

CHRISTIAN GUARDIAN.

PUBLISHED UNDER THE DIRECTION OF THE CONFERENCE OF THE WESLEYAN-METHODIST CHURCH IN CANADA.

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CHRISTIAN GUARDIAN:
DEVOTED TO RELIGION, MORALITY, LITERATURE,
SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC
ECONOMY, AND GENERAL INTELLIGENCE.

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J. H. LAWRENCE, Printer.

THE GUARDIAN.

Wednesday, August 22, 1838.

Book and Printing Establishment.

In one or two instances, surprise has been expressed that we have incurred the very heavy responsibility of erecting buildings for a Book and Printing Establishment. It has been said the state of public affairs is unsettled; the question of our own chapel property is undecided; the pecuniary interests of the country are depressed. All this is true—but the work of the Lord is not to stand still on these accounts. We have been emboldened to carry into effect the instructions of the Conference in this respect. 1. In the fullest confidence that the questions relative to the general interests of the Province, and of our Church, will be safely and satisfactorily settled in due time. 2. In implicit reliance upon the good faith, united, and active co-operation of our brethren in the ministry and in the church. 3. In humble and strong faith in the blessing of Him whose glory it has been sought to promote by these arrangements.

That our confidence has not been misplaced—that we will not be allowed to suffer, but that our expectations will be realized—we gather from the following extracts of letters received during the past week. The many flattering testimonies, with one objection,* which have been received respecting the *Guardian*, are for obvious reasons suppressed, but are an additional stimulus to the *Book Steward* and *Editor* to continue their best exertions to meet the wishes and expectations of their friends and the public. Such extracts, with the accompanying fruits, as those which follow, are not a little encouraging to our hearts and hands in our responsibilities and duties.

JOHN RYERSON, *Book Steward.*
EUGENIO RYERSON, *Editor.*

To the Editor of the Christian Guardian.

DEAR SIR,—Last Conference I put down £10 as my subscription to our Book Room, half of which, according to rule, I was to pay next January, and half the January following. I, however, now have the gratification of sending you a draft on the General Superintendent of the Missions for fifty dollars, being an increase of ten. In doing this, I am aware I am a transgressor of Minute-Law; but should I be charged next Conference with irregularity, my only plea must be, the necessities of that establishment. I cannot read your appeal in the *Guardian* of the 25th ult.—I cannot witness your solicitude, unmoved, even if it were inconvenient for me to respond to the call. You are resolved to commence the erection without sufficient funds. This is truly characteristic; this is British Methodism transplanted to Canada. Let me say it is not the first building the Methodists have commenced in faith; and it is faith in God—and God, the God of Methodism, will honour it. Mr. Jackson tells us that "during the three years in which he resided at City Road, Mr. Watson was a frequent visitor to the Wesleyan Book Room in the immediate neighbourhood of his own house; and his judicious and successful management by his friend, Mr. Mason, afforded him the highest pleasure. He often saw from six to ten tons of books sent from that place in the course of one month, to supply the home stations and the foreign Missions; and when he reflected upon the character and tendency of these publications, his satisfaction arose to gratitude."—I owe my all to Wesleyan Methodism, and would give some proof, however humble, of a heart-felt gratitude. I know, at present, our Book Establishment is limited, but we look down the vista of futurity, and see the children's children of the present dwellers in Canada thronging; we look again, and see that which is now weak become a mighty instrumentality, diffusing knowledge among them—Wesleyan, scriptural, sanctified knowledge. Canada, eye the world, is destined to be unutterably blessed by the institutions of Methodism. Begging pardon for having given you so much on a topic dear to my heart, I only add, I wish you all the success your worthy work deserves, and remain, very truly, yours,

J. SCOTT.

Lake Simcoe, Aug. 14, 1838.

Stanstead, 6th August, 1838.

MY DEAR BROTHER,—I am heartily glad that you have come to the determination to erect suitable buildings for a Book Room and Printing Establishment; the want of which must, I am sure, have been felt for a long time; and I sincerely hope that you will be enabled to carry that resolution into effect without any embarrassment from a want of the requisite pecuniary resources. With all your other cares, from any anxiety on that ground I am sure you ought to be relieved.

We have a very comfortable Circuit, and have lately had some interesting instances of conversion, and we have a very encouraging prospect before us. As it regards myself, I

* One individual gave up the *Guardian* because it was stated in the obituary of the late Mr. Murray, of the Niagara District, that the best end of unconditional and particular reprobation and election was too short, and its covering too narrow, for the comfort of his "enlarged heart and well instructed mind."

ardently long to be more abstracted from the world, and filled with God. Nothing, nothing, short of this can satisfy me, though I know how very possible it is to rest without it.

I am,
Very affectionately, yours,
THOMAS TURNER.

To the Rev. E. Ryerson,
City of Toronto.

P. S. You will please accept the enclosed \$4 as a trifling evidence of the interest I take in the contemplated erection of buildings for a Book Room and Printing Establishment.

T. T.

Extract of a letter from the Rev. H. Wilkinson, Brockville, Aug. 15, 1838.

"Please to send the *Guardian* to [six new subscribers.] "The preachers concerned will attend to the payment. It is all good, and will be principally in advance."

MATILDA CIRCUIT.—Extract of a letter from the Rev. G. Ferguson, Aug. 13, 1838.

"In making my first tour around the new field of labour assigned me for the present year, I found a number of pious and devoted souls, who are strongly attached to our Methodist institutions, some of whom enjoy and profess the inestimable blessing of perfect love, and quite a number are earnestly seeking it. We had large congregations in every appointment, and precious and refreshing seasons in the most of them—a general quickening in the classes—two converted and several awakened. There are indeed a few cold and lukewarm, and some superfluous branches on the vine, which my colleague [Rev. A. Hurlburt] is using the proper means to prune. I think the Circuit is ripening for a reformation."

"I have impressed upon all the classes and individually the importance and imperative necessity of aiding and helping forward all the institutions of the Church—the duty of every one to do as the poor widow in the Gospel did. I am sure there has been too much false delicacy among us on these subjects. Having been guilty, I have for a few years repented and been bringing forth a little fruit."

"The interests of the *Guardian* have not been forgotten; I have obtained five new subscribers, who will pay in advance. If the agents were to inquire in every place they visit, whether the *Guardian* was taken, and why, if not taken—shew the peculiar and various advantages of taking it—a great deal might be done in this respect to promote the interests of the Church. Is it too much for every travelling and local preacher to get six new subscribers? I got fourteen last year upon a Circuit where the paper had very little circulation, and paid for twelve of them. I think I will be able myself to make up twelve new subscribers this year. If we make a long pull, and a strong pull, and a pull altogether, we will do wonders. A great deal is to be done in relation to our institutions this year, and great are the expectations of the people in relation to the *Guardian*. I hope and pray that they may be more than realized."

The Wesleyan Methodist.

No. V.

Next to personal piety in the Ministry, stands personal piety among the members of the Church. The piety of the Church is made up by the piety of individuals. Man is individually responsible for his principles and conduct; in eternity he exists only in his individual relation; and will be individually punished or rewarded. As individuals we must be born again—must deny ourselves, watch, pray, read, meditate, and be holy "in all manner of conversation;" that is, in the scriptural acceptation of the phrase, in our whole carriage, deportment; course of action, in regard to times, places, conditions, and circumstances. The strength and glory of a Church is its piety; and the increase of piety, and consequently of success, in the Church, depends upon an increase of piety in individuals.

It is then a matter of individual inquiry and interest—the strictest inquiry and deepest interest—Am I born into the kingdom of Christ? Am I answering to the Christian character? Am I doing this one thing? Am I concentrating and exerting all my powers to the one object of the "mark for the prize of my high calling of God in Christ Jesus?" Am I practically impressed with the conviction, that my success in attaining personal salvation depends upon my singleness of purpose and energy of action in my Christian course? that I am to seek the kingdom of God first—am to strive in order to enter into the strait gate—am to wrestle with opposing principalities and powers—am to take the kingdom by violence—am to be fervent in spirit, serving the Lord?

