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## Christian Guardian.

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### THE LAST COMMAND.

The last words that fall from the lips of a departing friend, are apt to be cherished in long and sacred remembrance.—It was for this reason that our Divine Redeemer reserved till the moment when his disciples were about to see his face no more on earth, the command, "Go ye into all the world, and preach the Gospel to every creature." The circumstances under which it was given, show how evidently that this was the injunction which he most solicited to impress deeply on the minds of his disciples. In the connection which the work enjoined has with the glory of God and the good of mankind; and in the fact that we are much more prone to neglect our duty to the inhabitants of distant parts of the world, than to those immediately around us, we see a sufficient reason for that solicitude.

My christian reader this command seemed important to Christ. May it appear equally important to you and to me, while we inquire, with a spirit of obedience and love, what it means, and to whom it is addressed.

#### 1. What is the meaning of this command?

The requisition made is, that the Gospel should be preached to every creature. By the Gospel, it is scarcely necessary to remark, is meant the glad tidings of salvation for sinners by the blood of Christ, together with their truths of revelation which serve to prepare the minds of men to receive that salvation. By preaching, is meant, not only the public declaration of divine truth, but making it known in any way whatever. The apostle Paul says, "It hath pleased God, by the foolishness of preaching to save them that believe." But are none saved by the reading of religious books, or by the instructions and exhortations of private Christians; of fathers and mothers, and teachers in the Sabbath school? The same apostle asks, "How can they believe in him of whom they have not heard? And how can they hear without a preacher? But do not thousands hear the Gospel, who have never seen a regular preacher, and are not thousands led to believe by reading religious tracts and books, and the Bible? It is evident from these and other passages of Scripture, that the Saviour, when he gave the command, "Preach the Gospel," meant, publish it; make it known in any way whatever; whether in public or in private; by the voice of the living speaker, or the pages of the written or printed book; directly, or by means of others. The Gospel was to be made known to every creature; that is, to every human being.

#### 2. To whom was this command addressed?

It was doubtless addressed primarily to the apostles. The subject of inquiry is, whether it was designed for them only; and if not, to whom else it was addressed. That it was not addressed exclusively to the apostles, or to them together with other Christians of that age, is evident from the accompanying promise, "Lo, I am with you," with the persons addressed; observe not for that age only; but "always, even unto the end of the world." It must, therefore, have been addressed to some in all ages, till the end of time, or till the work enjoined should be completed. Was it then addressed to preachers of the Gospel alone? The great apostle of the Gentiles asks, "How can they preach, except they be sent?" It being impossible for them to preach without being supported by others, it is evident they are not alone responsible for the performance of this work enjoined, and therefore that they are not the only persons, obligated by this command. Besides, what reason was there for addressing this command exclusively to them? The meaning of it being, "Make known the Gospel in any way," there were the same reasons in kind at least, for addressing it to those, who could make known the Gospel in any other way, as to those who were to do it by public preaching. If, then, this command was not designed to apply exclusively to Christians of that age, can we fix any limits? Must we not receive it as a general command, binding equally upon every Christian, in every age?

Every precept in the Bible is binding upon every human being, as truly as upon those to whom it was first addressed, so far as his situation resembles theirs. The commands of the Decalogue are of universal and unending obligation, because they are equally applicable to all men, in all countries, and all ages. There are the same reasons for their being obeyed by the Israelites, to whom they were first addressed. The commands, "Thou shalt not steal, and Thou shalt not kill, are binding upon us as well as upon them, because they are the same reasons why we should not steal or kill, as why they should not. Not so with the commands relative to their particular ceremonies, because the reasons for those commands have ceased to exist. So throughout the Bible. Ev-

ery precept is binding upon every individual, who is in the same circumstances as were those to whom it was first addressed, and binding, because there are the same reasons for his obeying it.

Apply this reasoning to the command we are contemplating. We are bound to obey it, as really as those who heard it from the lips of the ascending Saviour, so far as our circumstances resemble theirs.

The only question that remains, is, how far do our circumstances resemble those of the apostles? Do the same reasons exist now which existed then, for effort in publishing the Gospel? The reasons why they should publish the Gospel, are all summed up by the Saviour in one verse—"He that believeth and is baptised shall be saved; and he that believeth not shall be damned." They were to do it because the Saviour of souls depended upon their doing it. The same reason exists now in all its force. Though eighteen hundred years have passed away since this command was given, yet most of our fellow men are ignorant of the Gospel. They are perishing for lack of knowledge. They are in precisely the same situation in this respect, as were those who lived in the days of the apostles; and not a reason can be assigned why the Gospel should be made known to those who were ignorant of it then, which is not a reason equally strong why it should be made known to such now.

The command is binding, then, upon each of us, as truly and as strongly as it was upon Peter or Paul. If Paul had reason to say, "Woe is me, if I preach not the Gospel," each of us who can speak a word or give a cent for the spread of the Gospel, has equal reason to say, "Woe is me, if I publish not the Gospel in some way." The wants of perishing souls, and the command of him who had bought him with his own blood, urged Paul to the work. The same wants, and the command of the same Saviour, addressed to us, who are under the same obligations to that Saviour, urge us to it.

### A MISSIONARY.

#### THE SABBATH MADE FOR MAN.

The Christian Observer copies the following passage from the Minutes of Evidence before the Committee of the House of Commons charged with inquiring into the observance of the Lord's Day. The witness is Dr. Farre, who, it will be seen, regards the Sabbath as physiologically necessary for man.

"You have practised as a physician for many years?—Yes.

"State the number of years?—Between thirty and forty.

"Have you had occasion to observe the effect of the observance and non-observance of the seventh day of rest during that time? I have. I have been in the habit, during a great many years, of considering the uses of the Sabbath and of observing its abuse. The abuses are chiefly manifested in labor and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense it is a holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labor and excitement. A physician always has respect to the preservation of the restorative power, because, if once this be lost, his healing office is at end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the divine commandment, you will see from the analogy, that 'the Sabbath was made for man,' as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man run down the circulation every day of his life; and the first general law of nature by which God, (who is not only the giver, but also the preserver and sustainer of life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night, apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor with which he performs his functions on the other six days, that this rest is necessary to his well being. Man, possessing a superior nature is borne along by the very vigor of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in the long run he breaks down more suddenly; it abridges the length of his life and that vigor of his old age, which (as to mere animal power) ought to be the object of his preservation." I consider therefore that, in the beautiful provision of Providence for the preservation of human life, the sabbatical appointment is not as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act.

This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effect of real Christianity, namely, peace of mind, confident trust in God, and good will to man, you will perceive in this source of renewed vigor to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy, but this I will say, that researches in physiology, of the working of Providence in nature, will establish the truth of revelation, and consequently show that the Divine commandment is not to be considered

as an arbitrary enactment but as an appointment necessary to man. This is the position in which I would place it, as contra-distinguished from precept and legislation; I would point out the sabbatical rest as necessary to man, and that the great enemies of man, and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exercises of the body or mind, and dissipation which force the circulation on that day in which it should repose; whilst relaxation from the ordinary cares of life, the enjoyment of this, repose in the bosom of one's family, with the religious studies and duties which the day enjoins, not one of which if rightly exercised, tends to abridge life; constitute the beneficial and appropriate service of the day. The student of nature, in becoming the Student of Christ will find in the principles of his doctrine and law, and in the practical application of them, the only and perfect science which prolongs the present, and perfects the future life."

Dr. Farre goes on to show, upon medical as well as religious principles, the evils of tea-gardens, spirit drinking, and other popular excitements.

A Sabbath necessary to physicians and clergymen. The following questions and answers form the concluding part of Dr. F's examination.

In your practice, have you thought it necessary to carry on the whole of your occupation on a Sunday, as on the other six days of the week?—Certainly not.

Do you think your patients have suffered thereby?—Certainly not.

Of course in extreme cases you do?—I consider the two officers of healing, so to speak, are the clergyman and medical man; they are the only two classes of persons called on to labor on that day for the benefit of the community. I have found it essential to my own well-being to abridge my labour on the Sabbath to what is necessary. I have frequently observed the premature death of medical men from continued exertion. In warm climates and in active service, this is painfully evident.

As a seventh day is absolutely necessary for the rest of man, and what do you say to the habits of clergymen, who must necessarily labor on the seventh day?—I have advised the clergyman, in lieu of his Sabbath, to rest one day in the week; it forms a continual prescription of mine. I have seen many destroyed by their duties on that day, and to preserve others, I have frequently suspended them for a season from the discharge of those duties.

So that the clergyman furnishes an illustration of your own principle as to the ill effects of working on the Seventh day continually?—Yes, certainly; I would say further, that quitting the grosser evils of mere animal living from over-stimulation and undue exercise of body, the working of the mind in one continued train of thought is destructive of life in the most distinguished class of Society, and that senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life.

Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, you recommend them to abstain on the seventh, and in the course of life they would gain by it?—Assuredly they would, by giving their bodies the repose, and to their minds, the change of ideas suited to the day, for which it was appointed by unerring wisdom.

And in fact more mental work would be accomplished in their lives?—Certainly, by the increased vigor imparted.

A human being is so constituted that he needs a day of rest both from mental and bodily labor?—Certainly. You have drawn the inference from the tenor of my evidence and argument, which I wish to leave on the mind of the Legislative body.

### EDUCATION.

The following article on Education is extracted from the Christian Advocate and Journal, and though written for another country, is well suited to this. We recommend it to the attention of our friends, that it may stimulate to exertion in behalf of Upper Canada Academy now erecting at Cobourg, and all similar institutions for the promotion of education on a liberal and efficient plan.—E.U.

The following article was read before the "Society for the promotion of Liberal and Common Education," February 25, 1833:

#### THE GREAT DUTY OF THE M. E. CHURCH

In regard to the promotion of Education.

The time was, when the Methodist Episcopal Church was called to direct her attention chiefly to the means immediately necessary for the promotion of the doctrines and spirit of Christianity; now she is as clearly required to connect with these the means of promoting education. But let me not be understood as insinuating that the highest and most refined education is an indispensable prerequisite in the ministers of the Gospel. Such a sentiment might justly be regarded as evidence of ingratitude to God, for the last century, has wrought such wonders by means of an uneducated ministry as has not been known since the days of the apostles. Notwithstanding this, the time has fully come when education may subserve the interests of the Church in a variety of ways, and must engage the attention of the subjects of the Redeemer's kingdom.

