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From the Christian Advocate and Journal.

OPINIONS CONCERNING THE METHODISTS.
Testimonies in favour of Mr. Wesley and some of his Coadjutors.

1. From the Imperial Encyclopedia:—
"To form a great man there must be powers, exerted in an uncommon manner, producing extraordinary effects. Such was Mr. Wesley. He had strong intellectual powers, a mind comprehensive and vigorous in all its faculties, a penetrating judgment, a capacious and retentive memory, a lively imagination, and a sublime genius. Being educated from his infancy in the various branches of literature which were necessary to form the scholar and the gentleman, he was qualified to shine in any line of life which Divine Providence might have placed him. His publications are sufficient proofs of his abilities as a writer. As a preacher he was a perfect pattern to every Christian minister. His gestures were graceful and easy, and his style was peculiarly simple and familiar. He was no enthusiast, seeking the end without using the means; yet no man more firmly attached to a Divine influence in every religious duty, well knowing that no good can be done by the best of men without the power of God. He had an invincible attachment to truth and justice, ever showing the utmost abhorrence of every species of dissimulation. His love to God and man seemed to have no bounds. This was the ruling principle of his whole conduct. No man excelled him in the redemption of his time. But though always diligent, he never seemed in a hurry, to avoid which he had every thing about him where it ought to be. He was never gloomy in his temper. Devoid of anxious and servile fear, a placid serenity of spirit shone with ineffable sweetness through his expressive countenance and communicated its benign influences to the large circle of his friends, who always esteemed it an honor to be where he was. In short, such a character as Mr. John Wesley has seldom appeared, even in the purest ages of Christianity. His life showed to what a degree of greatness man may be raised, and his death demonstrates that the fruit of virtue is solid and eternal peace."
Those who doubt the above, or who can willfully asperse the character of such a man, know him not.

2. From the "Percy Anecdotes":—
"Being driven from the pulpits of the Church, Wesley was led to form that separate yet kindred establishment which has since been productive of such great results. Wesley was a skillful preceptor, who knew how to discipline the untutored mind. No founder of a monastic order ever more entirely possessed the respect, as well as the love and admiration, of his disciples; nor better understood their individual characters, and how to deal with each according to the measure of his capacity."

3. From the same, concerning Charles Wesley:—
"One of the earliest, and certainly not the least efficient apostles of Methodism, was Mr. Charles Wesley, who, as a preacher, has been deemed by some who heard them both, superior to his brother. A person who heard him preach in the fields near Bristol describes his manner thus: 'I found him standing on a table board, in an erect posture, with his hands and eyes uplifted to heaven in prayer. He prayed with uncommon fervor, fluency, and variety of proper expressions. He then preached about an hour in such a manner as I scarce ever heard any man preach. I never heard any man discover such evident signs of a vehement desire or labor so earnestly to convince his hearers that they were all by nature in a sinful lost, and undone state. And although he used no notes, nor had any thing in his hand but a Bible, yet he delivered his thoughts in a rich, copious variety of expression, and with so much propriety, that I could not observe any thing incoherent or inanimate through the whole performance.'—Anecdotes of the pulpit, p. 108.

4. From "Hutton's History of Derby":—
"The Methodists erected a meeting house in St. Michael's lane, under that great divine, John Wesley; who, differing in sentiments from the sons of the Church, covets not wealth, though all he possesses is not of more consequence than the small dust of the balance; but he covets more religion, though already possessed of more than half the bench of bishops." Second edition, 1817, p. 140.
N. B. Mr. Hutton was a Churchman.

5. The opinion of President Davies:—
"Though you and I may differ in some little thing, I have long loved you and your brother, and

wished and prayed for your success as zealous revivers of experimental Christianity. If I differ from you in temper and design, or in the essentials of religion, I am sure the error must lie on my side."

6. From the "Percy Anecdotes," Dr. Coke:—
"This great missionary, who, perhaps, more than other man, obeyed the Divine command, 'Go and preach the Gospel to every creature,' extended his labors to the most distant parts of the earth, and preached in the greatest variety of situations, and under the most varied circumstances."

He died while on a voyage to Ceylon, in the East Indies, where a flourishing mission has since been established.

7. From "Southey's Life of Wesley," Fletcher:—
"Such was Fletcher of Madeley, a man of whom Methodism may well be proud, as the most able of its defenders; and whom the Church of England may hold in honourable remembrance as one of the most pious and excellent of her sons."

8. From the "Percy Anecdotes," Thos. Walsh, an Irish preacher of the Methodist connexion:—
"The zeal of this extraordinary man was such, that, as he truly said of himself, the sword was too sharp for the scabbard. At five and twenty he might have been taken for forty years of age; and he literally wore himself out before he attained the age of thirty by the most unremitting labor both of body and mind."—Anecdotes of the Pulpit, p. 166.

9. The following "Tribute to the Memory of the Rev. J. Benson," author of a Commentary on the Scriptures, late editor of the London Wesleyan Methodist Magazine, &c. &c. is from the pen of a clergyman of the Church of England, who published a small work in memory of Mr. Benson:—
"With honor long he trod the public stage,
A zealous preacher almost half an age,
The Spirit sent the life-inspiring grace,
And crown'd his labors with a large increase:
His numerous converts here his joy, and now
A splendid diadem around his brow!
Faith, hope, and charity attend his tomb,
And point each stranger to the life to come;
Upward where Benson's path direct the eye,
And trace his golden path along the sky;
Then in sweet accents say, LIKE HIM BELIEVE,
And the same grace which Benson had receive!
Thus love like his through all thy soul shall flow;
A kindred zeal shall in thy bosom glow;
Hope such as his shall sparkle in thy breast;
Peace such as his shall give his spirit rest,
Shall reign in thine, and make thee meek as he,
And what he was and is thou too shalt be."
Wes. Meth. Mag., 1831, p. 842.

10. From a biographical sketch of the Rev. Jacob Chapman, a Presbyterian minister at Staplehurst, in Kent, England:—
The writer of this sketch says of Mr. Chapman that "he was on intimate terms with Dr. Watts and Dr. Doddridge; that he opened his house and chapel to the Methodist preachers; that his reception of them was always cordial and affectionate; and that when they entered his house he generally rose from his seat, advanced to meet them, and taking the preacher's hand in both his own, said, 'How are you, sir! I am very glad to see you! I receive you as a servant of the Lord!' And when the preacher was ready to depart from the house, he usually took his hand in the manner before mentioned, and said, 'Farewell, sir! I wish you a good journey! May the Lord bless and preserve you! I shall rejoice to receive you again!'"

"Such conduct was worthy a minister of Christ and a son of faithful Abraham. Mr. Chapman appears to have been a man of more than ordinary piety. 'Of all the men of God,' says his biographer, 'with whom I have had the happiness to be acquainted in a life of more than three score years, I have never known one who appeared to me to possess so much of the mind of Christ, or to bear so much of the Divine image, as Mr. Chapman.'"
11. The following is from the pen of a clergyman of the Established Church in Ireland, in reference to the character of the late Walter Griffith, an eminent minister in the Wesleyan connection, who died in London, Jan. 30, 1835:—
"Upon my providential introduction to Mr. Griffith's acquaintance, I resolved to qualify myself to preach against the Methodists by obtaining from him the necessary information; and with this view, while he spent the day with me, I employed the time in proposing various questions relative to the peculiar tenets of Methodism, on all of which he took great pains to give me the fullest satisfaction. When he returned to his lodgings in the evening, he sent me Mr. Wesley's 'Appeal to Men of Reason and Religion,' a book which I read with uncommon interest, and with an effect for which I trust I shall praise God in a blissful eternity, in company with my most revered and sincerely regretted friend, whom I look upon, in a certain sense, as my father in the Gospel."—Memoir of Rev. Walter Griffith in Wes. Meth. Mag., 1827, p. 147.

"When Mr. Griffith was stationed in Colerain, the Rev. Mr. Haslet, an Episcopal clergyman, was one of his constant hearers on week nights. This clergyman declared afterward that during the first five weeks in which he had attended the ministry of Mr. Griffith he had received more evangelical instruction than he had acquired by all the studies of his previous life."—Memoir of the Rev. Walter Griffith.
In favor of Methodism.
12. The following is from the pen of Dr. Chalmers, formerly a Presbyterian minister of the Tron church in Glasgow, afterward a professor of moral philosophy in the university of St. Andrew's, and now professor of divinity in the university of Edinburgh, well known to the world as a writer of sermons and other popular works, and as preacher of more than ordinary eloquence:—

"In the laborious process of nursing an empire to Christianity we know not, at present, a reader or more available apparatus of means than that which has been raised by Methodism."—Civic Economy, No. 8, pp. 356-8.

13. From "Irving's Orations and Judgment to come."—
"And if there remain any one so unreasonable as still to misgive concerning the prevalence of religion equally against the abounding ignorance and iniquity of our lower classes, I have the very fact to appeal to, the successful experiment in the hands of the Wesleyan Methodists. They have grappled with the most irreducible case of the problem, and fairly resolved it. Not in England, perhaps not in the wide world, was there a more ignorant, dissipated, and ferocious people, than the colliers of the west and of the north, to whom the Wesleyans addressed the Gospel of Christ with the most distinguished success; in every case working a reformation upon every individual who joined himself to their communion."—American Bro. edition p. 194.

Not has it been among the lower classes only, that Methodism has exerted its soul-saving influence. For though "not many mighty, noble, and rich" have been called to share its reproaches and its honors, there have been a few of "noble birth," who have been brought to God by its means.—We might mention a lady Mary Fitzgerald of the king's household, a lady Darcy Maxwell, a Thomas Thomson, Esq., and a Joseph Butterworth, Esq., and others if necessary. In a biographical sketch of Mrs. Maria Calder grand daughter of the late Sir Gillies Payne, baronet, of Tempsford Hall, Bedfordshire, and daughter of John M. Sharpe, Esq., solicitor general of Grenada, in the West Indies, the following pleasing little incident is related:—

"Mrs. Calder's mother had been ten years a resident in the West Indies, and had returned to England for the purpose of educating her daughters. On their arrival in England, they were affectionately received by Mrs. Sharpe's father at Tempsford Hall, in the vicinity of which the following circumstance occurred:—In the village of Tempsford resided a general Baptist, who was one of the baronet's tenants, and who was accustomed to travel twenty miles on the Lord's day to join in Divine worship with a congregation of his own communion. On one occasion, in conversation with a Christian friend, this pious Baptist observed that since he had been in Bedfordshire God had so greatly blessed him, that he knew not what grateful return to make for his goodness to him. His friend, in reply, said, 'Go home, and take the Methodist preachers into your house.' He immediately rejoined, 'By the help of the Lord I will.' And so he did. Divine Providence inclining the heart of Sir Gillies Payne, his landlord to give his consent that one of his cottages should be used as their new place of worship. This circumstance led to the conversion of Mrs. Sharpe, the baronet's daughter and of several other members of that honorable family, who no doubt will ascribe unceasing praise and glory to God and the Lamb for the seemingly trivial incident above mentioned."—Memoir of Mrs. Calder in Wes. Meth. Mag., 1827, p. 436.

It is a fact also that many persons of high distinction in Great Britain and her dependencies are favorable to the interests of Methodism, as is shown by their annual subscriptions to the missionary meetings.—Among these we may mention Admiral Lord Gambier, William Witherforce, Esq., the Earl of Mount Cashel, the Right Hon. Sir George II. Rose, the late Rev. W. Dadwell, of Welby, Lincolnshire, who at his decease bequeathed to the missionary society £10,000, with many others which may be seen in the annual reports of the missionary society.
14. At the anniversary meeting of the missionary society in London, in May, 1833, the Rev. Theodore Dury, rector of Keighly, in Yorkshire, spoke as follows:—
"I know a clergyman who got presented to a living in the country, and went down to take possession of it. He thought himself very well instructed, and was trusting entirely in his own righteousness and strength when he began to perform his duties. At his church he found a very trifling congregation. The people in general were looking about, and observing each other's dress; but some he saw among them who were devout and serious in their attendance; and when he administered the sacrament, he found that these few were almost the only persons who attended. He inquired about those people, and found they were Methodists, and this clergyman began to conceive favorably of them. He visited them, and mixed with them, and from them he derived important instruction. God was pleased to take away his proud heart, and to give him an humble heart. God the Holy Spirit taught him that he was a sinner, and that there was forgiveness for every sinner through Jesus Christ; and God's Spirit not only taught him that there was forgiveness, but he gave him forgiveness; and that clergyman stands on this platform to day, not to return thanks to the Methodist body, but to return thanks to God; and he calls on you to witness his gratitude for the blessing he has received from God, and from your society as agents. The publication of these blessed truths, which I have found so salutary to myself, must have my advocacy and prayers in all those parts of the earth to which the attention of this society is directed."—Wes. Meth. Magazine, 1826, p. 421.

