



GUARDIAN OFFICE,

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THE PARTICULAR PROVIDENCE OF GOD NOT INCONSISTENT WITH HIS GENERAL PROVIDENCE.

(From a Sermon preached before the British Conference, by the Rev. Richard Watson, and published in the Wesleyan Methodist Magazine, for January, 1831.)

We may observe, that the principle of opposing the general plans of God in his government of the world, to the doctrines of his interposition in behalf of individuals, is itself full of misconceptions and errors.

1. It assumes, that God's general plans as to nations or large portions of communities comprehend all individual cases, and all the circumstances which may affect them. This is absurd, and obviously contrary to the fact.

If, then, there are innumerable circumstances which the general plan does not infallibly control, but which so often modify it, and alter its course as to individual cases; if beside the general wheel there are "wheels within that wheel," and often without it too, turning on their own centres, and impelled even into contrary motions; we may fully admit the doctrine of general plans and laws of administration, and yet find in these loose and free circumstances, which operate independently of, or greatly modify, the general range of events, an ample field for the manifestation of that particular Providence of which we speak; and which can make as many exceptions as that divine wisdom sees fit which directs the whole.

2. A second fallacy involved in this theory is, that it assumes that interpositions in favour of individuals must necessarily interfere with some general plan of Providence, or some general law of nature. But, when it is said, "When he giveth quietness, who then shall make trouble? And when he hideth his face, who then can behold him whether it be done to a nation, or to a man only?" this text manifestly distinguishes between a government of nations & a government of individuals; and it certainly supposes that "quietness" may be given to an individual, when it is not given to a nation; and that the face of God may be hidden from a particular person, when it is not hidden from a whole community.

3. The third fallacy lies in assuming that God's general plans are something which he has commissioned to act out of himself, and independent of his own immediate agency; wholly forgetful of the principle of the text, that in him we, and all things, "live, and move, and have our being." For what are God's general plans, but himself in operation?—now spreading the impulses of his power to a wider, now restraining them to a narrower, extent; now working in judgment, then in mercy, and again singularly commingling both; tempering the severity of vengeance with compassion, and guardian mercy from abuse by the majesty of righteousness; assigning longer or shorter periods to his dispensation of vengeance or goodness, as it pleases him; and thus working

onward to the fulfilment of all those purposes which he has fixed in his own eternal counsels as the final results of his government of human beings? But if this be so, if all be God in operation, to what general laws is he so bound, as that this should interfere with his manifestations of severity or grace towards individuals?

The blind impetuous ocean must roll whither winds and tides may impel it: it has no intelligence, no feeling: it cannot select the victim vessels which it may hurl upon the rocks, or the favoured sails which it may bear buoyant and safe into the harbour: and your theory dishonours God, by likening his general operations to some such mighty but blindly impelled and impelling element. The divine administration is divine intelligence, will, feeling, and wisdom, in action; and when his arm is made bare, and his judgments sweep, or his mercies expand, over a nation, he can never be at a loss in his general march to turn aside to visit an individual sinner secure in his trespasses; or to make it "light in the dwellings" of his Israel, when the clouds of his judgments darken through the abodes of the ungodly. The destroying angel had a fearful general commission in Egypt; but his sword gleamed harmlessly as he passed the door sprinkled with that sign of faith, the blood of the appointed atonement: God is then not "far from any one of us;" and we may take the full comfort of the declaration, "The eyes of the Lord run to and fro through the whole earth, that he may show himself strong in the behalf of those whose hearts are perfect towards him." And how many instances are on record, resting upon evidence the most indisputable, to confirm the doctrine! A "vain philosophy" may attempt to account for them; but the absurdities into which it falls are its own refutation. During the late struggle of the Greeks to regain their liberty, a body of Turks were, in 1824, encamped in a part of Greece, and committed every kind of excess upon the inhabitants. One of these barbarians, an officer, had pursued a Greek girl, who took refuge, in the house of a widow. The widow met him at the door, and mildly attempted to dissuade him from forcing his way in to seize the girl. Enraged, he drew his sabre; but when in the act of attempting to cut down the widow, it snapped in two pieces before it reached the victim. The wretch paused; but drew a pistol, to accomplish his purpose in that manner; but it missed fire: and when in the act of drawing a second, he was forcibly dragged away by one of his companions, who exclaimed, "Let her alone. Do not you see that her time is not yet come?" Resolved, however, on taking some revenge, he carried off her infant child to the camp; but, as though Providence designed to complete its work on this occasion, whilst the officer was asleep the child was carried back to the widow by one of his own men. I know how a heartless sceptic would gibe here; but the affecting story bears its own comment: and I would take the grateful tears of the preserved widow, who saw the hand of God in her deliverance, not only for the best feeling, but for the best philosophy. "All his saints are in his hand;" and where is the saint whom he has not "encompassed about with songs of deliverance?"

*This anecdote is verified by the Rev. Mr. Arundel, author of "A Visit to the Seven Churches of Asia," who was in the village at the time.

RELIGIOUS CONVERSATION.

A correspondent of the Philadelphia, speaking of religious conversation, observes, "Many good people think that it is spiritual conversation to discourse on the general merits of a sermon, to compare the "sweetness" of different persons in prayer, or to discuss hair-splitting questions respecting the theology of a sermon:—Indeed some honest persons seem persuaded, that they come up to the injunction if they pass the half hour after religious services in settling the color of a minister's eyes, or deciding whether he used notes or not, whether his speech betrayed him (if a stranger) as a Yankee or a Southerner; and they include among religious topics all the statistics of each meeting—who were there—where they sat—why—and—were not there—that Mrs. A. is out of black, and Mrs. B. had a new Dunstable."

This writer then requests the Editor to "furnish an article on genuine religious conversation, showing what is and what is not worthy of the name, and, if possible, giving some hints for the proper introduction of religious topics: 1. into ordinary conversation with the world, and 2d. with christians."

Those who converse on religious subjects in the manner above described, resemble persons who pretend to enjoy a social visit, when they have been stationed for several hours beside a cold window, or before a blazing fire, in the presence of a dozen living mummies, and have been edified with, "It's a very pleasant evening, ma'am."—"Yes, a very pleasant evening."—"How beautiful the moon is!"—"Yes, very beautiful, indeed!"—"We've had a very cold winter, this winter."—"Yes, indeed we have."—and such sort of communications.

If two warm-hearted friends should meet they would find no difficulty in passing over common topics of formal introduction, to speak freely on any subject of mutual interest.

If two opponents should meet with a desire to convince or persuade each other, they would have definitions, explanations, illustrations, and arguments, without delay.

If men meet on exchange who are devoted to the acquisition of wealth, they are not backward to discourse on every subject which affects their favourite pursuit.

If politicians get together in a circle, their tongues move in obedience to their ruling affection. In short,

Out of the abundance of the heart the mouth speaketh. A person's conversation will be regulated by his predominant feelings. Hence, were I to give directions for promoting religious conversation, I would say,

persons, who have a valuable treasure of knowledge on other subjects, would be the best excuse which they could offer for rarely saying any thing about christianity.