Every individual reader ought to press the subject home to his own heart, as if the salvation of the entire world depended upon his individual piety. Let this charity begin at home. If he would see others brought into God's "marvellous light," let him become "light in the Lord" himself. If he would see others "enter into the holiest by the blood of Jesus," let him make his own way thither. If he would see the Church as "fair as the moon, as clear as the sun, and as terrible as an army with banners," let himself "put on the whole armour of God," and be "strong in the Lord and in the power of his might;" let his whole soul be renewed, and elevated, and expanded with that piety which has its seat in the heart, which corrects and purifies the principles and feelings, and regulates the whole conduct.

In order to this, ought not the closest to be

entered stately, frequently, devoutly? Ought not the *Scriptures* to be read diligently, teachably, and believingly? Ought not the preaching of the word and all the ordinances to be attended punctually, faithfully, and devoutly? Ought not religious and spiritual conversation with those "who fear the Lord," to be sedulously and affectionately cultivated? Ought there not to be daily and faithful self-examination? Ought not a humble, a devotional, a gentle, a benevolent spirit to be cherished in our intercourse with the world?

Was each member of the Church, old and young, to make religion his chief and great business, what mighty results would follow? Was the entire law of love written in each heart,—and why may it not?—what brotherly kindness, what unity, what benevolence, would reign amongst the members of the Church, and how would their energies be combined and exerted for the salvation of the world? "Converging from the most opposite points, they would meet at the cross; and the principle which had drawn them to that would bind them to each other. Each would behold in every other the memorial of his Lord, and see, in the grace of Christ to the whole, a token of that grace to himself in particular. Every heart in which each love glowed, finding itself allied to every other Christian heart, and the whole feeling themselves reinforced with the benevolence of heaven, would meditate the conversion of the world. As often as they approached a throne of grace, they would find themselves touching the springs of universal and almighty love; and would they not yearn to behold these springs in activity for the world? As often as they thought of that love embracing themselves, their own love would burn with ten-fold fervour; the selfishness of their nature would be consumed, the most enlarged designs of benevolence would seem too small, the most costly sacrifices too cheap; they would feel as if they must precipitate themselves into some boundless field of beneficence, as if they could only breathe and act in a sphere which knows no circumference. Combining and concentrating all the elements of moral power, their love would move only to conquer and to increase the means of conquest. It would behold its foes converted into friends; and then, assigning to each an appropriate station of duty, would bid him forthwith go and try upon others the power of that principle which had subdued his own opposition—the omnipotent power of love. Thus thawing and turning into its own substance the icy selfishness of unregenerate humanity, the great principle of benevolence would flow through the world with all the majesty of a river, widening and deepening at every point of its progress by the accession of a thousand streams, till it covered the earth as the waters cover the sea. They who, under the reign of ignorance and selfishness, had sought to contract the circle of happiness around them till they had reduced it to their own little centre, under the benign and expansive influence of the Gospel would not only seek to enlarge that circle to embrace the world, but to multiply and diffuse themselves in happiness to its utmost circumference. Feeling that good is indivisible,—that to be enjoyed in perfection by one, it must be shared and possessed by all, they would labour till all the race were blended in a family compact, and were partaking together the rich blessings of salvation; till, by their instrumentality, the hand of Christ had carried a golden chain of love around the world, binding the whole together, and all to the throne of God."

From the Christian Spectator.

The Family Constitution.

We propose this week and the next to offer a few remarks on the influence of the family constitution upon the various departments and interests of society, hoping thereby to contribute our mite to the cause of moral reform. We begin with

Its influence upon the Government. All government is in fact derived from the family constitution. This was the original form of government instituted by the Creator; and for many generations, it was the only form of government known in the earth. But in the advancement of society, the patriarchal system did not meet its wants, and other more extended forms were introduced. But still, the family constitution has ever remained, as it were, the first law of nature; and without it, it would be scarcely possible to maintain a good government. Here are taught the first elements of government. If subordination is not learned in the family, it will rarely be elsewhere. The stubborn and self-willed boy will make a turbulent and disorderly citizen; while the child that is respectful and obedient to his parents, will make a peaceful, quiet, and orderly citizen. And it will generally be found true, that the laws are respected, and the government easily administered, in proportion as family government is maintained. Wherever family discipline is relaxed, there we may look for a riotous and ungovernable populace. What, then, would be the state of government, were the family constitution abrogated? This question may be answered, by reference to those heathen nations where this institution is either broken down, or its sacredness and purity generally disregarded. Such is the state of society in many parts of India. Such it was in the Sandwich Islands, before the introduction of the Gospel. And such it still is in many other parts of the heathen world. But the iron rod of despotism is the only empire that can sway the ungovernable passions of such a people.—We must, then, come to the conclusion, that the perpetuity of our excellent civil and political institutions, is identified with the purity and integrity of the family con-

stitution; for where this is violated, there will be no family government; and where there is no family discipline, a liberal and enlightened government cannot be maintained. In this view of the subject, what can be more alarming than the general relaxation of parental discipline, which seems to have become an excrescence upon our tree of liberty!

2. Its influence upon the Church.—The domestic institution is one of the most powerful auxiliaries of the Gospel. Indeed, we see not how it would be possible for the institution of the Christian religion to obtain a permanent footing without its influence. This is one of the most, if not the very most formidable obstacle to the introduction of the gospel into many portions of the heathen world. The family constitution is undermined by the general prevalence of impurity. There is no family government—no parental authority to second the efforts of the missionaries—no family instruction. What would become of religion in this land, if every family altar were broken down, all family instruction abandoned, and all parental authority destroyed? The mind of the individual, who has never submitted to the control of parental authority, is too stubborn to receive the gospel. The mind that has never listened to parental instruction is unprepared to receive the instructions of God's word, or the messages of his servants. Such soil is too hard, sterile, and barren to receive the good seed of the word. It will take no root there. It will not spring up. It will not bring forth fruit. We say not that such are beyond the reach of God's grace; but we say that in the ordinary operation of his grace, it is exerted chiefly in connection with faithful parental discipline. To this the whole history of the Church will testify. The success of the gospel, then, is identified with the preservation of the integrity and purity of the family relation.

3. Its general influence upon society.—Where the family constitution is maintained, and its design to any considerable extent fulfilled, it exerts a purifying and elevating influence upon society. Its tendency is to soften and refine the human character, at the same time that it cultivates and strengthens all its noble energies. Where general purity prevails and family government is well sustained, there a mild, bland, and courteous demeanour will distinguish the inhabitants. Order, decorum, peace, and harmony, will prevail, at the fire-side, in the social circle, and in the public meetings of the citizens. But where impurity has undermined the domestic constitution, and family government is overturned, there you will find society fast approaching a state of barbarism. There are no tender associations; there is no courtesy, no gentleness, no kind and affectionate attentions. Confusion reigns within, and disorder without. The fireside is the scene of domestic broils, and the streets the arena of obscene sports, profane wrangling, and riotous tumults. Good society cannot exist where the first element of society is wanting.

4. Its influence upon the character and destiny of children.—Children will generally discover by their conduct the character of the family to which they belong. If there is no discipline in the family, they will be rough, untractable, and mischievous abroad. If impurity has destroyed the delicacy of the parents, the children will be obscene and lascivious in their conduct. In ninety-nine cases out of a hundred, they will carry through life the habits and feelings which have been cherished and cultivated at the parental fireside. Very much in proportion as the end and design of the family constitution is maintained, the children will grow up respectable, courteous, amiable, and pious; and in proportion as it is regarded, they will be rude, unamiable, turbulent, and irreligious. What, then, would be the condition of children, if this institution were wholly disregarded? They would be left unprotected and unprovided for, to grow up in ignorance, to follow their own depraved inclinations; and very soon human society would be but one remove from the beasts that perish.

