the instrument of leading me to seek the salvation of my soul." Let all who are similarly engaged take encouragement from this circumstance. "Cast thy bread upon the waters, and thou shalt find it after many days."

From the London Christian Observer.

THEODORE'S ACCOUNT OF BENJAMIN, A MARTYR.

In referring to the ecclesiastical history of Theodoret, I met with the following narrative, (Eccles. Hist. l. v., c. 38); which, if I mistake not, has never appeared before the public in our own language. "Conceiving it may be neither un-

interesting nor unimportant to the English reader, I translate and send it to you for insertion in the Christian Observer.

"Among the later victims of the persecution which devastated the Persian Church, during the reign of younger Theodosius, was Benjamin a Deacon. He had been for two years immured in prison, by order of Hormisdas, his sovereign; when the Roman ambassador, at the Persian Court, heard of his confinement, and, after repeated solicitations, obtained a promise of his release, on condition of his giving his word to abstain from all attempts to disseminate among the Magi the doctrines of Christianity. Benjamin, on being informed of the conditions of his liberation, replied, that 'it was impossible he could conceal from others the blessed light which had been revealed to him by God.' The king was not informed of his answer; and, supposing he had acceded to the proposal, ordered him to be set at liberty.

"A few months afterwards, Benjamin was accused of having labored to draw over his countrymen to the Christian faith. Hormisdas commanded him to be summoned, and ordered him to deny his God. 'How,' demanded Benjamin, 'would you punish the man who should rebel against your authority, and transfer his allegiance to another?' 'With the most exquisite tortures,' was the reply. 'What punishment, then,' returned the Christian, 'can be devised for him, who revolting from the Maker and Creator of all things, defies one of his fellow servants, and offers to this god of his own invention that worship which is due to the Creator alone?' This speech increased the anger of Hormisdas; and the martyr's crown was the meed of the Christian's boldness."

An observation, with which the historian concludes his narrative, is worthy to be remembered. "We have learnt by experience," says he, "that our religion flourishes in war, rather than in peace; amidst the storm of persecution, rather than beneath the sunshine of royal or popular favour. The one renders us languid, querulous, and timid; the other inflames our courage; and, by setting before our eyes the fleeting nature of the things of the present life, teaches us to regard them with indifference or contempt." OMAR.

A TRUE MISSIONARY SPIRIT.

The following anecdote was related by the Rev. Geo. Marsden at the late anniversary of the Methodist Missionary Society held in this town.—*Editor of the Guardian.*

A few years since, the Rev. Barnabas Shaw was sent by the Wesleyan Missionary Society to the Cape of Good Hope. On his arrival at the point of his destination, he was peremptorily forbidden to commence his mission by the authorities of the place. After failing to obtain permission to preach under any circumstances, and being warned to leave the settlement, he hesitated whether to return home or to make an excursion through the desert in quest of the Hottentots. His wife being in delicate health, he hesitated to propose the journey to her, until she said to him, "It appears to me that your way being hedged up here is an indication that the Lord designs that you should go up through the wilderness and preach to the poor Hottentots. I have an impression that this is our duty, and I want you to think of it, and pray over it, before you consent to return home." He replied to her that he had been thinking of it, but feared to mention it; but that still there was another obstacle, "for," said he, "I have no authority to incur the expense of oxen and wagon, and interpreter, all of which will be necessary if we undertake the journey." "Well," said she, "buy the oxen and the wagon, and let us go in the name of the Lord, and if the Missionary Society will not pay the expense, we have property in England, let it be sold to meet the draft."—Thus encouraged, he resolved to go; and after travelling in a straight line to the north, through a trackless desert, for the distance of 400 miles, without meeting a single human being, they came to a point of rugged rocks, which required them to alter their course to the right or left, and it being near night they concluded to halt on their journey, and wait there until morning. Just at day light, they saw beneath a projecting rock six men, lying upon the ground, having passed the night thus near them, without either party having discovered the other. Mr. Shaw approached them with his interpreter, and inquired of the chief of the party who they were, where they were going, and on what business. The chief replied that they were Hottentots, were going to the Cape of Good Hope, and that they were sent thither by their people to ask for a *Christian teacher*! Tho' scarcely able to conceal his emotion, Mr. Shaw told the chief through his interpreter, that he was a Christian teacher, and was then going to visit his people but knew not the way. So soon as the chief heard this, and mentioned it to his people, they all fell down on their faces, and rent the air with their exclamations of joy. After the missionary family had knelt down upon the ground, and given thanks to God for this signal and encouraging providence, they set out with the Hottentots as their guides, and soon arrived in safety to their native village, where they were received most joyfully, and have ever since resided and labored with the most astonishing success. This people are now not only civilized, but Christianized; and hundreds of them are living examples of piety toward God, and benevolence to man; and Mr. Shaw, with his family, are still prosecuting their missionary labors with the surrounding natives, desiring to live and die with these converted heathen.

Mr. Locke was asked how he contrived to accumulate a mine of knowledge so rich, yet so extensive and deep. He replied, that he attributed what little he knew, to the not having been ashamed to ask for information; and to the rule he had laid down, of conversing with all descriptions of men, on those topics chiefly that formed their own peculiar professions of pursuits.

OBEDIENCE TO CIVIL GOVERNMENT AND PRAYER FOR THOSE IN AUTHORITY.

That civil Government is necessary, the constitution of human nature and the situation of human society prove beyond a doubt.

That it is beneficial to the private and public interests of mankind, the history of all ages most clearly demonstrates.

That every member of civil society ought to obey the government, the nature of the case shows to be unquestionable; for if civil government be expedient, it is equally expedient to obey and support it, and the interests of the government must necessarily be binding upon all and each of its members.

To the Christian, however, there are obligations of obedience to the government of a higher order. He hears a voice from heaven, saying, "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation," (Romans, xiii.)

But to what extent is the subject obliged or in duty bound to obey the government?

Three different answers have been given to this question by Moralists.

First, it has been maintained that the authority of civil government is absolute and unlimited, and of course the duty of obedience on the part of the subject equally so. This doctrine has prevailed in past ages, over all Europe; it is still acted upon in Spain and several other European Despotisms. It has been called the "doctrine of non-resistance and passive obedience." It is the foundation of all religious and political persecution by government; and it has been the means of spilling rivers of christian blood in heathen and christian countries, both Catholic and Protestant. It denies the right of private judgment in either political or religious matters; it annihilates the freedom and in many cases the very existence of the Press; it makes slaves of rational subjects, and despotic tyrants of rulers. It is now exploded in all enlightened governments, and is only supported in theory by those who wish to establish systems which will not bear the test of fair discussion—such as the manifestoes of ecclesiastical councils in Catholic, and the dogmas of high churchmen in Protestant, countries.

Secondly, the limits of obedience to the government have been defined by the principles of public expediency. This is the general doctrine of modern statesmen. It is thus explicitly stated by that great Philosopher and Divine, Archdeacon Paley, in his Moral Philosophy—a work used as a text book in the Universities of Oxford and Cambridge and in most of the Colleges in the United States of America:

"So long as the interest of the whole society requires it, that is, so long as the established government cannot be resisted or changed, without public inconvenience, it is the will of God (which will universally determines our duty) that the established government be obeyed,—and no longer."

"This principle being admitted, the justice of every particular case of resistance is reduced to a computation of the quantity of the danger and grievance on the one side, and of the probability and expense of redressing it on the other."