2. Meditate upon the truth of God and pray over your bibles, until you have some deep and lively impressions of the dread, the joyous realities of eternity fixed upon your hearts; so that you will wish to communicate your views and feelings to those with whom you hold intercourse, in life.

3. Be in earnest to be saved yourselves, and remember that if your neighbors, acquaintance, and relatives are ever to be sanctified, you must expect them to be sanctified only through the truth brought home to their serious consideration, by such means as God will bless.

4. Realize that for your words, and even for your silence, you are to be judged, and to be justified or condemned.

5. Remember that your tongue, or the gift of speech, is the glory of your frame; and that the power of life or of death may be in your mouth.

6. Take pains to have some pleasing thoughts, or interesting intelligence to communicate.

7. Propose questions on the important subjects of religion, to your associates, which you can answer, if they do not.

8. Avoid in your manner, as far as possible, every thing which is calculated to disgust men of taste and sensibility.

9. Kindly induce your acquaintance to disclose to you the state of their own minds on the subject of personal piety.

10. Read attentively every week, at least one religious newspaper, to furnish your minds with topics for discourse.

11. Determine to speak for the glory of God, and the salvation of sinners.

12. Think what you would wish you had said to your nearest friends particularly, had you come in the full exercise of reason to your death-bed.

If these twelve rules are considered and applied by any person of true piety and common sense, he will soon find that he may excite others to religious conversation, and participate in it to his own edification.

Every doctrine of the Bible, every duty of religion, every operation of mind, every object of creation, every event which occurs in divine providence, may be an interesting subject of religious discourse.

As the bee sucks honey even from the poisonous flower, so a sanctified person, of good taste, sound judgment, and ardent feelings, may give a religious turn to conversation about the follies, heresies, and vices of mankind.

The example of Christ was perfect on this point of Christian duty. With inimitable tenderness, delicacy, and benevolence he took occasion to utter something profitable to his hearers from every remark which was made in his presence; and with the design of making men wise unto salvation, he spake with familiar dignity, at the feast of the publican, at the wedding in Cana at the sea side, on the Mount of Olives, in the humble abode of Martha and Mary, at the tomb of Lazarus; and in the temple at Jerusalem.

[From the Presbyterian.]

THE PROFESSING CHRISTIAN'S REMEMBRANCE.

1. Professing Christians should impartially scrutinize the evidences, by which they are satisfied of the reality of their conversion, otherwise they may be in danger of reposing in a "form of godliness," without any experience of its "power."—1 Cor. xiii. 5.

2. They should aim at eminence in holiness, Heb. vi. 1. and be circumspect and blameless in their walk and conversation.—Matt. v. 16.—Ephes. iv. 1, 3.

3. They should prayerfully endeavour to promote the salvation of their dear kindred and friends.—Rom. x. 1.

4. They should ever be distinguished by their punctuality, constancy, and devotion in attending the public worship of God.—Luke 14. 16.—Levit. xxvi. 2

5. They should attend upon at least one social religious meeting during the week.—Isaiah. xl, 31.

6. Besides secret prayer, they should maintain the worship of God in their families, and extend the benefit to their domestics.—Jer. x. 25.

7. If parents, they should not endanger the souls of their children, by countenancing or encouraging their love for worldly and vain amusements.—Prov. xxiii. 6.—Josh. xv. 15 latter clause.

8. They should never be tale-bearers and evil speakers.—Prov. xxviii. 8.—James iv. 11.

9. They should study to promote the peace, the unity, and the prosperity of the church with which they are connected.—Ephes. iv. 3.—Psalm cxxii. 6, 7.

10. They shall never separate themselves from their particular church, without first obtaining a certificate of their membership and good standing.—1 Cor. xiv. 40.

"I stir up your minds by way of remembrance."—2 Pet. iii. 1. "Consider what I say, and the Lord give thee understanding in all things."—2 Tim. ii. 7.

[From the Philadelphia.]

IMPORTANT SUGGESTION TO PROFESSING CHRISTIANS.—The King of England sends an ambassador to a foreign Court with despatches of the highest importance and such a demand immediate attention. He reaches the court and delivers his message; but his auditors, instead of deliberating on its contents and preparing an answer, give their chief attention to the ambassador's mode of delivery. One remarks upon his personal appearance; another upon his language; a third upon his pronunciation; and others go through all the round of human qualifications and disqualifications. He seeks another audience, sets forth his message more forcibly and explicitly; urging the rights and authority of his king and nation. The result is the same; and after repeated trials, he is obliged to retire without effecting the objects of his mission. Who would not be indignant at

such conduct; especially at the contempt and levity with which a respectable nation is thus treated? But this is no more than we see every day in the conduct of men toward the messengers of God. Many intelligent laymen do little more in reference to their pastor's declarations of truth, than criticize his performances and general mode of management. But what is gained by making his defects matter of private scandal?—Much is lost, for each one who engages in such conversation gets a view of his pastor's faults as extensive as the observation of all with whom he speaks, whereas if each individual were left to his own reflections, he would discover but a small number of defects in any ordinary case. Something might be gained by a frank mention of a defect to a pastor himself; but nothing by the common mode of making reflections behind his back.

The common course in these matters is necessarily productive of great evil. Those who are freed in censuring their pastor have their own hands tied as long as the subject of censure remains; they not being willing to attempt anything till their pastor is right. They discourage others by their conversation and example; and if their pastor shall hear that they are complaining, without knowing exactly the causes, and shall witness their inactivity, he will perhaps be driven still farther from the course which would please them, or effect good by his ministrations.

It seems in some measure to escape the thoughts of many private Christians, that their pastor may have good reasons for parts of his conduct, which they are free to censure. Those who have devoted much time to an examination of the subject of religion and the best modes of promoting its interests amongst men, may be struck with important truths, which escape common notice. A preacher of the gospel would feel little disposition to set up his own judgment against that of an experienced man of business, as to the mode of managing common affairs. Still he might be as well qualified as business men ordinarily are to direct him.

The remark is not uncommon amongst the members of a church, "we can have no revival till—manages differently." It may be true; but are you therefore to stand idle, or simply dwell upon his faults? How is the evil in the case to be corrected? Something may be done by visiting your pastor and giving him a candid account of the seeming difficulty; but if this do not remove it, what will you do? It seems to me that prayer, either private or social; among the small number whose views are in unison, must be the only resource. Would it not often prove a most valuable one? Might not evils be soon removed, which otherwise would remain for years, and obstruct the progress of vital piety in a church? Let prayer take the place of talking, and the happiest results would often follow. Till the course here suggested has been fairly tried—till direction has been sought from God in reference to the exact state of the case, there ought to be little open complaining, and no surprise, that evils of the most serious kind remain, where they have once existed.

C. S. A.

THE SABBATH SCHOOL TEACHER.

(very interesting.)