To argue, that because God has wrought "special miracles" by the hands of uneducated men, that therefore education is a useless thing, or may be treated with indifference, would be to deny the word of God and our own conviction of the truth and fitness of things. What would have been the character and condition of this nation at the present moment with respect to freedom, liberty of conscience and civil institutions; if we had not found men of the first education to command our armies, to frame our constitutions and laws, and

to conduct our foreign and domestic relations? Nay, more, what would have been the condition of the Methodists themselves, both in Europe and America, if men of education had not been raised up to commence the work, to form and govern the societies, and to direct the operations of the ministry? But the time to prove the utility of education has gone by; and instead of attempting this, I will assume the fact, and proceed to show the obligation of the Methodist Episcopal Church to promote education both common and liberal.

The impression, if such impression exist, that enough is doing in the way of promoting education, is one of the most absurd that ever entered the mind of man. It is not to be supposed that any kind, or degree, of education without the grace of God will make man a new creature; but we may safely say, that without it the human mind will never obtain its proper growth and expansion, nor can the moral sense be rectified to the highest degree. According to the design of our heavenly Father, intellectual culture is as necessary to the health and growth of the mind, as wholesome food and exercise are for the perfection of our bodily powers. If it would be a sin in any person to pursue a course of living that would give him but half the stature, health, strength, and activity of a man, so it would be in him who should pursue such a course as would allow but half the growth and perfection of the intellectual faculties. God has made the perfection of our corporeal and mental powers to depend in a great measure upon ourselves, while that perfection in both respects, is conducive to the highest moral and religious improvement.

Upon a close examination of the subject we shall find, after all that has been said and done, that education is very imperfect and limited.—Even in the most favoured parts of our happy country, what multitudes there are to whom the best written treatise on any of the sciences would be unintelligible. How many of those who have had the benefit of a common school education are incapable of even good epistolary composition, so that a family correspondence is often burthensome, especially in their more advanced years? How few are qualified for the work of instructing children and youth, or to fill with honor to themselves and benefit to their fellow citizens, the common offices in our towns and cities? Now, as a higher degree of cultivation is necessary to the greater improvement of the mind, why should it not be an object of pursuit? If two courses of conduct were pointed out with respect to our corporeal powers, the one course adapted to perfect those powers, and the other calculated to stunt their growth and render them sickly and feeble, we should not hesitate a moment as to which we ought to pursue. And why should we hesitate with regard to the improvement of our mental faculties? Beside, the greater the degree of intellectual culture, the more we shall know of God and his works—of the nature, relations, and fitness of things; the larger will be the circle of our virtues, and the more exquisite our enjoyments.

But it is not on a refined education that I would dwell, though this is not a small matter; but it is on that kind and degree of education which all acknowledge to be of importance,—in other words, a common school education.

But then it is certain that common schools cannot flourish to any considerable extent without schools of a higher order. In that case they could not be supplied with the necessary teachers and books. It will therefore be found, that in order to common school education, there must be a proportion of higher schools, academies and colleges.—These will also be found indispensably necessary to the successful cultivation of the arts and sciences; and to qualify men for the learned professions, for legislation and foreign missions. We make a distinction between the home missionary and ordinary pastor, and the foreign missionary. The latter must frequently be called to conduct the operations of the press; to superintend schools; to make books; to analyze unwritten languages; and to translate to and from the languages of the countries in which he is called to labor.

To accomplish all these objects, but one thing is wanting,—a sufficient amount of funds to endow a number of schools of the highest order.—We already have academies and colleges in the incipient stages of their operations; and here they must languish and die if pecuniary aid is not afforded them. Manual labour in connection with study ought to be, and in some measure, an integral part in our system of education; but this cannot be carried into effect without considerable expense at the outset. Money is therefore at present the grand desideratum.

It is not my object at this time to show how the amount of money necessary may be raised, but simply to show that it is the duty of the Church to raise it. And here let it be observed,—

1. That the providence of God is clearly calling attention to this subject. In various parts of our widely extended field of labor, academies and colleges have simultaneously sprung up, but not till there was a general feeling and expression of the need of them. This feeling and expression have in part been produced by the rapid progress of science, and by a conviction that those who do not labor in the cause of education will soon be distanced in the course. If education be necessary in the foregoing respects—and who will say it is not?—then it is evident that education forms a part of the cause of God among us, and should be promoted with zeal for his glory.

2. It is for the interest of the Methodist Episcopal Church to promote education. Many of our children and youth feel the need of, and will have it. And would not the Church show herself an unnatural parent should she refuse to educate the children God has given her, and send them to others for that which she ought to afford? And when she has sent them to others for an education, does she not virtually send them to others for employment? Does she not by this conduct alienate many from her communion and interest? At this

rate we shall for ever be without education among ourselves, and whenever we need the assistance of a physician, a lawyer, a judge, a senator or representative, we must go to other denominations for them, because we have them not among ourselves. Can we longer sit down easy and contented under this view of the subject?

3. But this is not the worst result of apathy with respect to education. It is in this case a direct violation of moral obligation. It is the duty of every class in community to do their proportion of the benefits of education through this land first, and then throughout the world. As a denomination we have, till lately, done but little in this respect. Let us now awake to a sense of our duty. We have been benefited by the liberality of others who have labored in the cause of education before we were born; and shall we not now extend to our children, with improvement, the benefits we have received? Does not the golden rule require that we should do this?

But suppose we had derived no blessing in this respect from the labor and liberality of others, or suppose we had received no education ourselves; would this exonerate us from the obligation of extending the benefits of education on every side to the extent of our ability? Though education be not religion, and will not save the soul, it stands next to religion in the scale of blessings. It will go far to civilize the savage, and teach him the nature and extent of the social virtues; it will teach us all the nature and extent of our privileges and duties, and enable us to assert and maintain them. But religion itself incidentally derives a beauty, a charm, and a wider influence, from its connection with education; while every virtuous association is strengthened, and every enjoyment of life is heightened. The promotion of education, therefore, must be a high moral duty, and neglect of it a crime against God and man.

### T. MARSH.

From Mr. Abbot's Young Christian.

#### COMING TO CHRIST.

Do not some of you, my young readers, feel unwilling to come to the Saviour, because you think that you do not feel a sufficient interest in the subject. You know that you are sinners, and would like to be free from sin. You would like such a friend as I describe the Saviour to be, but you have no sufficiently strong conviction, and you think the promises are not for you.

Or, perhaps, some of you, though you feel a deep interest in the subject, may be discouraged and disheartened by the sins you feel yourselves constantly committing, and by your repeatedly broken resolutions. You think the Saviour must be wearied out with your continual backslidings and sins, and you are ready to give up the contest, and to think that final holiness and peace are not for you.

Now there are, throughout our land, vast multitudes who are vainly endeavoring to make their hearts better, in order to recommend themselves to their Saviour's care.—You must, indeed, endeavor by every effort, to make your heart better, but not as a means of recommending yourself to the Saviour. Come to him at once, just as you are, and seek his sympathy and assistance in the work.

Inquirers after the path of piety, are very slow to learn that the Saviour is the friend of sinners. They will not learn that he comes to help us up while we are in our trials and difficulties, not after we get out of them. How many say in their hearts, I must overcome this sin, or free myself from that temptation, and then I will come to the Saviour. I must have clearer views of my own sins, or deeper penitence, or awaken true love to God in my heart and then, but not till then, can I expect Christ to be my friend. What do you suppose, that it is the office of Jesus Christ, to stand aloof from the struggling sinner, until he has by his own unaided strength, and without assistance or sympathy, finished the contest, and then only to come and offer his congratulations after the victory is won. Is this such a Saviour as you imagine the Bible to describe?

At the door of one of the chambers in which you reside, you hear a mourning sound, as of one in distress. You enter hastily, and find a sick man, writhing in pain, and struggling alone with his sufferings. As soon as you understand the case, you say to him,

"We must send for a physician immediately, there is one at the next door, who will come in, in a moment."

"Oh no," groans the sufferer, "I am in no state to send for a physician. My head aches dreadfully, I am almost distracted with pain. I fear I am dangerously ill."

"Then we must have a physician immediately," you reply, "Run and call him," you say, turning to an attendant, "ask him to come as soon as possible."

"Oh, stop! stop!" says the sick man, "wait till I get a little easier. My breath is very short, and my pulse very feeble, and besides I have been getting worse and worse every half hour for some time, and I am afraid there is no hope for me. Wait a little while, and perhaps I may feel better, and then I will send for him."

You would turn after hearing such words, and say in a gentle voice to the attendant, "He is wandering in mind. Call the physician immediately."

Now Jesus Christ is a physician. He comes to heal your sins. If you wish to be healed, come to him at once, just as you are. The soul that waits for purer motives, or for a deeper sense of guilt, or for a stronger interest in the subject, before it comes to Christ, is a sick person waiting for health before he sends for a physician. Jesus Christ came to help you in obtaining these feelings, not to receive you after you have made yourself body without him. You have, I well know, great and arduous struggles to make with sin. Just as certainly as you attempt them alone, you will become discouraged and fail. Come to the Saviour before you begin then; for I do assure you, you will need help.

For the Maine Wesleyan Journal. Will you endeavour not to speak too long! — M. Dis. Messrs. Editors.—I wish to say a few words through the Journal, on what to me appears an obvious, but common impropriety. It is one which attaches itself to most public performances, both religious and political. I refer to the immoderate length of sermons, hymns, prayers, and exhortations, speeches, addresses, &c. &c.

1. The minister who ordinarily preaches an hour and a quarter or hour and a half, (as some with whom I am acquainted do,) I believe would generally do more good with less fatigue to himself, if he were to condense his remarks into 3-4 of an hour, or 50 minutes. Perhaps some may say, the complaints against long sermons arise from ignorance, and natural aversion to divine things? But is this true? Is it not the opinion of the most pious and judicious men, that sermons of 50 minutes in length, are more effective and salutary than longer ones? I do not object to a sermon an hour, and a half, or even two hours in length on particular occasions, especially if they are instructive throughout, and attended with divineunction. I love to listen to such sermons. But where the preacher treats to some commonplace subject, in a common-place manner, and discovers that he has spent little time in maturing his discourse, and that he has but little interest in it himself, representing the things of eternity as if they were temporal; for him to continue speaking till his hearers are dozing, or waiting impatiently for his amen, he is in my view, doing his hearers no good, himself discredit, and the cause of religion, disservice. It appears to me, that it is not difficult for a speaker to tell when his hearers have lost their interest in his remarks, and if he has been preaching any length of time, his experience, methinks must have taught him, that when that interest is gone, they are not likely to be benefited by his persisting in further demands on their attention. But I must close these observations lest I fall into the very evil I would disapprove. In my next, I purpose saying something on long hymns and prayers.