"But who shall judge of this? We answer, 'Every man for himself.' In contentions between the sovereign and the subject, the parties acknowledge no common arbitrator; and it would be absurd to refer the decision to those whose conduct has provoked the question, and whose own interest, authority, and fate, are immediately concerned in it. The danger of error and abuse is no objection to the rule of expediency, because every other rule is liable to the same or greater; and every rule that can be propounded on the subject (like all rules indeed which appeal to, or bind the conscience) must in the application depend upon private judgment. It may be observed, however, that it ought equally to be accounted the exercise of a man's own private judgment, whether he be determined by reasonings and conclusions of his own, or submit to be directed by the advice of others, provided he be free to choose his guide."

Dr. Paley adds—"It may be as much a duty, at one time, to resist government, as it is at another, to obey it; to wit, whenever more advantage will, in our opinion, accrue to the community, from resistance, than mischief."

This doctrine may be good in theory; it may be good in practice so far as freedom of opinion and discussion is concerned; but to a greater extent we consider it to be fraught with dangerous consequences.

A third view of this subject makes the constitution of a country the rule and limit of obedience to the existing authorities. Dr. Adam Clarke, in his notes on Romans xiii, verse 1, explains and establishes this proposition in the most satisfactory manner, and in the sentiments of that learned Divine we perfectly concur. Dr. C. expresses himself as follows:—

"In all nations of the earth, there is what may be called a constitution, a plan by which a particular country or state is governed; and this constitution is less or more calculated to promote the interests of the community. The civil governor, whether he be elective or hereditary, agrees to govern according to that constitution. Thus, we may consider, that there is a compact and consent between the governor and the governed, and, in such a case, the potentate may be considered as coming to the supreme authority in the direct way of God's providence; and as civil government is of God, who is the Fountain of law, order, and regularity; the civil governor, who administers the laws of a state according to its constitution, is the minister of God. But it has been asked, if the ruler be an immoral or profligate man, does he not prove himself thereby, to be unworthy of his high office, and should he not be deposed? I answer—No: if he rule according to the constitution, nothing can justify rebellion against his authority. He may be irregular in his own private life; he may be an immoral man, and disgrace himself by an improper conduct; but if he rule according to the law; if he make no attempt to violate the constitution, nor break the compact between him and the people; there is, therefore, no legal ground of opposition to his civil authority; and every act against him is not only rebellion, in the worst sense of the word, but it is unlawful and absolutely sinful."

"Nothing can justify the opposition of the subject to the ruler, but overt attempts on his part, to change the constitution, or to rule contrary to law. When the ruler acts thus, he dissolves the compact between him and the people; his authority is no longer binding, because illegal; and it is illegal because he is acting contrary to the laws of that constitution, according to which, on being raised to the supreme power, he promised to govern. This conduct justifies opposition to his government; but I contend, that no personal misconduct in the ruler, no immorality in his own life, while he governs according to law, can either justify rebellion against him or contempt of his authority. For his political conduct, he is accountable to the constitution; for his moral conduct, he is accountable to God, his conscience, and the ministers of religion. A king may be a good moral man, and yet a weak, and indeed, a bad and dangerous prince. He may be a bad man, and stained with vice in his private life, and yet be a good prince. Saul was a good moral man, but a bad prince; because he endeavoured to act contrary to the Israelitish constitution; he changed some essential parts of that constitution, as I have elsewhere shewn (see the note on Acts xiii. ver. 22.) he was therefore lawfully deposed. James II. was a good moral man, as far as I can learn, but he was a bad and dangerous prince."

In cases where the constitution of a country prohibits the free exercise of religious opinion; or what is nearly the same thing, lodges absolute power with the rulers, it is obvious that resistance on the part of the christian subject is unjustifiable. The example and language of Christ and His Apostles is, suffer patiently—the hairs of your head are numbered—no harm but that which is permitted by your heavenly Father, can touch you.

Let it, however, be observed, that suffering without resistance for the sake of the Gospel, does not imply

the surrender of religious faith or practice. This was maintained by our Saviour and his Apostles even unto death; and that in the very face of existing human authorities.

Nor does the quietly suffering persecution for Christ's sake deny the right of resisting any inflictions on account of religion, which may be imposed contrary to the constitution or laws of the country. Hence Saint Paul demanded redress when the Roman Magistrates ordered him to be scourged contrary to the law, which prohibited the infliction of any punishment upon a free citizen before his trial and condemnation. But this resistance is not to be made by acts of violence, but in a legal and christian manner. And where a christian sufferer should fail of redress, by reason of the corruption of those in authority, and where the constitution of his country admits of no further appeal, it is doubtless his duty to suffer the loss of all things patiently, as did our christian fathers—those martyred sons of the Reformation."

Where the constitution sanctions freedom of religious and political opinion and discussion, this right unquestionably belongs to the christian as much as to any other person; nor is he justly liable to any charge of disaffection to the constitution of his country on account of the expression of his opinion and the exercise of his influence on any public measure, whether it be in accordance with the opinion and interest of those in authority or not. The measures of the administration of a government are one thing, and the constitution of the government another; and these may be directly opposed to each other. Hence opposition to those who administer a government may be sometimes necessary for the very defence of the constitution—as in the cases above referred to by Dr. Clarke, and others which might be mentioned.

But mere obedience to the civil government is not the whole of a christian's duty towards it. The Inspired Apostle exhorts, "that supplications, prayers, and intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority, that we may lead a quiet and peaceable life in all goodness and honesty." 1 Tim. ii.

Who are to pray for "Kings and all that are in authority?" We answer, not Ministers only; the exhortation is to all the disciples of Christ, without distinction or exception.

Where and When is this duty to be performed. We answer, in the Sanctuary, in the Family, in the Closet; and in our opinion, once a day at least. Especially in all places, and on every occasion of public and social worship, whether it be for the preaching of the word, or for prayer, &c., the person who leads the devotions ought to make "supplication for kings and all that are in authority;" and not to do so is evidently a neglect of positively enjoined christian duty.

Why should christians pray for Kings and all that are in authority? We answer, 1st, They are commanded to do so by the unerring rule of their faith and practice in the word of God.

2. It has a tendency to produce and keep up in the mind of every individual who daily prays for the permanence and prosperity of the Government a disposition to obey and support it. No man who sincerely prays for "all that are in authority," will be found inimical to civil government, or a mover of sedition. This remark is applicable to all prayer for rulers, whether it be offered up in public, in the family, or in private. The Apostle, in the passage above quoted, assigns as a reason why christians should make "prayers and supplications for all men, for kings, and for all that are in authority," that they might "lead a quiet and peaceable life in all goodness and honesty." This reason arises from the obvious fact, that no person will conduct himself wickedly or dishonestly towards those whom he presents at a Throne of Divine Grace as subjects of his supplications.

3. Prayer is a means appointed by God for the communication of national as well as individual blessings. The Almighty raiseth up Kings and putteth them down at his pleasure, and reuleth in the kingdoms of men. In answer to prayer He has both withheld and imparted national blessings. It was once observed of Geo. III., of pious memory, that he placed more confidence in the supplications of his praying people, than he did in his standing armies. This sentiment is as true in estimation of scriptural theology, as it was nobly and humbly pious in the revered Sovereign from whom it proceeded. Nor is it unreasonable or strangely mysterious.—"Blessings, (says the Rev. Richard Watson) are given in honour of the intercession of Christ, man's great Advocate; and they are given, subordinately, in acceptance of the prayers of Christ's Church, and of righteous individuals. And when many, or few devout individuals become thus the instruments of good to communities, or to whole nations, there is no greater mystery in this than in the obvious fact, that the happiness or misery of large masses of mankind is often greatly affected by the wisdom or the errors, the skill or the incompetence, the good or the bad conduct, of a few persons, and often of one."—Theological Institutes, vol. iii. p. 232.