I was one Sabbath afternoon, about to close the school in which I was engaged, says a teacher, when a young man presented himself as a visitor, and requested me to allow him if it would not be deemed an intrusion, to speak to the children. This being granted, he addressed them nearly to the following effect:—

"There was once a poor lad who was noted, even among his own sinful companions, for his wickedness, but especially for swearing and Sabbath breaking. He, along with some others, resolved, one Sabbath to stone some steady boys who were going to school. The boys on being attacked, took to their heels; this lad followed them to the very door of the school, which, when opened, they were singing, such a sound came from the room, as seemed to stun him. He wondered what they could be doing inside; and a teacher at that moment admitted the other boys and invited him in. A new scene now opened itself upon him;—near 300 boys seated with their teachers. They all appeared so neat and clean, and in such order, that he wished he was one of them. He stood for some time, a sight for the whole school, so dirty and ragged, that every boy in the school was looking at him. After some talk, he being a stout good-looking lad, it was resolved to admit him to the A. B. C. class. Every thing was new to him. The next Sabbath he appeared in the school, with his hair combed, and his face washed quite clean. He now found himself so much behind the other boys, that he resolved to strain every nerve to get up to them. He was very soon placed in the first class in the school; and after some years he was chosen a teacher. He then felt he had something more to do than to teach—he had a soul to be saved or lost, in a little time he was enabled, after much prayer, to believe on the Lord Jesus Christ, and to rejoice in his salvation. The Lord then called him to preach these glad tidings; and happening some time after to preach one Sabbath morning within a few miles of his old much-beloved school, he came with haste as soon as service was over, and reached the place just in time to see the lads in his own, very own school—and here he is now, speaking to you."

The scene now became deeply affecting. He burst into tears as did several others around him. At last he said,—"O my dear boys, be in good earnest to make the most of your very great Sabbath-school privileges! I have kept you too long; God bless you all!" He then made a prayer and spent some time in the school.—Youth's friend.

CHRISTIAN MODERATION.—He must have little religion, who does not see that he should be moderate in his food, sleep, clothing, domestic expenses, and pursuits of whatever kind. "Let your moderation be known unto all men." To give this exhortation the fullest effect, let us remember the manner in which the Apostle enforces it:—"The Lord is at hand." He is your Judge. His

eye is ever upon you. He hates evil; he loves good; all excesses in action and passion are opposed to his administration among men. He is at hand to help you, to support you in trials, succour you against temptations, to direct your hearts into his love and fear; and, in a word, to give you grace according to your day.—Dr. Adam Clarke.

AN IMPORTANT THOUGHT FOR MINISTERS.—The late Rev. John Clarke, Minister of the Wesleyan connexion, in his memoir published in the January number of the Wesleyan Magazine, while on his dying bed, thus addressed his colleague: "There is danger lest we should lose sight of the main point, and think too much about great preaching. Be sure you aim at bringing souls to Christ. Preach to save souls. And remember, it is theunction that makes the Preacher. Look well to the unction, brother."

A HAPPY ILLUSTRATION.

The late pious John Newton was once told by an obstinate Unitarian, who proceeded in his inquiries on the precious principle that we are not required to believe what we cannot understand—that he had read the New Testament, but could find there no proof of the doctrine of the Trinity. Newton knew to whom he was talking, and answered by saying, "Do you know what happened to me last night?" "Well," said his opponent, "what?" "Why," said Newton, "When I was going to my room last night, I wondered what ailed my candle, that I could not light it; and on examination I found that I had been attempting to light it with the extinguisher on!"

DEVOTION IN CHILDHOOD.—Christian parents hear their children say their prayers, but do not always teach them to pray. Children over six years of age may be taught the important duty of secret prayer. As first impressions never fade away, how interested should parents be to form an early habit of devotion in their offspring. This habit will not become a mere form. No one will long persevere in private devotions from habit only. In Scotland it is not unfrequent for parents to ask their children regularly "if they have been by themselves," meaning, to make an extemporaneous prayer. When youth learn, by experience, the nature of prayer, they will take a more lively interest in family and church devotions.—Ch. Register.

HOW TO PROMOTE LOVE AND HARMONY AMONG CHILDREN.

In order to promote love and harmony among children, one should not be allowed to domineer over, and tease another. Nor ought one to be praised at the expense of another. No envious comparisons must be drawn. Children should not be allowed to scoff at one who happens to be an offender. This practice destroys affection, and gives rise to resentment and retaliation. They should be taught to feel for one another when in disgrace, not be prohibited from interceding.

RELIGIOUS INTELLIGENCE.

Jews.—The number of Jews in Prussia is stated at 160,979; in Russia, 431,607; in the city of Warsaw (Poland) alone, in 1828, 348,268.

Naples.—The Malta Government Gazette, of the 3d of November, contains a decree of the late King of Naples, dated the 29th of August, enjoining all captains of vessels entering the ports of his dominions, to declare whatever books they might have on board, not excepting those intended for transit to some other place. They were all to be landed at the respective custom-houses, in order that they might undergo examination. None would be restored, not even those declared for transit unless approved by the censors.

East-Indies.—Mr. Leslie, baptist missionary, writes from Monghyr, "The gospel is widely spreading around us. Since the erection of my native place of worship, it is almost incredible how far the name of Jesus has become known. The people from villages to the extent of three day's journey have heard the gospel; and in one district, I have heard that christianity has been the occasion of much conversation. The European church at Dinapore prospers astonishingly. Mr. Moore lately visited them, and baptised five persons. There are five more to be baptised."

Nagereel.—Mrs. Maul, wife of a missionary of the London Society, has the care of a female school of fifty-eight scholars, about one third of whom are slaves. Mrs. M. says, "We have formed the resolution that each girl, by her own industry; shall purchase her freedom before she leaves the school." In this they had been successful, except in one instance.

Cochin.—The number of converts is small; but the Cokanee Bramins are reading the scriptures diligently. The most encouraging prospects are among the Roman Catholics, who are divided amongst themselves. Mr. Kildale, the missionary, receives much assistance from Mr. Lima, late a Franciscan at Goa, and an excellent preacher.

Coimbatore.—Hore Arch-deacon Corrie formed "an interesting colony of native Christians," of about thirty families, who are anxious for a missionary.

Carnatic.—In the district of Tinnevely, where the missionaries, when they arrived ten years ago had no congregation, and where there were but six or seven schools, and those heathen, there are now 224 villages, in each of which there are christian families, 64 catechist's stations, 62 christian schools, and 150 houses for worship. The christian families are more than 2000, containing more than 7500 souls.

Kiddepore and South Travancore.—The Heathen, Mahomedans, and Papists, have combined to persecute the converts to christianity; in some instances, even unto death. In many instances they have been dangerously wounded; but the effect is, the increase of christianity.

London Missionary Society.—This Society occupies 80 stations—has 88 missionaries—17 assistants—more than 400 native teachers. Income the last year, about \$214,337.

MISSIONS UNDER THE DIRECTION OF THE BRITISH CONFERENCE, FOR THE YEARS 1829 AND 1830.

Table with columns: Europe, Asia, South Sea Missions, Mediterranean Missions, Africa, America. Rows list various regions and their corresponding numbers of stations and missionaries.

RECAPITULATION.

Summary table showing total stations and missionaries for Europe, Mediterranean Sea, Asia, South Sea Missions, Africa, and America.

COMPARATIVE VIEW OF THE NUMBER OF CLERGYMEN in the State of New-York in 1819 and 1830.