Religious Intelligence.

Nevalia O., Feb. 12, 1833.

Dear Brethren:—Having occasion to write as above, I take the liberty to send you a few lines for the Advocate touching the state of our Zion in this village. For several years past from fourteen to eighteen members were all that the Methodist Episcopal Church could number in this place; but thanks be to God! the time for Zion rolled on. At a camp meeting held within a few miles of this place, in the month of August last, about one hundred and fifteen were added to the Church about one third of whom were from this village, and the work continued to increase gloriously among us, so that our number, which at the opening of the camp meeting, was only eighteen, is now between ninety and one hundred, comprising three classes, and the work in a good degree continues to progress. At our prayer meetings six months ago it was not common to have more than twenty to thirty attendants; but now our prayer meetings are crowded to overflowing either by night or day. The youth, the middle-aged, and the aged are the subjects of the work; and what we view as very remarkable, a number of the most abandoned and profanely wicked of the place, who had been in the daily practice of hard drinking profane swearing, &c. &c. have been brought in by the mighty power of God, and have been made anew in Christ Jesus. These tongues which had become so accustomed to blaspheming the sacred name, now join in ascribing honor, thanksgiving, and praise, to King Emmanuel. There was one very remarkable circumstance: a family of six brothers, the youngest about fifteen, or sixteen years of age, who were all, from the oldest down to the youngest, notorious for profane swearing and many other prevalent vices, are all now members of our Church, and four out of the six are happy in God, and the other two appear to be earnestly seeking.

Versailles, Indiana February 8, 1833.

When I learn on the Circuit, (Versailles Ind.) I endeavor to visit the prosperity of Zion and to pray three times a day for the prosperity of Zion and for a deeper work of grace in our own hearts. The first round I got one hundred and ninety to unite in this covenant, and the second round we began to reap, the fruits of our labors. Professors were abundantly revived, backsliders reclaimed, and sinners pungently convicted. On the third round many were heard to inquire, What must we do? and after being pointed to Him that did and still doth receive sinners, they were enabled to rejoice and cry, Abba, Father; and although the enemies of God and their own souls, exclaim, Disorder! will rise! &c. yet the work is still rapidly progressing. Our first quarterly meeting was held in the town of Versailles, on the 25th and 27th of January, by which time I had received seventy five as probationers, a majority of whom professed religion. O that they may prove faithful till death. Since quarterly meeting I have been round a part of the circuit, and find the work progressing at almost every appointment.

Religious Intelligence.

Nevalia O., Feb. 12, 1833.

Dear Brethren:—Having occasion to write as above, I take the liberty to send you a few lines for the Advocate touching the state of our Zion in this village. For several years past from fourteen to eighteen members were all that the Methodist Episcopal Church could number in this place; but thanks be to God! the time for Zion rolled on. At a camp meeting held within a few miles of this place, in the month of August last, about one hundred and fifteen were added to the Church about one third of whom were from this village, and the work continued to increase gloriously among us, so that our number, which at the opening of the camp meeting, was only eighteen, is now between ninety and one hundred, comprising three classes, and the work in a good degree continues to progress. At our prayer meetings six months ago it was not common to have more than twenty to thirty attendants; but now our prayer meetings are crowded to overflowing either by night or day. The youth, the middle-aged, and the aged are the subjects of the work; and what we view as very remarkable, a number of the most abandoned and profanely wicked of the place, who had been in the daily practice of hard drinking profane swearing, &c. &c. have been brought in by the mighty power of God, and have been made anew in Christ Jesus. These tongues which had become so accustomed to blaspheming the sacred name, now join in ascribing honor, thanksgiving, and praise, to King Emmanuel. There was one very remarkable circumstance: a family of six brothers, the youngest about fifteen, or sixteen years of age, who were all, from the oldest down to the youngest, notorious for profane swearing and many other prevalent vices, are all now members of our Church, and four out of the six are happy in God, and the other two appear to be earnestly seeking.

Versailles, Indiana February 8, 1833.

When I learn on the Circuit, (Versailles Ind.) I endeavor to visit the prosperity of Zion and to pray three times a day for the prosperity of Zion and for a deeper work of grace in our own hearts. The first round I got one hundred and ninety to unite in this covenant, and the second round we began to reap, the fruits of our labors. Professors were abundantly revived, backsliders reclaimed, and sinners pungently convicted. On the third round many were heard to inquire, What must we do? and after being pointed to Him that did and still doth receive sinners, they were enabled to rejoice and cry, Abba, Father; and although the enemies of God and their own souls, exclaim, Disorder! will rise! &c. yet the work is still rapidly progressing. Our first quarterly meeting was held in the town of Versailles, on the 25th and 27th of January, by which time I had received seventy five as probationers, a majority of whom professed religion. O that they may prove faithful till death. Since quarterly meeting I have been round a part of the circuit, and find the work progressing at almost every appointment.

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Temperance.

For the Christian Guardian.

DEAR FRIEND—I send enclosed—condensed in as small a compass as I could well do it—the state of our Temperance Society in Norwich, London D Street, as it stood at the time of its first anniversary held 1st Month last—being the result of only one year's exertion in the noble cause.

PETER LOSSING.

3 Mo. 5th 1833.

TEMPERANCE SOCIETY IN NORWICH LONDON DISTRICT. A summary account extracted from the proceedings of the first anniversary meeting held in Norwich in 1 Mo. 1833, including the joint Reports for 1832, at the beginning of the preceding year previous to this report.

Table with 2 columns: Item and Count. Total members now standing 239; Dismissed on request 2; Expelled 9; Greater or less violations 19; Habitual drunkards, m a o 43; Females 4; Those who have been seen occasionally intoxicated 43; Female do. 1; Quarrels ending in fighting one or both the parties intoxicated 41; Occasional & habitual drunkards happily reclaimed 16; Brought into Norwich and consumed—Gals. 1753; Venders of ardent spirits 11; Shop keepers who do not sell nor hand out intoxicating liquors 6; Agreeable to the desire of the 1st anniversary meeting—requesting its publication.

PETER LOSSING, Cor. Sec'y. The above statistic Report, drawn up by a respectable "Friend", we recommend as a model to others. It gives a condensed and at the same time a clear view of the state, progress and beneficial effects of the Society; and exhibits the extraordinary attention and labour of its officers in relation to the object in view.

To the Editor of the Christian Guardian.

Markham, March 14th 1833.

REV. SIR,

If you deem the following worthy a place in your useful paper, please to insert it in the first opportunity. On the evening of the 24th of February, a meeting was convened according to previous public notice, in the school house Reservoir, (Eight con. of Markham) for the purpose of forming a Temperance Society, in this village. A numerous and respectable company assembled, and the meeting was addressed, by Messrs. J. Messmore, D. Youmans, and D. Wright. A constitution was adopted, on the principle of total abstinence from ardent spirits, excepting for medical purposes.—The institution of Temperance Societies has had but few advocates in this village, or neighbourhood until very lately. This remark I wish to be deeply impressed on the mind of Christian professors in this place. Certainly, we have been peculiarly favored with the means of knowing the utility, and pressing necessity of Temperance Societies, and yet, we are the last inhabitants of the province, residing in such a thickly settled section of it, who have agreed to acknowledge this institution to be useful and benevolent. Long have we shut our eyes against the light, and why? doubtless because we have loved darkness (the friendship of those who make or vend the poison, or the gain derived from directly or indirectly assisting them in this nefarious trade) rather than light.

Some professors of religion attended the meeting, who were thought to be opposed to the Temperance cause, and when those persons favorable to the institution, were requested to give in their names, we found that our apprehensions were too well founded. Others residing in the neighbourhood, from whom one might have expected better things, by their not attending the meeting, appeared not to feel themselves at all interested in the success of the cause of temperance. Such professors merit a severe rebuke; they are, doubtless, in many instances, the cause of their children's refusing to join a temperance society, and which is infinitely more to be deplored, accessory to their eternal ruin.

"This no uncommon thing to hear religious people say—that they wish success to the Temperance cause, and yet when asked to join the temperance society, they reply—"that they are already temperate,"—that they wish to retain their liberty—that their joining will do no good, &c. &c."! would it not be proper to ask such persons, if they have not some other secret objection, which they wish to conceal? Why some individuals among us now wish to exert themselves in the good cause of temperance, is easily accounted for. The Lord has, in his abundant mercy, blessed us with a revival of religion of late, and it is really worthy of observation, that the institution and increase of Temperance Societies, do almost invariably accompany and follow revivals of religion. Our prospects of success in the temperance cause are, we think, somewhat flattering; and if those individuals who have manifested a sincere attachment to it by giving in their names as members, will exert themselves as we have reason to expect they will, our society will yet excel in numbers and influence.

JOHN WATSON, Secretary.

Religious Intelligence.

Nevalia O., Feb. 12, 1833.

Presbyterian Church in Ireland.—The last New York Evangelist contains the following extract from a letter of a young Irish clergyman to his friend in this country:—"It is yet the day of small things in point of missions; but I trust the dawn of a brighter day is breaking over the presbyterian church in this country. I am anxiously hoping to see it flourish in a few years longer, a return to the discipline of former times, and the Church, a more rigid scrutiny of the candidates for church membership, and a more efficient eldership, which are two great desiderata, in the internal economy of our church. We hope to make a struggle for the deliverance of our church of what I conceive to be the incubus of regnum damnati, [royal bounty for the support of the ministry] with which it is at present encumbered. It is no slight undertaking; but if it be the cause of God, it will prosper." At the regular meeting of the Synod of Ulster, in June last, there were present 118 ministers and 38 elders. The total number of Presbyteries is 15; of congregations, 213; ministers, 220; localities, 47. The sum of £2311 expended in consequence of the utter impossibility of procuring missionaries to go into neglected portions of the country, notwithstanding the most strenuous efforts of the directors, and though urgent entreaties were sent from some destitute places in Ireland, for the gift of a Presbyterian ministry. Well do the directors exclaim of their church:—"With an economy modelled after the first Christian churches, and admirably adapted to united and vigorous enterprise with more than half a million of people members of her communion; and with a large and interesting field of labor at home; and fields already white unto the harvest, stretching half over the world, what hath she done? But we doubt not, a more evangelical spirit is pervading that communion, and that it will ere long be owned of God as a signal instrument of good to their interesting and suffering country, and to the perishing world."