15. At the same meeting the Rev. Edward Irving, before mentioned, spoke as follows:—
"The Wesleyan Missionary Society hath earned itself a high degree in the Church of Christ by its means. By inserting the testimony of this singular man we by no means sanction his visionary schemes or wild vagaries. The apostacies of Solomon in after life do not diminish the value of those truths which he wrote before his many wives turned away his heart from God. Nor did the wickedness of Balaam invalidate the truths of the prophecies he delivered. Nor do the eccentricities of Mr. Irving affect the truths here stated.

labors among the poor negroes; and to every one that is friendly to their emancipation I would say, Here are the true emancipators. With regard to the negro population of the West Indies, they owe this society a debt, and every one who wishes for their emancipation doth owe this society a debt."

16. Extract of a letter from an Independent (Congregational) minister to the editor of the Wesleyan Methodist Magazine. It is a very long letter, and is full of eulogies on the Methodist Missionary Society, and may be seen at full length in the Wesleyan Methodist Magazine for 1827, p. 324-3426. After making a great many remarks, the writer proceeds:—

"There are three obvious and prominent reasons which induce me to love your missionary society: and rejoice most heartily in the augmentation of its means and agents and the increased splendor of its successes. The utmost union and love appear to pervade you as a body. There is a oneness of feeling habit and purpose about you, which to me is deeply and resistlessly attractive. Union with the Wesleyans appear to be natural and indispensable. The principle by which you are governed, the prayers you present, the exertions you make, the object at the accomplishment of which you aim—all discover singleness of mind and union of feeling."

"And then, sir, I love the Methodist Missionary Society, and experience peculiar pleasure in attending its anniversaries, in consequence of the friendly and affectionate feeling which is displayed toward members of other missionary institutions, whose title, external proceedings, and mode of discipline may be dissimilar, but whose spirit, object and prayer, are in perfect union with your own. I have often been delighted when attending the meetings of the Wesleyan Missionary Society, to find that the members of that society cherish a feeling of kindness and cordiality toward ministers of all denominations, which is deserving of warm eulogy and of universal imitation."

"Beside, sir, I feel cordially attached to the Wesleyan Missionary Society for the zeal and energy discovered by its friends and supporters in the plans they form and the operations they project and execute. There is life among them. They wish to do something, and they make a most powerful and concentrated effort. They dare to attempt great things, and the result is that great things are accomplished. To such friends and brethren I bid 'God speed.' Like the sun coming forth in his effulgence, and pouring his beauty and splendor over the face of creation, may this society diffuse its pure and lovely radiance; and though occasionally it may be surrounded by a few clouds, these will not be sufficient to deface its beauty or obscure its lustre. It will penetrate, burst through, and dissolve them all."

17. The following is the testimony of the late Rev. W. Ward, Baptist Missionary at Serampore, taken from a speech which he delivered at the anniversary of the Methodist Missionary Society in London, a little before he sailed for India the last time:—
"And now, I confess, my Christian brethren, that though I entertain opinions different to those of the society for which I am now pleading, yet it is a society for which I feel the highest respect. There are no persons who come forward with more ardent zeal than they in the work of the Lord and in the promotion of the great cause of missions. I may say, with respect to those whom they have sent out, that, in the important point of self-denial, so necessary to the missionary who leaves his country, his family, his friends and all he holds dear—in this respect the Wesleyan missionaries yield to no missionaries or body of missionaries whatever. They have cheerfully endured fatigues, and patiently submitted to the various privations to which missionaries are exposed. They have experienced all the inconveniences and dangers of inhospitable climates, and yet have persevered in their work with diligence and zeal from a love to souls and a desire to spend and be spent in the cause of Christ. The Wesleyan missionaries yield to none in love to their SAVIOUR, which is so essentially necessary to keep alive the missionary flame. And they yield to none in another grand point, which is, the freeness of their invitations.—Blessed be God, they feel no hesitation in their offers of mercy! This is their darling theme, and it suits the missionary cause extremely well. Another thing I would just mention concerning them, and that is they depend especially on DIVINE INFLUENCE. Their eyes are always fixed on that; and feeling that they are but weak instruments in the hand of God, they go forward in their simple career, looking to God for his influence. And, blessed be his holy name, his influence is not withheld! They also watch over their societies with peculiar attention. This is particularly necessary in the Heathen world, where men are just emerging out of darkness and where there are such deep-rooted prejudices to be combated. This is another reason why this society commends itself to the whole Christian world."

18. An extract from the Imperial Encyclopedia, article "Methodists." It is not known who was the writer of this article; but from some remarks in the piece, it is evident he was not a Methodist:—
"Their ministers, in general, are men of deep piety and exemplary conduct. Their labours are unequalled by those of any other sect. Their charity embraces the whole human race, but especially those whom they believe to be of the household of faith of every denomination. The members, in general, are very temperate both in food and clothing. They also avoid all places of public amusement, such as theatres, race courses, ball rooms, &c. Their deportment to each other is very affectionate, being ready to sympathize with the distressed, and administer to their wants. Their unwearied exertions for the public good have a just claim upon our commendation, while their number and deportment entitle them to respect."

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Dr. A. Clarke's Commentary on Math. XIII. 31.

ORIGIN OF EVIL.
Declare unto us (explain, as the Dr. interprets the Greek word, to us,) the parable of the tares of the field. To what has already been spoken on this parable, the following general exposition may be deemed a necessary appendage:

1. What is the cause of Evil in the world.
1. We must allow that God, who is infinite in holiness, purity, and goodness, could not have done it. Nothing can produce what is not in itself. This is a maxim which every man subscribes to. God then could not have produced sin, forasmuch as his nature is infinite goodness and holiness.—He made man at first in his own image, a transcript of his own purity; and since sin has entered into the world, He has done every thing consistent with his own perfections, and the freedom of the human mind, to drive it out, and to make and keep man holy.

2. After a thousand volumes were written on the origin of evil, we should justly know as much of it as Christ has told us here—an enemy hath done it; and this enemy is the Devil. verse 39.

1. This enemy is represented as a deceitful enemy; a friend in appearance, soliciting to sin, by pleasure, honor, riches, &c.

2. A vigilant enemy. While men sleep, he watches, verse 24.

3. A hidden or secret enemy. After having sown his seed, he disappears, verse 25. Did he appear as himself, few would receive solicitation to sin; but he is seldom discovered in evil thoughts, unholy desires, flattering discourses, bad looks, &c.

II. Why was evil permitted to enter into the world?

1. There are doubtless sufficient reasons in the Divine Mind for its permission; which connected with his infinite essence, and extending to eternity, are not only unfathomable by us, but also, from their nature, incommunicable to men.

2. But it may be justly said, that hereby many attributes of the Divine Nature become manifest, which otherwise could not have been known, such as mercy, compassion, long-suffering, all of which endear the Deity to men, and perfect the felicity of those who are saved.

III. But why does he suffer this mixture of the good and bad seed now?

1. Because of the necessary dependence of one part of the creation on the other. Were the wicked all rooted up, society must fall—the earth be nearly desolated—noxious things greatly multiplied—and the small remnant of the godly not being able to stand against the onsets of wild beasts, &c. must soon be extirpated, and then adieu to the economy of grace.

2. Did not the wicked exist, there would be no room for the exercises of many of the graces of the Spirit, on which our spiritual perfection greatly depends.

3. Nor could the grace of God be so manifest in supporting and saving the righteous, and consequently could not have the honour which now it justly claims.

4. Were not this evil tolerated, how could the wicked be converted? the bastard wheat,* by being transplanted to a better soil, may become good wheat; so sinners may be engrafted in Christ, and become sons of God through faith in his name; for the long-suffering of God leads multitudes to repentance.

IV. Observe the end of the present state of things:

1. The wicked shall be punished, and the righteous rewarded.

The wicked are termed bastard wheat—the children of the wicked one, ver. 23, the very seed of the serpent.

Observe the place in which the wicked shall be punished a FURNACE. The instrument of this punishment here. This is an allusion to a punishment inflicted only on those supposed to be the very worst of criminals. See Dan. iii. 6. They were cast into a burning fiery furnace. The effect of it, DESPAIR; weeping, waiting, and gnashing of teeth, ver. 42.

2. Observe the character and state of the righteous.

1. They are the children of the kingdom, a seed of God's sowing, ver. 38. 2. As to their persons, they shall be like the sun. 3. The place of their felicity shall be the kingdom of heaven; and 4. The object of it, God in the relation of FATHER, ver. 43. This is a reference to Dan. xii. 2, 3.

* So the Dr. translates the original word zizania, which in the common version, is rendered, tares.

[Extract from "Simpson's Plea for Religion."]

THE TRUTH AND DIVINITY OF THE BIBLE.

There are four grand arguments for the truth of the Bible. 1st. The miracles it records.—(These are easily proved to have been recorded and published at the time they profess to have been, and not having been disputed for several hundred years after, cannot be doubted.) 2d. The prophecies it contains. (See those in the Old Testament, held by the Jews then and to his day, who disbelieve in the Messiah, Jesus Christ and the New Testament; but which prophecies any child may see fulfilled in Christ and in the events of his time.) The celebrated infidel Roche, was converted by reading the 53d chapter of Isaiah. 3d. The goodness of the doctrine; (the greatest infidels acknowledge it, and no one can deny it.) 4th. The moral character of the penmen.

The miracles flow from divine power; the prophecies from divine understanding; the excellence of the doctrine from divine goodness; and the moral purity of the penmen, from divine purity. Thus Christianity is built upon these four immutable pillars—the power, the understanding, the goodness, and purity of God.

The Bible must be the invention of good men or angels; of bad men or devils; or of God.

It could not be the invention of good men or angels, for they neither would nor could make a book and tell lies all the time they were writing it saying, "Thus saith the Lord," when it was their own invention.

It could not be invented by *bad men or devils*, for they would not make a book which commands all duty, forbids all sin, and condemns their own souls to all eternity.

I therefore draw near this conclusion—The bible must be given by inspiration of God.

No sin can be little, because it is committed against the great God of heaven and earth. To commit little sins, the sinner must find out a little God.—*Bunyan*.

Confession of sin should come like water from a spring, that runs freely; and not like water from a still, that is forced by the fire of affliction.—*Masson*.

Religious Intelligence.

BELLEVILLE CIRCUIT.

During the first quarter of our circuit on this circuit were far from being encouraging; for in addition to the languid state of religion in both town and country, God saw proper to lay my colleague on a bed of sickness, which deprived the circuit of his labours for several weeks, and he had scarcely recovered so as to resume his labours, when the chastening rod was laid upon me also. We now began to conclude that the Lord had a controversy with us; but the cloud was "big with mercy," for it is evident that the great Head of the Church was preparing us by affliction, for the work to which he had called us. Through his mercy we were at length both raised and strengthened so as to attend regularly to our appointments. Before the second quarter closed, we received some powerful intimations of a good work. This quarterly meeting was converted into a protracted meeting, which continued nineteen days without scarcely any intermission; for when there was no service in the chapel, prayer meetings were kept up in private houses. This meeting gave a fresh impetus to the work, so that it has, at the present time, spread over the whole circuit.

We have formed five new classes, and made some additions to every class on the circuit with the exception of two; in all we have received into society 220, of which number fifty reside in the town.

The cause of Temperance is prospering beyond our most sanguine expectations; the different Societies put together number about six hundred members.

May God have all the glory.

R. JONES.

May 26th, 1832.

CONCORD CIRCUIT.

Extract of a letter from the Rev. R. Heyland, dated May 13.

"Peace and unanimity generally prevail throughout our societies on this circuit; and prospects are becoming more encouraging. The work of the Lord appears to be deepening in the hearts of some of our members; several of them enjoy the blessing of sanctification, and I believe many more are earnestly seeking it. Still we have much reason to say 'O Lord revive thy work'."

LONG POINT CIRCUIT.

Gratitude to God prompts me to mention His loving kindness toward us on this circuit, inasmuch as He still hears prayer and graciously makes bare his arm for the quickening of saints and the recovery of those captives who being slaves to the wicked one are led by him at his will. You have already been informed of the protracted meeting lately closed at Woodhouse, we have since held one at the Bay (Long Point). The meeting commenced on Friday the 18th May at 6 P. M. and closed on Wednesday the 23rd at nine in the evening. Of human help there was comparatively little, but there was a sensible exertion of the Divine power throughout the meeting; many will doubtless acknowledge this truth, when around the blissful throne above they remember the humble barn where the Almighty became their reconciled Father, or made them the happy instruments of saving souls from death eternal. The ancient land marks of Wesleyan Methodism were very visible in the work—the plain unvarnished 'Word' honestly preached, the deep compunction of soul produced thereby, the cries for deliverance, sometimes piercing, the succeeding joy filling the soul with raptures, or taking away the strength and all consciousness of earthly things for a season, all go to prove that 'God is with us.' May we learn to lean continually upon Him. More than twenty in the judgment of charity, obtained justification by faith; seventeen of whom united themselves with the Methodist E. Church. To God be all the glory.

II. WILKINSON.

May 25th 1832.

CHRISTIAN GUARDIAN.

Wednesday, June 6, 1832.

MISSIONARY CAUSE.

Some weeks since, the Missionary Reports were sent to the several Presidents of the Missionary Societies, or the Circuit Preachers, for distribution. We trust they have been received and distributed before this time. When we published the body of the Report in the paper, we intimated our intention to insert the Treasurer's Report also; but we were not then aware that it would occupy 22 pages 8vo. and consequently would fill our whole paper. The Report therefore is referred to for a detail of receipts and expenditures.