Table comparing the number of clergymen by denomination in New York for the years 1819 and 1830.

American Home Missionary Society.

The Home Missionary Society gives the appointment and re-appointment of 33 Missionaries, and collection of \$6,123, besides \$710 by the Western Agency, in New York, during the current month, ending 10th February, 1831.

The Kingston Tract Society is auxiliary to, and receives all its publications from the London Religious Tract Society.

During the year ending in August last, there had been issued from the Kingston Depository, 193,775 pages of Tracts; of which 149,550 pages were sold; 27,000 were distributed gratis; and 23,150 pages were sent to different places.

The Moravian congregations in the Danish West Indies number 10,000 negroes, who profess faith in Christ.

In the British West Indies, they have 15,000 members. The Missionary Schools at New Zealand, are in a flourishing condition. Conversions too, are frequent, and there are many inquirers.

Extract of a letter to the publisher of the Christian Watchman, dated Woodhouse, Upper Canada, March 4, 1831.

"The Churches of the Western Association have not had what may be called special revivals since our last Association, although several of them have been visited by the Holy Spirit. A considerable number of persons give evidence of a saving change, and have visibly put on Christ. I have had the pleasure of burying ten with Christ by baptism, since our last Association and expect several others soon to follow."

TERRENCE.

(For the Guardian.) London, March 29th, 1831.

Agreeably to public notice, previously given by the Rev. Edward J. Boswell, a meeting was convened at the District School house, in the Village of London, on the 3rd of February, 1831, for the purpose of forming a Temperance Society, on the principle of entire abstinence from the use of ardent spirits; unless used for medical purposes, and notwithstanding the warm opposition which was made to the measure, the object of the meeting was so far realized, that a constitution was presented, on the principle above, and was signed by 27 of our respectable inhabitants. The Society then proceeded to elect their officers for the managing department, viz.:

- REV. EDWARD J. BOSWELL, President. DR. E. STIMPSON, Vice President. THOMAS B. HALE, Secretary. And a Committee of five persons.

A request was then made by the Society, that the Rev. Edward J. Boswell should deliver an address on the 10th of February, on the subject of Temperance and Temperance Societies; with which request he complied; and has been succeeded at intervals of two weeks, on the same subject, by the following gentlemen, viz.:-Dr. Stimpson, Rev. H. A. Smith, and Dr. Cornish. On these occasions, additions have been made to the Society, inasmuch that it now numbers 83 members, exclusive of those who have joined, who formerly belonged to other Societies.

Measures are also in contemplation for forming a County Temperance Society in this County; and on the first Wednesday in April next, it is proposed that delegates from the several Societies in this county shall meet at St. Thomas' for this purpose.

THOMAS B. HALE, Secretary. (For the Guardian.) CHURCHVILLE TEMPERANCE SOCIETY. Agreeable to the constitution, the Temperance Society of Churchville held its first anniversary on Thursday the 3rd day of Feb'y, 1831. When an address was delivered by the preacher in charge of this Circuit. Officers were appointed and some resolutions adopted.

Mr. Editor. I feel happy in having it in my power to send you a favourable report of this Society. The number already joined are fifty—although there have been no exertions made to form a Society of this kind until very lately. There appears to be an increasing attention paid to the subject by the greater part of the community; and those who joined the Society appear to be deeply interested in the cause. YOUR OBLIGED SERVANT, FRANCIS HOUSE, Secretary.

(For the Guardian.) OTTAWA TEMPERANCE SOCIETY. I send you an account of the progress of Temperance in the Ottawa District since our first meeting last April. At our first meeting there was but a few solitary individuals, about seventeen of whom signed the Constitution. Our first anniversary was held on the third Monday in January, with a crowded house, when several addresses were delivered on the occasion, and upwards of a hundred joined the Society.

On the second Monday in March we held a quarterly meeting, when the Rev. G. Farr delivered a very able discourse, in which he depicted, in a very plain manner, the evils of intemperance and the benefit of Temperance Societies. We have now nearly two hundred members belonging to the Ottawa Temperance Society; and although the voice of opposition has been raised against us, yet we have reason to believe that the cause will prevail.

There has been very few instances where the Guardian has been read that they do not join the cause of temperance. YOURS, &c. A SUBSCRIBER.

VERY GOOD. (To the Editors of the Christian Guardian.) Gentlemen; if you think the following worth a place in your very useful, widely circulated, and interesting Journal, it is at your disposal.

The cause of Temperance has for a few months past, been making some small progress in this village and vicinity; and, like all good institutions, it has here as well as in other places, to struggle with prejudices, some of which have been broken down; and with enemies, some of whom have been conquered and brought over to its side, by the labour and unwearied diligence of some of its advocates, both by precept and example. Nor have the enemies of this institution been idle; they have laboured and strove, but with what success! The following fact will speak for itself.

A few of the bucks of the town undertook to have a ball at one of the public houses in this village; and to accomplish this, the managers had cards printed and distributed in every direction. The time appointed arrived—the landlord's heart beat high with the expectation of receiving his 80 or 100 dollars for that night's revelry—he had made preparation for the accommodation of a large assembly; but to his disappointment and sorrow, only five or six of the gentlemen (without a female) assembled! The landlord felt so exasperated, that he drove them from his house, without any thing to eat or drink. This speaks loudly in favour of Temperance, and so plain that it needs no comment from your friend.

AN OBSERVER. Hallowell, Feb'y. 10th, 1831.

To the Editors of the Christian Guardian. RAISING OF RYE.—It is with pleasure I read the progress that the cause of Temperance is making in the world. I have frequently wondered why you did not say something to discourage the growing of Rye in this province. I think it would be a great advantage to the cause of Temperance.—Some may say that this would be carrying matters too far; but I think every legal measure may be resorted to that may discourage the use of whiskey. If it is right to discourage the drinking of whiskey, it must be right to discourage the growing of that kind of grain that is almost altogether used for the purpose of making whiskey. I am well convinced that farmers could not afford to raise rye if it were not distilled into whiskey—they could not sell it. I should like to see members of Temperance Societies act consistently, but I cannot persuade myself that they act consistently, when they sell their rye to distillers, and then refuse to give liquor to their work hands, and discourage the drinking of it in every way. I have heard of instances of breaking barrels and letting the liquor run out; I believe this to be perfectly right, if done with a good motive; for it had better run on the ground than down men's throats to the destruction of themselves and families; but I think it would be far more prudent to prevent its being made as far as possible. Ask the farmer why he sells his rye to be distilled into whiskey, and he will tell you that he does not sell it for that purpose at all. He will tell you that he sells it to the merchants, the same as he does his wheat, and does not wish or desire that it should be distilled into whiskey—but how can this be taken for an excuse when he knows the merchant is taking it in to distil himself or to be delivered over to some distiller? and he very well knows that the price he asks could not be afforded only for the profit arising from distilling. I think the excuse is about as good, as for a retailer of whiskey to say that he does not mean that it shall injure his customers, when at the same time he sees them reeling about his door!! If the growing of rye would be neglected, I think most of the distillers would have to stop, as they could not afford to distil wheat; for that would pay better in flour than in whiskey. I think it would be no disadvantage to the farmer, for I believe he can raise more bushels of wheat from the acre than rye, and can more easily thresh 20 bushels of wheat than 5 of rye. A FARMER. West Flamboro', March, 1831.