Besides the above motives to the discharge of this duty, perhaps few christians on the face of the globe have as strong inducements of another kind, as those whose lot is cast in the territories of the British Empire. Blessed with a Sovereign whose warmest desires and efforts centre in the comfort and happiness of his people—favoured with Counsellors around the Throne who honestly and diligently seek the weal of the nation and not their own aggrandizement—protected by a form of government which unites freedom with energy and respectability, and though unpretending in all its details to absolute perfection, yet

we can with a willing mind and a fervent spirit pray for our distinguished nation—

"O may thy weal and power increase! Only the people dwell in peace! On thee the Almighty's glory rest, And all the world in Thee be blest."

RELIGIOUS & MISSIONARY.

(From the Wesleyan Methodist Magazine for September, 1833.)

MISSIONARY NOTICES.

Relating principally to the FOREIGN MISSIONS carried on under the direction of the METHODIST CONFERENCE.

SOUTH SEA MISSIONS.

NEW-ZEALAND.—Extract of a Letter from Mr. White, Hongkong.

The next subject is the most pleasing and encouraging of all, viz. the conversion, baptism, happy death, and burial, of a Chief of considerable rank. His native name was Hae Hae, afterwards Mohi, or Moses. I became acquainted with him about eighteen months since on a visit up Mangatuka river; and on a subsequent interview, finding him unwell, I invited him and his wife to come to our settlement, that we might the more conveniently administer medicine, &c. He told me that he had long wished to come and live with us, but had not courage to name it, and gladly accepted the invitation. A few days after this he came with his wife and two or three slaves, and remained about six weeks, during which time he attended diligently to all the means of instruction, and met in a small class which was then commenced; but as his disease (the scrofula) gained strength, his friends induced him to go to his native place, whilst I was absent at the Bay of Islands; and being alone on the station, I was not able to visit his place for several months. As soon, however, as brother Hobbs returned, I went to see him. I found him so much reduced that he was scarcely able to stand. He expressed his joy at seeing me, and said, "I have long been wishing to see you; and now you are come, I will go home with you and be buried in your wahi tapu, sacred place." This led to a long conversation with his father, an old and venerable chief, and many of his friends, who reluctantly consented to his going to the mission settlement. It not being convenient to take him in our small boat, his father brought him and his wife the next day, built a house, and remained with him, until his spirit left the clay tenement

for a mansion above. Brother Hobbs and I alternately visited him during his affliction, which was very heavy, but which he bore with great patience. Divine light seemed gradually to break in upon his mind; and as his departure drew near, his earnestness in prayer and desire for our visits increased. One night, after having prayed with him, he inquired particularly the nature of saving faith. I endeavoured to set Christ before him as bread to a hungry man, as water to a thirsty traveller, and as light to the fainting. The next day, whilst reflecting on the conversation which had passed the night before, and earnestly engaged in prayer, the Lord, whom he sought, suddenly came to his temple, and filled him with light and joy through faith in Christ. He sent for me, and in great simplicity told me what the Lord had done for his soul. I exhorted him to hold fast the beginning of his confidence steadfast unto the end; which, by the grace of God, he was enabled to do; although the enemy made some attempts to wrest his shield out of his hand. Having obtained redemption through the blood of Christ, he expressed a wish to be baptized; and on the Sunday morning after he obtained peace with God, he was solemnly received within the pale of the Christian church, by the ordinance, in his hut, not being able to walk out, his father and friends witnessing the ceremony with great seriousness. In the evening he received the sacrament of the Lord's supper, and expressed confident hope of soon being with Christ. In the middle of the night, thinking himself dying, he dispatched a messenger for me. I hastened to him. His eyes sparkled with joy; he seized my hand, and held it fast in his for some time, and said, "I am going, farewell." I asked him, "Are you happy?" He replied, "Yes. I am going to Jesus. I have no fear." He then turned to his friends, who were weeping around, and said, "Listen to me: I am a dying man, and perhaps you will remember what I say, when I am gone. You are all in darkness, and in the way to hell. I am going to Jesus Christ. Will you meet me in heaven? This world is full of misery: who would live here always?" &c. &c. After this he said nothing, but survived the night, and entered into rest on the evening of the next day.

MISSIONS IN SOUTHERN AFRICA.

Extract of a Letter from Mr. Wm. B. Boyce, Faku's tribe.

The following statement respecting the translations into Caffers, in which I have been engaged at the special direction of Mr. William Shaw, will probably be acceptable.

By means of the invaluable assistance of Theophilus Shepstone, I have been enabled to finish Exodus, Leviticus, Numbers, Deuteronomy, Ruth, first and second Samuel, first and second Kings, Ezra, Nehemiah, and Esther,—twelve books in the Old Testament; and one book, the Gospel of St. Luke, in the New Testament. Theophilus Shepstone is rapidly proceeding with a translation of the second part of the Conference Catechism, with Scripture proofs and the Historical Appendix. We have carefully revised it together, so far as it is finished, and shall continue to do so. It will be completed before the end of this year; and I think it will be found useful in assisting those who may hereafter come into Caffreland, in stating and explaining the doctrines of Christianity in their preaching, but especially so in the instructions of catechumens.

That a translation of the Scriptures into a language, spoken by a population extending from the Cape Colony along the east coast of Africa, as far as Delagoa Bay, and westward as far as the Bechuana country, has some claim on the benevolence of the Bible Society; at least, an equal claim to the translations which have been made into the languages of obscure Tartar tribes in the Russian empire. The Caffers language, with slight dialectic varieties, is spoken by the Caffers, Tambookies, Amampodes, Zulus under Dingan, and by those under Matzilikatzi, and by many tribes inland, north-west of Delagoa Bay, as yet unknown to Europeans. I wish to state a few facts relative to the population speaking the Caffers language. From data furnished by Mr. Henry Fynn, I am convinced that the Zulus under Dingan comprise a population of 200,000, including young children; those under Matzilikatzi are at least equal; and the others may be estimated at 250,000; this gives a population of 650,000, speaking the language, with whom we are acquainted; besides the tribes of marauders to the north east and north-west of Natal and Delagoa Bay, as yet unknown to us.

WEST INDIA MISSIONS.

JAMAICA.—Extract of a Letter from Mr. Bieby, dated Stoney Hill, May 13th, 1833.

I hope we may now rejoice in the prospect of returning tranquility to this long-distracted and afflicted Mission. The Colonial Church Union appears to be completely broken up by the judicious measures of His Excellency the Governor; and some of the persons who advocated and supported that oppressive faction seem to be brought under the influence of more liberal views and feelings. There is still, however, a large influential party decidedly opposed to His Excellency, and who would, doubtless, continue their intolerant proceedings for the new House of Assembly are nearly terminated. A great majority of the old members have been re-elected. Several coloured gentlemen, of liberal principles, have been returned; and it is probable that others will be disposed to pursue a more liberal policy than marked the proceedings of the last Assembly. I believe, however, that we have every thing to hope from the wisdom and kind feeling of our excellent Governor. For the few last weeks, our congregations have been in an improving state, and would, I think, be much better, but the neighboring estates are taking off their crops; and, consequently, the negroes have but little time to attend on the house of God. We are looking and praying for the outpouring of the Holy Spirit, and the return of more prosperous and happy days; and we hope soon to see the time when the word of the Lord will have free course and be glorified in this persecuting land.