The season is nearly arrived when the several Auxiliary Missionary Societies will be holding their anniversaries, and the attention and benevolence of the Christian public, be especially solicited to the interesting and all important objects of Indian Missions.

In the heart of the christian and philanthropist, a moment's reflection will wake up and expand feelings, that will long for the opportunity and rejoice in the privilege of giving, in ever so humble a degree, a co-worker with God, manifest in the flesh, in accomplishing the glorious purposes of human redemption.

Let us for a moment contrast our own condition with that of an unchristianized Indian in our own land. We have a common origin and end—are both immortal and accountable—are heirs of an eternity of happiness or misery. Of this we are apprised—but he is ignorant. We have the BIBLE and can read it—he has it not, nor can he read it. The plan of salvation, which angels rejoice to announce to men, has been clearly explained to us—he never heard the "glad tidings." Life and immortality have been brought to light to us—he is in the dark. We are restrained by the considerations, and animated with the hopes, of eternity—he has no such restraint, and is "without hope and without God in the world." We have the civil and social blessings of Christianity—he has neither civilization, nor house, nor home, and often suffers the acutest pangs of starvation in his uncertain chase. We are freed from the degradation of intemperance and sensual vices—he is enslaved and overwhelmed by them. While we and our families and little ones, are marching in a "high way" of knowledge, of abundance, of comfort, of hope, and salvation—he with his family, and little ones, generation after generation, is groping through a rayless miserable life, to a midnight tomb, and a more miserable eternity. Would we like to be in his situation? Would we not have been so, had not Christians and philanthropists given, and denied themselves, and toiled for us? Let us do for others as we would, in like circumstances, they should do for us. Let us do towards the present heathen, as Christians did towards us, when, in the persons of our forefathers, we were heathens. And what has not God, through the Son of his love, promised to those who are always abounding in his work?—"a far more exceeding and eternal weight of glory."

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MISSIONARIES IN THE WEST INDIES.

In another column will be found the Report of a Select Committee of the Jamaica House of Assembly, on the late insurrection, which is attributed to the "Sectarian Missionaries and His Majesty's Government."

On the 3rd of April (says the N. York, Commercial Advertiser, a petition was presented to the Colonial Assembly,) setting forth that the late bloody and unnatural rebellion had been caused by the Wesleyans and Baptists, and praying that all the members of these denominations may be transported from the Island! Perhaps similar measures may ere long be adopted in Upper Canada, when an enslaving policy perceives that it cannot otherwise pursue its monopolizing and despotic measures.

It is stated that all the Missionaries have now been compelled to quit the country parts of the island—which, the Jamaica Courier tauntingly remarks, have become too hot for them.—In order to excite an increased feeling of hostility against the Missionaries, reports had been circulated in the Tory papers, that the slaves had in contemplation to commit further outrages during the Easter holidays.

Now it may be asked, what interest can Wesleyan and Baptist Missionaries have in exciting rebellion in Jamaica? Have they sacrificed the endearing associations of early years—left their native land and comfortable home—encountered the tempestuous ocean, the toils and privations of a missionary life, the dangers and sufferings of an unhealthy climate, which is annually lodging more or less of them in a premature grave—and all for the purpose of rebellion? O spirit of the world! what wilt not lust of gain, power, and carnal enmity prompt thee to do!

And have Methodists and others any more interest in exciting rebellion in Canada, than they have in Jamaica? Would they receive any larger remuneration for services under another government? That government has no state paid priests.—Would they receive any political wealth? They have officially relinquished all pretensions to this, under any circumstances.

Would their influence be increased in proportion to the population and other denominations of Christians?—No—it would be greatly lessened. Would their salaries be any larger or better paid? They are not at the present time even in the oldest states of Republican America.—But what will not the wiles and rage of Satan invent, when his kingdom is suffering loss!—In such cases, the Anointed Saviour "stirs up the people from Galilee to Jerusalem"—the Apostles "are filled with new wine"—the "sectarian" Methodist and Baptist is a rebel.

"The laws of Christ condemn a vicious world, And call it to renege." (*Gambold*).

Christian Readers, while we come before our God and forget not Zion at home, let us not forget the Missionary abroad. Let us mingle our supplications and our tears with those of the suffering messengers of salvation on distant isles, to that God who has promised a final victory to his Son over the world, the flesh, and the devil.—and that those who suffer with him shall also reign with him.

OPINIONS CONCERNING THE METHODISTS.

At a time when the Methodists are assailed in the British Colonies, in a manner unprecedented in earlier and darker times, it is a fit occasion, and peculiarly gratifying, to spread before our readers such a mass of testimony, even from those that are without, as will be found on the first page of this day's paper.

May we not press upon Methodists in Upper Canada the obligations and importance of showing ourselves worthy of the name we bear, by continuing, with growing intelligence, zeal and faithfulness, to walk in the old paths of self-denial, simplicity and holiness; considerations fraught with inconceivable interests and responsibilities to Ministers and People.

The vital principle of the strength and success of Methodism, consists in the "power and demonstration of the Spirit," which has accompanied its watchings, and prayers, and labours, and ministrations; and without a continuance of that power to prevail with God, and consequently with men, numbers, and wealth, and talents, and literature, and industry, will, in regard to our moral efficiency and real usefulness to the spiritual and eternal interests of mankind, be but as a sounding brass or a tinkling cymbal.

The sentiments of Dr. A. Clarke, in his letter to the American Methodist Missionary Committee, lately published in the Guardian, should be inscribed in the mind and heart of every Minister and member of the Methodist Church.

"There is no danger so imminent both to you and us, as departing from our original Simplicity, in spirit, in manners, and in our mode of worship. As the world is continually changing around us, we are liable to be affected by those changes, in our manners and in our mode of worship. We think, in many cases, that we may please well-intentioned men better, and be more useful to them, by permitting some of the more innocent forms of the world to enter into the Church.—Whenever we have done so, we have infallibly lost ground in the depth of our religion and in its spirituality and union. I would say to all, keep your doctrines and your discipline, not only in your Church Books, and in your Society Rules: preach the former without refining on them; observe the latter without bending it to circumstances, or impairing its vigour by frivolous exceptions, and partialities."

(The following article was set up for last week's paper, but excluded by other matter.)

METHODISTS DEFENDED.

The writer, in the U. C. Herald, assuming the name of "A Wesleyan Methodist" has, in the last U. C. Herald, attempted a reply to our remarks of the 9th instant. In making some strictures on this third attack of this writer, we shall take occasion to establish more at large some positions that we have heretofore briefly stated, in defence of the course pursued by us and the Methodists as a body.

To prove that the government of the Wesleyans is Presbyterian, he says, "in the Magazine for 1829, 'Presbyterian principles, and Presbyterian ordination,' are repeatedly mentioned as those of the Wesleyan Methodists."—So does Bishop Stillingfleet prove the "ordination" of the Church of England upon "Presbyterian principles;" but does it prove the "government" of that Church to be "Presbyterian?" If this writer will, turn to the Christian Guardian of 1830, Nos. 26, 37, 39, he will find that "Presbyterian principles" & Presbyterian ordination "are repeatedly

mentioned as those of the Methodists" in Upper Canada; nor has he had the fairness and candour to admit or attempt a refutation of the correctness of our review of the Methodist Church government in Great Britain, the United States and Canada, referred to in our former remarks. If the government of the Wesleyan Methodists is Presbyterian, where are their Presbyteries, Congregational voice, and lay elders, or delegates; essential and distinguishing features of Presbyterian government?

Unless this writer is culpably ignorant, or his judgment lamentably perverted, he must know that episcopacy among the Methodists in America, like the presidency among the Methodists in Great Britain, is not a superior degree of spiritual authority, (as has been shown by Mr. Watson, in his Life of Wesley) to that of elder, but a more extensive ecclesiastical jurisdiction. Methodist Bishops, like the Lutheran Bishops in Denmark and Sweden, are *primi inter pares*—the first among equals. This was the principle upon which Mr. Wesley appointed Dr. Coke Bishop, with letters of ordination, under his own hand and seal—this is the principle upon which Methodist episcopacy is maintained.

The Methodist Discipline makes provision, in certain cases, for the ordination of a bishop by elders; which is Presbyterian ordination in fact, as well as in principle.

The difference, therefore, between a Methodist Bishop and President lies in these particulars.—The former is elected during good behaviour—the latter is elected annually;—the former is set apart by the imposition of hands—the latter is not;—the former travels more extensively than the latter;—the former was expressly appointed by Mr. Wesley himself, the latter is appointed under a prudential regulation, adopted since Mr. Wesley's death. But both ordain, in certain cases, with the assistance of other elders,—and both preside over the interests of the respective connexions. An annual election is more democratic than a permanent appointment.—Now can any thing but the spirit of schism—of strife—and of hatred—seek to alienate the affections of any one part of the Church of Christ from another, on account of the above minor circumstantial difference, which involves no article of faith—nothing that can wound the most scrupulous conscience?

He again charges us with hostility to the English Church, but without one word of proof, or of truth. All his assertions on this point have already been refuted.

He says, that Mr. Isaac was publicly censured by the British Conference for "writing his book," against church establishments. This is incorrect. He was censured not for "writing the book," but for "various passages contained in it, as well as for the general style and spirit, which the conference believed to be unbecoming and unchristian." Mr. Isaac attacked the forms of the Church—its liturgy—its episcopacy, in a strain of the severest sarcasm; which we have never done, directly or indirectly, nor have desired to do. We were well aware of the proceedings of the Conference in this case, and were also aware that they afforded a strong presumptive proof of the truth of our argument.

Our positions were, 1. That the British Conference had never officially affirmed or denied on the question of a Church Establishment. 2. That the members of the British Conference entertained and had published sentiments both in favor of and against establishments. The entire silence of the Conference on the subject, when Mr. Isaac's book brought it immediately under their notice, is a strong circumstantial proof in support of the first position. The references made to Dr. Clarke, Mr. Watson, Mr. Crowther, &c. clearly establish the second.

This writer's assertion, that we represented the Wesleyan Methodists as unfriendly to Church establishments, is gratuitous and unfounded. We distinctly stated that a difference of opinion existed among them in regard to the establishment.

As to a large portion of the Wesleyan Methodists, Ministers and people, being dissenters in principle, the unsupported assertion of this writer has not altered our opinion. Methodism exists upon the very principle of dissent, or nonconformity. In regard to the Church we can heartily adopt the following sentiments and language of the Rev. Mr. Watson:

"We have no respect at all to the exclusive claims of divine right, or her three orders of ministers; and yet have no objection to her episcopacy, when scripturally understood, or her services. We smile at the claims she sometimes assumes to be the exclusive instructor of the people, in a country where the statute law has given them the right to be taught by whom they please, and as explicitly protects dissent as conformity; but we rejoice that she has great influence with the mass of the population, whenever that influence is used for the promotion of true religion and good morals. We wish her prosperity and perpetuity, as we wish all other Christian Churches; and noble armies of confessors and martyrs, and the illustrious train of her divines, whose writings have been and still continue to be, the light of Christendom. If brethren think this feeling of any importance, let them reciprocate it; and though the formal union of which some of them have spoken is visionary, a still stronger bond of friendship might be established; and each might thus become more formidable against the errors and evils of the times."—*Life of Wesley* p. 313.

Our critic informs us, that "the slave question is neither solely, nor chiefly political." Who said it was? He says, "it is much more a question of justice and humanity, than of politics." Who disputes it? And is not a church establishment a "question of justice and humanity?" He says the Conference takes up slavery "on grounds strictly religious." And have we not taken up the question of a Church establishment "on grounds strictly religious?"—Yet is not slavery a political question? If not, and if Wesleyan Ministers "have never interfered in any respect in politics," (this writer's first assertion,) how came Messrs. Watson and Anderson to be interfering in the Leeds' election? Will this writer "again rush on the point of the spear?"

He quotes Dr. Clarke on "political commotions." If he turns to the 114th number of the Christian Guardian, he will find an editorial article containing similar sentiments; and in the 119th number of the Guardian, he will find a long and excellent quotation from Dr. Clarke on political corruptions.

He introduces a second extract from Dr. Clarke in praise of the British constitution. By turning to the 15th and 19th numbers of the Guardian, he will find our review of Dr. Clarke's sermon "On Civil Government," in which more copious extracts are given to the same effect, accompanied with corresponding sentiments of our own. He will find an editorial article equally explicit on this point in the 99th number of the Guardian, headed "Obedience to Civil Government and Prayer for those in Authority."

Dr. Clarke is again referred to as authority for Church Establishments; but with how much fairness, may be judged by the following remarks of Dr. C. in his note on the 20th chapter of Matthew, verse 25.—"The government (we quote his own italics) of the church of Christ is widely different from secular governments. It is founded in humility and brotherly love;

it is derived from Christ, the great head of the Church, and is ever conducted by his maxims and spirit. When political matters are brought into the church of Christ, both are ruined. The church has more than once ruined the state; the state has often corrupted the church; it is certainly for the interests of both to be kept separate. This has already been abundantly exemplified in both cases, and will continue so to be, over the whole world, wherever the church and the state are united in secular matters."