REMARKS BY THE EDITOR.—We heartily concur with the author of the above communication, and will be glad to insert one or more well written communications on the subject of raising Rye. Perhaps not more than half as much rye is now raised in the province, in proportion to the number of inhabitants, as was raised a few years ago. A farmer from the London District told us a few days ago, that 10 bushels of rye were raised in that district five years ago, where there was one bushel raised now; that farmers in general had learned to their satisfaction, that they could raise as many bushels of wheat as rye on the same land, and that wheat would always bring a higher price than rye. Wheat can be more comfortably harvested, threshed, and cleaned, than rye; is worth more, and is better for man and beast.

(To the Editor of the Christian Guardian.) St. Thomas, March 12th, 1831.

DEAR SIR:—The cause of temperance has succeeded in these parts far beyond our most sanguine expectations. There is at this time six or seven Societies within a few miles of each other, and all of them have been established within a few months. There appears to be a general excitement in this part of the country in favour of the temperance cause and particularly in this village. The society was first formed in January; the number of members at present is about eighty; and is like to increase. Dr. Goodhue and others in the place are exerting themselves manfully in this good cause. When men of influence are vigilant in increasing Righteousness, the nation is honoured and virtue abounds. We have

cause at least to think that the monster intemperance will be extirpated from this part of the Province. It has already slain its thousands, & the people are resolved that the demon shall either quit the country or die. One man who had formerly been a merchant in the place, and who was one of the first vendors of ardent spirits in the village, now sees his error and is measurably making an atonement by his diligence in promoting temperance Societies; we are looking for many to follow his good example. When will all vendors of the accursed thing go and do likewise!!

(For the Christian Guardian.) WHISKEY AT BEER. Two men living in the same neighbourhood—brother of the same family, and members of the same Christian Church, not long since, had (or thought they had) occasion to make each a bee for chopping and drawing wood; but the younger brother belonging to a Temperance Society, could furnish none of the usual stimulus. He however was successful in having a large pile of wood placed convenient to his door. Soon after, his elder brother had a bee; and on the day previous, was seen carrying a keg of whiskey home. The temperance brother told the other that he could not in conscience assist him at his bee, if he distributed whiskey among his hands. But the whiskey brother replied, that he was poor and needed help from his neighbours, and if he should refuse to treat them according to the long-established custom, they would be offended, and he should get little or nothing done. He accordingly had his bee, and dealt out his necessary stimulus, but to little purpose; for he had little help, and very little done. The disappointment was doubtless not more vexing to him, than pleasing to some of the temperate; for too many have said they could dispense with whiskey themselves, but raisings, harvesting &c. could not be accomplished without it; for those who hired out, depended upon having some of the good drops, and would not work without it.

I know a Mr. W., a Methodist, who declined joining the Temperance Society, formed in this neighbourhood last June, because he was sure he could not get his haying and harvesting done without spirituous liquors. Being in company the next day, I happened to mention Mr. W.'s futile objections, when a very candid sober man (though no member of a Temperance Society) said he would engage to do all Mr. W.'s haying and harvest work at a fair price, without a single drop of spirituous liquors of any kind. These and other circumstances may serve to show that ardent spirits are not necessary—but worse than useless—in getting a good job done, either by hiring or having bees, at any time, place, or season. Colborne, 14th March, 1831.

(To the Editor of the Guardian.) Norwich, River Thames, 15th March, 1831. MISTAKE CORRECTED.

MR. EDITOR: I am happy to have it in my power to correct a mistake respecting the two men who were said to die of 'Whiskey Bumpers.' I gave you the information as I received it, and thought that I could depend upon it. But I have since learned, that they did not die 'the self-same day,' but lived several days after. The one lived four, and the other nine days. And from the best information I can get both died of intemperance as the proximate cause. A CORRESPONDENT.

POVERTY'S PRICE CURRENT. A petty farmer in the interior of this state, whose agricultural exports were known to bear certain proportions to his liquid imports, was lately seen carrying a few pounds of butter to the village market. In a short time he was seen returning with a jug of the ardent. "I'll quiz him a little," said his neighbour Pry to a number of bystanders. The jug-jogging farmer seemed to shun an interview, sheered across the road, kept his eye down, and quickened his pace. But all in vain.

"How now neighbour!" roared Pry, "how much did you get for your butter?" "Why, why, not much," stammered the confused farmer, with more truth than he intended. "Not much!" retorted his neighbour "couldn't you get the old price—a quart for a pound?" "A quart of whiskey for a pound of butter! Here we have the price current of panperism. Who is not indignant at the idea of an amiable, industrious woman's milking her cow, churning her butter, and putting it up in nice pails, to be carried by a hateful boorish husband, and bartered for whiskey, a quart for a pound! "A quart for a pound! Here we can see how absolutely and literally the whole value of the butter is wasted, worse than thrown away. But when hundreds and thousands of firkins of butter are floated down the canal, and the returns made in ardent spirits, no one thinks of inquiring the ratio of the barter, whether it be a quart for a pound, or a pint for a pound. And in truth, the less the amount of the poison the better. And yet there are dolts sufficiently stupid to sit down and calculate the mighty amount of business that would be stopped, if the temperance reformation should be completed! The agricultural products used in distilling, it is said, would lack a market—just as though the entire amount was not now lost, and worse than lost to the community. Suppose the jug-jogging farmer had carried rye, instead of butter to the market; or suppose he had carried it to the distiller, instead of the shop-keeper and taken pay in whiskey; would it not have altered the case? Suppose he sold a thousand bushels of rye! and took the pay in whiskey? Or suppose a neighbourhood of farmers should do it? Suppose a town, a county, a state or nation, should convert a given quantity of butter or of rye, into a given quantity of whiskey or rum, what is it but old Farmer Jug over again, jogging along with his dirty barter, a quart for a pound. There may be political economy in all this; and there may be common sense, and charity, and christianity, and republicanism in upholding the abominable system, and in cursing the land with the cry of the widow and the orphan. But we guess it will prove to be—like the farmer's butter—not much.—Genius of Temperance.

CHRISTIAN GUARDIAN.

YORK, SATURDAY, APRIL 9, 1831.

BENEVOLENT ASSOCIATIONS IN LOWER CANADA.

FIRST ANNUAL REPORT OF THE CANADA EDUCATION AND HOME MISSIONARY SOCIETY.—This Society has been established principally by the Presbyterians. Its principles and proceedings are liberal and philanthropic—and it loudly calls for encouragement and assistance from a Christian public. There are many Presbyterian congregations in both Provinces destitute of ministers of their own persuasion: and whilst we agree with them in the "weightier matters of the law," we should rejoice to recommend any institution (if our recommendation could be of any benefit to it) whereby they might be enabled to enjoy the ministry of the word, in every respect, agreeable to the dictates of their own conscience.

Many of our Presbyterian brethren have liberally contributed to support Methodist Missions; and it is no more than a just return and a proper act of brotherly kindness, for the Methodists to aid, according to their ability, "the Education and Home Missionary Society."