"Are You a Christian?"

1. Do you surrender yourself unreservedly to the government of God? "They will be done."
2. Do you take God for your supreme and eternal portion? "Thou art my portion, O God: Whom have I in heaven but thee?"
3. Do you trust in Christ alone for salvation? "We are justified freely by grace, through the redemption that is in Christ Jesus. By his stripes we are healed."
4. Is it the ruling purpose of your mind to serve Christ in the promotion of his cause? "Ye are not your own. For me to live, is Christ."
5. Are you faithful in secret devotions? "Lord, teach us to pray. Praying always with all prayer and supplication in the Spirit."
6. If you are at the head of a family do you always maintain family devotions? "As for me and my house, we will serve the Lord."
7. Do you carry the principles of your religion through your family? "I will walk within my house, we will serve the Lord."
8. Are you faithful to your covenant with the Church? "And hath made us

sit together in heavenly places in Christ Jesus."

9. Do you, with Christian boldness and meekness, labour to secure the conversion of all whom you can influence? "Go, work to-day in my vineyard. He that converteth a sinner from the error of his ways, shall save a soul from death. In meekness instructing those that oppose themselves."

10. Do you, as a steward of the Lord, conscientiously contribute of your property to extend his kingdom? "The silver is mine, and the gold is mine, saith the Lord."

11. Are you increasingly convinced of sin? "Now mine eye seeth thee, wherefore I abhor myself. God be merciful to me a sinner."

12. Do you earnestly seek to be delivered from all sin, and grow in grace? "Be ye transformed by the renewing of your mind. Grow in grace."

13. Do you sometimes have very affecting views of sin, as having occasioned the sufferings and death of Christ? "He was wounded for our transgressions."

14. Do you love the Bible? "Thy word is a lamp to my feet, and a light to my path."

15. Do you love the Sabbath, and the preaching and ordinances of the Gospel? "My soul thirsteth for God. I was glad when they said to me, Let us go into the house of the Lord."

H. WINSLOW.

MOSES. Was conveyed into Egypt to avoid the hands of Pharaoh.

CHRIST. Arose, take the young child, for they are dead which sought his life. Refused to be made king.

By divine power overcame the magicians. Confirmed his religion by many signs and wonders. Promised a holy land.

Fasted forty days in Mount Sinai. Supplied bread in the wilderness.

Walked through the sea, as on dry ground. Caused the waters to go backward.

His face shone when he came from the Mount. By prayer cured Mary of the leprosy. Appointed seventy elders over the people. Sent twelve men to spy out the land.

Interceded for transgressors, and caused an atonement to be made for them. Instituted a passover—when a lamb was sacrificed, none of whose bones were broken.

Promised another prophet. "But the greatest similitude was in their being lawgivers, which no prophet has, besides Moses and Christ."

"Search the records of universal history, and see if you can find a man who is so like to Moses as Christ was, and so like to Christ as Moses was. If we cannot find such an one, then we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."—Dr. Jortin.

From the Maine Wesleyan Journal.

Obedience due to Unrighteous Governments.

The following instructions were given by the American Board of Foreign Missions, to a company of missionaries destined to the Indian Archipelago. Whatsoever may be said in reference to the governments under which we have natural rights—rights which we hold in common with others; we cannot but regard it wise and christian,—policy dictated alike by that wisdom which seeks the best means to promote the best ends, and sentiments impressed upon the heart by experimental religion—that the American Board have enjoined upon their missionaries to pay proper deference to the powers even of Heathen Governments.—Indeed, we think the sentiments hold good under all governments; christian or heathen; although duty to God should never be sacrificed. It will be seen, however, it is but the language of the Bible.

"In respect to the case before us, the committee do not think you may properly disregard the positive injunctions of the lawful authorities, although the effect of them for a time may be to exclude you from the fields of labour you would prefer. We put you in mind, wherever you may be in Netherlands India, to be subject to principalities and powers; to obey magistrates; to be ready to every good work; to speak evil of no man; to be no brawlers, but gentle, showing all meekness unto all men.—If they persecute you in one city, flee unto another. Render to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Have your conversation honest among the gentiles; that when they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation.—"

Submit yourselves to every ordinance of man; for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that by well-doing you may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Should you suffer from abuses of power, remember that this is not strange in a world which has revolted from the God you serve; remember too, that if repeated, the abuse must at length become known, where there is power, and where there will be the disposition to remedy the evil."

Scene after Battle.
The battle of Soldin, between the Russians and the king of Prussia, was warmly contested; and after it was over, a clergyman went upon the ground, and afterward wrote the following account of what he saw:—"At one o'clock the cannonading ceased, and I went out on foot to Soldin to learn in whose favour the battle had turned. Towards evening seven hundred Russian fugitives came to Soldin. It was a pitiful sight: some holding up their hands, cursing and swearing; others praying and praising the king of Prussia, without hats or clothes; some on foot, others two on a horse, with their heads and arms tied up; some dragging along by the stirrups, and others by the tails of the horses.

When the battle was decided, and victory shouted for the Prussian army, I ventured to the place where the cannonading had been. After walking some way, a Cossack's horse came running full speed toward me. I mounted him; and on my way for seven miles and a half on this side of the field of battle I found the dead and wounded lying on the ground, and sadly cut in pieces. The farther I advanced the more these poor creatures lay heaped upon one another. "That scene I never shall forget. The Cossacks, as soon as they saw me, cried out, 'Water! dear sir, water! water!' Gracious God, what a sight! men, women, and children, Russians and Prussians, carriages and horses, oxen, chests, and baggage, all lying upon one another to the height of a man; seven villages all around me in flames, and the inhabitants either massacred or thrown upon the fire."

"The poor wounded soldiers were still firing at one another in the greatest exasperation. The field of battle was a plain two and a half miles long, entirely covered with dead and wounded! There was not room to set my foot without treading on some of them. Several brooks were so filled up with Russians, that they lay heaped up upon one another as high as ten or twelve feet, and appeared like hills to the even ground. "I could hardly recover myself from the fright occasioned by the great and miserable outcry of the wounded. A noble Prussian officer, who had lost both his legs, cried out to me, 'Sir, you are a priest, and preach mercy; pray show me some compassion, and dispatch me at once.'"

Just reflect for a moment on the spirit of those combatants. Even in death they retained their insatiable thirst for revenge, and kept "firing at one another in the greatest exasperation." Here is the genuine spirit of war. Is it like that of the gospel? Do we find it commended in the Sermon on the Mount? Yet war never did, never will, never can exist without it. Mark also the murderous desire of the officer—a suicide in purpose. Can such a murderer have eternal life? Yet this is the mildest form of the war-spirit.—*New York Observer.*

From the New York Observer.

THE STREAM OF DEATH.

There is a stream whose narrow tide,
The known and unknown worlds divide,
Where all must go;
Its wayless waters, dark and deep,
Mid sullen silence, downward sweep
With motionless flow.

I saw where, at the dreary flood,
A smiling infant prattling stood,
Whose hour was come;
Unthought of it, it neared the tide,
Sunk, as to cradled rest, and died
Like going home.

Followed with languid eye anon,
A youth, diseased, and pale, and wan;
And there alone
He gazed upon the leaden stream,
And feared to plunge—I heard a scream,
And he was gone.

And then a form in manhood's strength,
Came bustling on till there at length
He saw life's bound;
He struck and raised the bitter prayer
Too late—his shriek of wild despair
The waters drowned.

Next stood upon that surges shore,
A being bowed with many a score
Of toilsome years,
Earth bound and sad he left the bank,
Back turned his dimming eye, and sank,
Ah! full of fears.