Now Dr. C. is either inconsistent with himself; or his thanking God for the present Established Church cannot be construed into an approval of the principle of Church and State Union, but as grounded upon the fact of its being viewed as the instrument of delivering England from a greater evil—a more corrupt, tyrannical and persecuting establishment. In the above paragraph Dr. C. condemns the union of Church and state as ruinous to both—the very ground of our opposition to it in Canada. And will any man hereafter have the hardihood to assert, that we have no business to oppose that by which the Church and State "are both ruined?" or that we are not doing our duty to God, our country, and ourselves, in doing so?

The Church of England, it is stated, as a church has never persecuted—the persecutions against many of the Methodists and other dissenters, have been authorized only by individuals in the church, and not by the church itself; (which, however, has never expelled or censured them for doing so;) therefore the Methodist Conference in England has never expressed an opinion respecting the establishment, but has in its decisions and official publications, taken a neutral ground between the dissenters and the established church and left its members individually to the free exercise of their judgment, to adopt and express their respective sentiments, only guarding against an unchristian spirit. In addition to this, the prerogatives of the church had been defined and enjoyed long before Methodist Societies existed, which were formed by what Mr. Watson calls a "partial separation" from the establishment.

Whether it would have been better, at this day, in regard to the nation, the Church, and Methodism itself, for the English Conference to have adopted the same decided and efficient measures respecting Church and State Union that they have in regard to Colonial slavery, we need offer no opinion. But how differently are the English and the Canada connexions situated in respect to this question, and even the Church of England itself.—1. Methodism existed in every settled district of the Province, before there were five Episcopal clergymen in it. 2. The provision for the support of a Protestant Clergy has been held and decided by our Provincial House of Commons, and by high legal authority, to belong as much to the Methodist and other Protestant Churches, as to the Church of England.—3. The conjoint labours of the Methodists and other classes of the population have brought this provision from a nominal and unavailable, to an immense available, value. 4. The Church of England Clergy, as a body officially, in their reports and petitions to the British Government, have gratuitously assailed both the moral and political character of the Methodists. 5. The Church of England Clergy have petitioned for one seventh of the Province for the avowed and expressed purpose of exterminating the Methodists and other dissenting denominations of Christians. 6. The claims of the Church have been repeatedly denied by the people of the Province through their representatives.

Have not the Methodists then, whatever might have been their desire or intention, been not only called upon, but literally compelled, to take a decided stand in regard to the aspiring domination of an embryo establishment in Upper Canada? Have they not been compelled to do so by self-preservation—the first law of nature—by the essential principles of constitutional liberty—the first law of patriotism—by love to God and zeal for the purity of his holy religion—the first law of Christianity?

This writer says, we "differ from the N. Y. Christian Advocate." Very true—and why? Because the evil against which we contend and are compelled to defend ourselves, does not exist there. There is no dominant church; there, the form of religious faith is not made a test of loyalty there,—there are no political churches there, consequently no political, dissatisfied and disloyal dissenters—the Episcopal church never assailed the Methodists there, as the late Bishop of Quebec in 1823 and the present Bishop of Quebec and his Clergy in 1831, have assailed the Methodists here—there all denominations of Christians enjoy equal privileges, and consequently live in perfect political peace with each other.—a state of things for which we have most anxiously labored in this country, & which will be fully realized the very moment that religion which is not of this world, ceases to be made a political party question—the very moment all christian denominations are placed, as reason, justice, humanity, and religion dictate, upon an equal political footing. The N. Y. Ch. Advocate has always been most watchful and zealous in detecting and exposing any measures that had the least tendency towards a union of Church and State: and our polemic argument from that example, is like a sword in his own bowels.

As to patriotism and loyalty, we shrink not from a comparison, paternally and personally, with any of our slanderers; and we may venture to affirm that those preachers who have faced the winter's storm and the summer's heat, followed the first influx of emigration into the country, kept pace with the sound of the axe through the track forests, and scattered seeds of the wilderness, and planted the pure doctrines of Methodism in every township in the province;—such preachers have given much more substantial proofs of their patriotism and love of Wesleyan Methodism, than any cooped-up growling polemic, whose greatest labour may consist in "slanderingly accusing" those whose self-denial, and industry, and devoted zeal, he has no disposition to emulate.

A word upon union. What we have said in regard to Methodism being one in England, the United States and Canada, has not arisen from any desire to court the aid of a foreign name or influence—for on this we depend not for success—it is enough, as Mr. Watson says, that our people know us and we them—and "the best of all is God is with us." But we have done so because it is an interesting and encouraging fact—because the British and American Conferences have officially recognized it is a fact and principle of action—because Mr. Wesley taught it, and exhorted all his true sons to do the same, on every fit occasion. Has this writer of the Herald done so? Is he doing honour to Wesleyan Methodism, by trying to identify it with political high church Toryism? and selecting as his medium of exhibiting it in a San's armour, the overthrow of interests which it formerly supported and defended? Is this his Methodism? Is this the soil in which it grows, and the atmosphere in which it blooms? the crusade it contemplates? and the animosities it courts? Then came it not from the venerable Wesley. It is as spurious in its origin as is degenerate in its nature. Let such a writer read the following words of Mr. Wesley, (in his last letter to America, and 88th year of his age), and blush for the past, and learn a lesson of reform for time to come. "Lose no opportunity of declaring to all men: that the Methodists are one people in all the world, and that it is their full determination so to continue."

"Though mountains rise, and oceans roll, To sever us in vain."

LORD GREY AND THE BISHOPS.—We have given a sketch of the debate in the House of Lords on the second reading of the Reform bill. It appears the Bishops are for the most part, Bishops still. What friends to the liberty and happiness of the nation! Their advocates in this country would not have Clergymen on any account to interfere with politics! Nor would his Excellency the Lt. Governor. Earl Grey gave some of those mitted politicians a lecture which may be useful in this country.

SPRIT OF TORYISM.—In several late numbers of the Guardian, we inserted a variety of extracts from Mr. Wesley's Journal; and among others, one on Fashionable Boarding Schools. A writer in the Courier of the 22nd ult., quotes the concluding sentence of Mr. Wesley's remarks on fashionable boarding schools; as the words of the Editor of the Guardian, and then addresses him in the following terms:

"O, be thou damn'd, inexorable dog!"—thy curish spirit "Govern'd a wolf, who, hang'd for human slaughter, "Even from the gallows did his fell soul flout, "And enter'd into thee; for thy desires "Are wolfish, bloody, starv'd, and ravenous! "Beelzebub! Beelzebub, I've a right to call thee; for thou hast devils to do thy service, and consequently art thy chief! Black Beelzebub!—and black I've a right to call thee." &c. &c.

Were Mr. Wesley living, it appears that he would have been honoured with the above charitable epithets; but as he was released from his earthly labours many years ago, the Editor of the Guardian has been accounted worthy of "having his name cast out as evil" in Mr. Wesley's stead. We do, indeed, account it one of the highest honours of our life, to be associated with such a name, by whatever terms we may be designated. It shows how near we are to the original landmark of Wesleyan Methodism, and that the very persons who gnash upon us, would do the same to our spiritual forefathers, were they moving among us.

We may ere go higher than our forefathers. In the above paragraph from the Courier, the reader may find the fulfilment of a prediction, which was uttered by our Divine Lord more than eighteen hundred years ago. "It is enough for the disciple that he be as his Master, and the servant as his lord: if they have called the Master of the house Beelzebub, how much more shall they call those of his household?" Matt. x. 25.

—What illustrations have we of the truth of prophecy, even before our own eyes! The article from which we have made the above extract, is referred to, in language of exultation by the Editor of the Courier—a paper which is acknowledged and supported as the leading organ of high Church political Toryism in Upper Canada. We might multiply extracts from other papers of the Tory school, illustrative of a similar spirit; but we will not shock the minds of our readers by a repetition of such examples.

Reader, what has not such a spirit done? What would it not do again? Dost thou value thy religion—thy liberty—thy life—thy posterity—thy country? If thou dost, let thy prayers and labours combine, to wrest from such a spirit the sting of its power. We lay before thee facts—we give thee faithful warning—we exhort thee to duty—see then to it—swerve not from duty—depend not on human strength—be firm—be vigilant—be persevering;—and God will send deliverance—the beneficent intentions of the Imperial Government will be carried into effect—education will flourish—religion will triumph—and our country will be made the inviting abode of peace, prosperity, and happiness.

THE REFORMER.—The prospectus of a forthcoming paper bearing this title, was published in our columns a few weeks since. We have received the first number of it. The Reformer is published on an Imperial sheet, new type, neatly printed, at the same price with the Guardian. It is Edited by Mr. Ja's Radcliffe, whose splendid talents, and acquisitions amply qualify him to conduct any periodical, whether political, literary, or religious.—The Reformer degrades nothing from the dignity or merit of its title, but rather enhances both.—The principles of the Reformer may be more satisfactorily gathered from the Prospectus and the extracts we have made in another column, headed, *Retrospect of Public Affairs—Political Addresses to Jurors, &c. Dr. Rolph's Letter*.

QUICK PASSAGE.—The Guardian of the 8th of March was received in London the 7th of April. Mailed the day after publication.

THE REV. PETER JONES, Indian Missionary, arrived in New York the 27th inst.—sailed from Liverpool the 24th of April.

FOREIGN NEWS.—Our news from England is very late.—to the first of May. The Cholera is rather at a stand in England—prevails more in Dublin, &c.—commits terrible ravages in Paris—hurrying into eternity upwards of a thousand a day. Belgic Affairs are yet unsettled—the Capital of Portugal is in commotion.

TO CORRESPONDENTS.—Solo's critique is in type, but excluded for want of room. Murdoch's note came too late.

Imperial Parliament.

REFORM IN PARLIAMENT.

LONDON, April 13.—Lord Wynford resumed the adjournment debate and concluded a violent speech against the measure by declaring that the representation was already perfect.

Lord Durham supported and the Earl of Carnarvon opposed the second reading. Lord Geddis spoke in its favor.

The Earl of Eldon opposed the motion and said, that during the whole of his political life nothing had given him such pain as to see so many noble Lords prepared to overturn a constitution which had been the theme of admiration to the greatest men whom this country had ever produced.

Lord Tenterden also opposed the second reading.

The Bishop of Rochester said, the supporters of the bill were acting on popular clamour. He had heard of the madness, but never of the prudence of the people.

The Bishop of Gloucester said, he had formerly opposed the bill because it tended to overthrow the constitution; and on the same ground he should still oppose it. He believed that it would not satisfy the people. The intelligence and wealth of the country were against it; the rabble were for it, and it was supported by the radicals.

The Lord Chancellor in a long and able speech supported the bill.

Lord Lyndhurst followed in an able speech against the second reading.

Earl Grey, rose to reply. He maintained that the feeling of the public in favor of reform had been expressed long before he attained power. The feeling on the subject indeed, was so strong, that reform was inevitable. The only question then was as to the nature of that reform.—(Hear.) This feeling had been sometimes dormant, sometimes loudly expressed, but it never ceased to exist. It was equally necessary for the peace of the country, that the measure of reform should have been satisfactory—and that it should have been speedily produced. He denied that the production of the measure had produced the agitation in the country. The political unions had been in existence before he had come into power.—Something like an attack had been made on him by the noble and learned Lord. In allusion to the speech of the Bishop of Exeter, he said—"I have been congratulated by a learned and Right Rev. Prelate, that I have rejected with scorn and indignation the stigma of revolution. The charity of that euer, and of that insinuation is not

lost upon me—(immense cheering.)—but I tell that Right Rev. Prelate that I have a long life to appeal to, which even those who know me not in private, will think sufficient to justify me in the opinion of my countrymen from the foul and malignant charges which he, in his christian charity, has thought proper to produce against me. (Great cheering.) I have a stake also in the country, perhaps as large as one as he has. I have also given pledges to my country, pledges which must prove my sincere desire to transmit to my posterity the property which I received from my ancestors, pledges which ought to satisfy the country that I shall not with my eyes open undertake any thing that is dangerous to the constitution. The Right Rev. Prelate threw out insinuations about my ambition. Let me tell him calmly, that the pulse of ambition may beat as strongly under sleeves of lawn as under an ordinary habit. (Immense cheering.) I wish not to pursue further a subject on which I feel strongly; but a speech more unbecoming the situation of a christian bishop, a speech more inconsistent with the love of peace, (cheers)—a speech more remote from the charity which ought to distinguish a clergyman of his order—(cheers) a speech more replete with insinuations and charges, calculated to promote disunion and discord in the community, never was uttered within the walls of this or any other House of Parliament. (Continued cheers.)

The noble and learned Lord said, that he (Earl Grey) would not consent to any alteration in the bill. To that assertion he would make the same answer as he made in October—that it did not depend upon him, for that it depended upon their lordships. When the bill went into the committee, he should certainly feel it his duty to resist any alterations which he might think inconsistent with the main object which the bill proposed to carry into effect. But if it could be shown that any injustice had inadvertently crept into any of the schedules—if it could be shown that any qualification, not so small as £10 would be less open to fraud and abuse—he would not resist the correction of such circumstances. It was, at the same time, perfectly true, that he should strongly oppose any diminution of the number of fifty-six boroughs which it was proposed to disfranchise, and any increase of the £10 which was proposed to fix as the minimum of qualification.