There is, however, another light in which the various benevolent associations of the day should be viewed. Not as Institutions established to promote the peculiar doctrines and interests of a sect or a party; but as associations, under different names, designed and adapted to promote a common object—the glory of God

and the present and future happiness of mankind.—And as such, they should receive the common support of the prayers and contributions of all professing christians.

So far from viewing the different denominations of Christians, who depend for justification upon the merits of the Lord Jesus, and maintain and practice the doctrines of practical and experimental godliness, as so many rival parties, chivalrously contending for the mastery, we think they should be regarded as so many battalions of soldiers, arrayed under a common commander, and fighting against a common enemy—the world, the flesh, and the devil; as so many laborers sent by the great Husbandman to cultivate his vineyard. And although the laborers may sometimes affectionately, freely, and zealously discuss the comparative excellence and efficiency of their respective modes of subduing the wilderness, and breaking up the following ground, and sowing the seed; though the several battalions or regiments may maintain a generous rivalry for distinction and honor in the day of battle; yet, one laborer would not attempt to destroy the labors of a fellow servant, who might take a little different view from himself of some of the details of the Master's instructions, nor would one brigade of soldiers seek for distinction by turning their forces against another division of the same army; but each laborer will seek his reward by "always abounding in the work" of his Master, and each battalion will aspire after the laurels of distinction by achieving conquests against the common foe. This should every disciple of that compassionate Redeemer, who has mercy upon the ignorant and upon them that are out of the way, say, with the inspired writers, "let the Lord send by whom he will, by whomsoever Christ is preached, I therein do rejoice, yea, and I will rejoice." This is the feeling we should wish to see prevail among all professing Christians in this Province—yes, throughout the Christian world.

The Education and Home Missionary Society is yet in its infancy. Its receipts last year were £117 7s. 7d. Two Missionaries have been employed part of last year, who have labored to a considerable extent, and with encouraging success, in Lower Canada. A number of neighborhoods have been supplied by their labors with the ministry of the word; they have established several Sunday Schools, and organized one or two Churches.

The following extract will explain the objects of this Society:—"In several places, the people could, and would, support a Minister if they had one; many more could do so, with a little assistance; and some would require the gospel sent to them gratuitously, at least for a time. In all those destitute places, religious principle and practice must decline, and vice and immorality increase—of course it will require more to stem the torrent ten years hence, or at any future period than at present. Hence the necessity of speedy and efficient efforts being made, to supply them with suitable Christian instructors. The claims of Canada, therefore, come before the Christian public with a loud and urgent voice, saying, 'That thou doest, do quickly!'

Hitherto we have had no theological Seminaries in these Provinces for the Protestant population, none educated for that Ministry among us, and the supply from abroad has not been, and never can be, adequate to the wants of the people.

In order to do something to supply these important wants, "The Canada Education and Home Missionary Society" was formed in December, 1827, having for its object the supply of destitute places with suitable Gospel Ministers, and aiding them when necessary, and as far as practicable, in their temporal support—and likewise the formation and support of a Theological Seminary for educating pious young men for the Ministry. These objects are more particularly explained in a circular issued shortly after the formation of the Society, which contains also a copy of the Constitution. It has no sectarian views, in order to establish or promote the interests of any particular party whatever; it does not profess to bring men under the banners of any leader, but to bring sinners under the sound of that Gospel which is the power of God unto salvation."

The Report concludes with the following appeal:—"For aid, we confidently appeal both to the piety and patriotism of all classes of our fellow subjects. To the Christian we surely cannot appeal in vain; the Scriptures say, 'Whoever shall call upon the name of the Lord shall be saved.' But the Apostle, in a true missionary spirit immediately asks—'but how shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?'

Teeth Report of the Montreal Auxiliary Bible Society.—During the past year this Society has received— For sale of Books, £172 14 1 From Branch Societies, £54 12 8 Subscriptions and Donations in Montreal, for three years, £92 3 4

Of this last sum £41 have been received from the Ladies' Association, which, with £15 now in the hands of their Treasurer, makes an amount of £56 raised by their efforts within a short period."

They have issued from their Depository, 1230 English Bibles, and 2542 Testaments; also a number of French and Gaelic Bibles and Testaments, together with select portions of the scriptures; making a total of 3923 copies. They still had in their Depository 3357 Bibles, Testaments &c. The Report is brought down no later than August, 1830.

The following paragraphs from the conclusion of the Report, will be read with satisfaction:—"Your Committee have learned with much satisfaction, that the dissemination of the Scriptures of Truth continues to be blessed with success both in Europe and America. The British and Foreign Bible Society, during the year ending in March last, circulated 434,422 copies of the Scriptures. The amount of their receipts during the same period was £54,982 sterling. The American Bible Society has resolved, as far as practicable, to supply every family in the United States with a Bible; and from the success that has hitherto attended the exertions that have been made in carrying this resolution into effect, there is every reason to hope that the work will be accomplished.

Your Committee have peculiar pleasure in stating, that whilst the Bible has been successful in its free course abroad, it has also been peculiarly successful in this country. A number of Auxiliary Societies have been formed in Upper Canada during the last year, by means of which the Scriptures will be more freely and more widely circulated in that Province.—That the divine blessing may rest on their efforts, and that every Institution which has for its object the promulgation of God's Holy Word, is the fervent prayer of your Committee."

EIGHTH REPORT OF THE SUNDAY SCHOOL SOCIETY OF CANADA.—This society is another of the valuable institutions to which the benevolent friends of religion and education in Montreal have given birth. The receipts of this Society, from sales of books, subscriptions and donations, during the last year, amount to £152. The following extract from the Report is better than any comment we can make on this subject. "It details humbling facts—contains interesting and encouraging statements—and presents an appeal in behalf of one of the most useful institutions in Christendom, which we hope will be heeded by the inhabitants of Upper, as well as Lower, Canada.

The Depository reports that the Sales for the past year are as follows: £76 6 11; Credit do, £28 14 11