Religious Intelligence.

Nevalia O., Feb. 12, 1833.

Religious toleration in Syria.—The following is part of a conversation on this subject between Mr. Todd, an English merchant, and the young Pasha commanding the army of Egypt in Syria:—"Our business with the Pasha being now accomplished, I felt myself strongly moved, thinking I might never have another opportunity, to sound his feelings still further on the important subject of religious toleration. So I said to him:—"With your highness's permission, I should be glad to be indulged with a single word, more in a private audience."—"Certainly," he answered, and the room was soon cleared, when I proceeded:—"The religious toleration of which I have been a witness in Egypt, and the mercy you have now extended to a persecuted Christian here, emboldens me to submit to your highness another question. It is of great public interest, and I hope it will be taken in good part. In past ages it has been said in Europe, that if a Moslem left his religion and became a Christian, his life must pay the forfeit. Since then, light has come down upon the world, and men bow their knees to those of former times who would ask, is, whether now a Moslem would really be put to death for changing his religion? The Pasha appeared embarrassed, and a pause ensued.—"This" said he "is a marvellous question. I cannot answer it now. I have war before me with the Turks. We have the law; but I do not know all the law. However, when our military operations shall be terminated, we shall practice here the same religious toleration that exists in Egypt." His answer was as favourable, perhaps, as could have been expected under the circumstances.—Miss Herald.

CHRISTIAN GUARDIAN.

Wednesday, March 20, 1833.

GOOD LAWS BADLY ADMINISTERED.

It was a remark made by His Excellency the present Lieutenant Governor, in a speech from the Throne, that it was "the earnest desire of His Majesty that this portion of his dominions should reap the full benefit of good laws and free institutions;" but whether certain individuals entrusted with the administration of "good laws" in this Province are willing to carry this paternal "earnest desire" of His Majesty into effect, or whether this portion of His Majesty's dominions are likely to reap "the full benefit" of good laws and free institutions," the reader may judge after carefully and dispassionately reading the plain unvarnished statement of the proceedings of those individuals at the late Court of Quarter Sessions held in this town, in the case of Peter Jones, which we gave in our last. Agreeably to promise we now proceed to make a few comments on this extraordinary (?) proceeding.—First, with respect to the subject of enquiry by the Court. The Statute under which Mr. Jones applied for his certificate provides, that "if it shall appear to the majority of the Justices then present that he has been regularly ordained &c., according to the rites and form of that church, society, congregation or religious community of which he professes to be a clergyman or minister, they (the Justices) are authorized and required to grant him a certificate, &c."

BISHOP McDONELL AND MR. O'GRADY.

We have hitherto refrained from noticing the contest between Bishop McDonell of the Roman Catholic Church, and the Rev. Mr. O'Grady of this town; because we were averse to appearing as "busy bodies in other men's matters." But a letter from the Bishop to Mr. O'Grady having been published by the latter in the last number of the "Correspondent," relating to the removing of the Rev. Mr. Crevier from Sandwich in 1831, developing not only the kind and christian disposition of this dignitary of the "Mother Church" towards the Methodists; but also an alarming instance of the dangerous influence of such ecclesiasties when possessed of legislative power in the state, and entrusted with the particular confidence of the government, we "doubt" whether our silence would be any longer excusable; therefore, for the information of our readers, we give the letter entire with such remarks upon it as appear called for, after a brief outline of the difference which has brought forth its publication. It appears that some time during the past summer, Bishop McDonell, for causes unknown to us, began his attempt to remove Mr. O'Grady from his office as "Parish Priest" in this town. The latter resisted his man-

BISHOP McDONELL AND MR. O'GRADY.

date declaring it unauthorized by the Canons of the Roman Catholic Church, which, according to Mr. O'Grady, prohibit the removal of the incumbent of a parish after three years' peaceable possession, unless by his own consent, without previous judicial proceedings and sentence; also a violation of an express privilege granted the priests in Canada by an ordinance of the King of France when Canada was a province of that nation. The Bishop persisted in what Mr. O'Grady pronounces Ecclesiastical usurpation, the breach became wider and wider producing several evils even within the walls of the sacred edifice itself; in some of which the Bishop was somewhat unceremoniously handled, which must have forcibly reminded him that he was not in Rome, Spain or Portugal, but in a free country, where people dare, on some occasions at least, to think and speak for themselves. We understand that a large majority of the Roman Catholics here adhere to Mr. O'Grady and support his manly resistance of arbitrary power. In the course of the contest Mr. O'Grady appealed to His Majesty's Representative in the province, for royal protection against ecclesiastical power, founding his right of appeal on the ordinance of the French King above mentioned; the provisions of which being guaranteed to the Canadians at the treaty of Quebec, and in which, according to Mr. O'Grady, a supremacy ever the Church in Canada was exercised by the French Monarch, which was transferred by the capitulation to our most gracious Sovereign. His Excellency transmitted a copy of Mr. O'Grady's petition to Bishop McDonell, requesting his observations thereon. The bishop complied, and in his observations animadverts severely on Mr. O'Grady's appeal to our King, to exercise that supremacy with which it is said he is still invested, and plainly intimates, that should His Excellency attempt to exercise any such supremacy, it would be resisted, if it were even at the sacrifice of life itself; and at the same time, accuses Mr. O'G. to His Excellency, of many high crimes and misdemeanors, as well as inconsistency, in opposing the power of the Bishop who he exercised similar authority in the removal of Mr. Crevier, from Sandwich. Mr. O'G. in vindication of himself, has published the following letter, and promises more on the same subject.

St. Raphael's, 23d January, 1831.

RELIGIOUS LIBERTY.

It will be perceived by reference to our paper of the 6th inst., that a committee is formed in this Town, denominated "The Committee for the protection of religious liberty;" to be a centre of Union for all the friends of religious liberty, in their lawful endeavours to prevent the passing of any measures which may have a tendency to give any one community of Christians in the Province legal privileges and advantages over the others. Such a Society appears to be especially called for at the present time because of the clandestine proceedings of some of the clergy of the Church of England in relation to the Clergy Reserves.

It is very desirable that our friends lose no time in circulating the petitions for the application of said Reserves to the promoting of education and public improvement; so that a return may be made of them to us by the 20th of next Month. We have distributed a large number of copies to different parts of the Province from this office; and recommend that every press friendly to religious liberty do the same; so that they may have as great a circulation as possible; but it behooves every person who regards the welfare of the country to be active—not to be contented with giving his name to the petition; but to do his utmost in obtaining others also. It is a common cause, the petition speaks for itself; and we trust very few, even churchmen themselves if they understand the best interests of their church, will refuse to sign it.

As it is reported that various tris have been practiced to deceive in obtaining signatures to the petition circulated by the Church Clergy, it is very desirable that facts relating to such deceptions should be reported, that they may be substantiated. If deceptions have been used, it is not proper that His Majesty's Government should be put in possession of the particulars as to the persons, places &c. We hope our friends will attend to this.

Should any more copies of the petition be wanted in any particular part, we will furnish them upon information thereof.

A DUNNING ARTICLE.

"Dun little in your paper," was the advice of an experienced editor to a young man who was about commencing a newspaper. And as a general rule we believe the advice to be a wise one, as few people love to be dunned, however much their creditors may be in want; but like most other general rules it admits of some exceptions. As, for instance, if a newspaper establishment were depending almost wholly (doing comparatively little advertising) on the punctuality of the subscribers to the paper to meet heavy weekly expense for postage, paper, workmen's wages, and a long list of et ceteras, and after waiting from week to week as patiently as an editor, who is said to be an irritable kind of animal, can well be expected to do, in hope of receiving a little of the benefit from his subscribers, and gets from the greater part of them only good promises, which he learns from experience soon become rather uncurrent with his creditors, and they begin to hint pretty broadly that they want something more substantial,—we say, if such a case should happen (which by the bye is very uncommon one with editors) is an editor to be blamed for informing his agents and subscribers of it?—some people who are apt to call things by their worst names may perhaps call such a falsely intimation a dun.

Now reader, we have scribbled over the above, and if it is not well written it is not for want of feeling, which we have somewhere read is an essential ingredient in good writing, for we assure you we know how to feel and sympathize with an editor under such circumstances. You are a subscriber to the Guardian,—have you paid in advance for the present volume? Perhaps you are in arrears for the third, the second, or even for the first. If you are, consider how we would have got along till the present time, if all our subscribers had done just as you have,—and we can inform you that yours is not a solitary case.—But if you have heretofore neglected to pay, we hope you will take it in good humour, when we now ask you for a little money. We have not time to write to you personally, nor do we choose to put you to the expense of postage; but if you are in arrears, or have not paid for the present volume in advance, consider this as addressed to you; and we are happy to have at hand an excellent example that we have just cut out of the "Commercial Advertiser," the price of which paper is ten dollars a year.

Deal this, who can!—A few days since we received the cash in full for a subscription to this paper for twenty-one years, during the whole of which time the subscriber had been arrears. We record this instance of long-tried integrity for the benefit of other venerable friends whose names are recorded in our books.

After reading this we hope you will not be discouraged because you are in arrears. But mind! it is the example of the last cent payment and not of the long neglect which we recommend to you; and we hope you will follow it, and afford us the pleasure of recording, we mean in our cash book, your "integrity."

We have not written this to fill up a corner of the paper, nor account of the fame of foreign news which still prevails, but on account of a famine of money; and as we are daily expecting a supply of the former, so we confidently look for a little of the latter after thus informing you that we need it.

ENIGMA.

"Search the Scriptures!" Take the name of the man who by treason was led, The name of the harlot whom Salmon did wed; The man who by washing was healed of disease, And the name of the Queen who did Mordecai please. The name of the mother of James and of John, The doubting Apostle who next six upon; The name of the City where Simon was a Jew, And the name of the slave who from Philena fled. A beverage wholesome as temperance doth teach, And the name of the City where Jonah did preach. Now find the initials and the name they will give, Of a flourishing township where I wish to live.