A most affecting occurrence took place here a few days ago. Two Portuguese slave-vessels, a schooner and brig, having on board their cargoes of human beings, kidnapped from the coast of Africa, approached this island in the night, mistaking it for Cuba, whither they were bound, to dispose of their unhappy captives. The schooner got entangled among the reefs and small islands which abound on the southern coast of Jamaica; on seeing which the brig stood off, and got clear away. The schooner was completely wrecked upon the rocks; but the crew and the greater part of the unfortunate slaves were saved by getting to a small rock, standing out of the water, called Pigeon Island. It appears that there were three hundred Africans on board the schooner when they left the African coast; of whom two hundred and twenty-six were brought ashore, seventy-four having perished, either on the passage, from starvation, cruelty, or other causes, or else were drowned on the wreck. The captain and his crew, who, I believe, are Portuguese, are in confinement in Spanish-Town gaol, awaiting their trial. It is generally supposed that there are no laws here by which they (not being subjects of Great Britain) can be punished. The poor Africans were removed from Old Harbour, where they were first landed, to Kingston, in one of His Majesty's ships of war, where they now remain at one of the wharfs. A few days ago I went to see them. When they were brought ashore they were quite naked, but they have since been supplied with blankets and various articles of clothing. They are all young persons, apparently from eight to twenty-one years of age.—Among them are two sisters, who appear to be almost inseparably attached to each other, and generally sit with their arms round each other's necks. They are said to be the daughters of an African Chief. I have been informed that the Governor's lady intends to take these two under her own protection, and send them to England for education. Several have died since they were brought ashore, and one is lying ill from the effects of the captain's brutality during the voyage; but the remainder appear, for the most part, well and cheerful. They are to be placed under the care of various individuals by indenture; the terms of which are,—

they are not to be put to any agricultural employment; they under whose care they are placed are not to maltreat them themselves, or allow others to do so. They are to be well clothed and fed; they are to be baptized, and instructed in the Christian religion, and encouraged to attend the public worship of God. They are not to be taken off the island under any pretence, without the permission of the principal officer of the customs; and are to be produced whenever he may require it.—These provisions, with some others I do not now remember, are sanctioned by a penalty equal to twice the sum at which each negro would be valued if sold for a slave.

These poor outcasts have thus been rescued by a gracious over-ruled Providence from hopeless, interminable, grinding bondage, and happily cast upon an island where, although slavery still exists, yet (thanks to British philanthropy) these poor kidnapped Africans cannot now be made slaves. The case of these unfortunate is a very hard one, and most excite feelings of sympathy in every humane breast, to mark as they are by ruffian violence from their country, their friends, and their home; but how much more hard is the lot of their companions in the brig; who, in all probability, are ere this plunged in all the horrors of Spanish slavery, slavery which will end only with life!

The horrible traffic in the bodies and souls of men is said to be extensively carried on between the coast of Africa and the neighboring island of Cuba, by Spanish and Portuguese ships, that contrive to elude the vigilance of the British cruisers. The occurrence detailed above is an affecting proof of the fact. O when will the time come when a traffic so revolting to humanity shall for ever cease?

Extract of a Letter from Mr. Pennock, dated Port Royal, June 10th, 1833.

In my last, I informed you of the conduct of two Magistrates at Manchional, towards Mr. Barr, and that he had sent a memorial to the Governor, to which no answer had then been given. Since then, His Excellency has caused the matter to be investigated; and the result is, that he has dismissed the said two Magistrates from the commission of the peace, and also referred the matter to the Attorney General for his opinion as to the best method of having the value of furniture, seized upon by those Magistrates, and sold at public auction, "for the benefit of our Sovereign Lord the King," refunded to Mr. Barr, or rather to the Society. This is as it ought to be: Lord Mulgrave acts determinedly and nobly, and seems resolved to establish the reign of law and equity.

Mr. Greenwood's case is to be decided in the Grand Court this day; but as the mail closes at four o'clock, I shall not have time to furnish particulars by this packet. You will be glad to hear that Mr. Greenwood has commenced preaching in St. Ann's, even in the Bay itself, that strong hold of the enemy. The first Sunday he preached, two or three of the cashiered Colonial Church Union Magistrates tried hard to get up a mob to interrupt him; but they could not succeed. This proves that the neck of the Colonial Church Union is broken. Thanks to Lord Mulgrave's firmness for this also. Mr. Greenwood has licensed four or five houses in St. Ann's circuit, in which he has commenced preaching without interruption. Great efforts, however, are made to prevent the slaves from attending; and sorry I am to say, that they succeed almost generally.

Henry Williams, his wife, and two children, are now all free. He has, by the help of his friends, purchased a house and six or eight acres of land about three miles from Kingston. His object is, to cultivate his land, and sell the produce in the Kingston market; and there is every prospect of his doing well, and living very comfortably; both himself and wife are decidedly pious and very industrious.

Extract of a Letter from Mr. Pugh, dated Nassau, New-Province, June 4th, 1833.

I have some pleasing information to communicate: a revival of religion has broken out amongst us. During the last two months we have had new members every week; who appear to be deeply concerned for the salvation of their souls. Some of them are young persons connected with our schools, and others quite old people, tottering over the grave. A divine influence pervades our public ordinances; and the congregations, particularly at the east, are increased. On Sunday last, at our love-feast at the east, the power of God overwhelmed many of our young members, and they were constrained to cry out in the bitterness of their souls. I stood for some time in the pulpit, and entreated the people to make no noise, but to let God work in his own way; and though all felt, yet few besides those in distress uttered a word, and their cries were heart-rending. We got some of these to kneel round the altar, and prayed with them till our strength was exhausted. We broke up the meeting as soon as we could conveniently, as I had to preach in the evening, when we had an overflowing congregation.

The Society for converting and civilizing the Indians and propagating the Gospel among the Destitute settlers in Upper Canada, held the Adjourned Annual Meeting on Wednesday the 6th November, at Upper Canada College.

The Hon. and Ven. the Archdeacon of York, Vice-President, in the Chair.

After the usual prayers, the Secretary read the Report of the proceedings for the past year, when the following Resolutions were put and carried:—

- 1. That the report now read be in general adopted, and printed under the direction of the committee.
2. That the foundation of the mission to the Indians at the Sault St. Marie, having been laid by the Rev. W. Murray, the Society's Missionary, under circumstances the most favourable, this meeting considers its vigorous prosecution to be a matter of the highest moment, both as respects the Society's pledges on this head, and the great results to which, under the divine favour, this mission is so eminently calculated to lead.
3. That in the complete success which has attended the Rev. Adam Elliot to be the Society's travelling missionary to the Home District, this meeting sees occasion to congratulate the friends of so judicious a mode of applying Missionary labour, and trusts that in the pleasing returns of the past, they will not only perceive ample encouragement to proceed, but a powerful inducement to use still greater exertion.
4. That this meeting, satisfied of the excellence of the plan of establishing travelling missions, from the experiment so happily made in the Home District, earnestly bespeaks for it the attention of the other districts generally, and the Midland District in particular, and recommends the immediate formation in all of them of District Committees, in connexion with the Society at York, from the funds of which some assistance may, in that event, be obtained.
5. That this meeting is sensible of the high obligations incurred by the Society to His Excellency the Lieutenant Governor, not only for his munificent benefactions to the Society, but for the valuable official aid which he has from time to time afforded it.
6. That the thanks of the meeting be given to the Hon. and Ven. the Archdeacon of York, for his sermon in aid of the funds of the Society; and that the Rev. Dr. Harris be requested to preach the next annual sermon in his behalf.
7. That all members of the committee be summoned to the Quarterly Meetings, by a notice from the secretary, at least three days previous to the day of meeting; and that at the Quarterly Meeting on the 1st Wednesday in October, the Annual Report be read, and the arrangements made for the business of the Annual Meeting, the hour for which shall in future be three o'clock, P. M.
8. That the secretary be authorised to publish such portions of the proceedings of the Quarterly meetings as from time to time may be thought interesting to the public, under the sanction of the committee.
9. That Colonel Jarvis be requested to solicit new subscribers to the Society, and to collect the subscriptions for the current year.
Signed, JOHN STRACHAN, CHARES MATHEWS, Secretary.