which make the whole, One Hundred Five Pounds One Shilling and Eleven Pence. This sum exceeds by a few pounds the sales of last year; yet it could be an imperfect idea of what might be accomplished, could the Depository be kept well supplied with Books. As the great difficulty of a heavy debt, which seems to have palsied the arm and deadened the energies of our Society, has now been overcome, it is to be hoped that its operations will hereafter be in a greater measure, commensurate to the wants of the country. The number of Schools that have rendered in Reports is 45, containing about 2571 children, probably not more than one half are yet heard from in the Lower Province, and not one fifth of those established in the Upper Province. Sunday Schools are on the increase however in both Provinces; and more would be established than now are, could books be obtained to commence them with. This is the general cry throughout the country—the want of books; and its moan is heard along the empty shelves of our Depository pleading with an eloquence that ought not, cannot be resisted, for more animated exertions in behalf of Sabbath Schools. As but few of the Reports of Schools contain matter of that peculiar interest, that requires such remark, a tabular view has been made out to be appended to the Report exhibiting the variations in the number of Schools and Scholars from the past year. In referring to the efforts of the Society, we are pleased with the steady progress it is making in the enlargement of its operations. In Great Britain and Ireland, there are in connexion with the Society 9935 Schools, employing 97,747 Teachers, and numbering 1,019,576 Scholars—exhibiting an increase during the last year, of 567 Schools and 40,600 Scholars. In the United States of America, the cause of Sabbath Schools is becoming one of the most prominent objects of the day. At the Annual Meeting of the American Sunday School Union Society, held at Philadelphia, of the present year, a resolution was passed pledging the Society to establish 7000 Sunday Schools within the period of two years in the great valley of the Mississippi—Collections were immediately sent on foot and more than 20,000 dollars were obtained, and it was believed that 30,000 dollars would be collected in that City alone to carry into execution the object of the resolution. At a meeting of the Friends of Sunday Schools subsequently held in the City of New York, a collection was taken up for the same object, and upwards of 11,000 dollars obtained. Such is the spirit that is animating our neighbours in the cause in which we are engaged—would that we could imitate a little of that same spirit—in the great valley of the Mississippi, we have our spiritual wants, and they require the same means for their moral and religious cultivation. The cause of Sabbath Schools has not become daily appreciated by the christian public. Upon this subject, an indifference exists among many of the followers of Christ, that tends to paralyze the efforts of the active friends of Sunday Schools. And why is it that Christian people will slumber away, when the trump of Christian enterprise has already been sounded; and a long and deep balanz of faithful warriors of the Cross are on their rapid march. They are seen with the Bible in their hands, crossing every ocean and traversing every country, to spread this invaluable treasure of life. They are seen in the character of a Sunday School Teacher, planting their little Seminaries of piety, where the sounds of Gospel truths are seldom heard from the lips of the accredited Ministers of the Redeemer. They are seen in the Distributors of Tracts, who scatter their little Heralds of Truth in the four corners of the Earth—and they are seen in the untiring Missionaries who leave their homes, their friends, and sometimes their all of worldly comfort, to wade with the waves of peril on distant and unknown shores. Sunday Schools are particularly adapted to train up and fit out these Christian Soldiers in all the manly of Christian warfare; and if the prosperity of Zion's Kingdom be our aim, Sunday Schools will necessarily receive a share of our patronage and support."

SIXTH ANNUAL REPORT OF THE MONTREAL AUXILIARY TRACT SOCIETY.—The following extracts from the last year's Report of this Society are not void of interest; and we hope they may tend to excite corresponding feeling in this Province for the more extensive distribution of these valuable little messengers of truth and mercy.

"Balance in Depository, £279 English and French Tracts, small Books, &c. 11,523 Donations from auxiliary Societies and friends, 5,729 Printed by this Society, 1,070

Of which have been distributed: English and French Tracts, small Books, &c. 29,622

Leaving a Balance of, £540

"When it is considered, that of the 23,723 Tracts dispersed during the last year, some of these were pure Scripture, may it not be confidently anticipated, that, according to the Divine promise, God's word shall not return unto Him void, but shall accomplish that which He pleases, and shall prosper whosoever He sends it. Isa. lv. 11. For admitting that the greater part of the other sort may fall by the way-side, among thoughtless sinners; or upon stony places, which too well resemble hardened hearts; or else in the midst of thorns; those barren spots, where earthly cares and pleasures grow so luxuriantly, as to leave no room for heavenly plants; admitting, we say, the loss of a large number of Tracts through the folly and wickedness of men, there is happily still, a fourth class prepared to receive the good tidings of great joy, which the Saviour of mankind commanded to be published among all nations. Here then is good ground for much of the seed, which has been scattered far and near; and may we not confidently hope, that under the sowing of the seed, the waving of another and sver all, under the fruitful influence of the Spirit from on high, this fertile soil will yet yield abundant fruits of righteousness and true holiness, which are by Jesus Christ to the praise and glory of God?"

"The Committee therefore urge their friends to enlarged benevolence. In the past exertions of the Church there is no just cause for self-examination. Our liberality has not been proportioned to our means; nor has our activity been commensurate with the necessities of the hundreds of thousands who are dying without hope and without God in the world. Freely ye have received, freely give; for unto whomsoever much is given, of him shall much be required."

UPPER CANADA ACADEMY.—Several weeks ago we informed our readers that Cobourg had been decided on as the site of an extensive Seminary to be erected and conducted under the patronage of the Methodist Conference. Since this was announced, the inhabitants of this place, of all sects, with a liberality that does them honor, have entered into a large subscription for the assistance of this useful institution. Already we understand, more than £900 have been here given, and the sum is every day increasing.—We respectfully urge it upon the people to promote this object still further. They understand well the benefit of an extended education, and that the superiority of a nation in strength, in the liberal arts, in virtue and in wealth, can be obtained only by a wide diffusion of intelligence. We do not advocate the cause of education in behalf of any particular sect; no sectarian principles are to be taught in the Cobourg Seminary; it is to be open equally to all denominations. It is necessary that such should be the character of this Institution, and we really do not know that the management could be entrusted to any class of persons more likely to ensure it than the Methodists; who jealous as they are of any approach to intolerance in others, will be the less likely we trust to permit any just ground for such an accusation against themselves. The spot which has been selected for the building and most liberally bestowed by its owner, Mr. George Spencer, is an extremely beautiful one, and if the building be in good style, it will be exceedingly ornamental to this village.—We understand the sum of £5500 is to be appropriated to the building alone; it is certainly sufficient to erect a very handsome edifice, and we doubt not good taste will be evinced in its elevation.—Cobourg Star

BAPTISM.

We admit the following communication, 1. Because it is written in a spirit of Christian candour and love, and can give offence to no one; 2. Because the author of it is the oldest Methodist minister in Upper Canada. Mr. Neal is a native of Ireland—was a major in the British Army during the American revolution—was the first Methodist preacher that ever crossed the Niagara River into

Canada—was the first that formed Methodist Societies in the Niagara District—has laboured and suffered much in the wilderness of Canada. The storms of nearly four score winters have whistled thro' his now silver locks—and he seems to be living in a daily and increasingly joyous preparation to resign his "body to the dust, and his soul to Him that gave it, in sure and certain hope of a glorious resurrection to everlasting life." "Nevertheless, his handwriting is still clear and firm, and, judging from the following article, his mental faculties retain their wonted vigour. O that the mantle of such departing Elias might fall upon the straggling Elishas they have behind!

We have no controversy with our Baptist brethren; nor do we desire to have. We believe their baptism is valid, they think that ours is not; but neither believe baptism to be a saving ordinance. If we cannot agree any further, without a surrender of honest principle, here let us agree to differ—live in peace, and be helpers of each other's joy.

(To the Editors of the Christian Guardian.)

Messrs. Editors: You will please give the following a place in your paper, as a candid enquiry after the truth of receiving infants into the Church, and whether shedding or pouring be a valid mode of baptism: because the mode of baptism hath become a matter of controversy and a bar of communion. Although by no means a saving ordinance, it hath a tendency to cool the love of Christians to one another, not observing there is but one faith under every dispensation, and that we are to love each other with a pure heart fervently. (1 Cor. 12, 13.)