Ameliasburgh, Jan. 15th, 1833.

Rev. J. Ryerson.

Dear Brother.—The following are the names of those persons of whom I received the amount I handed you, and these I wish you to publish in the Christian Guardian, viz:

Mr. James McAfee.....	£ 10 0
Simon Washburn Esq.....	2 10 0
Mr. David S. Conger.....	2 10 0
Roger Conger.....	1 5 0
Heman Spafford.....	0 10 0
Roderick Ross.....	0 10 0
Roger Cummings.....	0 5 0
Gilbert Bleecker.....	1 5 0
Charles Biggar Esq.....	3 2 6
Mr. D. P. Gross.....	0 10 0
Charles Beckus.....	1 5 0
Nelson Beckus.....	0 12 6
Daniel Miller.....	0 15 0
J. T. Lane.....	1 0 0

£17 0 0

Yours truly,  
Cyrus R. Allison.

**To His Excellency Sir John Colborne, Knight Commander of the Most Honorable Military Order of the Bath, Lieutenant Governor of the Province of Upper Canada, and Major General Commanding His Majesty's Forces therein, &c. &c. MAY IT PLEASE YOUR EXCELLENCY,**

—We His Majesty's dutiful and loyal subjects, the Legislative Council of Upper Canada, in Provincial Parliament assembled, beg leave to express our thanks to Your Excellency for laying before us an original Despatch written to Your Excellency by the Right Honorable the Secretary of State for the Colonies on the 8th of November last, containing His Lordship's observations at great length, upon a variety of statements made to him by Mr. William Mackenzie an inhabitant of this town. Having perused this Despatch we comply with Your Excellency's desire in returning it to your Excellency, taking it for granted, that the only reason for laying it before the Legislative Council was the direction contained in the Despatch that it should receive publicity.

The statements upon which these comments have been framed have also been laid before us by Your Excellency, but without entering into any particular consideration of their contents which the Council had little desire to become acquainted, enough appears in the tenor of His Lordship's observations to make it manifest, that these statements have been made with a very unusual disregard of truth, and in a spirit of wanton and intemperate hostility to the Legislative and Executive authorities in this Province. If sufficient internal evidence of this character did not present itself to His Majesty's Secretary of State, in all such parts of these documents as relate to the affairs of this Colony, we infer, from the observations of his Lordship, that it was abundantly displayed in the principles, motives and conduct, ascribed to His Majesty's ministers in England, upon which his Lordship has necessarily the means of forming a correct opinion.

We cannot say that it may not possibly give satisfaction to some persons in this Province, to observe the contending and respectful manner, in which representations of so peculiar a description proceeding from an individual have been received, and replied to, not withstanding it is evident that they were outrageously insulting to all the constituted authorities of this Colony, and scarcely less so to the people at large, in imputing to them sentiments and feelings by which they never have been, and we are convinced never will be actuated. It is not in the nature of things, however, that the Legislative Council, or that any portion of the people in this Province of sound hearts and understandings, having the truth under their view, can regard such statements as compose Mr. Mackenzie's voluminous correspondence with His Majesty's Secretary of State in any other manner than with the most unqualified contempt: a contempt which, upon every principle on which character is acquired or lost, we think it must be more conducive to the public interests and honor, and to all the ends of good Government, to avow than to disclaim.—So far, therefore, as the Despatch of His Majesty's Secretary of State is to be considered as a reply to these statements, or has a commendatory upon information derived from the same source, we cannot regard it as calling for the serious attention of the Legislative Council, but it is scarcely necessary to say that, in any other point of view, this expression of the sentiments of His Majesty's Government upon several of the matters discussed by his Lordship must be received by us with the greatest interest. Upon some of these matters it may become the duty of the Legislative Council to address themselves respectfully to their Gracious Sovereign, because they deeply concern the permanent interests of this Province; but we think that we should best consult the respect due to the other branches of this Legislature, as well as to ourselves, by forbearing to enter into any discussion upon them in connection with these documents.

We appeal, however, to the intimate knowledge of this Colony which Your Excellency has acquired during a residence of four years, for a confirmation of our remark, that upon several of the questions which in this Despatch are most elaborately discussed, no dissatisfaction, or difficulty prevails, or ever has prevailed, that no person living here ever heard or imagined before that they were seriously talked of, or thought of as grievances; and that the minds of the people are so far from being disquieted by them, that it is probable not a word would be heard upon them in travelling from one extremity of the Province to the other, and in mingling with its industrious population throughout every portion of it. We appeal also to Your Excellency for a confirmation of the statement that from the day on which the author of these abusive papers left this Province to the present hour, the people of Upper Canada have pursued their avocations as contentedly and happily with as kind and liberal a confidence in the justice of their Government, and as respectful a submission to the laws, as can be prevailed throughout the same period in any part of the dominions of the Crown, not excepting the most peaceable County that could be pointed out in either of the United Kingdoms.

It cannot but be highly gratifying to the Legislative Council to observe how rightly His Majesty's Government estimates the sincere and ardent attachment which binds the great body of this people to the Person and Government of their Sovereign, and to the Constitution under which they live. It would indeed, be folly to expect that in so large a population there may not, at any time, be found some individuals who desire to disturb the existing order of things, from the same motives, and for the same purposes, which have prompted to similar attempts in all ages, and countries, and under all forms of Government. And it is not strange that there should be among three hundred thousand persons, a very considerable number who from want of information, or of sufficient reflection, or from dispositions unfavourable to candid inquiry, may be too easily deceived, and brought to unite for a time, in measures which they would not, and could not, approve of, if the truth could be brought clearly under their view. But in respect to our fellow subjects in Upper Canada speaking of them collectively as a people, we do them sincerely the justice to believe that it is not necessary to conciliate their good will by overlooking upon any occasion the broadly marked distinctions between truth and intentional misstatement, between honor and dishonor, patriotism and sedition.

Upon the manner in which His Majesty's Government might choose to notice the petitions of any number of the Inhabitants of this Province, upon public or private grievances, expressed, as we must conclude they would be, in the ordinary language of serious remonstrance, or complaint, it would be presumptuous in us to offer any remark, but the documents before us are the productions of an individual supplied and reasoned upon as matters of information upon the general policy of this Government, and the conduct of its Officers, and they consist in a great measure, of extracts

from articles that have, from time to time, appeared in the columns of a Newspaper, and which cast unmerited insults upon the Representative of His Majesty in this Province, upon both branches of the Legislature, upon members of each House individually, and by name, and upon some of the most worthy and irreproachable inhabitants of the country. These, strung together with little order or connection, and bearing upon the face of them the most palpable marks of a reckless mind, have been unscrupulously thrown before His Majesty's Government, in disregard of the respect due to the high authority to which they were addressed, and in violation of the official form and decorum which constitute, in general, some protection against contumely and abuse: It has been painful to the Legislative Council to see, that in a discussion founded upon these documents, the office of Lieutenant Governor of this Province, and the names of some of the most respectable of the King's Servants are, even hypothetically, connected with imputations which, no one can easily tolerate to find associated with his name.

We confess that it has not been without some degree of alarm that we have observed the great stress laid by His Majesty's Secretary of State, in the course of his discussions, upon the fact that the Petitioners, who, it seems have supported by their signatures some of the statements advanced by Mr. Mackenzie, are very much outnumbered by the signers of petitions avowing opposite opinions. The provinces of Canada are a most valuable portion of the British Empire, and their rapidly growing importance well justifies the anxious interest, and the minute attention with which the welfare and the wishes of their people are consulted by our paternal Government; but, for the sake of the very numerous population which now inhabit this portion of the King's Dominions, and for the sake of the millions who, at no very distant period, will be comprehended within its limits, we earnestly hope that the stability of those Institutions upon which our social happiness depends, is so far secure, that there are some points, which from their vital importance, will be firmly and inflexibly maintained, and for reasons more satisfactory and conclusive, than an accidental preponderance in the number of petitioners on one side or the other; and that the Government of our Mother Country will feel it to be an indispensable duty to uphold them with constancy, against any unfounded, prejudice or complaint, however supported.

The Legislative Council feel it right also, in candor, to declare to Your Excellency that they have perceived, in various parts of His Lordship's Despatch, and not without extreme regret, that to the complaints urged against the Executive Government of this Colony, and its Officers, charging them with actual misconduct, or with culpable indifference to the interests of the Colony, and the happiness of its people, it seems to have been thought material, if not satisfactory, to reply, in substance, that if indeed such imputations, could be truly made, no blame can attach to His Majesty's Government in England, either because these abuses occurred in times that are past, or because the responsibility rests wholly with the persons inculpated; and in some instances a degree of color is given to the complaint by an express direction to Your Excellency not to practice or to suffer any such abuse in future, or to give your utmost attention to the particular subject in discussion, which it might, from thence be supposed, has thus been brought, for the first time, under the attention of His Majesty's Government.

The Legislative Council trust they may be permitted to remark, that if the many faithful subjects of His Majesty in this country, whose knowledge of the truth, and whose sentiments led them justly to appreciate the acts and intentions of His Majesty's Government had always contented themselves with vindicating them in the same spirit against aspersions unsupported by evidence, and advanced for the sole purpose of weakening the respect which should be felt for them, there might have been found somewhat less of that confidence in the government of the Mother Country which every good man has felt it his duty to maintain and cherish.

And they cannot but think it much to be deplored, that on some most interesting public questions, whatever the Government or the Legislature of this Colony have done, and are doing, in the zealous discharge of their duty, seems to have been unfortunately, for the most part, lost sight of so much, as to leave ground for the inference, that it was not necessary to give attention, even to the obvious duty of pointing out the religious and moral instruction of the people, by enforcing the suggestions of an individual who, unhappily employs the education he has received in misleading public opinion, and in sowing discontent among a happy and loyal people.

We have not failed to remark, that in the observations which His Majesty's Secretary of State has made upon the subject of the Legislative Council, it seems not to have been present at the moment to his Lordship's recollection, although it must of course have been familiarly known to his Lordship, that that branch of the Legislature is not composed here, as in many chartered Governments, of the same body which constitutes the Executive Council of the Governor. It is therefore, as we must respectfully suggest, not accurately spoken of as "a *Board*," being in fact a deliberative Assembly, distinct from the Executive department, constituted by a British Act of Parliament, and composed of Members from various Districts of the Province, who hold their offices for life, whose duties are, exclusively Legislative, and in which all that is done is openly and publicly discussed, and proceeded in according to the same formalities as are observed in the Representative branch of the Legislature. Under this constitution which created, and preserves them an independent body, the Legislative Council has, for a long series of years, and for many successive Parliaments, proceeded in a spirit of perfect harmony with the House of Assembly, with but one interruption, occasioned by a discussion on a point of privilege, in which each branch doubtless maintained those principles, which it thought essential to its just independence.