How bitter must thy waters be,
Oh death! How hard a thing, ah me!
It is to die!
I gazed—when to that stream again,
Another child of mortal men,
With smiles drew nigh.
"Tis the last pang," he calmly said—
"To me, O Death! thou hast no dread—
I see—yo yonder shore—
Spread but thine arms on yonder shore—
I see—yo yonder shore—
There is my home!"

RELIGIOUS.

City of Toronto, August 20, 1838.

MY DEAR BROTHER,—I have had the privilege of attending two Quarterly Meetings within the last fortnight, and have been delighted and profited, while witnessing the satisfactory evidences which these meetings have presented of the progressive advancement of experimental piety amongst our beloved people.

Every day affords its powerful evidence that in the great work of extending the benign conquests of Truth, Christian Parents are called to bear an efficient part. Within the last few days I have heard scores of my fellow sinners rehearse the steps by which they have been brought from darkness to light, and from the power of Satan unto God; and in two-thirds of these conversions has been attributed to the influence of Parental Instruction.

"Think of this ye pious parents, and continue to labour and pray for the salvation of your children; for in due time ye shall reap if ye faint not. That this fact may encourage our pious friends to continue their efforts for the salvation of their offspring,—and that they may at last stand before the bar of God—clothed in the garments of salvation,—and say, here are we and the children whom thou hast given unto us—be the sincere prayer of J. STINSON.

Table with 4 columns: State, No. of Churches, No. of Members, and No. of Baptists. Includes entries for Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, N. Carolina, S. Carolina, Georgia, Alabama, Mississippi, Louisiana, Arkansas, Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, Michigan, Upper Canada, Lower Canada, New Brunswick, Nova Scotia, West India, and Other Sects of Baptists.

A Society has been formed in England for the purpose of embossing the Holy Scriptures for the use of the blind.

THE GUARDIAN.

Wednesday, August 22, 1838.

RELIGIOUS DESTINATION OF CANADA!!!

To the Editor of the Christian Guardian.

DEAR SIR,—Allow me to inform you that on Friday the 26th of January, in the present year, a public meeting was held in Bath (England) in connection with the anniversary of the Bath and Wells Diocesan Association of the Incorporated Society for the Propagation of the Gospel in Foreign Parts; a report of which now lies before me, and to which I am led to advert for the purpose of furnishing you and your readers with the following astounding extract:—"The Rev. J. Alger, generally, and the religious destination of Canada, and instanced one fact which had come under his notice, in which a town of 800 inhabitants, with several smaller villages springing up around it, had not a place of worship within a distance of 7 miles!!!

Yours, &c. AN ENQUIRER.

The highly respectable and unquestionable source from which the above communication proceeds, entitles it to the fullest confidence. Its statements are also important in relation to the religious and moral character of the inhabitants of the Canadas.

UNJUSTIFIABLE INTERFERENCE WITH COLONIAL AFFAIRS. The interference to which we refer is "The humble Petition of the Committee, Members and Subscribers of the Association in the Deanery of Blackburn, in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, agreed to at a Public Meeting of said Society on Ascension Day, 1838."

"We subjoin a document, extracted from the London Morning Herald of the 31st of May, which we recommend to the particular attention of our readers. It is a petition to the House of Commons from members of the Established Church in Blackburn, England, vigorously pleading for a principle, the maintenance of which is as important to the mother country as to her Colonial possessions,—we mean the integrity and perpetuity of our church property. While this petition, like the one lately given from the learned and influential University of Oxford, affords gratifying evidence of a growing interest in the United Kingdom for the spiritual improvement of these Provinces, it may be regarded as the index of a rising spirit,—soon we believe to pervade the great mass of the intelligent and influential conservative population in the parent country,—which will never suffer the best interests of these colonies to be sacrificed to the impotent and unchristian policy which of late years is so frequently to be discerned in the management of the affairs of our great Empire. While for the maintenance of place, and its appendages of lucre or authority, the present cabinet court and avail themselves of the support of the most ferocious and unprincipled opponents of our Protestant Constitution in Church and State; and while, avowed by this unhalloved influence, they seem willing to surrender to any mercenary the same time-honoured safeguards of our Constitution here; we have, happily, that check upon their heedless and revolutionary projects, which is furnished in the conservative might and conservative principle of the mother country. In the face of that powerful and patriotic body, they dare not carry into effect their plans of spoliation: the thunders of an unrivalled eloquence from the legislative halls, and the plaudits with which that eloquence is greeted by millions without, tell them, in language not to be mistaken, that Britons are not yet so degenerate as to part with their Protestant privileges,—not yet so degraded as to yield to the demands of the infidel and the leveller, the best, the surest, the grandest of the thrones. The battle fighting for them is a combat also for us; and victory there will be re-echoed in the fulness of its triumph here."

Such are the sentiments and instructions of The Church. We have been told a hundred and a hundred times that the establishment and patronage of the Episcopal Church in this Province was necessary to the maintenance of attachment and loyalty to the British Government; but does not the above article exhibit the utter absence of such attachment and loyalty? Did any radical print in British North America ever produce an article more fully adapted and intended to bring Her Majesty's Government into contempt, than the above editorial article of the organ of the Episcopal Church? Are the inhabitants of the Canadas to be made contented and loyal British subjects, by being told that the Government of the great Empire of which they form a part—the Government selected by two British Sovereigns in succession, and sustained by the inhabitants of the United Kingdom in two successive general elections—is "impotent and unchristian" in its "policy"—is governed by the love of "place" and "lucre"—is in league with "ferocious and unprincipled" characters—is promoting "revolutionary projects" and "plans of spoliation"—and is only prevented by cowardice from yielding up the "throne" itself to the "infidel and the leveller"?

What democratic scribbler has ever said more than this of any British Government? Suppose a print of another political school in the Province had imputed such a character to the British Government, would it not have been denounced if not suppressed for its insurrection? Is one-seventh of the Province to be appropriated for the inculcation of such sentiments and feelings upon the minds of its inhabitants? Is this a practical illustration of the superior loyalty and claims of the Episcopal Clergy over those of other religious denominations? And are such the exclusive and rabid party politics of the self-assured "Clergy of Upper Canada"? If the inculcation of such sentiments and feelings is rewarded by the Government patronage and support it claims, then, indeed, will Her Majesty's Government be proved to be all that The Church declares it to be.

Any Government which is selected by the Sovereign, and confided in by a majority of the British Nation, to administer the affairs of the Empire, is entitled to the respect and confidence of the Colonies. The writer of these remarks concluded one part of the report of his mission to England in 1830, in the following words:—"My previous and frequently expressed conviction was strengthened, that it mattered little to the Canadas what political party was in power in England, as I found those in the Colonial Office and those who had retired from it, equally favourable to the object of my Mission, and equally desirous of promoting the best interests of the Colonies."

We turn from The Church to the famous Blackburn petition, the first paragraph of which reads as follows:—

"That your petitioners, from statements resting on indisputable authority which have been laid before them respecting the present state of the Church of England in British North America, have reason to believe that certain proceedings have taken place under the auspices of Her present Majesty's Government, which are not only highly prejudicial to the interests of the church and the colonies concerned, but tend to the subversion of the British constitution, and the legal rights of British subjects."

The writer of these strictures spent a part of a day and attended a public meeting in this famous town of Blackburn, in the autumn of 1836. It is a third or fourth-rate manufacturing town in Lancashire—about 212 miles from London—containing a population of about 25,000—engaged in eternal smoke—remarkable for its calico manufactures and prints—intersected by a branch coach about twice or thrice a week. Truly the vision of these smoke-proof calico printers and weavers is amazing beyond example—to encompass and penetrate the very Constitution of transatlantic Colonies—and to judge by intuition, without the process of inquiry and knowledge, of their laws, wishes and interests. How highly honoured and favoured we are to be under the supervision of such dictators!