With respect to the probability of the consequences of that rejection, he would say, that every Minister of the Crown was bound to use all the constitutional means placed in his power for the preservation of the public tranquillity; but the danger of disturbance itself was not so great as that of an alienation of the feelings of the people from that house, and a withdrawal of the confidence which they had been taught to repose in the Legislature. It was for this reason that he now implored their Lordships to pass that bill, which he hoped and trusted, would pass, and which, he believed, must pass, whoever might become Minister of the Crown. Having already trespassed too much on your Lordships' attention, he would merely take leave to say one word on a question, which had been frequently discussed out of doors, and in which he was in some degree, personally concerned. He alluded to the probable creation of peers. All the best constitutional writers had admitted that though the creation of a large number of peers, for a particular object, was a measure which should rarely be resorted to, yet that, in some cases, such as to avoid a collision between the two houses, it might be absolutely necessary. It was true, that he (Lord Grey) was for many reasons, exceedingly averse to such a course, but he believed it would be found, that, in cases of necessity, such as he had stated, a creation of peers would be perfectly justifiable, and in accordance with the best and most acknowledged principles of the constitution. Having said this much, he would remind those who charged him with upholding revolutionary doctrines, that he was merely labouring to carry into effect that system which Mr. Pitt had maintained to be the just and honest one, during the period he appeared as the champion of the people, and he should add no more than a last and earnest entreaty, that they would allow the bill to go to a second reading that day, so that the country might have some prospect of the passing of such a bill as would prove ultimately satisfactory to all classes of the people.

At twenty-five minutes to seven o'clock their lordships divided, when the numbers were as follows:

Non Contents, Present.....	126
Proxies.....	49
Contents, Present.....	175
Proxies.....	56
	184

Majority for the second reading,.....9
The bill was then read a second time, and, on the motion of Earl Grey, it was ordered to be committed on the first day after the recess.

The house adjourned a quarter past 7 o'clock on Saturday morning.

Of the Peers who, in October voted against the bill, the following voted on Saturday in its favour: Loons, Coventry, Bradford, Tankerville, Harrowby, Gage, DeKos, Northwick, Ravensworth, Melrose, (Haddington) Wharfedale, Calthorpe, Bismore, Bath and Wells, Litchfield, Lincoln, Landaff.

The following Peers, who did not vote on the last occasion, voted on the present with Ministers: Accommo, York—Bismore, London, St. David's, Worcester—Loons, Middleton, Gambier, Stanhope, O'Neil, Somers, Stradbroke, Morsy, Crew.

The following Peers, who voted against the former bill, were absent on Friday: Dismor Peterborough—Loons Bath, St. Germain's, Skelmersdale, Glasgow, Womsey, Dudley, Rabblesdale, Stamford.

Foreign News.

VERY LATE FROM ENGLAND.

The packet ships Napoleon, Smith, and North America, Macy, both arrived yesterday from Liverpool; the former sailed on the 27th of April, the latter on the 1st of May. By these arrivals we have our regular files of London papers to the 30th of April, and Liverpool of May 1st, both inclusive.—N. Y. Com. Advertiser.

ENGLAND.

THE REFORM BILL.—Parliament having adjourned for the Easter holidays, was to reassemble on the 7th of May. In the meantime great exertions were making by the Reformers, to stimulate Earl Grey to insist upon the bill—the whole bill—without amendment, and to create as many Peers as may be necessary to carry every point. Immense public meetings had been held upon the subject, and resolutions in favour of the bill qualification being insisted on, carried by acclamation.

CHOLERA IN GREAT BRITAIN.

The Indian pestilence is rapidly disappearing in the British capital, and it is hoped that it will soon be exterminated from the whole country. The report for London, and its vicinity, April 29, gives only 10 new cases, and 2 deaths; 5 recoveries, and 45 remaining. Total cases from commencement, 2542. Total deaths from commencement, 1336. From the country including Scotland, and including Ireland, 83 new cases, and 34 deaths, on the advice from the different infected districts. Total of cases, 5879; of deaths, 3229. Total cases in London and the country, excluding Ireland, 11,426; of deaths, 4565.

IRELAND.—Dublin, April 25.—Deaths, 27; new cases, 90.—Cork, 25th death 18; new cases 87. In Arkelow, Naas Ringend, Glasnevin, Dunlavin, county Wicklow, New Castle, county Limerick and Stranorlar, county Donegal, there were on the last day return, 17 deaths and 23 new cases. The disease is making more progress in Ireland than in any other part of the three kingdoms—particularly in Dublin. On the 27th of April, there were 112 new cases in that city; and the total of the deaths there, then amounted to 226. It is stated that the mischief is considerably increased by the absurd prejudices of the people, who resist the attempts made to remove the infected persons to the hospitals, from an impression that their bodies are used for anatomical purposes. On the 26th, 77 new cases were reported, and 17 deaths, making, from the day on which it broke out, 543 cases; and 160 deaths.

The Earl of Dalhousie, late commander-in-chief in India, has arrived in London.

CAPTAIN ROSS'S EXPEDITION.—We understand that a communication has been received, via Copenhagen, by a gentleman in town interested in the fate of those daring adventurers who sailed in the *John of Greenock*, under the command of Captain Ross, to discover, if possible, a North West Passage through the Arctic Seas; in this it is stated that a boat's crew and a surgeon had left the vessel when in danger in the Polar regions, and that they were landed in Denmark during the last year, having been brought there by some of the whaling ships.—*Len. Globe*.

Emigrant Ships.—An order has been received at this Custom House from the Board, in consequence of a memorial from the general Shipowners' Society, directing the officers of customs not to interfere with ships carrying less than 50 passengers to North America, and in all cases the necessity of carrying a surgeon throughout the voyage is rescinded, and a strict examination into the health of the passengers is directed to be made by a medical superintendent, previous to sailing. This indicates a decided disposition, on the part of government, to afford every possible facility and encouragement to emigration.

FRANCE.—CHOLERA. In the French papers, the progress of the Cholera continues to be the leading, and almost only, topic of intelligence. The ravages of the pestilence have been truly appalling. It is believed that the violence of the epidemic has abated in the capital, but it is spreading with desolating fury through the provinces. The government reports of the deaths in Paris, are said not to be depended upon. They embrace only the returns of cases terminating fatally within the walls of Paris, while the disease is raging with awful destructiveness in all its environs. Many of the most eminent medical men have fallen victims to it. The deaths in Paris, down to the 29th of April, are estimated in letters from medical men, at from 22,000, to 30,000 persons.—The accounts to the 23d, stated the deaths in the capital to have amounted to 20,000. There had been upwards of 1000 deaths in a single day. Accounts had reached Paris that the disease had made its appearance in the departments of Seine et Marne, Seine Inférieure, Aube, Eure et Loire, Loire Inférieure, Loiret, Mosne, Nord, Oise, Pas de Calais, Var, Somme, and Yonne. The deaths at Rheun have not been so numerous as might have been expected.—From the 8th to the 23d, they amounted only to 63. The disease has not yet visited Lyons. By order of the Government, the funerals are conducted by night, and trenches, instead of graves, are dug for the reception of bodies, which are brought in cart-loads to this melancholy place of sepulture. Such has been the mortality of late, that the government has been obliged to employ the artillery horses for this purpose.

The angel of death seems indeed to have stretched his arm over the empire. "In the midst of these frightful ravages," says one of the latest accounts, "while death on his pale horse seems in Paris to be carving over the devoted city, we still look in vain for any national acknowledgment of God. The Archbishop of Paris, has, indeed, ordered prayers to be offered in the Roman Catholic Churches for forty days, but this is the voluntary act of this prelate, and has not been adopted under the authority and sanction of the government of the country." The mortality has been equally great with that attending the ravages of the Plague in London, in the reign of Charles II. The deaths at that time is said never to have exceeded 1000 per day, or 7000 per week. The total number of deaths, during the continuance of the pestilence at that time—a period of seven or eight months—was 70,000. The population of Paris is larger than that of London, at the time referred to; but the deaths have also been more numerous in a given period.

HOLLAND AND BELGIUM. The ratification of the articles of November 15, for the settlement of the Belgian question, by the so long reluctant northern powers, has already been announced. By a careful perusal of the Protocols, as officially published in the London papers of April 30, it will be perceived that the exchange of ratifications amounts to any thing but a definitive adjustment. Russia, and Austria, and Prussia, have together taken care in assenting to the articles, attaching restrictions and reservations to their ratifications, to leave some room for future disputes, which can be made at any moment to result in hostilities. Certain it is, that Belgium has still to submit to new delays and new modifications, in the treaty, already, as we should suppose, sufficiently voluminous. The Belgian diplomatists had not communicated the restrictions to its government, previously to the exchange of ratifications by the Austrian and Prussian Ministers, although it is believed they were not ignorant of the conditions to which they must submit. They were engaged, however, in making arrangements beforehand in order to induce the Belgian Chambers to accept of them. On the 10th of May the whole Chamber of Representatives were to be assembled, and the Government, it was thought, would be more urgent, and more energetic.

PORTUGAL.

Advices to the 14th of April, give a frightful view of the condition of Lisbon. Arrests were increasing, orders having been issued to apprehend any person who had not paid the forced loan, and direct him to a particular place of residence; about 100 eminent persons were in consequence in hiding places; when they were taken they were instantly sent to dungeons on the frontiers.

JAMAICA. THE JAMAICA HOUSE OF ASSEMBLY. Thursday, April 26.

THE LATE REBELLION. Mr. Lynch presented the following report, from the committee appointed to inquire into the causes of the late rebellion, in this island. The report having been read was referred to the committee on the state of the island.

Mr. SPEAKER. Your Committee appointed to inquire into the cause of, and the injury sustained by, the recent rebellion among the slaves, in this island.

REPORT. That they have taken the examination, on oath, of various persons, which examinations, with the original documents sent down to the House, by His Excellency the Governor, on the 15th March last (and referred to the committee) as well as sundry other documents respecting the late rebellion, accompany this report.

Your Committee express it as their opinion, and do report the same to the House, that the causes which led to the late rebellion among the slaves in this island, are as follows:

The primary and most powerful cause arose from an evil excitement, created in the minds of our slaves generally by the incessant and unconstitutional interference of his Majesty's Ministers with our local legislature, in regard to the passing of laws for their government, with the intemperate expression of the sentiments of the present ministers, as well as other individuals in the Commons' House of Parliament, in Great Britain, on the subject of slavery, such reports coupled with the false and wicked reports of the Anti-Slavery Society, having been industriously circulated by the aid of the press throughout the Island as well as the British Empire.

Secondly, from a delusive expectation, produced among the whole of the slave population, by the machinations of crafty and evil disposed persons, who, taking advantage of the prevailing excitement, imposed upon their distorted imaginations, that they were to be free after Christmas, and in the event of freedom being withheld from them, "they must be prepared to fight for it."

Thirdly, from a mischievous abuse existing in the system adopted by different religious sects in this island, termed Baptists, Wesleyan Methodists, Moravians; by their recognizing gradations of ranks among such of our slaves as had become converts to their doctrines, whereby the less ambitious and more peaceable among them, were made the dupes of the artful and intelligent, who had been selected by the preachers of those particular sects, to fill the higher offices in their chapels, under the denunciations of rulers, elders, leaders and helpers; and, lastly, the public discussion of the free inhabitants, the consequences upon the continued suggestions made by the King's Ministers, regarding further measures of amelioration, to be introduced into the slave code of this island, and the preaching and teaching of the religious sects, called Baptists, Wesleyan Methodists, and Moravians; (but more particularly the sects termed Baptists,) which had the effect of producing, in the minds of the slaves, a belief that they could not serve both a spiritual and a temporal master, thereby occasioning them to resist the lawful authority of their temporal, under the delusion of rendering themselves more acceptable to a spiritual master.

Your committee further report, that the injury sustained by the late rebellion, by the slaves wilfully setting fire to buildings, grass and cane fields, robbery and plunder of every description, damage done to the present and succeeding crops, loss of the labour of slaves, besides those killed in suppressing such rebellion, and executed after trial, as incendiaries, rebels, and murderers, has been ascertained by means of Commissioners, appointed under an order of the house (whose names are here-

unto annexed,) and by their detailed returns, made to the committee, in conformity with such order, to amount to the following sums of money, viz:

In the parish of St. James, the sum of	£611,990 0 0
In the parish of Hanover, the sum of	395,291 15 0
In the parish of Westmoreland, the sum of	29,847 0 8
In the parish of St. Elizabeth, the sum of	20,538 9 7
In the parish of Trelawny, the sum of	4,960 7 6

Amount of injury sustained in the county of Cornwall, 1062,617 12 1

In the parish of Manchester the sum of 46,305 16 8

Amount of injury sustained in the county of Middlesex, 1475 0 0

In the parish of Portland, 1230 0 0

Amount of injury sustained in the county of Surrey, 2705 0 0

£1,111,638 8 9

To which is to be added the sum of £15,000, being the expense incurred in suppressing the rebellion during the period martial law was in force, and of another expense not yet ascertained, which has accrued since martial law ceased, being the pay and rations of a portion of the maroons, as well as detachments of the island militia employed in the pursuit of such of the rebellious slaves who have not yet surrendered themselves, but remain out, and are sheltered amongst the almost inaccessible forests and fastnesses in the interior districts of this island.