TEMPERANCE.

From the Christian Guardian, October 29, 1833. St. Catharines, October 29, 1833.

Ma. Ebron.—I beg room in the Guardian to notice a peaceable warfare, which took place on the plains of this village on Friday, 25th inst. according to previous arrangement made in order to try the strength and spirit of the parties hereafter mentioned.

The plans of St. Catharines have for some time past been a refuge for the gambling part of our population; and evening strollers have, in spite of magisterial vigilance, committed unmentionable acts of obscenity under the dark spreading pines which covered the waste ground in the vicinity of the village.

The energies of our good citizens were at length awakened to make an exertion for the destruction of this theatre of vice. Accordingly a pitched battle was to take place on the day above mentioned; but that no blood might be shed, and yet the strength of the two contending parties fairly proved, they for once agreed to become allies, and to make a mutual onset on the iniquity covering pines; and the order in both squadrons was, "Axe in hand cut them down!"—the pines occupying the centre. You will doubtless be anxiously looking for an account of the allied forces engaged in this laudable enterprise. On the right, there were placed the St. Catharines Cold Water corps—a formidable troop; healthy, vigorous, firm, and invincible. On the left were to be stationed, the Noa-Cold Water corps of the same village.

On the day appointed, the right wing presented a cheerful sight entering the field, headed by the father of the temperance reformation in this village, who gracefully bore a waving banner, having the following inscription: TEMPERANCE. On the word of command being given, the charge was made with decorum and in good order on the enemy (the pines) which fell right and left; nor did the spirit of these men fail until it was deemed expedient to retire and take refreshment, when each went and dined. The enemy was not yet destroyed, and the men returned again to the carnage, and pursued the warlike work of "cutting down" until toward evening, when the commander, having on the hearth the glowing embers of friendship, which was with peace, pleasure, and profit, partaken of on the field, by not only the members of the Temperance Society, but by a few others who approved of the object in view, and applauded the spirit of perseverance manifested on the occasion.

But where, and with what success, you enquire, was the left wing employed, while the right one was thus successful and happy? Ah! where indeed! and how indeed! The non-cold-water men made their appearance on the memorable morning, under their general regulation—every man his own master; that is, in plain English, without government. They were, Sir, almost innumerable!—Few and feeble; they numbered TWO!—cut a few sticks and left the field to the cold water men, who, on the eventful day, cut about forty acres of pines, and marched home in good order, with flying colours, and victorious feelings. May success attend cold water efforts!

The cause of temperance is exerting a powerful and beneficial influence on society, and promises "greater things than these." I attended a temperance meeting a few days ago in Thorold, where the members number 700; and in St. Catharines a few days ago, the report was about 300. Some very respectable and influential citizens in this village are waiting for a favourable and it appears, for a public opportunity, of joining the Temperance Society; and surely nothing of a moral character can, in this enlightened day, more loudly bespeak loyalty, philanthropy, piety, and consistency, than such a laudable act—"our enemies being judges."

A gentleman who united at the last meeting with the Society, and who is well qualified to judge, stated, that the consumption of ardent spirit is not one-fourth in this village of what it was four years ago. We still allow, Sir, that there is not only one-fourth too much, but a whole. AN OBSERVER.

The Christian Guardian.

WEDNESDAY, NOVEMBER 13th, 1833.

In commencing the fifth volume of the Guardian, it is unnecessary for us, at present, to retrospect the difficulties, struggles, and success of the past, or anticipate the prospects of the future. "Sufficient for the day is the evil thereof." It may be sufficient for us to say, in humble reliance upon the Divine blessing, the Guardian will be distinguished by the same principles which have marked its career from the commencement. During the session of Parliament from three to five columns each week will be devoted to an impartial history of its proceedings—discussing no measures but those which involve the interests of religion and education. To these questions we shall direct a watchful and diligent attention. A summary of foreign and domestic news will be given as heretofore, with vigilance in selection and abridgment. From our increased means of information we intend hereafter to furnish our readers with a continuous and comprehensive view of religious and benevolent operations throughout the world—of the triumphs of the Redeemer's cross among all people and in all lands. Our selections shall, as in this day's paper, be for the most part original, and adapted, according to our best judgment, to the circumstances and taste of our readers. Above all it is our wish, that the Guardian may be chiefly known as a journal of religion, science and useful knowledge. An occasional column will be devoted to reviews and notices of Books, &c.—A press of other business, since we resumed our editorial duties, has prevented us from devoting that time and attention to them, that we hope to do hereafter.

To all Editors we propose the terms of treaty said to have been agreed upon in the English House of Peers, between Lord Chancellor Brougham and the Marquis of Londonderry—"Let be for let be." If these terms are acceded to, they will be ratified on our part by profound silence and perfect good will. If they are rejected and violated, we have only to say, that as far as in our judgment, justice and rights, and truth and character require it, we shall not hesitate to detect and expose the slanderer, whether he be the tool of tyranny, the "sower of discord," or the "mover of sedition"—for we are persuaded that only these descriptions of characters will wantonly assail us in our peaceful course.

In the name of the Conference we respectfully present our thanks to our subscribers and friends for their support, and earnestly solicit the continuance of their names, and the punctual payment of their subscriptions, together with all arrears,—of which we are in very great need.

THE METHODIST CONFERENCE is represented by the Colonial Advocate and Hamilton Free Press, as having received a grant of £900 from Government for the support of its ministers—a statement which is wholly and totally untrue. In the first place, this "assistance" (as it is termed in the Government Despatch) was made to the "British Wesleyan Conference;" and not one farthing was ever offered to the Canadian Conference. (See Guardian of the 10th of July last.) In the second place, it was given to aid in building Chapels, and not for the support of Ministers, and cannot be applied to the latter purpose without diverting it from the purpose for which it was given, as stated in the despatch of His Majesty's Government. (See Guardian of July 10th, 1833.) 3. In the Despatch alluded to, it is expressly stated that the grant was made to different religious denominations in compliance with applications made to the Government. The Methodist Ministers have never asked for any other support than the voluntary contributions of their own congregations,—and we are confident they never will, since we are fully convinced, as we have stated a

hundred times before, that a mutual dependence between the Pastor and his flock best accords with the precepts and genius of the Gospel dispensation, and is most conducive to the interests of Scriptural Christianity.—Methodism especially.

THE COLONIAL ADVOCATE—THE COURIER—THE PATRIOT—THE HAMILTON FREE PRESS. It is not a little surprising to see newspapers so directly opposed to each other, in interests and politics, as those which head this article, unite in the publication of the very same slanders against the Guardian and Methodists.

THE UNREASONABLENESS OF SCOTICISM. In regard to the Holy Scriptures, is very forcibly and eloquently shown in the first article on the first page. There may, however, be a firm and sincere faith in Divine Revelation and all the doctrines and precepts of it, where there is not that faith which involves the concurrence of the will and affections in the Divine plan of salvation, and a personal apprehension of the merits of Christ to the divinely assured and conscious forgiveness of sins and the renewal of our moral nature.