The day is recent and fresh in the recollection of our readers, when a Hume, a Roebuck, and others were denounced from the St. Clair to Quebec for their officious intermeddling with Canadian affairs, with which they had no business, and respecting which they were incompetent to judge. In that denunciation we united—and did not the party of The Church? But were not Messrs. Hume and others in London much more competent judges of Colonial affairs—and could they not urge quite as strong and disinterested reasons for their interference, as the vicar and men of print and shuttle celebrity in Blackburn? Yet is the former condemned, and the latter is matter of gratulation with The Church!

We should like to know the "indisputable authority" on which these Blackburn gentry proceeded in the form of a "humble petition," to enlighten the British Parliament on the subject of North American law and government. We make the following extracts from this modest and lauded document:—

"That your petitioners beg leave, very respectfully but firmly, to enter their protest and remonstrance against the assumption of power by the Government of the Colonies, Nova Scotia, New Brunswick, and Prince Edward Island, which were, by an act of Parliament, in or about the year 1780, solemnly reserved and set apart as globe lands, for the maintenance of the rights of the mother country, and the legal rights of British subjects."

"That your petitioners have reason to believe that the resumption of these lands, which has already taken place to a great extent, is not only an act of flagrant injustice in itself, but has also been effected in a fraudulent and illegal manner."

by the present advisers of the British Crown; and that our late Sovereign was thus induced, inadvertently and unintentionally, to give his royal sanction, by the direct command of the Secretary of State, to a measure which rescinded an act of the British Parliament, and despoiled the churches in our North American colonies of all their permanent property. In consequence of this transaction, which your petitioners conceive to have originated in an illegal assumption of power in the colonial Legislature, and to have been completed by fraud and treachery in the Secretary of State, the rights of religion under the auspices of the church of England. The correspondence between the Incorporated Society and the colonial office proves that it is the avowed intention of her Majesty's present ministry to pursue and authorize this system of confiscation, and to place the money arising from the sale of the Clergy Reserves for the purposes of the church of England, without even consulting for any portion being applied to the purposes for which these lands were set apart by act of Parliament. In Prince Edward's Island, the lands reserved for the uses of churches and schools have been sold for four thousand pounds currency, and applied to other purposes, so that you have passed away for ever from the church and her members the property of the church, which is the supreme head on earth, and which the British crown and its responsible servants are bound by every obligation, most sacred and religious, to uphold and protect, to the utmost of their power."

And your petitioners would observe, that if the people of these colonies are to be subjected to the same proceedings as are calculated to excite, with the most resolute determination to obtain justice, they will have reason to expect, as they will assuredly merit, the same measure of rigorous dealing to themselves, which they have so lately seen meted out to their colonies."

Your petitioners therefore humbly and respectfully beseech your honorable house to direct its attention into the conduct of the colonial department at home and that of the local legislature in our North American dependencies, on the subject of church property, as a new form of government of some of our colonies has been introduced, the Church of England in those Provinces may be retained in all her rights, indemnified for the losses which she has already sustained, and protected in future from all similar acts of aggression."

From these extracts it would appear, that the learned vicar and weavers of Blackburn know of but one Legislature in British North America; that that Legislature is responsible to a Committee of the House of Commons; that the Colonists are dunces and idiots; that Her Majesty's Ministers are perjured plunderers and robbers; that virtue, and knowledge and religion are indigenous to Blackburn, of which, it would appear, the Provinces of North America are Colonies!

Happy, indeed, would it have been for the learned vicar and weavers of Blackburn long since compelled its servants in the Province to obey its instructions, and consult the wishes of the people in respect to the Clergy Reserves; but alas! it appears still to be the unhappy lot of this country to be not merely the field of internal sedition and democratic aggression, but to become the victim of transatlantic insult and invasion. If this is the mode of warfare which is to be pursued to force upon the inhabitants of Canada a dominant Church Establishment, it is beginning to be high time for them to see to it, and prepare for the contest.

THE FIFTY-SEVEN RECTORIES.—When we prepared the preceding article, we little thought we would have to record what follows. We have been favoured with the perusal of a copy of the legal and united opinion of the Law Officers of the Crown in England on the erection and endowment of fifty-seven Rectories in this Province. It has been decided that "the erection or endowment of the 57 Rectories by Sir John Co'borna are valid and lawful acts;" and "that the Rectors of the Parishes so erected and endowed have the same ecclesiastical authority within their respective limits as are vested in the Rector of a Parish in England." Verily we may indeed boast of the "glorious uncertainty of the law."

We have, from the beginning, inclined to the opinion that the act was legal, though it was an impolitic and an unjust act, as was forcibly stated by our predecessor at the time of its first announcement. But it was avowed again and again by the Attorney General during the two last sessions of our Provincial Parliament, that the Rectors had no power over any other than the members of the Church of England. But behold it turns out at last, that not only is a large quantity of land surreptitiously stuffed into the hands of certain Clergy,—at a time too when that very land was in abeyance by repeated representations of one branch of the local Legislature, as well as by the remonstrances of a large majority of the country,—but that very Clergy have made ecclesiastical lords over the entire community.

We need say no more. The abused confidence, the invaded rights, the wounded feelings and disappointed hopes of the great majority of a loyal Province, may tell the rest. The erection of a Clergy into an establishment, with legal prerogatives over the entire population, in a country which has a constitutional Legislature of its own, and contrary to the successive appeals of the representative branch of that Legislature, is a proceeding unprecedented in the history of nations. Surely this cannot be the reward which it is intended to bestow upon Upper Canada for the integrity and devotedness of its loyalty to the British Crown. Is a fraction of the population to be elevated, and all the rest, of every class, to be proportionally proscribed and degraded? We cannot conceive it; and we venture to add, the country will not quietly abide it.

STRANGE DOINGS.—Under this head will be found an article on the last page of the Quebec Gazette, on the appointment of Mr. H. S. Chapman to an office of honour and emolument in England. It comes not within the limits we have prescribed to ourselves to offer any opinion on the appointment of persons to, or their removal from office. But the case of Mr. Chapman is quite an exception to the general rule. We happen to have some personal knowledge of this man's doings in London; and in addition to the facts stated by the Quebec Gazette, the violent and revolutionary London Correspondence of the late Correspondent and Advocate; during the last few months of its existence, was from Mr. Chapman's pen—the original in Mr. Chapman's own hand having been frequently seen by a respectable person of our acquaintance—correspondence which we doubt not has been the means of rousing many a credulous man to rebellion against his Sovereign, to the ruin of himself and family. Are the Dupes of Mr. Chapman and his coadjutors to be banished or executed, and are their deceivers and the joint authors of their crimes and misery to be rewarded with office? Is the same description of characters who are exiled in Canada to be elevated to office in London? If this be so, sedition must rise to a premium, and allegiance fall to a discount; and it becomes impossible to cherish the respect of

the judgment and the heart for the Imperial and Local Executives at the same time. We deeply regret the occasion of such a line of remark. It is alien to our feelings—we love to speak in terms of satisfaction and thankfulness of the acts of those on whom rest the responsibilities, and difficulties and toils of government; but to see what has, at great risk and labour, been done here by various classes of British subjects to support established laws, virtually undone in England by the bestowment of government favours upon the authors of our troubles, impels us to the foregoing remarks, and to a decided protest against such a subversion of allegiance to the Throne, come from whence it may.

SHORT HILLS REBELS AND PIRATES.—Fourteen of the rebels and pirates who were implicated in the attack on the Lancers, and the robbery of Ousterhold, at the Short Hills, and who have been lately tried and found guilty at Niagara, were brought over and sent down to Kingston in the St. George Steamer yesterday morning. The sentence of death upon these fourteen has been commuted. Three of them, George Buck, Murdoch McPadden, and Sands, (a coloured man) are to be sent to the Penitentiary, we believe, for three years. Eleven—Linus Wilson Miller, Gen. Cooley, Norman Mallory, William Reynolds (Americans), James Gamble, John Grant, John Jas. McNully, David Taylor, James Wagoner, Garret VanCamp, and John Vernon (British Subjects)—are to be transported for life.—Alexander McLeod, Samuel Chandler, Benj. Waite, and Jacob Beamer, are sentenced to be executed at Niagara on the 31st instant.