LOWER CANADA. New Commission—Tenure of the professions.—A few prejudiced and interested persons, who influenced the administration of affairs under Lord Dalhousie, first took advantage of the tenure of all descriptions of commissions in this province, to dismiss many militia officers for the expression of their opinions. The failure of this intrigue ought to have taught those persons that it was not worth following up, at least for political purposes; yet they lent themselves to it again on the accession of his present Majesty, when a prospect offered itself of attacking the independence of the professions, which, by the gradual influence of a zeal to increase fees, now actually hold their commission by the words and forms of a commission from the King during good pleasure. There was in the last instance another apparent motive, that of drawing large fees from the renewal of the commissions, which it was declared, contrary to the obvious meaning of the statute, had all become null by the demise of the Crown.

This scheme of making money and of obtaining a tacit acknowledgment of the principle, that the professions held their commissions, and of course, all their means of livelihood, at the will of Government, or this set of that set of advisers, was submitted to by many Notaries, Lawyers and Surveyors. The public however, felt it necessary to resist; and the first declaration against this interference was made by a Meeting of Advocates, and soon after of Notaries, held at Mr. Glackemeyer's house. Other meetings also took place at Montreal. A Bill was introduced into the Assembly to alter the Commissions, but it did not pass. Last year Mr. Glackemeyer petitioned the House, and although the House passed Resolutions, which were presented to the Governor by Address, declaring that the professions were not bound to take new commissions, no decision had been obtained. Through the same gentleman's interference the question was lately brought before the Council, and are happy to state that it has been virtually decided by the new Commissions are not necessary.—*Quebec Gazette*.

QUEBEC, 20th May, 1832.

Total number of Emigrants arrived from the 19th inst. to the present date.

Males 1232, females 1109, children under fourteen years of age, 931.

Total number arrived up to the 19th inst. 6946

From 19th to this date, 3322

To corresponding period last year, 10208

22500

UPPER CANADA. RETROSPECT OF PUBLIC AFFAIRS.

Whoever has watched the movement of this (local) government, for several years back, will have perceived, with regret, a fixed determination to carry its measures, by means of an influence, which, unhappily for the Province, it has both the power to increase and control. It does not at present refer to the well known influence which holds over the executive and legislative departments. We have lately seen it exerting itself in its most mischievous form, when brought into collision with the body of the people. The late struggle through the Province is illustrative of this remark—we have seen not only who were the agents, but what was the object of their efforts and the disgraceful course they have uniformly pursued in order to its attainment. The address was an unpopular measure—this fact was not a secret with the government—precautionary steps were consequently taken to prevent a defeat, and in order to secure the object proposed, all the influence of the Legislature was kept up in requisition and every effort was made to secure a majority against the people. Disgraceful as the conduct has been, it is not, notwithstanding, had their use. The government has been taught that the people of this Province are not to be awed or controlled by mere force—it will have learned that the friends of reform, vastly outnumber its enemies—and before the harmony of the country can be restored an entirely different course of policy must be adopted—

* * * * * and the interest of the many, as it ought to be, and not that of the few, as it has been, must be the aim of our public legislation. Had the influence of the government been properly directed, the scenes which have recently disgraced the Province would never have occurred. The disgusting outrage committed by a number of our magistrates, in the confidence of the government, ought to have called forth unequivocal expressions of disapprobation from the highest quarters, as it has done from every lover of order and good government among us. The first acts of lawless violence, put forth in this district should have been instantly disavowed, in order to prevent the repetition of similar aggressions on an unoffending people. But were any such attempts made? Were any intimations of disapprobation signified? or rather were not similar outrages committed by similar agents, with increased violence, under the very eye of our most "Excellent" Governor? Were not the agents for the most part officials, or directed by them? Were not many of those, agents at Amherst, Ancaster, and York to the commission of the peace? and after all this violence, are they not in the commission still?

Will it be believed that the men who have signalized themselves in this bad work, would have dared to set all law and decency at defiance, had they not previously been assured of governmental countenance and support? Is it not fair to conclude that if similar acts have formerly been rewarded by the same government, that they will not be forgotten now? But the man who in the face of the country had the daring brutality to assault a member of the assembly and take him by the cuff of the neck (as the scurrilous journalists state it) may be not reckon on a more than ordinary recompense?—*The Reformer*.

COL. BURWELL & MR. MACAULEY'S POLITICAL ADDRESSES TO THE GRAND JURORS OF THE LATE QUARTER SESSIONS OF THE MIDLAND & LONDON DISTRICTS.—Our readers will be as highly gratified as we have been, in reading the article signed "HAWKINS," taken from the *Brookfield Recorder*; it is judicious, spirited and well timed—

We know no terms of reproach sufficiently strong to mark the conduct of him who in his judicial capacity shall presume to mix up politics with the functions of his office; to lecture jurors on political delinquency; to hold up persons or parties as deluded or disaffected; to awaken feelings of suspicion and reserve in the district in which he presides. Such magistrates should know that their measures are fraught with mischief, and lay the administration of justice open to suspicion; that to authorize distinctions in the court, not founded in justice and law, but grounded on mere opinion, is to shake the public confidence in the wisdom or integrity of the bench or in both.

"The independence of judicial character, is the boast of Great Britain; the equal distribution of justice has in all ages and in all civilized countries been fostered: it is the poor man's protection against the encroachment of the rich and the powerful. Justice has been symbolized by a beam of justice, holding the sword and the scales, and to show that justice and judgment is administered without partiality, without regard to persons, she is represented as being blindfold. Let us bring the extra judicial conduct of the gentlemen referred to and let them stand before

such a representation, without shame and self-reproach if they can. What have political peculiarities to do with the business of a court of justice? While men conduct themselves peaceably in society, no man, be his station what it may, has any right to question the opinions of his fellow or hold him up as worthy of suspicion. It is for acts and not for opinions that men are to be responsible in a free government. We have marked this growing custom of interfering in matters beyond the limits of magisterial authority in several of those who sit on the bench, and we shall not fail to give their deeds, or rather their misdeeds, that publicity which they ought to have."—*The Reformer*.

Sir JOHN COLBURN.—"We readily admit that he has prescribed duties to perform, and beyond which he ought not to advance; but has he always confined himself within those limits? Has he never overstepped the bounds prescribed as the functions of his high office? If he be admissible in any one instance to step aside from the usual course of proceeding and give the country his opinion, why not in another? If, for example, he conceived it no derogation from his dignity, to read the Methodist's lecture, through the public newspapers, on their lack of intellect, their want of deference, and submission, their disaffection and such like matters, why may he not, why ought he not to have stepped forward and interposed his authority and influence, to stay the tumult raised by his friends, and which have caused the Province from one end to the other? Does our Governor regard a magistrate heading a mob, a less dangerous or less offensive man than a Methodist? Shall the one who boisterously contends that one seventh of the land, should go to one sect, to augment a patronage already excessive, be protected? and the other, who thinks that this appropriation would be unfair, impolitic and dangerous, be scolded upon and insulted? And after all, is Sir John to run away with all the credit of being the most liberal, impartial, and public spirited Governor that ever blessed the Canadas? When we know more of Sir John and find out that his accomplishments are properly stated, we shall be the first to yield him all the praise which he will be entitled to."—*The Reformer*.

Dr. JOHN ROLPH'S LETTER, which stands on our first page contains an expose of the groundless charges preferred against the Methodist Ministers by the Gore Magistrates; it serves to place their frivolous and vexatious conduct in its true light, and if any thing more had been necessary to show their pitiful and powerless attempt to crush the individuals obnoxious to their political hate, this letter will fully exemplify it. The country will see how little they have to expect from the honor or integrity of men, who, clothed in a little brief authority, would subjugate by force, the men whom they have not the means of coercing. Such men and such measures will eventually serve to hurry on that reform which by every lover of his country is devoutly to be wished for. Let them go on!!—*The Reformer*.

(The following communication, copied from a neighboring political paper, seldom equalled for independence, intelligence and talent, contains some useful and important facts.)

For the Hamilton Free Press. Mr. Editor—I belong to no particular church; but have been in the habit of frequenting the Methodist Church whenever I went to any; not that I belong or prefer it to any other, but because it is only from that church that we farmers, who live in back settlements, can hear the word of God. I take the Mercury and have never had reference to any other paper, except the Wesleyan of your town. These papers kept up such a tirade of abuse against the Episcopal Methodists, the former of which never came to my hand without being filled with one continual string of abuse, destitute of all sense and argument. It accused the Episcopal Methodist Ministers with haranguing political assemblies in Hamilton, and holding rebellious meetings all over the country. Indeed it went on to such a degree that I, as well as many of my neighbours, discontinued our visits to the Methodist Church, although we could assign no possible reason for it except being duped by the lies of the Mercury. I have been in the habit for some weeks past of seeing your paper, and I perceive you pursue an opposite course of policy to the Mercury, your neighbour. Not long since, on my journey to Hamilton, I happened to call into the English Church at Barton, to hear preaching, but in the course of the service, the minister, in describing the miserable state of other countries, took the opportunity to reproach those persons in this province, who wish to remedy certain abuses in the government, with malice, selfish motives and evil designs. This mixing up politics in his sermon convinced me at once that if the Methodists do preach politics from the pulpit, of which I am ignorant, having never heard them, ministers of the English church do the same sometimes. I thought to myself why should they blame the Methodists for it when they do it themselves. I like to see justice on all sides, Mr. Editor; and I'll warrant you I will be duped no more by such papers as the Mercury.

A YEOMAN. Glanford, May 19, 1832.

From the Courier of June 2nd. EMIGRANTS.—The new steamer *William the Fourth* came up again on Thursday from Prescott, whence she brought 510 Emigrants—250 of whom she left at Brockville; 75 at Kingston—126 at Cobourg; 40 at Port Hope; 158 at York; and 61 at the Head of the Lake and Niagara. Three-fourths of these were English and the rest Irish.

The *Great Britain* brought upwards of 750 Emigrants from Prescott—275 of whom she landed at Cobourg, and the rest were disembarked yesterday at this place. Of these a little more than half were English, a few Scotch, and the rest Irish. Of the English, about 100 came in the *Caroline* with Mr. Cattemole.

The schooner *Trafalgar* landed 36, and the Brothers 12 English Emigrants yesterday. Arrived in the Western division of Upper Canada this Spring.

In the New-Castle District	1020
York, Hamilton, &c.	1515
Total,	2534

NOTICE. Agents are respectfully requested to collect all the Subscriptions they can, due this establishment, and transmit them to us, in as large bills as possible, in order to save postage. Non-paying subscribers will please assist in a compliance with this notice.—EDITOR.

MECHANICS' INSTITUTION. The President's third Lecture on Natural and Experimental Philosophy is to be postponed in consequence of his indisposition, until further notice. York, 6th June, 1832.

Letters received at the Guardian Office, during the week ending June 6th.

H. Wilkinson, R. Jones, C. Bigger, S. Davidson, G. Ferguson, T. Demarest, J. Armstrong.

BIRTHS. In this Town on the 5th inst. Mrs. J. Armstrong—a son. At Reservoir, on the 31st ult. Mrs. Jacob Wilson—a daughter.

MARRIED. At Demarestville, on the 23rd May, by the Rev. T. Demarest, Mr. Valentine Rightmyer, of Sophsburgh, to Miss Elizabeth Stead, of that village.

At the 27th ult., by the Rev. Samuel Belton, Mr. Stephen York, of Bismore, to Miss Sarah Nelson, of Salt River.

In Halowville, on the 28th May, by the Rev. Thomas Bevil, the Rev. Alexander McNabb, to Miss Eliza Ann, second daughter of James Douglas, Esq. of Halowville.

By Rev. A. Hurlbut on 30th April, Mr. George McGregor of Sombra to Miss Sophia Hurlbut of Dover West.

In Thorold, by the Rev. Wm. Leaning, on Monday the 29th inst. Dr. Frederick L. Converse, of St. Catharines, to Miss Ann Kewler daughter of Geo. Kewler, Esq. of the former place. Also—by the same, at the same time and place, Mr. James Little, merchant, of St. Catharines, to Miss Ann Youell, daughter of Mr. William Youell, of Burlington.

DIED. In Townsend, Long Point, on the 2nd May, Mrs. Colver (the second consort of Richard Colver) aged 25, leaving two children together with her husband and friends to sorrow behind. It is pleasing, however, to be able to state, that death in her case was singular; a consciousness of the approaching end, and the knowledge that she was leaving her mind in the confidence of her friends, were more than sustained her—her end was peace; but more than peace, 'twas triumph. A respectable countenance attended at her funeral rites, to whom the Rev. Jesse Owen delivered an appropriate discourse from "Let me die the death of the righteous and let my last end be like his." H. W. In St. Catharines, on Friday the 1st June, of consumption, Mr. Alexander Goodman, aged 25.

NOTICE.