However different may have been the opinions formed in the two Houses upon the principles or details of particular measures, neither has manifested the inclination to deny to the other the free exercise of their judgment upon all questions, and they have constantly proceeded in a spirit of cordial co-operation in the advancement of objects and undertakings, by the aid of which this Province is making the most rapid and satisfactory progress, and is attaining to great importance as an agricultural and commercial country. It is the very intention of our constitution that the several branches of the Legislature should act as mutual checks upon each other, in order to prevent the too hasty adoption of measures of doubtful expediency; but when this check is interposed and felt, it is not unlikely to happen that persons of impatient and impetuous tempers, look thence forward with an unfavourable eye upon the barrier which obstructs the fulfilment of their wishes, and exert unscrupulously every effort to undermine or overthrow it. For a just and steady support against such attempt, the Legislative Council had always relied, with a natural and habitual confidence, upon the consideration and prudence of the parent State; but they confess with pain that this confidence was in some degree impaired, when they found a committee of the House of Commons, a few years ago, in the course of an enquiry into the affairs of the Provinces of Canada, proposing to such individuals, as happened to be at hand a variety of questions, apparently framed for the very purpose of drawing forth expressions of dissatisfaction with the manner in which the Legislative Councils were constituted, and really pressing upon them as it were, to give a sanction by their voice to the opinion that the Councils should be rendered elective, a change which we are convinced, no portion of the people of this Province had ever to that moment contemplated, and which we venture to say is one of the very last changes, which any friend to the best interests of these colonies would desire to see adopted. To lead however to this conclusion, a variety of questions were proposed relating to the conduct of the Councils in rejecting or amending bills, and these were proposed to individuals in no measure responsible for the acts of the Council, nor competent in any degree to account for or explain them. It could not be otherwise than that by

such a proceeding an injury must be inflicted upon the character of the Council, by which its efficiency might be more or less impaired, a consequence certainly not to be desired, and of which the prospect was the more painful to this Council, from the consciousness that no conclusion to their prejudice would have been drawn by candid men, after that explanation of their proceedings which alone could make them intelligible, and which the gentlemen conducting the enquiry were wholly without.

The Legislative Council feel it necessary also, at this time, after perusing the Despatch of His Majesty's Secretary of State, to declare with what disappointment and regret they perceive that in an official communication which is directed to be made public, and which has been elicited by the extraordinary representations alluded to, His Lordship has thought it necessary to make express and particular reference to individual members of the Council, commencing upon the profession to which they belong, declaring the line of conduct which His Majesty's Government has enjoined upon them while they continue to be members and intimating His Lordship's preference that they should resign their seats. In respect to the part which the Members alluded to shall take in the measures and deliberations of the Legislative Council, it is well known to the Council, that nothing could have been less called for than the injunction which has been thus publicly announced; and it is much to be regretted that the expression of this injunction upon such an occasion, and in such a manner, should now render it difficult for those Gentlemen to persevere in a line of conduct into which their own inclination a convenience had led them, but which they could not honorably have consented to adopt either upon compulsion, or upon any other suggestion than that of their own judgment.

The Council takes this occasion to remonstrate respectfully, but earnestly, against this assumed right of influencing the conduct, or controlling the attendance of individual members. They claim to be regarded as a perfectly independent branch of the Legislature; they feel it to be their duty to the people of this Province no less than to themselves, that they should really maintain that character, and they are painfully sensible that the honor of the Council collectively, and of each member of it individually is concerned, in their asserting to the full extent the privileges which the Constitution has vested in them. They observe with pleasure the declaration of His Lordship in one part of this Despatch, that His Majesty's Government has no right to interfere in the proceedings of the Council, and they should have felt most happy if the same conviction which dictated that declaration had also suggested that no individual Member can constitutionally be instructed upon the part which he may take in those proceedings. If instead of being appointed to the Council for life, the members of that body had held their seats at the pleasure of His Majesty, it would seem but a reasonable consequence that either that pleasure should be conclusively expressed by absolutely removing the member, or that he should be left to be freely governed by his own discretion in respect to the frequency of his attendance in his place, as well as the extent to which he may participate in the acts and deliberations of the House.

The Legislative Council observe that His Majesty's Secretary of State advert, in the Despatch to a statement, that Mr. Hume had excited expectations of certain measures in regard to this Colony, which expectations ought not to be disappointed. Upon this point it is not unimportant in the opinion of the Council, to observe that, if reliance could be placed on the same source of authority on which most of those assertions rest, which have occupied so much of the attention of His Majesty's Government, Mr. Hume would, indeed be responsible in no small degree, for any discontent which may in time be produced in this Province in respect to its constitution and Government. But the Council sincerely trusts that it is not with truth presented that the measures beginning to be introduced into this prosperous Colony, for establishing political unions, which threaten alike the peace and liberty of the people, are pursued under his recommendation.

The Council indeed, are bound at present to discredit it. It would be difficult to conceive what motives could justify, or what feelings could impel any one of our fellow Subjects in England to such a proceeding. The people of U. Canada are at this moment, among the most favored on earth. They enjoy peace, liberty, security and abundance on a fertile soil, and in a healthy climate, with an almost total exemption from burthens of any kind; and they enjoy these at a time when distress, tumult, and the prospect of war, occasion suffering and anxiety in most countries of the world. If under these circumstances, there can be any considerable number who are really not contented with their lot as inhabitants of Upper Canada, the only cause of their unhappiness must be that they have not the disposition to be thankful.

The Legislative Council, after perusal of this Despatch of His Majesty's Secretary of State, have thus frankly expressed to Your Excellency those sentiments which, if they had forbore to give them utterance, must nevertheless have remained impressed upon their minds. It is their earnest hope that they may not be thought to have departed, on this occasion of unusual delicacy, from that respect to His Majesty's Government of which they are conscious that the Legislative Council has never been unworthy. They do not entertain the thought that a Minister of the Crown can ever apply himself to the affairs of this Colony, with any other wish or intention than to do good; and they recognize in the voluminous Despatch which has been placed before them the most anxious desire to place in their true point of view some questions to which the attention of His Majesty's Government had been called, not merely as the Council is aware, by the representation of an individual, but by the petitions of a number of His Majesty's Subjects in this Province.—For the desire thus shown the Legislative Council cannot be otherwise than thankful, and they lament the more that in a document in which an anxiety to allay prejudice, is on the whole so manifest, occasion should have been given for the expression of deep regret at the impressions which some of its passages are calculated to produce. The Council with the greatest deference to His Majesty's Government, beg further to add that, although they are far from thinking that no importance should be attached to the respectability of the source from whence information upon the public affairs of this Colony, or the Conduct of its Government is sought and derived, yet with respect to various opinions expressed it would have seemed to the Council to evince a departure from all former usage, almost equally to be regretted, to have found His Majesty's Government involved in public discussions upon the composition and proceedings of the Legislative Assemblies of this Colony, in consequence of the representations of any one of its most respectable inhabitants.

Your Excellency having transmitted to the Legislative Council the Despatch and documents referred to, as the only method which we feel could have been consistent with the dignity of the Government for giving to them the publicity required by His Majesty's Minister, we have thought it the more regular and respectful course to Address to Your Excellency our unanimous sentiments upon them, under the expectation however, that Your Excellency will deem it proper to transmit a copy of this Address to His Majesty's Secretary of State for the Colonies.

COUNTY OF LEEDS MEETING.

Our readers will recollect that a public meeting was called by the Representatives of this County, for the purpose of addressing His Majesty, thanking him for the late Despatch relative to the affairs of this province, and also to petition that the Clergy Reserves might be appropriated to the purposes of education and internal improvement of the country. Previous to the day of meeting handbills were posted up, calling on the opposers of the objects of the meeting to assemble about a mile from the place of meeting, and to proceed thither in a body with "flying colors and good shillalahs." As might be

expected, after such inflammatory handbills, the meeting added another to the disgraceful list of similar riots, which are suffered through the province without any effectual executive check. From the *Brookville Recorder* we make the following extracts:

Mr. A. N. Buell proposed Mr. Fairbairn, (a respectable Scotchman and merchant of this Town) as Chairman to the meeting. Mr. Gowen opposed it, and proposed Col. Fraser. Those in favour of Mr. Fraser were then desired to go to the left and those for Mr. Fairbairn to the right. An outcry was immediately set up by a gang collected immediately in front of the place of meeting, who were in favor of Fraser that they would not go to the left, as they were determined to have the right. Rather than dispute a point of so little importance, Mr. Buell reversed the proposition and requested those for Fairbairn to go to the left and those for Fraser to the right. Notwithstanding the Fraser men kept their position in front saying he had the majority, and he should be the Chairman, at the same time brandishing a number of shillalahs. Mr. Buell finding that there was no chance for a fair expression of public opinion as no division could be got, left the stand. Those in favor of Fairbairn were then requested to draw off to the left, which being done, exhibited the diminished numbers of those who supported Mr. Fraser, there being about two to one in favor of Mr. Fairbairn. He was accordingly requested to take the Chair, in front of Mr. Buell's Store. Mr. Samuel Pennock was then appointed Secretary. Mr. Wm. Buell, one of the members of the county militia, addressed the meeting and proposed the Petition. Mr. Pennock proceeded to read it. While this was doing a band of ruffians left the other meeting, some with clubs and some without, and making their way up to the chairman pulled him off the platform on which he was at the time standing, and struck him several blows on the head with sticks. The Chairman however, shortly after again resumed his place, when another more desperate rush with an increased number of shillalahs was made upon him, and he was again dragged from the platform. In the scuffle which followed, in order to rescue him, a number of persons received contusions and the Chairman was severely cut on the head. Except in self defence no offer of violence was made by any of those favourable to the objects of the meeting. Having come there to exercise quietly the privileges of freemen, they chose to respect the laws and show themselves the supporters of order and good government; and as they could not, without endangering the lives of their fellow subjects, proceed with the matters they desired, it was thought advisable at that time to defer any further measures.