WESLEYAN MISSIONARY SOCIETY. The annual meeting of the U. C. Wesleyan Missionary Society will be held in Newgate Street Chapel in this City on Monday evening the 3rd of September.

Preparatory Sermons will be preached in Newgate Street Chapel on the Sunday previous. (D. V.) the Rev. Joseph Stinson, Superintendent of Missions, will preach in the morning at 11 o'clock; and the Rev. Matthew Richey, A. M., Principal of the U. C. Academy, will preach at 6 o'clock in the evening. The annual public meeting of the Society will take place on the following Monday evening, when the Report of the Society will be read, and the Rev. Messrs. Stinson, Richey, and others, will address the meeting. The Rev. Dr. Bangs, of New York, is also expected to be present and take a part in the proceedings. A collection will be made during each service in aid of the Society's Missions.

THE METHODIST CHAPEL CASE is yet undecided. On the second day of the Term, the Hon. Solicitor General Draper, Counsel for the Wesleyan Trustees, moved for judgment in the case. The Hon. the Chief Justice was ready—one or two of the other Judges said they would be prepared during the Term. A day or two after, the Chief Justice was taken ill, and was unable to attend the future sittings of the Court—which closed on Saturday. The case, therefore, lies over until the next Term—in December. We are happy to learn that the Chief Justice is convalescent.

ERRATA.—On the first page of this day's Guardian, for the "Rev. J." read Rev. G. Ferguson. In last week's Guardian, in Mr. Stinson's letter, for "honey bread and honey water," read living bread and living water.

"A SUBSCRIBER" is informed that the omission of D. D. in the case to which he refers, was entirely accidental, and did not attract our attention, until his note led us to examine. We are unable to lay our hand upon the article which "A Novascotian" desires us to re-publish.

DEDICATION. The Wesleyan-Methodist Chapel, Thornehill, Yonge Street, will be opened for Divine Service on Sunday, the 9th of September, when three Sermons will be preached—that in the afternoon by the Rev. JOSEPH STINSON, and that in the evening by the Rev. EZEKIEL BRASSON; after which the Sacrament of the Lord's Supper will be administered. The services to commence at 10 in the forenoon, 2 1/2 in the afternoon, and 6 o'clock in the evening. Collections to be made after each service towards defraying the expense of erecting the Chapel. The attendance and aid of the friends of Methodism in general is particularly requested, as their assistance is especially needed.

Appointments for Quarterly Meetings on the London District—2nd Quarter. Dunfries, October 13th and 14th. Bradford, " 20th and 21st. Lancaster, " 27th and 28th. Walspole, November 3rd and 4th. Simcoe, " 10th and 11th. Oxford, " 17th and 18th. London, " 24th and 25th. Thames, December 1st and 2nd. Gosfield, " 8th and 9th. Howard, " 15th and 16th. St. Thomas, " 22nd and 23rd. EPHRAIM EVANS, Chairman.

The Trustees of the HOSPITAL-STREET CHAPEL gratefully acknowledge the following donations in aid of liquidating the debt of the chapel: From the following gentlemen in Montreal, per W. R. Abbott. Mr. John Mathewson, Esq. £1 5 0 Mr. Charles Mittleberger, Esq. " 1 5 0 James Fisher, Esq. " 0 5 0 From the following gentlemen in Niagara, per George Wilkinson. Mr. Peter H. Swartz, £1 0 0 " W. T. Cameron, " 0 5 0 E. C. Campbell, Esq., " 0 5 0 W. H. Dickson, " 0 10 0 Robert Dickson, " 0 5 0 Mr. George Vary, " 0 5 0 " John Burns, " 0 10 0 " Alexander Fee, " 0 5 0 A friend, " 0 5 0 John Young, Esq., " 0 10 0 Messrs. Price and Davidson, " 0 5 0 Mr. Stanton, " 0 5 0

A QUARTERLY MEETING of the Wesleyan Methodist Society at Guelph will be held in the chapel at that place on the 2nd of September. The Rev. B. Slight, from the Credit Mission, will attend on the occasion.

Foreign & Domestic News.

No later News from England. MISCELLANEOUS. Duke of Sussex and the Bible.—The sentiment which the Duke of Sussex expressed to a deputation of Dissenters in London ought to be known.—His Royal Highness said: "Gentlemen, I am now 65 years old; 35 of these I have spent in 'indisposition.' Gentlemen, that sobers a man—that makes him think—that corrects many of the opinions he might have entertained in former years. It has done so with me. I am accustomed every morning alone to read for two hours in the Bible before breakfast; and if any man reads that book as he ought, he himself will in some measure become inspired by it." His Highness's biblical library contains 1500 Bibles in different tongues and editions, and estimated to be worth from £40,000 to £50,000.—[London Chronicle.

Dr. Jardner on Atlantic Steam Navigation.—The Doctor seems disposed to back out of his Theoretical Specimens. The last Monthly Chronicle contains an interesting article on ocean steamers, evidently from the pen of Dr. Jardner, who expresses his gratification at the recent achievements of the Great Western and Sirius steamers. The writer denies that he ever committed himself against the possibility of making the transatlantic voyage by the power of steam; but only that he expressed strong doubts as to the practicability of the experiment. The alleged remark was made by Dr. Jardner in a lecture delivered in the winter of 1836, at the Mechanics' Institute, on steam intercourse with America, in which he denied the practicability of making a voyage by steam direct from England to New York; and also in a letter from Macgregor Laird, Esq. in reply to the Doctor's assertion. "As to the project, however," said the doctor, "which was announced in the newspapers, of making the voyage direct from New York to Liverpool, it was, he had no hesitation in saying, perfectly chimerical; and they might as well talk of making a voyage from New York or Liverpool to the moon." Mr. Laird denied this dictum of the doctor, and has practically proved its unsoundness by the performance of the voyage within two years of the time in which it was put forth from the lecturer's chair.

The Duke of Wellington and Marshal Soult.—Some curiosity having been expressed as to the meeting of these two distinguished soldiers, it may be as well to mention that they are excellent friends. Soult has never sanctioned the foolish pretensions which have been set up by the French Republicans respecting the claim of the victory of Toulouse. Indeed the Duke of Dalmania has more than once freely admitted the success of the "Hero of a hundred fights" on the occasion in question. On Friday night last his Excellency and the Duke met at her Majesty's concert, and, after the most friendly greetings, were in conversation for some time.—Morning Post.

Increase of Population in Great Britain and Ireland.—It is calculated by an eminent political economist, that the average increase of population in the United Kingdom of Great Britain and Ireland is one thousand per day.

English Monarchs.—From the Norman Conquest to the accession of Victoria 779 years have elapsed, and 35 individuals have held the Kingdom. All of these, with the exception of one individual, Oliver Cromwell, have been related to the Conqueror, either by lineal or collateral descent. Out of the number, 6 have been deposed, of whom four were either murdered or died in prison, one was tried and executed, and one was banished.

Survey of Scotland.—The Scottish Trigonometrical survey will be shortly commenced, and some officers of Engineers have got an order of readiness for this duty.

Sub-Marine Armour.—This apparatus, used successfully as a substitute for the diving bell, we learn is now at work on the wreck of the ship Bristol, off Rockway; and his submarine Excelsior has already first, and is now showing upon a good quantity of rail road iron, boxes of steel, and other valuable articles, which are hoisted up into the schooner over his head. The whole apparatus consists of a figure in the shape of a man, cased with iron and india rubber, into which a person enters and goes down to the bottom.—We understand he has received application from an Insurance Company for a ship from India wrecked near Boston, worth \$100,000.—[Evening Post.