Mr. SEAGER, Artist, (FROM ENGLAND.)

RESPECTFULLY advertises his arrival in York, where he will remain a few days, taking STRIKING PROFILE LIKENESSES in a beautiful style of bronze, for ONE DOLLAR EACH. He recommends an early application, as his stay must be very limited. Painting room at the Ontario House.—Hours from 10 to 5.

DR. BIGELOW, Dentist, will remain in York, a few days; his room is at the Ontario House. His vegetable dentistry will be kept for sale by W. Bergin. York June 6th, 1832.

SALE OF CROWN LANDS.

NOTICE is hereby given, that a portion of the Crown Lands in the Townships of Oro, Medonte, and Orillia, on Lake Simcoe, in the Home District, will be exposed to Sale by Public Auction, at the upset price of Five Shillings, Currency, per Acre; and also, a portion of the Town Lots in the Town of Kempenfelt Bay and Roache's Point, at the upset price of Ten Pounds, Currency, each, and upon the express condition of Building a Stone, Brick, or Frame House, not less than 24 feet long and 18 feet wide, to be completed within two years from the day of sale. The Sale to take place in the Court House in the Town of York, on the second day of July next, at 10 o'clock A. M. on the following conditions, viz:—

The purchase money to be paid by four instalments, with interest; the first instalment at the time of sale, and the second, third, and fourth instalments at the interval of a year between each.

A Plan exhibiting the situation of the lots may be seen at the Surveyor General's Office, York, or with Mr. Richey, in the Township of Medonte.

For the accommodation of Emigrants arriving in the Province, with the intention of settling, an advertised Sale will take place monthly, until the first of November next.

PETER ROBINSON. Commissioner of Crown Lands Office, York, 26th May, 1832. 1314w

FOR THE INFORMATION OF EMIGRANTS.

CROWN LANDS in the Townships of Sunnidale, Oro, Medonte, and Orillia, in the Home District, may be obtained by indigent Settlers, on condition of actual residence.

ON THE FOLLOWING TERMS, Viz:— Fifty Acres will be allotted to each Head of a Family, upon condition of paying at the rate of Five Shillings Currency per Acre; the first payment of Three Pounds and Six Pence to be made at the expiration of three years from the date of the Location, and the remainder in three years, by Annual instalments of Three Pounds Two shillings and Six Pence each, with interest, to commence from the expiration of three years.

The Government will incur the expense of building a small Log House for the temporary accommodation of such Settlers, on their respective Locations, and will afford some assistance towards opening roads to the Lands proposed to be settled; but will make no advances in Provisions or Utensils; and the Settlers must depend entirely upon their own resources for bringing their Lands into cultivation.

The Government Agent, Mr. Richey, will be stationed at the South-East corner of Medonte, and will show to Settlers as they arrive the Lots open to Location, and afford them any information they may require. Settlers with means, will have opportunities of purchasing at the Public Sales, due notice of which will be given in the newspapers published within the Province, and in Hand-bills transmitted to the different Emigrant Societies.

For further particulars apply to the Commissioner of Crown Lands.

Poetry.

For the Christian Guardian.
THE APOSTATE.

The sun is not seen, but the gold burnish'd trees
Bespeak he is up, and his course has begun;
A sound scarcely utters the whiff of the breeze,
Or with it by fits through the woodland does run;
Or down the lone glen with the streamlet does flit—
Or catches the rippling which kisses the shore—
Or sports with the ripples which kiss the shore—
And skims with the paddle, or dips with the oar.

The haze on the Lake's flid bosom yet rests,
And vision in distance a sail just descries;
Or follows the duck as the current it breaks,
Or losing the dipper is watching its rise,
Or dwells on the pebbles bestrewn the strand,
Or seeks in the flower beginning to bloom,
The sweetness that pleases in a far distant land,
Whose scenes were of pleasure the birth place and home.

So stands on Ontario's margin the Bard,
Like an exotic plant in a desert soil;
Or sipping the keenness of Winter has war'd,
Or blade just becoming to mellow a spoil;
For he, tho' his brow bears the emblems of age,
And life seems to wane in the hue of his cheek;
Young; and his years longer life might pressage,
Than Hope gives a heart every thro' threats to break.

Yet grieves not the youth that his living is small;
The board of the peasant for him has enough;
But ought in satiety—sweetness is gall,
Where not an equality sets the board off;
Members oftation how painful its sting—
The bass its nature, the keener its wound;
The mind independent, (a sensitive) it wound;
Is pierced by the shafts which from others rebound.

That above him are lesser than he, he can bear,
The place of a servant he willingly takes;
Not this, or his peace or his health does impair,
Far other the cause that his heart ever aches;
Like Jonah he fled the command of his God,
And sheltered him under an infidel mask;
But vainly on Lethe's dark waters he rode;
The flash of conviction still lit on the past.

Too hastily left the Apostate his home;
Too early an exile he wandered afar—
But doubts and despair o'er the lone one had come,
Like clouds in the twilight and night without star.
Twas then *Inferdity* raising its crest,
Like an *ignis fatuus* leading to death;
Excited no hope, but a wish in the breast,
That life were a being extinct with the breath.

There are who in error and writhing in doubt,
Exult in a freedom they do not enjoy;
And envy in others the weakness they float,
Full conscious of truth which they dare to deny.
Of such was the Bard when he fled from the truth,
And sought 'mong the rude sons of toil to extract
The poison of books from his mind, and forthwith,
He did, but the honey too came in the act.

Ah vainly is Memory stripp'd of its lore;
Expanded capacity writhes in the void—
Great God! hast thou sworn that thy pity no more
Shall wake to a watch that thy mercy denied?
It shall! And O teach him whither to fly,
No more from the path of obedience to fly,
With panoply thine all his weakness invest,
And fit him as thine, or to live or to die.

Port Hope, May 24th, 1832.

MRS. DODD.

Temperance.

For the Christian Guardian.

WEST FLAMBOUR TEMPERANCE SOCIETY.

Among the many good institutions that are
progressing in the world, we are of the opinion that the
Temperance cause is not of the least importance, fully
permeated of this by the information we receive from
Temperance Societies through your valuable paper and
others, of the much good the Temperance cause is doing
in this Province and elsewhere. Not willing to be
counted the last in so good a cause, we resolved to
form a Temperance Society in this place, accordingly
the attempt was made but met the approbation seem-
ingly only of a few present. The first evening our Society
numbered but twelve, when the following persons were
appointed to act for the ensuing year: Mr. Thomas
Morden, President; Mr. Benjamin Reynolds, Vice
President; and Mr. J. K. Millard, Secretary. But
not being discouraged, the President appointed a meet-
ing at the Rock church on the 21st day of April to
commence at one o'clock, P. M., for the purpose of
forming a constitution, receiving members, appointing
officers, &c., when much to our encouragement and
greatly to the advantage of our infant Society, the Rev.
S. Belton attended and gave his assistance. Also
several others offered something encouraging to the cause
of Temperance; after which, an invitation was given
to those who felt disposed to help to suppress the evil
of intemperance to unite with us, when our number was
increased to thirty-two—24 males and 8 females. A
constitution was read and adopted, upon the total ab-
stinence principle. The officers of our Society con-
sist of a President, Vice President, Secretary, and
committee of five, or more, if thought proper by the
Society. The following persons were appointed a Com-
mittee for the ensuing year; namely, Joseph Hopkins,
David Rymer, John Ryckman, Francis McIlroy, Jacob
D. Surrover, and Benjamin Spencer.

It was then moved by Mr. F. McIlroy, seconded by
Mr. S. Howell, and ordered by the meeting, that a re-
port of this Society and the proceedings of this meet-
ing be forwarded by the Secretary to the office of the
Christian Guardian and Hamilton Free Press for publi-
cation.

J. K. MILLER, Secretary.

Flamboy West, May 11th, 1832.

FRONT OF YONGE TEMPERANCE SOCIETY.

At a public meeting held on the 2d ult. in the
School House, near John Kincaid's, in the third
Concession of Yonge, for the purpose of forming a
Temperance Society, an appropriate discourse was
delivered by the Rev. Mr. Williams, in which he
showed the evils of moderate drinking, and
ably exposed the weakness of the arguments
generally used in favor of it; after which the usual
constitution on the principles of entire abstinence
was adopted. About 40 came forward and sub-
scribed their names to the constitution, being a
majority of the persons present.

The following officers were chosen for the en-
suing year, viz:

Walter Beattie, President; George Purvis, Vice
President; Francis Thomson, Secretary; Samuel
Miller, Assistant Secretary; John Griffin, Geo.
Baicher, Robert Hazlewood, Alex. Cairns, Joseph
Mallory, Benjamin George, G. Purvis, John Kin-
caid, and James C. Adams, Managing Committee.

FRANCIS THOMSON, Secretary.

YONGE TEMPERANCE MEETING.

According to public notice a meeting was held
in the School House, near Witke's Mills, on the
evening of the 7th ult. for the purpose of forming
a Temperance Society. The meeting was
opened by singing, and prayer by the Rev. Mr.
Williams, who afterwards addressed the audience
on the subject of Temperance. Mr. Martin Bates
was then called to the chair, and A. Parish re-
quested to act as Secretary.

The Chairman having stated the object of the
meeting, Mr. Teed proposed that a Society be
now formed, and submitted some preparatory re-
solutions, which were adopted. A Constitution
was then presented which after being read, was
unanimously adopted. About 50 immediately re-

quested their names to be taken down as members
of the Society. The following gentlemen were
elected Officers of the society for the present
year:—

Joseph Witke, Esq., President; Mr. Martin
Bates, Mr. John Hunt, Mr. Edward Parish, Vice-
Presidents; Mr. Arza Parish, Secretary; Mr. Hen-
ry Teed, Assistant Secretary; John Brown, Con-
nell Hunt, Harvey Coleman, Jehiel Wing, Coun-
sellor; M. Witke, Nathan C. Brown, Willard Smith,
David Baird, Philip Phillips, John Rudd, Smith
Coleman, Isaac Dunham; Committee.

ARZA PARISH, Sec'y.

BROCKVILLE TEMPERANCE SOCIETY.

Pursuant to public notice, a meeting of the
Brockville Temperance Society took place at the
Court House on the 15th ult. John Bogert,
Esq., delivered an address on the subject of Tem-
perance; after which it was

Resolved—That a meeting of this Society be
held on the first Monday in July next, at 7 o'clock
P. M., and that Paul Glasford, Esq. be requested
to address the Society on the occasion.

Resolved—That the next quarterly meeting be
held on the first day of the Quarter Sessions, in
August next, at 7 o'clock P. M., and that G. Mal-
loch, Esq. be requested to deliver the quarterly
address.

Resolved—That John Bogert, Esq. be re-
quested to furnish a copy of the address delivered this
day, for publication.

Resolved—That the Editor of the Brockville
Recorder be requested to publish the proceedings of
this Society.

D. H. RICHARDS, Secretary.

Good.—The keeper of a victualling cellar applied for
admittance into a church in Boston some months since,
but was objected to because he sold ardent spirits. A sturdy
temperance man then got up, and insisted upon the church
doing one of the two things; either to admit the vic-
tualler, or to expel one of their leading members, who
sold rum by the hoghead. This was a dilemma; but the
difficulty was finally settled satisfactorily. The vic-
tualler has expelled his ardent spirits from his bar, and the church
has become, upon principle, a temperance church, not one
of its members being now being engaged in the "detesta-
ble traffic."—*Journal of Humanity.*

Items.

Plagues.—Chronologists and historians tell us that
the whole world was visited by a plague 767 years be-
fore Christ. Some of the most remarkable since the
Christian era are the following:

Place.	Time.	Number destroyed.
Rome.	A. D. 78.	10,000 in a day!
London.	1347.	50,000.
Do.	1407.	30,000.
Do.	1604.	1-4 part population.
Constantinople.	1611.	200,000.
Bombay.	1665.	68,000.
Bombay.	1773.	80,000.
Smyrna.	1784.	29,000.
Tunis.	1784.	32,000.
Egypt.	1792.	804,000.
Smyrna.	1814.	39,000.

Great destruction at Bagdad.—The New York Obser-
ver contains an account of an awful destruction of the
inhabitants of Bagdad by plague, so that "out of a popu-
lation of 80,000 souls which it contained only one year
since, less than 25,000 now remain in the land of the liv-
ing."

Possessions of the Jesuits.—It has been calculated
that the Jesuits, before the suppression of their order,
possessed in various parts of the world, a revenue of \$275,
000,000. The society comprised 22,530 individuals.
They had 240 different residences, 61 novitiates, 24 pro-
fessed houses, and at Rome a general, who directed (as
he still directs) all these establishments.

J. Philip Barrelier, who died at Halle in 1740, at the
age of five, understood the Latin, German, and French
languages. At the age of nine he could translate the He-
brew scriptures into Latin; and before he had completed
his tenth year, he drew up a Hebrew lexicon of uncon-
mon and difficult words; to which he added many cu-
rious and critical remarks. In one year he read twenty
large folios, with all the attention of a vast and compre-
hensive mind.—*Dick's Philosophy of a future state.*

Self-supporting Poor House.—In Saugus, Mass. the
managers of the poor house have maintained their poor,
paid the wages of the superintendent and labourer, and
placed \$30 in the town treasury the past year, by means
of their town farm alone.