IMPRESSIONS MADE BY OUR LATE VISIT TO ENGLAND. We next propose to advert to the religious denominations of England, at least the three great divisions of them—the Established Church, its state and prospects, the several measures of Church reform proposed, and apparent feeling of the different classes respecting it;—the Methodists,—the relation they sustain to the Establishment, and some prominent features of their character;—the Dissenters, their plans, and the shades of difference between them and the Wesleyan Methodists in regard to public affairs.

TO ESTABLISH OUR POSITION. We will appeal to every Preacher and Member of our connexion, and every reader of the Guardian, whether he ever looked upon the Editor as a republican, or the advocate of republican principles! Or whether the reader, who has approved of the principles of the Guardian, has regarded himself as the supporter of a "thorough going republican Journal," or of republican principles!

THE REV. MR. BUNTING IS STATED BY THE COLONIAL ADVOCATE to have opposed Catholic Emancipation. This is the reverse of the truth. Mr. Bunting was a very zealous and able advocate for the emancipation of the Catholics. Mr. Mackenzie likewise devotes much labour and space in proving that Mr. George Ryerson once opposed the erection of a Church Establishment in Canada.

THE YORKE BAZAAR.—We are requested to state, that the proceeds of the Bazaar for the Benevolent Society, on Wednesday the 22d Oct. amounted to £210 11 4, including the sum of £7 10s. which was collected by Mr. Stanton, who kindly exhibited some curiosities which he had lately received from Africa.

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will produce the authority of the celebrated Jay, a leasand most popular Independent Minister, and the Congregational Magazine and the Eclectic Review—those great organs and bulwarks of Dissent in England. But our space compels us to defer any further remarks until next week.

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will give birth and nourishment to a tranquility, a fairness of various emulation, a spirit of public enterprise, a pledge of constitutional security, and an impetus to religious industry, which will spontaneously send forth from every heart, even in immediate view of all that is admired and applauded in the adjacent Republic, sentiments like those which are expressed in the following beautiful lines of Dr. Watts:

"Tis to thy sovereign grace I owe,
That I was born a British slave;
Where streams of heavenly mercy flow,
And words of sweet salvation sound.
I would not change my native land
For rich Peru with all her gold;
A nobler prize lies in my hand
Than vast or western Indies hold."

These extracts are a two-edged sword, that cuts all the representations which have been made in years past against our loyalty to the British Government on the one hand, and the misrepresentations of Mr. Mackenzie and his partisans on the other. They show the consistency of our principles with our professions, and of our practice with our duty.

THE APPROPRIATION OF THE CLERGY RESERVES.—Mr. Mackenzie has devoted a considerable portion of the last Advocate, to prove that we have in years past advocated the appropriation of the Clergy Reserves to the purpose of general education and opposed the introduction of a dominant Church into this province, and says we now promote that which we formerly opposed. Yet last Wednesday's Guardian contains stronger arguments against the establishment of any state church in Canada, and in favor of the application of the whole proceeds of the Reserves to educational purposes, than any quotation made by Mr. Mackenzie. How completely lost to all sense of justice, of honor and of truth, must be the mind that will employ its energies in such wilful misrepresentation.—The Hamilton Free Press likewise says, that the Editor of the Guardian sought to obtain from His Majesty's Government, "about one half" of the reserves for the Methodists; when in our communication to His Majesty's Government, published in the last Guardian, we maintained that there was the same unanimity of opposition in Canada to the Reserves being divided amongst the various religious denominations as there was against appropriating them exclusively to the Church of England, and contended that the ministers of each denomination ought to be supported by their own congregations.—Men that will utter such statements in the face of such facts, what will they not do!

THE TRUE POLITICAL PRINCIPLES OF MR. MACKENZIE and the real ground of his recent attack upon us, may be gathered not only from his open and unqualified avowal of republican principles, but also from the following remarks, contained in the last Advocate respecting U. E. Loyalists and those who fought in defence of the country during the late war with the United States in 1812. He says that the "father" of the Editor of the Guardian "lifted his sword against the throats of his own countrymen struggling for freedom from Established Churches, stamp acts, military domination, Scotch Governors, and Irish Government, and his brother George figured on the frontier in the war of 1812, and got wounded and pensioned for fighting to preserve crown and clergy reserves and all the other strong holds of corruption in the hands of the locusts who infest and disturb the province."—This needs no comment; and we will only remark, that if those who fought in the late war to defend the Government, our property, wives and children from the invasions of the enemy, are held up by Mr. Mackenzie as the unprincipled upholders of the "strong holds of corruption in the hands of a nest of locusts who infest and disturb the province," what patriots must those have been in his estimation, who deserted to the enemy, who "lifted the sword against the throats of their own countrymen," and sought by treachery to betray them into the hands of the invading foe; and what "able and indefatigable friends of freedom" would those be in Mr. Mackenzie's view; who would now "lift the sword" to rescue the province from "the nest of locusts who infest and disturb it!" For our own part we are proud of such a father and such relatives, and while we labour to promote the best interests of the country, we shall endeavor to be as faithful to the Government as they have been.

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Table with columns for Males and Females, and rows for Under 16, Above 16, Grand Total, and Suburbs.

WE PRINT THE ABOVE NOT SO MUCH FOR THE PURPOSE OF showing the great increase of the Town within the last few years, as to point out two features not exhibited by Towns which depend for their augmentation wholly on the excess of births over the number of deaths.

THE NEWFOUNDLAND GOVERNMENT BRIG FORTE arrived this morning, having left St. John's on the 4th inst. She has come to Quebec to take down Mr. Chief Justice Boulton. Quebec Gazette, Oct. 30.

COBOURG BANK.—At a meeting of the inhabitants of Cobourg, held at the Cobourg Hotel, on Tuesday evening, the 29th instant, pursuant to public notice, for the purpose of taking into consideration the expediency of establishing a Bank in this District, the following resolutions were proposed and adopted:

- 1st. Moved by B. Throop, Esq., seconded by A. Burnham, Esq.—That a circulating medium, representing a just proportion of the actual property of a country, is indispensably necessary to the promotion of the prosperity of every community, engaged in the various pursuits of industry and enterprise, by which civilized nations are generally distinguished.

COLDWATER (LAKE HURON) THEOLOGICAL LIBRARY. Founded by Colonel Robert McDowell, in the year 1832.

THE BUNTINGSHIRE AND LAKE HURON AUXILIARY RELIGIOUS TRACT AND BOOK SOCIETY. At a Special Meeting of the above Society on the 4th of September, Andrew Mitchell, Esq. in the chair, the President J. Keating, Esq. being absent on business in York.

EDUCATION.—It having for some time been contemplated to erect a Academy to be placed under the management of the Wesleyan Methodists in New Brunswick, we have much pleasure in being able to report the adoption of active measures for the purpose of completing the design.

MR. FERGUSON, the proprietor of the Montreal Herald, has disposed of his interest in that journal, to Mr. Robert Weir, of Montreal. Mr. Weir is favourably introduced to the public by the late proprietor of the Herald and by the other Montreal Editors, both as to his talents as a writer, his acquirements as a scholar, and his general principles and character as a man.

CORRECTION.—In the account of monies received for the Upper Canada Academy, acknowledged in the 206th number of the Guardian, on Yonge Street circuit, read Peter Lawrence £1 15s. In making out the lists the filling up of the blank which appears opposite this name was overlooked.

engaged for it, and Agents appointed to obtain funds throughout the Province. From the tenor of a letter read at this meeting, it appears that some assistance may be expected from the British Conference—the subject having been strongly recommended to their Missionaries in New Brunswick by one of the General Secretaries of the Missions, under its direction.—Frederickton Royal Gaz.