The New Great Seal of England.—The following is a description of the new "Great Seal," which has just been finished by Mr. Wyon, principal Engraver of her Majesty's seals. It is said to be a beautiful specimen of art.—Obverse—An equestrian figure of Her Majesty, attended by a page. The Queen is supposed to be riding in state; over a riding habit she is attired in a long robe, or cloak, and a collar of the order of the Garter; in her right hand she carries a sceptre, and on her head is placed a royal diadem. The attendant page, with his hat in hand, looks up to the Queen, whilst gently restraining the impatient horse, which is richly decorated with plumes and trappings. The inscription, "Victoria Dei Gratia Britanniarum Regina, Fidei Defensor," is engraved in Gothic letters, and the spaces between the words are filled with heraldic roses. Reverse—The Queen, royally robed and crowned, holding in her right hand the sceptre and in the left the orb, is seated upon the throne, beneath a rich Gothic canopy; on the other side is a figure of Justice and Religion; the whole encircled by a wreath or border of oak and roses.

The Emperor Nicholas.—The present autocrat of Russia appears to be a more incomprehensible being than Napoleon. His own subjects adore him, as every thing noble, brave, generous and patriotic. Foreigners who have visited his Court, especially Americans, are charmed with his affability and domestic virtues, while the newspapers of our country universally abuse him. How is this to be explained?—[American Republican.

Clerical Magistrates.—We are glad to see many of our cotemporaries, both of the metropolitan and provincial press, speaking out on the subject of that gross corruption in ecclesiastical matters, which has been so long tolerated in the permission given to the clergy to become magistrates. The case of the Rev. Dr. Poore, who headed the soldiery in the late melancholy affair in Kent, has led to this strong and proper expression of public opinion. And well it may produce such a result. It is an unseemly sight to behold a minister of peace marching to bloodshed at the head of all the pomp and circumstance of war,—and it is a sight which the law should never permit to be set before the eyes of the people.—[Liverpool Chronicle.

A Lawyer's Bill.—The Nottingham Review of last week has a verbatim copy of a lawyer's bill in an undefended action in a court called the Peval Court, in that County, for £2; and the costs (even as taxed by the prothonotary) amount to £41. 4s. 8d. What would the costs have amounted to if this two pound action of debt had been defended? And what will the plaintiff have to pay his lawyer for extra costs? Talk of the "glorious uncertainty of the law," indeed! Why, it is certain that if you do not pay your lawyer, you will lose. Does not this case call for an immediate reform in the practice of this Peval Court.

The Board of Trade and the "Swedish Multitude"...

Coronation Costume of a Quaker...

The Temperance Cause...

The River of Intemperance...

The oldest Apple in Devon...

Canadian Slave Prisoners in Bermuda...

A Captain Davidson has been arrested...

Specie Payments...

North Eastern Boundary Question...

Including a probable declaration of war...

Canadian Traitors and Pirates...

Mr. Mackenzie, in unblushingly advocating...

To the Editor of the Watertown Jeffersonian...

We were permitted, in about three weeks...

Mr. Montgomery's situation enabled us...

Very respectfully, your obt. servant...

INTERESTING LETTER FROM EX-PRESIDENT ADAMS...

Dear Sir, I have received your kind invitation...

A Brush between the Sioux and Chippewas...

"Fruit of Ireland." We have the following...

All South and part of North America...

Saratoga Springs. The arrivals at Saratoga...

NEW BRUNSWICK. Most distressing Catastrophe...

NOVA SCOTIA. The First Born of Halifax...

LOWER CANADA. The Last Journey...

UPPER CANADA. Murder! We beg the attention of our...

American Legislation. The Legislature of one...

The circumstances attending his death are...

The circumstances attending his death are...

Release of Prisoners from the Toronto Jail...

Gore Bank. The annual election of Directors...

Theft. The U. C. (Kingston) Herald of the 14th...

Peterboro'. The Cobourg Star of the 15th...

J. G. Parker. For the information of the sympathizing...

OBITUARY. Died, on Monday, August 6th...

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Opinions of the Canadian Press.

STRANGE DOINGS.—The loyal inhabitants of the North American Provinces will have a hard mouthful to swallow...

The appointment must be in the patronage of Lord John Russell, Minister for the Home Department. Mr. Chapman has certainly great merit in his way...

Lord John Russell cannot, we apprehend, have been acquainted with the entire merits of Mr. Chapman. His labours were not confined to his paid agency for the Lower Canada traitors...

Perhaps, after all, this appointment is not true; but if it is, we should fain hope that Lord John Russell has been shamefully imposed upon...

We have no hesitation in saying, that such a system as this appointment would indicate, would be ruinous to British power and interests in North America.

EXTRAVAGANCE AND EXTREMES OF THE U. C. PRESS.—Canada intelligence still continues the most attractive of our news items—yet, that it does so, is more owing to the effect of habit and imagination...

Movements of insurgents are related one day, and contradicted the next, and paltry squads are represented as bodies of men calling for the intervention of the combined bayonets of the Provinces.

The party bitterness is a worse feature than the exaggeration. The Government have, on the whole, acted with great coolness and moderation...

Majority against the Conservative Cabinet, 58, which would have immediately fallen to pieces. The numbers might not have been exactly in this proportion in consequence of Absentees, Neutrals, &c.

those guilty of being abolitionists, or foreigners, than a triumphant Government has taken on those who aimed at its extinction by fire and sword.

These every way unjustifiable, and most improper intimations, savour of the direct features of revolution and insubordination, as well as of reckless inhumanity.

HER MAJESTY'S MINISTERS.—THE WISHES OF THE NATION THE RULE OF GOVERNMENT.—We extract the following remarks from the N. Y. Albion...

"Suppose the Duke of Wellington had joined Lord Brougham and voted for the production of the orders moved for on the 10th of July, relative to the operations on the coast of Spain...

"Let us trace this matter a little further. The House of Commons consists of 658 members, of whom 300 are Conservatives, 200 are Radicals, and the residue Whigs.

Allied force of the Whigs and Radicals, 358 Conservatives, 300. Majority against the Conservative Cabinet, 58, which would have immediately fallen to pieces.

must abide their time, unless they can form a coalition with the better part of the Whigs, so as to be able to secure a sufficient number of their votes to command what is called a working majority.

"To retrace then succinctly what we have above said,—it is our opinion, that if the Duke of Wellington had joined Lord Brougham in the attack on the night of the 10th of July...

"We differ in toto from his advocacy of a PRIVILEGED CHURCH." By this the Editor of the Guardian would insinuate that we have advocated the supremacy of some church.

Our opinions are and ever have been, since we undertook to reflect upon the subject of the Reserves and the Recruits.

1st. That by the law the Reserves are reserved for the Established Church; and that at that time Methodism was in its infancy; that it was then considered as a sect dissenting from the Church of England...

2d. We contend that an amendment should be made, but that it can only be effectually done by the Imperial Parliament, and we contend that, in making an amendment, the Reserves cannot be diverted from the original purpose...

3d. That by the law, none but clergymen of the Church of England can be presented with a Rectory, for the law expressly lays this down as the duty of the Governor.

NOTICE is hereby given that the Subscribers have lost two Notes of Hand—against Mr. Mallock, of Orlia Township, of the amount of £31, 5s.; and the other against A. E. Parker, of Benvenuto, £2 10s.; both of which are hereby made invalid to any person but the owner, as payment will be stopped to any other person.

WANTS A SITUATION, as GROOM, a Young Man of sober, steady habits, 21 years of age. Apply at this office. Toronto, July 24, 1838.