Meanwhile R. D. Fraser, Esq. took the chair of the meeting supported by Shillalahs, and Mr. Ogilvie, Esq. the prime mover of discord in the county, proceeded to address them. But what he said or did we are not informed, other than by the effects produced in the outrages committed on the peaceable portion of the community. A few persons and we are glad that they are few from whom we should have expected better things suffered the light of their countenance to shine on the disgraceful deeds of the day. But to the credit of the Magistracy of the District, with only one exception, it is to be said that they took no part in the scandalous proceedings. Archibald McLea, Esq. who at one time commended the peace was driven from his position by a band of shillalah-men. And, we understand, that at a later period in the day, John Deming, Esq. in making an attempt to preserve the peace was saluted with a blow of a stick over the head. This is what we suppose Mr. Gowen will term *loyalty* and for which he will bestow the markish commendation of his vile pen on the *brave souls* who had sufficient recklessness to act their part so much to his satisfaction. The proceedings of the day, will, no doubt, be dubbed, a "Glorious Triumph." May he enjoy the full credit of it. No honorable man will desire to share in such a victory.

The people of the County of Leeds being determined not to be deterred from exercising their rights, a number of them, in accordance with a very general feeling, have requested their Representatives, to call another meeting, which has accordingly been done, and Saturday next fixed on as a day for that purpose.—(Upon the recommendation of the Magistrates, and the Board of Police of Brookville, the meeting has since been adjourned.)

**Obituary.**  
For the Christian Guardian.  
Died, of Erysipelas in the head, on the morning of the 18th March, Edward Leasica, a native of Dundee, Scotland, aged 23 years. He was a young man of excellent character and peculiarly engaging manners, and his speedy departure has excited the deepest sorrow among his friends and the sympathies of all who were acquainted with him.

I've seen the youth in beauty's prime  
In infant form to-day,  
Before to-morrow's evening-tide,  
In madness hurled to clay.  
Then what's our life but a vapour here!  
Away it swiftly flies!  
The joy of his life how insistent!  
How wailing such a prize!

I've seen the morning star, which once  
Obscured behind the darkened moon, no light  
Showered upon the tempest of the sky,  
But melts away into the light of heaven."  
H. W.  
Rev. Sir,  
If you think the following obituary notice worthy of insertion, its appearance in the *Guardian* will greatly oblige a numerous circle of friends by whose request it is written.  
I am,  
Yours affectionately,  
M. HOLZBY.

Toronto, 18th March, 1833.  
Died, on Thursday last, Mrs. Sarah Watson, the wife of Mr. Wesley Watson of the Township of Toronto.—She was born in the vicinity of Enniscorthy, in County of Wexford, Ireland; her parents were members of the Church of England, and brought up their children in a very strict observance of the moral duties of religion, restraining them from profaning the Sabbath, requiring them to spend that sacred day in religious worship, reading the word of God, and private prayer. Our sister was early the subject of good impressions, and was led to see the necessity of religion, but still remained a stranger to the renewing influences of the spirit of God. After growing up to womanhood she was married to a Mr. Copeland, who fell in defence of his King and country at the battle of Vinegar Hill, literally covered with wounds. Thus she was left a widow with 5 or 6 helpless children; her house burnt, all her furniture destroyed, and often was she obliged to sleep with her helpless offspring without any other covering than the canopy of heaven.—Sometime after this she was married to Mr. Lancaster, and emigrated to this country about 1804 or 5, by whom she had 1 son and 2 daughters; when she was a second time a widow. Her husband took up arms during the last war, which unhappily took place between this and the neighbouring States, and though he escaped with his life yet the fatigue which he had experienced during the war brought on a disorder which terminated his earthly career. These trying dispensations of Divine Providence had a powerful effect on the mind of our sister, and she now began to seek the Lord with all her heart; she regularly attended the house of God, hoping the Lord would meet her there, nor did her expectation perish; she joined the Society at that time under the care of Mr. Pope, and about three months after experienced a clear sense of the love of God. After Mr. Pope left the Province, she was married a third time to Mr. Wesley Watson, and lived in Toronto near the lake; here she joined the M. E. Church, of which she continued an exemplary member to the day of her death. On my appointment for Toronto at the last Conference, I called upon sister Watson and found her confined to her room, as she had been for nearly 12 months; yet still she could rejoice in the Lord and joy in the God of her salvation. Her sufferings were severe, yet she was never heard to murmur or repine; the meetings were usually held in her house, as she could not attend at any other place, and at times she seemed to be so filled with the Divine presence as to forget entirely her sufferings. Once, after I had been speaking to her of the love of Jesus, she held me by the hand and begged me to

promise her that if it should please God to spare me to survive her, I would attend at her funeral and preach on the occasion. She spoke of death with the greatest composure, saying she should like much to be buried among the Indians at their village; and she expressed a strong hope to meet us all in heaven. For about a fortnight previous to her death she was evidently sinking towards her disorder, still held confidence was strong in the Lord of Hosts and in the power of his might; when asked by Mrs. Ross (her daughter) respecting the state of her mind, she answered:

"My God is merciful, his pardoning voice I hear!  
He owns me for his child, I am no longer fear."  
Often did she testify, "Christ is precious."  
The last words she heard to speak were, "Come Lord Jesus."  
And after she had ceased to speak, she still retained her senses and held up her hand in token of victory when asked if she was happy; and soon after, without a struggle, she entered that rest that remains for the people of God.—A sermon was preached on the occasion from Rev. 13. "And I heard a voice," &c. in the Chapel at the Indian village; where she was interred in the Indian burial ground, where her flesh rests in hope of a joyful resurrection unto eternal life.

Thine happy spirit, thou hast escaped away;  
And left our darkness for the light of day:  
The painful mortal conflict now is past,  
And thou hast gain'd the victory at last.

**MARRIAGE.**  
At Demorestville, on the 7th inst., by the Rev. T. Demorest, Mr. Isaac B. Norton to Miss Jane Demorest, third daughter of Gilliam Demorest Esquire.

**Letters received at the Guardian Office, during the week ending March 20, 1833.**  
S. Belton, J. Reynolds, J. A. Keeler, J. Black, S. Rose, G. W. Whitehead, H. J. Pyfe, W. Griffin, J. Messmore, E. Adams, J. Ryerson, T. Demorest, J. Currie, (in care).  
\*See last week's Guardian.

**YORK MECHANICS' INSTITUTE.**  
MR. J. DURWARD will deliver a Second LECTURE on the Science of ASTRONOMY this Evening at 7 o'clock, in the Grand Jury Room. — Wednesday, March 20th.

**NO LET—**and possession given the first of April next, that commodious HOUSE, near the corner of Yonge and King Streets, belonging to the Estate of the late John Dennis, at present occupied by Mr. Jackson, Tailor.  
Enquire of the Subscriber at the Guardian Office.  
JAS. RICHARDSON.  
York, March 20th, 1833.

**INFORMATION WANTED!**  
RICHARD JOHNSON is anxious to know whether his sister Mary Paris is.—She came to Upper Canada from the county of Kerry in Ireland, 7 or 8 years ago.—Her husband Samuel Purvis Died about 6 months after their arrival. If living, her brother would be happy to receive a letter from her, directed to Hallowell, County of Prince Edward.  
Hallowell, March 11th, 1833. 173 3

**CLERGY RESERVES.**  
COMMISSIONER OF CROWN LANDS' Office,  
York, 1st February, 1833.

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

PETER ROBINSON,  
Commissioner of Crown Lands. 117.6.

RECEIVER GENERAL'S OFFICE,  
York, U. C. 18th February, 1833.

THE LEGISLATURE having by several Acts passed during the last Session, authorized the Receiver General to raise by Loan, on Government Debentures, the undermentioned sums of money, on the credit of the Public Revenues of this Province:

- £70,000 Provincial Currency, under an Act entitled "An Act granting to His Majesty, a sum of money, to be raised by Debentures, for the improvement of the Navigation of the River St. Lawrence."
- £20,000 Provincial Currency, under an Act entitled "An Act granting to His Majesty a sum of money for the improvement of Roads and Bridges in the several Districts of this Province."
- £4,050 Provincial Currency, under an Act entitled "An Act to provide for the erection of a Bridge across the River Trent, and for other purposes therein mentioned."
- £7,500 Provincial Currency, under the Act entitled "An Act for affording further aid toward the completion of the Welland Canal, and for other purposes therein mentioned."
- £1,500 Provincial Currency, under an Act entitled "An Act granting a sum of money, to defray the expenses of erecting a Bridge over the Grand River at Brantford, and for other purposes therein mentioned."
- £55,291 13 4 Provincial Currency, under an Act, entitled "An Act to afford relief to the Sufferers who sustained loss during the late War with the United States of America."
- £84,333 6 8 Provincial Currency, under an Act "To redeem the out. entitled, "An Act to authorize standing Debentures "the Receiver General to borrow payable, which "row a sum of money, for the are now bearing " purposes therein mentioned. Interest of 6 per cent. The Interest not to exceed five pounds per centum pro annum, payable half-yearly, in this Province, or four and a half per cent. in London."

**ALSO;**

- £10,000 Provincial Currency, under an Act entitled "An Act to raise a sum of money to improve certain Roads in the vicinity of York, and for other purposes therein mentioned."
- £2,000 Provincial Currency, under an Act entitled "An Act to provide for the improvement of certain Inland Waters in the District of Newcastle."

(The Principal and Interest on the two last mentioned Acts to be paid from the Tolls, &c. arising therefrom.)

NOTICE is hereby given, that Sealed Tenders for said Loans, or any part thereof, will be received at my Office, until Thursday, the 11th day of April next.—The said Tenders to express the particular Acts under which the parties may respectively wish to contract, with the lowest rate of Interest, addressed to the Receiver General of Upper Canada, and endorsed "Tender for Loan."

No Tender will be accepted for a less sum than seventy-five pounds, Currency.

JOHN H. DUNN,  
H. M. Receiver General.

N. B.—Editors of the several papers in York, are requested to give the above four weeks' insertion in their respective publications.  
The Editors of papers published within this Province are also requested to insert the above notice till the 11th April next.

JOHN H. DUNN.

**GARDEN SEEDS.**  
AN ASSORTMENT of Shaker's and English Garden Seeds for Sale.  
By I. W. BRENT & Co.  
Druggists, King Street.  
York, Jan. 29th, 1833. 168.4.