THE CROPS.—Accounts from different parts of the Province respecting the crops, are very alarming; a subserber in Madawaska informs us that the inhabitants in that quarter are panic struck by reason of the failure of the crops; very few persons if any having raised one half of what would be sufficient for their own use.

THE MONTRÉAL VINDICATOR gives a list of the Newspapers published in Lower Canada. Of which it appears, that there are 18 in the province; of which 11 are in Montréal, 5 in Québec, and 3 in the country. Of these two are published daily, four tri-weekly, and four semi-weekly.

MARRIED. On the morning of the 8th instant, by the Rev. Alexander Irvine, the Rev. Hector Eveson, in Mary, eldest daughter of J. R. Armstrong, Esq. Merchant, of this town.

DIED. In Stamford, on the 31st ult. Colonel Richard Leonard, Sheriff of the Niagara District, and formerly Major in the 70th Regiment, in the 60th year of his age, leaving a numerous family to deplore the removal and afflictionate and tender husband and parent.

GOVERNMENT HOUSE, 31st October, 1833. HIS Excellency the Lieutenant Governor has been pleased to grant a Licence to practice the Art of Land Surveying in this Province, to John Emerson, Gentleman.

A COPPER MINE DISCOVERED!!! A valuable Copper mine has been discovered at Leith!—the new Town, which is beside Kempenfeldt Bay, Lake Simcoe. The ore has been analyzed by medical gentlemen of York; and their experiments find, eighty per cent of metal!!

MR. TODD, from England, having had considerable experience in the following branches of the ARTS, purposes giving private lessons in WATER COLOR DRAWINGS, both Figure and Landscape, in a simple and peculiar to himself; to which he will add Painting on Ivory, or in Miniature, Mezzotint glass, and Etching; with a new process for preserving from the sun and fly, all kinds of drawings. He is now forming a Class at his residence, No. 35, Newgate-street, York. Families also attended in the various branches constituting a Liberal and Commercial Education.

DOCTOR E. A. BIGELOW, DENTIST, is now at the Steamboat Hotel. He will attend immediately to calls in his profession. His advice on the management of teeth he gives gratis. His Vegetable Dentifrice will be kept for sale by William Dargin.

WANTS A SITUATION.—An experienced TEACHER (from England), who will engage to teach, according to the most approved mode, the English Language, Writing, Accounts, Geography, and Mathematics. Town or country equally acceptable. Salary no object. Apply (if by letter, post paid), to J. M. at Mr. John Botsford's, No. 53, Yonge-street, York. November 12, 1833.

BOARD AND LODGING FOR Gentlemen in a respectable private English family, No. 35 Newgate-street, York, Nov. 12, 1833.

LOST ON board the Great Britain steam-boat, lying at Cobourg, in June last, a BOX or CHEST, with the subscriber's name on it, containing wearing apparel, &c. A reward of \$3 will be given to any person for information sufficient to procure it. Information may be sent to the Guardian Office, or to the subscriber, JOHN COLEMAN, Dorington, Nov. 11th, 1833.

FOR SALE, a valuable FARM on the River Credit, situated on the main road leading from Streetville to Churchville, being the west part of Lot No. 11, in the 3rd concession west in the Township of Toronto, containing 125 acres of excellent Land; 55 of which are cleared, with a comfortable Dwelling House and a good Frame Barn thereon. Besides the privileges of the River, it is well watered by a number of good Springs, suitable for a Brewery. Apply on the Farm, to STEWART GRAFTON, Jun. Toronto, Nov. 5, 1833.

FOR SALE, 200 ACRES OF LAND, in Whiting, being Lot No. 3, in the 9th concession, at 12s 6d. currency per acre. Enquire of Mr. Joseph Dennis, on the Homberg; or James Richardson, York. November 12, 1833.

MORISON'S VEGETABLE UNIVERSAL MEDICINES: Particularized for every complaint. GOD NEWS! MRS. H. TAYLOR, Sole Agent in York for the sale of the GROENE Vegetable Pills and Powders, begs to inform the public, that she has just received a fresh supply of these INVALUABLE MEDICINES.

STRAY HORSE.—Came into the enclosure of the subscriber, on Friday, 25th instant, a large black Horse, apparently pretty old and hard worked. There are no particular marks on him. The owner is requested to prove property, pay charges, and take him away. THOMAS BULL, Lot No. 12, 4th Con., York, Oct. 29th, 1833.

DOCTOR ROLPH'S ADDRESS, delivered before the late meeting of the Young Men's Temperance Society, is just published in a small and neat Pamphlet, and will be for sale at all the Booksellers in Town. Orders from a distance will be attended to, either by the President, Mr. GEORGE BOSWICK, (at Parker's Store), or the Secretary, Mr. CHARLES HUNT, (Apollonary). Price 2s 6d. per dozen; and 15s. per hundred. York, Sept. 25, 1833.

"ADAM, WHERE ART THOU?"

The following beautiful stanzas, forming part of a delightful poem on the Incarnation, are the production of a poor mechanic in England by the name of Thomas Ragg.

"Adam, where art thou? monarch, where? It is thy maker calls; What means that look of wild despair?"

"Adam, where art thou? monarch, where? Assert thy high command; Call forth the tiger from his lair,

"Adam, where art thou? monarch, where? Thou wondrous thing of clay; Ah! let the earth-worm now declare,

"Adam, where art thou? where! ah where? Behold him raised above; An everlasting life to share,

"But whence could such a change proceed? What power could raise him there? So late by God's own voice decreed

BEAUTY OF ENGLISH LITERATURE.

It may be a prejudice, but I have always regarded it as a matter of gratitude, that I was born and educated under the influence of English literature.

A MATTER-OF-FACT MAN.

Mr. Bluff is the last character I shall describe in this chapter. He is the sensible, practical man. He despises all speculations, but those in which he has a share.

Mr. Bluff is wonderfully English. It is by 'practical men' that we have ever been seduced into the wildest speculations.

POLYNESIAN KINGS.

Mr. Ellis, in his interesting Polynesian Researches, says of the royal personages of the island in the Pacific:— "It is a singular fact in the physiology of the inhabitants of this part of the world,

The Subscriber has removed to the new and spacious Brick Store, lately occupied by Mr. J. M. Strango, corner of King and Yonge streets,

FALL AND WINTER GOODS.

SAMUEL E. TAYLOR, grateful for the encouragement he has hitherto received, and anxiously solicited to merit a continuance of it,

NEW WHOLESALE ESTABLISHMENT.

The Subscriber begs to intimate to his friends and the public, that he has just returned from a seven month's absence in Britain,

CHEAP WHOLESALE WAREHOUSE.

For all kinds of Dye-stuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c. E. L. & SONS.

BIRMINGHAM, SHEFFIELD, AND WOLVERHAMPTON WAREHOUSE.

Ridout, Brothers, & Co., beg to announce their removal to the Brick Building at the N. E. corner of King and Yonge Streets,

NEW AND EXTENSIVE ARRIVALS.

OF LINEN AND WOOLEN DRAPERY, &c. for Sale, Wholesale & Retail, at WILLIAM LAWSON'S BAIRDS STORE,

Grateful for past favours, respectfully informs the inhabitants of York and its vicinity, that he is now receiving a very large and well selected stock of DRY GOODS,

LOOKING-GLASSES, PRINTS, &c.