THE Undersigned, having authority to arrange the affairs of the Estate of the late SIMON WASHINGTON, Esquire, deceased, requests that all persons having claims against the said Estate, will send them to the Subscriber, properly authenticated, with every necessary information concerning the same.

ALEXANDER GRANT, BARRISTER AND ATTORNEY AT LAW, NOTARY PUBLIC, &c., King Street, Toronto, opposite the Court House. March 28th, 1837.

IMPORTATIONS OF FALL AND WINTER DRY GOODS. ISAAC BUCHANAN & Co. are now receiving very large supplies of Staple and Fancy Dry Goods, suited for the Fall and Winter demands...

FOR SALE, THE Large and Convenient BRICK HOUSE, and Premises on Duke Street, adjoining the Bank of Upper Canada, at present occupied by Charles Berry, Esq., and the Post Office.

FOR SALE, A FRAME HOUSE and Premises, situated on George Street, in the vicinity of the said Bank, formerly occupied by the Post Office, and now tenanted by R. E. Burns, Esq.

ADVERTISEMENTS. Terms of Advertising.—Six lines under, 2s. 6d. for the first insertion, and 1s. 6d. for every subsequent insertion. Above six and under ten lines, 3s. 4d. for the first insertion, and 10d. for every subsequent insertion.

JOSEPH C. MORRISON, ATTORNEY, &c. At the office of the late S. WASHINGTON, Esq. Duke Street.

UPPER CANADA ACADEMY.

THE second academic year of this Institution closed on the 6th of July. The next commencement is fixed, Deo volente, for the 1st of September.

Preparations will be made, in the interim, to give increased efficiency to the Institution in all its departments. The vacant situation of Mathematical Teacher will be filled by a person of undoubted ability.

With a view to render the terms as moderate as possible, and thus place instruction within the reach of those who Providence has not blessed with affluence, the Board is reduced to £5 10s. per term, and the charge of Room-rent is discontinued.

AN excellent opportunity is now offered to any Gentleman who can command from 7 to £300. The Advertiser will join him in the same sum, by which a good Farm may be carried on in England to their mutual support and companionship.

SELLING OFF AT REDUCED PRICES, AT 173, KING STREET. IN consequence of the death of the late SAMUEL E. TAYLOR, the whole of his large and well-selected Stock is selling off.

NOTICE TO CREDITORS. ALL persons having claims against PATRICK DOANE, of the City of Toronto, Auctioneer and Commission Merchant, are required to furnish their Accounts, duly authenticated, to the undersigned Assignee, on or before Saturday the 25th inst.

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IMPORTANT.

THE Subscriber having just received his New and Extensive Assortment of DRY GOODS.

has fully determined to sell them at a much lower rate than he has hitherto done, and consequently solicits the attention of the public thereunto.

MR. WOOD, DENTIST, Chevalier's Buildings, King Street.

MR. WOOD on his return to the city, begs leave to state, that he has made arrangements for a constant supply of Instruments, &c. from the best manufacturers in London, Paris, and Philadelphia.

THE Subscriber having taken the premises, 181 King Street, lately occupied by S. E. Taylor, begs leave to acquaint the public, that he has just received an extensive and well selected Stock of Broad Cloths, Cassimeres, Blankets, Flannels, &c.

THE Subscribers are now receiving 1000 STOVES, From the Foundry of JOSEPH VAN NORMAN, of Normandale, Long Point, Upper Canada, consisting of 20 inch, 22 do., 24 do., 26 do., 30 do., 32 do., 36 do., 40 do.

Van Norman's Cooking Stove, Which for simplicity of construction, economy in fuel, and really good oven, cannot be excelled, if equalled, by any other stove in the Market.

MR. KEELE having practised in the Supreme Courts at Westminster, offers his services to the profession as CHANCERY AGENT on the usual terms.

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BOOT & SHOE STORE.

JOHN DODSWORTH tenders his grateful acknowledgments to his friends and the public of Toronto and its vicinity, for the liberal patronage he has received since his commencement in business, and begs to apprise them that he has removed to 192 King Street, three doors East of Yonge Street, where he hopes, by strict attention to business, to receive a continuance of their favours.

NEW ESTABLISHMENT. HOCKEN, from MONTREAL, has opened, and now offers for Sale, at his Store, 144 King Street, (Opposite V. Cormack & Co.) A LARGE AND GENERAL ASSORTMENT OF Boots and Shoes.

Also: SOLE and UPPER LEATHER.—All of which he will dispose of on the most reasonable terms, either wholesale or retail, and solicits intending purchasers to call and examine his stock before purchasing elsewhere.

TO LET, THE Premises in the North East corner of the Market Buildings, lately occupied by Messrs. Murray, Newbigging, & Co., consisting of a Store fronting King Street, with two extensive Granaries attached, and spacious Cellars extending underneath a considerable portion of the front wing of the said buildings—the whole being well adapted for a mercantile establishment.

Valuable Freehold Property in the City For Sale Cheap. A HOUSE AND LOT, on Lot Street East, near Yonge Street, is offered For Sale, considerably beneath cost. The House is commodious, perfectly new, well finished and painted throughout. There is on the premises a very superior Well of Water, a safe Wood House, &c. It is a desirable private residence, or, from its proximity to the centre of the City, would make a good Boarding House.

A FARM FOR SALE, IN the Township of Toronto, being part of Lot No. 3, in the 3d Concession, west of Hurontario Street, containing 150 ACRES of Land, with Farming Stock and Utensils. The terms will be made known on the premises. GLO. & B. MONGER. May 17th, 1838. 445-4t

FARM FOR SALE, LOT No. 10 in the 7th Concession of Kitley, District of Johnston, 115 Acres. The farm is well watered, and has 60 Acres improved, with good House and Barn. Terms may be known by applying to John Morgan on the premises, whom I authorize to sell the property. GEORGE MORGAN. Scrothlor, H. D. } 451-4t July 4th, 1838.

TO BE SOLD, A VERY desirable FARM, consisting of One Hundred and Twenty-Three Acres of well cultivated Land, with a good House, Barn, Stables, and other requisite out-buildings—situated on the Niagara Frontier, between Queenston and the Whirlpool. Particulars may be obtained on application (Free of Postage) to Dr. HAMILTON, Queenston Heights, 1yp431 February, 1838.

FARM FOR SALE, AN EXCELLENT FARM FOR SALE, being the North-West Half of Lot No. Two in the Third Concession in the TOWN-SHIP OF TORONTO, within half a mile of the Village of STRETTVILLE, containing One Hundred Acres, six of which are in a high state of cultivation; with a good two story Frame House and Log Barn, and a very fine young Orchard.

LANDS FOR SALE, IN the London District, Upper Canada, 800 Acres of the very finest quality, in the Talbot Settlement, in that most desirable Township, ALDONOUGH, which is bounded in front by Lake Erie, and in the rear by River Thames, being Lots Nos. 19, Con. A.; 18, in 2d Con. Eastern Division; 6, in 5th Con. Western Division.

FOR SALE, AN EXCELLENT FARM, being the North three fourths of Lot No. 56, in the 1st Concession of Vaughan, on Yonge Street, only 19 miles from the City of Toronto, containing 157 1/2 Acres, 70 of which are under improvement. There are on the Lot a good Orchard, a Log House and Barn, and a good stream of water crossing each end of the Farm. For particulars, apply to the proprietor on the premises. JOHN ENDRICOTT. Vaughan, August, 1837. 3wp. 4064t

FOR SALE, THE above are in the midst of an old and flourishing Settlement, with all the conveniences of good roads, Mills, ready Market, &c. and a large quantity of the finest Black Walnut and White Oak Timber thereon.

FOR SALE, The above lands will be sold low, or the proprietor will be glad to mortgage the same for such period as may be agreed upon. For further particulars apply to H. STAFFORD, Esq., Brockville. April 20, 1837. 329

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