**SOAP AND CANDLES.**

NOTICE.—The Subscriber having been appointed Agent for Mr. P. FARRAR of this place (so long celebrated for the superiority of his manufactures in Montreal) is enabled to offer the articles of SOAP and CANDLES of a very superior quality at reduced prices, and will in future fulfill orders to any extent at the manufacturer's lowest prices.  
JAMES F. SMITH.  
York, 27th February, 1833. 173-2.

AN ACT TO PROVIDE FOR PARTITION OF REAL ESTATES.

[Royal Assent given by Message.] WHEREAS in many cases much inconvenience is experienced from the want of some Court competent to order the Partition of Lands held in Joint Tenancy, Tenancy in Common, and Co-partnership... Be it therefore enacted by the King's Most Excellent Majesty, by and with the advice and consent of the Legislative Council and Assembly of the Province of Upper Canada...

him or themselves, or by his or their Attorney, and shall pay their proportion of the costs which have occurred on such Partition, and shall consent to a Partition of such Estate or Estates, then Partition shall be made of such Estate or Estates, by such person or persons as said Joint Tenants, Co-partners or Tenants in Common shall agree upon...

EDUCATION. MR. & MRS. MAITLAND, present their acknowledgments to their friends and the inhabitants of York, for the very liberal encouragement they have received since the commencement of their Establishment, and hope by their future exertions to merit a continuance of their favor.

TERMS FOR YOUNG LADIES. English, Writing, Arithmetic, History, Geography, Maps, and Plain Needle Work... Per. Qr. The above, with Ornamental Needle Work... £1 0 0

WANTED.—A good Blacksmith at Grape Island, application may be made to Mr. James R. Armstrong of York, or to Mr. Billa Flint at Dellville...

SALE OF THE COLONIAL HARMONIST. BY MARK BURNHAM, of Port Hope—being the first collection of Sacred Music ever published in Canada.

FARM LET for a term of 5 years. That valuable Farm lately occupied by Mr. Martin Justin, situated within 5 miles of Streetsville...

SAW MILL AND LAND TO LET. WITHIN 41 miles of York, a first-rate Saw Mill, capable of cutting 3,000 feet in 24 hours...

GENERAL CLOTHING ESTABLISHMENT BY ROBERT HAWEE. No. 71, King-street, East of the Market-square. CLOTHING of every description made to Order, in the Neatest Style...

NOTICE. TO all whom it may concern. The Co-Partnership heretofore existing between Smith Griffin, Esq. and Henry Griffin, under the firm of Smith Griffin & Co. is this day dissolved by mutual consent...

WHOLESALE HARDWARE ESTABLISHMENT, YORK. THE Subscribers beg leave to inform the Merchants and Public of Upper Canada, that they have during the past Summer purchased with cash in the markets of Wolverhampton, Birmingham and Sheffield...

MURRAY NEWBIGGING & CO. UNDER the Public their acknowledgments for liberal support, and respectfully announce arrival of the Regular Traders from Great Britain, and now offer at Wholesale and Retail an extensive and unequalled assortment of articles in

REMOVAL. THE Subscriber begs leave to inform the Public in general, and his friends who have continued to be his steady customers for the last twelve years...

NEW WHOLESALE ESTABLISHMENT. THE Subscriber begs to intimate to his friends and public, that he has just returned from a seven months absence in Britain, during which time he has visited all the principal Cities and Manufacturing Towns in England and Scotland...

NEW GOODS. Wholesale and Retail Store; AT THE CORNER OF YONGE AND LOT STREETS. JUST ARRIVED, and will be sold on the lowest terms for Cash by KING BARTON, an excellent assortment of Cloths, Blankets, Flannels, Cottons, Calicoes, ready made Clothes, best South Sea Seal Gloves, very best Seal Caps, and common Caps in great variety...

CALL AND EXAMINE FOR YOURSELVES. WILLIAM LAWSON, Merchant Tailor, &c. invites the attention of his friends and the public, (whose liberal patronage he has hitherto received) to his extensive selection of Fall Goods, which is now completed, and consists of a large assortment of West of England and Yorkshire Cloths, Cassimers, Forest Cloths, Peter Shaws, Flushings, London, Manchester, Glasgow, Nottingham, and Leicester Goods; Fur Caps, imported Stuff Hats, Ladies' Cloths, Beaver, Leghorn, Velvet, Chip and Straw Bonnets... Also, a choice stock of Gentlemen's Ready-Made Clothing...

NEW GOODS, CHEAP GOODS AND GOOD GOODS!!! AT S. E. TAYLOR'S WHOLESALE AND RETAIL STORE, No. 181, South side of King-st., a few doors East of Yonge-street. THE Subscriber having now nearly completed his WINTER SUPPLY OF STAPLE AND FANCY DRY GOODS, begs leave to call the attention of the Public to it, as he is convinced, for cheapness and quality it is not surpassed, if equaled, by any assortment in York...

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

SANDAVER & OVEREND (FROM LONDON) Painters, Glaziers, and Gilders, Ornamental Designers, and Glass Stainers. ESPECIALLY informs the inhabitants of York and its vicinity, that they have commenced the above business, at No. 52 Lot-street, west of Osgood Hall, and hope by their unremitting attention to business, the superior durability of their plain, and elegant simplicity of their decorative painting, to merit a share of their patronage and support.

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

UNION-FURNACE: SIGN OF THE GILT PLOUGH. OPPOSITE MR. T. ELLIOT'S INN, YONGE-STREET, YORK. THE Subscriber informs the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be so enlarged as to be able to make Castings of any size up to two Tons weight. The Subscriber is constantly manufacturing

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WILLIAM WARE, now receiving in addition to his present Stock, 100 CRATES AND HIDS, COMPRISING A MOST SELECT AND EXTENSIVE ASSORTMENT OF CHINA, GLASS, AND EARTHEN WARE. York, Dec. 12th, 1832.

FRESH FRUIT, CHAMPAGNE, &c. THE Subscriber is now receiving 300 Boxes, 15 Jar Grapes, 40 baskets Champagne, of the celebrated "Anchor," "Jolly," and other brands... York, Dec. 12, 1832.

OYSTERS, HAVANA CIGARS, &c. 40 Bbls. Oysters now landing in prime order, 30,000 real Spanish Cigars, 1,000 gallons pure winter strained and Olive Oil; for sale by WM. WARE, York, Dec. 12, 1832.

THE SADDLE AND HARNESS MAKING business is now carried on by the subscriber at No. 6 North side of King-street; where he has on hand a good stock of the above articles, ready made, and will make to order any thing in his line that may be called for.

NOTICE. I HAVE sold to Mr. John Armstrong my Axe Factory in this place, and recommend Mr. Armstrong to the public as capable of making as good Axes as myself. HARRY SHEPARD, York, Jan. 23d 1833.

JOHN ARMSTRONG, Respectfully to intimate to Town and Country Merchants and the public generally, that he has commenced the above business and will have constantly on hand Warranted Broad and Narrow Axes, Hoes, Adzes and other Edge Tools Wholesale and retail at his Factory Hospital Street. York, 15th Jan. 1833.

CHEAP WHOLESALE WAREHOUSE FOR ALL KINDS OF Dyestuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c. E. LESSLIE & SONS, P. S.—Ten Barrels Superior Dutch Crop Madder—a Lot of Spanish Indigo, and a few barrels of English Lamp Black in papers may be had at a small advance above cost. York, Jan. 20th, 1833.

DR. E. A. BIGELOW, DENTIST. NOW at the ONTARIO HOUSE. He will attend immediately to calls in his profession. Those for whom he has performed Dental operations will have any repairs they may wish of the same, without further charge. MR. S. WOOD, Surgeon Dentist, AT THE ONTARIO HOUSE, York, Dec. 1832.

R. H. OATES, CHEMIST and DRUGGIST, No. 101 King-Street, opposite the English Church, respectfully begs leave to inform the Public, that he has just received from Montreal a fresh supply of Medicines, Paints, Oils, &c. Also, 30 DOZ. POWELL'S BALSAM OF ANISEED. For Coughs, Colds, Shortness of Breath, Asthma, &c.

SWAIMS CELEBRATED PANACEA, for the cure of King's Evil or Scrofula, for sale by R. H. OATES, Druggist. GENUINE S'FOUGHTON BITTERS, prepared, and for Sale by R. H. OATES, Druggist. THE business Established by Mr. William Moore, as an Apothecary and Druggist and lately conducted by Hamilton and Hunt, will in future be continued under the firm of Charles Hunt & Co., who have made arrangements for greatly extending the same, and they are now prepared to receive orders from Medical Gentlemen and all who require articles in their line.

THE Subscribers have for Sale the following School Books, being the manufacture of Upper Canada, viz.—Canadian Primer, Reading Made Easy Mavor's Spelling Book, Webster's do., New Testament English Reader, Murray's Grammar; Also, Writing Printing, and Wrapping PAPER. N. B. Country Merchants and Schools furnished with Books, and Writing, Printing, and Wrapping Paper. RAGS taken in payment. EASTWOOD & SKINNER, York Paper Mill, Nov. 16, 1832.

BOOKS, on sale at the Guardian Office—Clark's Commentary, Watson's Theological Institute; (a most valuable work) Watson's Life of Wesley; Life of Bramwell;—Hymn-Books of different sizes; Josephus; Watts on the mind; Clarke's Ancient Israelites; Wesley's Sermons; Clarke's Sermons, &c. &c.

NOTICE. ALL persons indebted to the Estate of the late JOHN THOMSON, Physician, by Note or Book account, are required to make payment without delay and any persons to whom the said Estate may be indebted, will present their accounts duly authenticated to the Executors. W. E. ROBINSON, JAMES HENDERSON, WILLIAM ROE, or JOHN BLAKE, York, Newmarket, Sept. 1832.

WHEREAS Administration of the Goods Chattels, and credits of RICHARD BARKER deceased, has been granted to the subscribers, notice is hereby given to all persons indebted to the said Richard Barker, at the time of his death, to pay their respective debts to the undersigned DAVID LACKIE and LEONARD WILCOX; and to all persons to whom the said Richard Barker was indebted, to send in their accounts to the said David Lackie or Leonard Wilcox without delay. DAVID LACKIE, LEONARD WILCOX, York, October 1st, 1831.