ALEXANDER HAMILTON, Gilder, &c. Respectfully begs to return his thanks to the Ladies and Gentlemen of York,

GENERAL CLOTHING ESTABLISHMENT.

ROBERT HAWKE returns thanks to his friends and the public in general for the very liberal patronage which he has received since his commencement in business,

WINTER CLOTHING.

is neatly and carefully put up, which he has no doubt will give general satisfaction,

JUST RECEIVED, direct from London,

BOOTS AND SHOES;

600 pairs of Ladies' French do., together with a very extensive assortment of Men's and Women's strong Boots and Shoes,

LAND AGENCY OFFICE, AT BRANTFORD.

The subscriber begs leave to inform the public that he is about to open a Land Agency Office at Brantford, in the Gore District,

There are many respectable Emigrants daily arriving from Europe, who prefer purchasing improved farms, and wild lands in the neighbourhood of the old settlements,

PERSONS LIVING IN OTHER DISTRICTS,

who may have lands for sale in this part of the Country, will find it to their advantage to furnish the subscriber with power to sell and make Conveyances for them.

NEW GOODS, WHOLESALE AND RETAIL.

KING BARTON has on hand, and will sell low for Cash, an excellent assortment of Cloths, Blankets, Flannels, Cottons, Calicoes, ready made Clothes,

E. HENDERSON,

tailor &c. takes this opportunity of returning his thanks to his friends and the public in general for their continued support,

SURGEON DENTIST.

The Subscriber would respectfully give notice to the inhabitants of this place, that he has taken a room at the Oataria House,

SCHOOL BOOKS, &c.

The Subscriber has for Sale the following School Books, being the manufacture of Upper Canada, viz:—Canadian Primer, Reading Made Easy

NOTICE.

ALL persons indebted to the Estate of the late JOHN THOMSON, Physician, by Note or Book account,

W. B. ROBINSON, JAMES HENDERSON, WILLIAM ROBE,

OR JOHN BLAKE, York, Newmarket, Sept. 1832. 150-1f

SALE OF TOWN LOTS IN EMBRO.

The Sale at Auction, postposed, Mechanics and others who wish immediately to build in the above Village lately laid out in the Township of Zorra,

NOTICE.—A Fair will be held on Richmond Hill

Yonge Street on the last Thursdays in March, June, September and December. Richmond Hill, Feb. 1833. 170-1f

SALE OF CROWN LANDS.

A PORTION of the vacant Town Lots in the Town of PETERBOROUGH, in the Newcastle District, will be offered for sale at the upset price of £10 currency each,

SALE OF CROWN LANDS. LATE MILITARY RESERVE.

A PART of the late Military Reserve, lying to the Westward of the Town of York, and adjoining the Garrison, having been recently Surveyed by order of His Majesty's Government,

CLERGY RESERVES.

PROPOSALS for the purchase of Clergy Reserves having already been received at this office, for a greater quantity than are authorised to be sold during the ensuing year.

MAKE NOTICE.—One Acre and a half of Land

is for sale, being part of Lot No. 51 in the township of Markham, East Yonge street. There is a beautiful stream of water running through it;

FOR SALE, OR TO LET,

THE well-known premises, formerly occupied by the subscriber, on Lot No. 22, 2nd concession, Military Tract,

BUILDING LOT.—TO BE LEASED,

for 18 years, a Building Lot on King-street, No. 205, adjoining Mr. Kitson's, and having 34 feet of front by 100 feet in depth.

FOR SALE.—The following LANDS, in the DISTRICT OF NIAGARA,

Part of Lots No. 8 & 9, in the 8th Concession, 180 Acres, Lot No. 8, 8th do. 100

IN THE DISTRICT OF GORE.

Lot No. 29, in the 3d Concession of Esquimaux, 200 Acres. IN THE HOME DISTRICT.

FOR SALE,

LOTS No. 7 in the 6th Concession, and No. 13 in the 3rd con. of Hangerford, 200 acres each.

UNION FURNACE: SIGN OF THE GILT PLOUGH.

The Subscriber informs the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine,

MILL IRONS AND MACHINERY CASTINGS

of superior workmanship, and all such Castings in general as are made in common Cast Iron Furnaces;

NOTICE.

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

BOOKS, on sale at the Guardian Office:

Clark's Commentary; Watson's Theological Institutes; (a most valuable work) Watson's Life of Wesley's Life of Brantwell—Hymn-Books of different sizes; Josephus; Watts on the mind; Clarke's Ancient Israelites; Wesley's Sermons; Clarke's Sermons, &c. &c. &c.

PROSPECTUS

THE JOURNAL OF TEMPERANCE.

The above paper (a half Demi sheet) will be published under the direction of the Committee of Managers of the Upper Canada Temperance Society. As the design of the Committee in this publication is solely to promote the cause of Temperance throughout the Province, and to give it circulation at no higher price than just sufficient to pay the expense attending it,

\$10 REWARD.

STOLEN from the pasture of the subscribers, on the night of the 4th October, a Bay Horse Colt, three years old, about 13 or 13 1/2 hands high;

A Farm for Sale.—In the fifth concession

of Vaughan, being the West halves of numbers 18 and 19 containing 200 acres about 35 of which are improved with a good log house and barn thereon—15 acres are eeded for meadow.

TO LET,

A HOUSE situated on King-street, the third from Yonge-street, on the north side, with a handsome front Store, well fitted up for the Wholesale and Retail business;

STRAY CATTLE.—Strayed from the fields

of the Subscriber, about the month of July last, a Yoke of OXEN, six years old. One a dark red STAG; the other a white OX, with small red spots. Any person returning them to the subscriber, or giving information where they may be found, shall be handsomely rewarded.

NOTICE.—A dark brown HORSE COLT,

supposed to be three years old last Spring, broke into the premises of the subscriber about two months ago; he came into the neighborhood early last Spring. The owner is requested to prove property, pay charges, and take him away.

STRAY CATTLE.—Strayed from the fields

of the Subscriber, about the month of July last, a Yoke of OXEN, six years old. One a dark red STAG; the other a white OX, with small red spots. Any person returning them to the subscriber, or giving information where they may be found, shall be handsomely rewarded.

CAME INTO the enclosure of the subscriber, a Bay

STUD HORSE, 6 years old, one foot white, a switch tail, and a star on his forehead. Also, a GREY MARE, 2 years old, with a switch tail.—The owner is requested to pay expenses, and take them away.

STOLEN from the Subscriber, on the night of the 24th

September, a Sorrel Mare, ten years old, of a m dding size and solid make, with several small white spots upon the back occasioned by saddle boils. Whoever will give information of the said Mare, or return her to the Subscriber shall be handsomely rewarded for his trouble.

STRAY COWS.—Strayed from the subscriber,

near Mr. Elliot's Tavern, in this Town, about the 1st of July last, two Cows,—one white, with large red or brown spots and small crooked horns, the other brown; both about 6 or 7 years old. Whoever will return said cows to the subscriber, or give information where they may be found, will be suitably rewarded.

STRAYED from the subscriber in March-street, (near

the Baptist meeting house,) York, about seven weeks ago, a yellow coloured COW, about ten years old, with brown stripes over the body, and short crooked horns, which have been bored. Any person returning her shall be adequately rewarded.

FOUND.—A few days ago, near Mr. Frasier's

brick building on Pallace Street, a small bundle, containing several articles of clothing. The owner may have the same by applying to the subscriber, on Lot No. 10 Pallace Street, and paying for this advertisement.

FOR SALE at this Office, a few

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

CHRISTIAN GUARDIAN.

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