READY MADE CLOTHING,
Dry Goods, &c.

WILLIAM LAWSON returns his sincere thanks to
his friends and the public, for the very liberal en-
couragement he has met with since his commencement in
business, and informs them, that he has now on hand an
extensive assortment of Ready made Clothing, all made
up in his own shop, and in the best style of workmanship;
Also, Cloths, Vestings, Fustians, Bombazeens, Norwich
Crapes, Merinos, Bombazeens, Flannels, Blankets, Car-
petings, Calicoes, Cottons, Shawls, Handkerchiefs, Mos-
tins, Lace, Ribbons; Gentlemen's Hats, a superior article
direct from England; Ladies' Beaver, Leghorn, Straw,
and Velvet Bonnets; small Wares, and a variety of other
articles—all which he will sell at extremely low prices,
at his Brick Store, South side King-Street, nearly op-
posite the Gaol.

York, Decr. 19th, 1831. 1104f

Wholesale and Retail Store;
In the House lately occupied by Mr. Wm. Russell, on
the corner of Yonge and Lot Streets,
YORK.

KING BARTON takes the liberty
of informing his friends and the public, that he has
opened a Store in the above place. He has a large
and well selected assortment of Cloths, Flannels, Blan-
kets; Flannels, red, white, &c.; Bombazeens, Bom-
bazeens; Lace; a variety of Winter Shawls; fine rich
dresses of different kinds; Shirting; Grey and Printed Calicoes;
Mugars, Merinoes, Marcellinos, Quilts, Tabby Velvet, Gros
de Naples; black and colored Petermans, of the best
description for top Coats; a large assortment of ready
made Cloths; Hats, and Caps of all kinds, from 2 to 40c.
Very fine Linen Shirts, made in the best style; Guernsey
Frocks, Hosiery, Mitts, Woolen, Dye Skin, and Furs,
Groceries, Hardware, Crochery, &c. &c.

Having imported a great part of the above Goods, and
purchased them in the lowest market, he doubts not but
he will be able to sell on terms highly satisfactory to such
as may call to purchase.

No second price. 1044f

NEW GOODS.

AT WHOLESALE AND RETAIL.
R. ARMSTRONG respectfully informs his nu-
merous customers and the public in general, that
he is now receiving his Fall and Winter supply of Goods,
amongst which is a very extensive assortment of Super-
fine, Fine, and Common Broad Cloths, Cassimeres, Flush-
ings, and Forest Cloths, together with a large and gen-
eral supply of other seasonable Goods. As a part of the
above are of his own Importation, and were carefully
selected and purchased at the Manufacturers in England
for Cash, they will be sold unusually low, either at whole-
sale or retail, for ready money.

Please call and examine for yourselves.
York, 18th Nov. 1831. 1064f

JOSHUA VAN ALLEN,
TAILOR,

RESPECTFULLY informs his friends
and Customers, that he has removed his establish-
ment to that central and commodious Shop one story
above the Store of Mr. J. R. Armstrong, King Street,
and immediately adjoining the Canadian Office.
York, Sept. 24, 1831. 974f

CO-PARTNERSHIP
FORMED.

The friends and customers of the
late Wm. Moxie Apothecary &c., and the Public in gen-
eral are respectfully informed that the business will be car-
ried on under the name of

HAMILTON & HUNT.

In soliciting a continuance of the patronage of the Me-
dical Gentlemen and the public (which was so liberally
extended to the late Wm. Moxie since his commencing
business here in 1820) the subscribers pledge themselves
to endeavour to merit the same by persevering in the
same course by which it was obtained; by keeping none
but genuine Articles, and by prompt attention to any
commands with which they may be favoured.

Their medicines are exclusively of English importation
(tho' the well known House of J. Beckett & Co. Mon-
treal.)

The Apothecary and compounding department will be
conducted by Mr. Hamilton Licentiate of the Apotheca-
ries Hall, Dublin; whose experience in the business for
14 years will, he trusts, entitle him to the confidence of
those who may require Prescriptions or family receipts
carefully prepared.

W. P. HAMILTON.
CHARLES HUNT.

York, 14th Feb'y, 1832. 1194f

IMPORTANT MEDICINES.

JUST RECEIVED and for Sale at the Store
of Messrs. Lesslie & Sons, York and Dun-
dus; J. W. Brent & Co., Dr. Lang, and T. Sandilander,
York; Dr. Winer, Hamilton; and by most other Drug-
gists and Merchants in the Province—the highly and
justly celebrated Medicines, prepared by Dr. H. H. Rey-
nolds, Batavia, N. Y., as follows, viz:

DR. PIERSON'S WELCH COUGH DROPS.

These Drops immediately remove difficulty of breathing,
tightness or stricture across the breast, obstructions and
ulcers upon the lungs, pain in the side and chest, and
spitting of blood.

These Drops are warranted. In all cases where they
fail of affording relief, (when properly administered),
the purchase money will be refunded. Price 5s. per bot-
tle, 4 bottles 2s. 6d.

FINCH'S CELEBRATED OINTMENT AND VE-
GETABLE BITTERS.

For the cure of the Salt Rheum and Scall head, price 5s.
a box. The Bitters are also a sovereign remedy for the
Jaundice in its most aggravated form, Fever and Ague,
and Bilious Cholera; price 2s. 6d.

FINCH'S VEGETABLE TINCTURE.

An infallible remedy for removing ringworms, red blotch-
es, pimples, and fostering eruptions of the face, also that
darkness of the skin usually called tan, and render the
skin smooth—price 2s. 6d.

GERMAN EYE WATER.

Not inferior to any now in use, for weak, sore, or inflamed
eyes—price 1s. 3d.

WILLER'S VEGETABLE ITCH OINTMENT.

Containing not the least particle of Mercury or other
dangerous ingredient, emits no unpleasant odour, may be
used with perfect safety by persons of delicate constitu-
tions, and is an infallible cure in the worst cases by a few
applications. Also,

PELEG WHITE'S GENUINE IMPROVED AD-
HESIVE SALVE.

For rheumatism, pain in the breast, back, side, head,
ague in the face, sores, sprains, bruises, cuts, frozen feet,
wounds of horses, &c.—price 1s. 3d.

Cayuga Co., N. Y. 1293m

CERTIFICATES.

This is to certify that by the use of one fourth of a half
Bottle of Dr. Pierston's Cough Drops, I have been cured
of a Cold that deprived me of my rest for hours every
night. I believe it the best medicine ever offered to the
public, according to my experience.

GEORGE ROWE.

Stamford, U. C. Dec. 29, 1831.

I hereby certify for the encouragement and speedy in-
troduction among us of Dr. Pierston's Cough Drops,
Vegetable Itch Ointment, and the German eye water,
prepared by Dr. Reynolds, Batavia, N. Y. that they have
proved efficacious and thereby gained a good reputation in
this place. I therefore very cordially recommend them to
the public as valuable medicines.

MARY MILLER.

Niagara, May 12th, 1832.

I certify that I have been afflicted for several years with
the salt rheum, that at times I have been under the ne-
cessity of carrying my hand in a sling. I applied Finch's
Ointment for that complaint, which effected a speedy
cure, I therefore recommend it to the public as a sure re-
medy.

Grimsby, 40 Mile Creek.

HENRY GRIFFIN, Merchant.

May 10th, 1832.

A CURE FOR RUPTURE.

W. HEWITT, Patent Truss Manufacturer, from
England, respectfully informs Medical Gentle-
men, and the public of Canada, &c. that he manufactures
Trusses of every description for Exemplars, or Navel,
Femoral, Inguinal, Congenital, or Infantile Hernia.—His
Trusses are so constructed that the most delicate persons
can wear them without pain or inconvenience.—W. H. is
enabled to say from his long experience that he can satisfy
any person where the Rupture is reducible, that they
may obtain relief, and in many cases he can warrant a
cure when applied by himself at his residence.

References will be given to persons of both sexes, who
have been cured under his care.

May 21st, 1832, Dundas-Street, near the Credit, To-
ronto. 1324f

Dr. Involuntary secrecy when required.

Dr. P. S.—W. H. intends visiting the Inhabitants of the
London district during the month of June next with a
large assortment of Trusses, when he will take in
part payment good Butter, Cheese, Maple Sugar or Boes
Wax.

THAT DREADFUL MALADY THE CHO-
LERA.

W. HEWITT prepares a Medicine which
he believes is an effectual remedy for
that complaint; its efficacy has been proved in a number
of well attested cases in spasmodic and dysenteric af-
fections by his friends as well as in his own family.

Sold in Bottles. Price 1s. 10d., 3s. 9d. and 5s. each.
River Credit, Dundas-Street, Toronto. 1324f

D. V. P. MAYERHOFFER renders his best
thanks to the inhabitants of the Home District
for their liberal patronage of his most valuable remedy
the "WONDER SALVE," he begs leave to state to the
Public that he will always be furnished with it for the
supply of Country Merchants and others. In order to
prevent imposition and Counterfeit, each direction will
for the future be signed by the Proprietor. It may be had
in York at the stores of Hamilton & Hunt, and J. W.
Brent & Co., Druggists, King Street.

Markham, May 13, 1832. 132

SHAKERS' GARDEN SEEDS.

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

E. LESSLIE & SONS.

Agents for the Society. 120

York, 23th Feb. 1832.

SWAIN'S CELEBRATED PANACEA, for
the cure of King's Evil or Scrofula, for sale by
J. W. BRENT, & Co.
Druggists.

1294f

FRESH CLOVER SEED, for sale by

E. LESSLIE, & SONS. 129

York, 23th Feb'y, 1832.

GENUINE STOUTON BITTERS prepared, and
for sale by

J. W. BRENT, & Co. Druggists. 1294f

£2500 Wanted.

THE above Sum is wanted for six
or eight years, on which the interest will be paid
yearly. Very valuable fast Estate will be given in security.
For description of property, and other information,
refer to this office.

April 4th, 1832. 1354f

LAND AGENCY OFFICE.

THE Subscribers respectfully inform their
friends and the public in general, that they
have opened a Land Agency Office on the North side of
King Street two doors west of Yonge Street, where they
will transact all business relative to Lands, at any of the
Land Offices,—will purchase or sell U. E. claims, Militia
claims, or receive the same to locate.

They will also act as Agents for the selling or renting
of houses, village lots, improved farms, or wild lands;
and as they have already had many applicants they trust
that persons having any of the above property to dispose
of, by private sale or lease, will find it their interest to
forward a description of the same to this Office,—as it
offers many advantages to the public, in forwarding Emi-
grants and others to different parts of the Province, and
who will at all times be furnished with a description of
such Lands as may be entrusted to their care.

A promissory writing will be required for the payment
of two per cent. on the amount of purchase money in
case of sale, or three per cent. on the amount of annual
rent, if disposed of by lease; and on all wild lands five
per cent. will be charged.

Conveyancing and settling of every description execu-
ted at this Office with correctness, neatness and despatch.
All letters post paid and directed to either of the Subscri-
bers as Land Agents will receive due attention.

ALVIN TURNER,
JOHN SMYTH.

York, 15th May, 1832. 12012m

CONVEYANCING, &c.

VAUX respectfully informs his friends and the
public, that he proposes to execute deeds, bonds,
indentures, agreements, wills, &c. with correctness and
despatch, and on the most reasonable terms.

Office, Yonge-street, 2 doors South of Lot or Dundas
Street.

York, 29th Feb'y, 1832. 1204f

SALE OF CROWN LANDS.

NOTICE is hereby given, that the Tract of
Crown Land recently Surveyed, and lying between the
North West corner of Caradoc and Plympton, will be
exposed to Sale by Public Auction, at the upset price
of 10s. Currency per Acre, at the Inn of 14, Tiffany in
the Town of Delaware, in the District of London, on Mon-
day the 18th June next, at 10 o'clock A. M.

ON THE FOLLOWING TERMS, Viz:

The purchase Money to be paid by Four Instalments,
with interest; the first instalment at the time of Sale, and
the second, third, and fourth instalments at the interval of
a year between each.

A plan exhibiting the situation of the Lots may be seen
at the Surveyor General's Office, York, or with Mr. Ros-
well Mount, D. S. Caradoc.

For the accommodation of Emigrants arriving in
the Province with the intention of settling, the sale will
be adjourned monthly until the 1st November next.

PETER ROBINSON.

Commissioner of Crown Lands Office,

York, 19th May, 1832. 132

CLERGY RESERVES.

COMMISSIONER OF CROWN LANDS' OFFICE

York, 1st February, 1832.

PROPOSALS for the purchase of Clergy Reserves
having already been received at this office, for a
greater quantity than are authorised to be sold during the
ensuing year. The Commissioner is compelled by his in-
structions 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. 1174f

LANDS FOR SALE.

200 ACRES, Lot No. 27, 5th Concession, Dartington.
500 " " Nos. 24, 25, and East half of 12, 7th
Con. Georgian, on Lake Simcoe.

200 " " No. 3, 5th Con. North Willingbury.

400 " " Nos. 12 & 20, " on the Lake.

200 " " No.