Notwithstanding the covenant of promise hath its establishment with Abraham and his seed forever, we are earnestly to contend for the faith once delivered to the Saints, and to know that that faith requireth of us, for according to Rom. 4, 11, 12, we are to walk in the steps of the same faith. Circumcision was the seal of the righteousness of Abraham's faith, and to be applied to his infant seed on the pain of breaking the covenant of God and being cut off from his people. (Gen. 17, 14.) When Israel was brought out of Egypt through faith, they were led to baptism by their children, which is the visible seal of discipleship. (1 Cor. 10, 14.) Add to this, that according to the covenant of God, all the men of Israel, with their little ones, their wives, &c. were taken into covenant, to be established for the Lord to be a God unto them, as He had promised and sworn unto their fathers, to Abraham, to Isaac, and to Jacob. (Deut. 29, 1, 13, &c.)

Moreover, there is but one faith. (Eph. 4, 5.) And it hath been revealed to the holy Apostles and Prophets, by the Spirit, that the Gentiles should be fellow heirs of the same bond. (Eph. 3, 5, 6.) So that the Gentiles, with their infant children, are included in one and the same covenant. Therefore, according to Luke, 18, 15, and Gal. 3, 29, all Christ acknowledges as Abraham's seed, and heirs according to the promise; and ought to be received of the Church as brethren. (Jer. 30, 20.) according to the faith once delivered to the Saints, (Jude, v. 3,) who gave up their infant seed to the Lord, and brought them under the visible seal of the covenant, which showed their faith in the promises, which are all yea and amen in Christ. (2 Cor. 1, 20.) Moreover, he that is joined to the Lord is one spirit (1 Cor. 6, 17), and hath the mind of Christ (1 Cor. 2, 16), whose delight was to do the will of God (Psalm, 40, 8), and to receive infant children and give them his benediction; and was much displeas'd with his disciples for speaking against it; and behold, Christ is the same yesterday, to-day, and forever (Heb. 13, 8); who can do any thing and speak the truth in love? (Eph. 4, 15.) A Christ never altered the faith once delivered to the Saints.

Now let us examine the mode of baptism. And first, notice the mission of John, who, according to Malachi, 4, 5, was to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, which could make no division; and to baptise with water, and to preach the baptism of repentance to all the people of Israel. But our Lord was manifested to put away sin, and in him was no sin (John, 3, 5), and could not be baptized by John into repentance as sinners were, and is no example for them; but to fulfill the righteousness of the law. (Mat. 5, 17, and Isa. 42, 21.) When he was about thirty years of age, according to the law (Num. 4, 3), he came to John to be baptized, or washed with water, in all we can prove the law required; by comparing Luke 3, 21, 23, with Lev. 8, 5, 6, and so was legally prepared to baptise with the Holy Ghost. John baptized with water, according to Mat. 3, 11, and Acts, 1, 5, which was stated upon the prophecies, (Acts 2, 32, and 11, 18, and 10, 47) where they were baptized with the Holy Ghost, which was shed upon them before water baptism, (Acts 2, 17.) But the Samaritans, and John's disciples, and all that were baptized before Christ was glorified, were baptized before they received the Holy Ghost. Road Acts 19, 1 to 9, where John's baptism is laid aside, and John 7, 3 to 9, fulfilled. Noah's preparing an Ark to the saving of his house (Heb. 11, 7) from perishing by water (1 Pet. 3, 21), can never prove that we must go into the water to put off the filth of the flesh. The answer of a good conscience is obtained through faith in Christ's resurrection, which Simon Magus had not, though baptized. Water baptism is the outward figure of the baptism of the Holy Ghost, by which we are renewed and saved. But Paul was buried with Christ by baptism unto death, (Rom. 6, 4, and Col. 2, 12.) Probably alluding to Christ's baptism mentioned (Luke 12, 50); for he saith (Acts 3, 5, 6), according to his mercy, he saved me by the washing of regeneration and renewing of the Holy Ghost, which he shed on me. However, this renewal was baptized by immersion, (Acts 8, 38.) To be candid, the Scriptures neither say that he was immersed nor received of the Church. But the body must be washed, (Heb. 10, 22;) so were Aaron and his sons (Lev. 8, 5, 6.) And if Elisha could have his hands washed without immersion, when Elisha poured water on them (2 Kings, 3, 14,) so may the bodies of men be washed without immersion. For the Apostle saith, the washing of regeneration and the renewing of the Holy Ghost was shed, or poured on us abundantly. Add to this that there are three that bear witness in earth the Spirit, the water, and the blood, and those three agree in one and their agreement is not to be broken. (1 John 5, 8,) and we read nothing of the blood of immersion. So the baptism of water must agree with that of the Spirit, or the blood of sprinkling. Therefore sprinkling or pouring must be a valid mode of baptism.

GEORGE NEAL.

Charlotteville, March 1st, 1831.

The remarks on the Upper Canada Academy in a preceding column are encouraging. We learn by a letter from a friend in Grimsby, that upwards of two thousand dollars has already been subscribed in the Niagara District—and it is expected this sum will be increased to nearly if not quite three thousand dollars. We hope every district will do likewise.

NOTICE.

The Committee appointed to erect the building for the Upper Canada Academy, have appointed Ebenezer Perry, Esq. of Cobourg, for their Treasurer.—Mr. Perry is therefore authorised to receive all Monies collected for that purpose; and Agents are respectfully requested to make as early remittances to Mr. Perry as possible.

J. RYERSON, Chairman of Committee.

Grimsby, April 4, 1831.

TEMPERANCE.—Most of our articles on Temperance will be found interesting, instructive and encouraging. They afford satisfactory proof that a great revolution of opinion, feeling and practice is gradually but rapidly going on in the Province in regard to the use of ardent spirits. We are glad to see the name of a clergyman of the Church of England (Mr. Boswell) at the head of a Temperance Society. This augurs well. Prejudice will eventually yield to the force of noon-day evidence and multiplied multiplying facts. We hope others will follow the noble example. What a change on the face of Society will the general disuse of ardent spirits occasion! How many amiable females, industrious wives, and affectionate mothers, will it prevent from descending broken-hearted into a premature grave! How many children will it save from the rage of poverty, the barbarism of ignorance, and the poisonous contagion of brutal example! How many innocents will it in all probability preserve from the death that never dies and the fire that never shall be quenched! What tranquillity and friendship will it substitute for the litigious disorders and animosities which are the unrighteous progeny of intemperance! Let the friends of sobriety, good order, and happiness of mankind, be up and doing. Their

labour shall not be in vain—nor will their reward linger. We hope our correspondents and all others who feel disposed, will continue to furnish us with facts and anecdotes, that may be entertaining, and useful, on these and all other subjects.

The following extract of a letter to the Editor of the Guardian, from Mr. George Ryerson, will be read with peculiar interest by all who feel interested in the prosperity of Christ's Kingdom:

Packet Ship Birmingham, March 24, 1831.

DEAR BRETHREN: The wind being unfavorable we are being towed out to sea by a Steam Boat: I avail myself of the opportunity of writing a few lines to send by the return of the Steam Boat.

Our Journey from Canada to New-York was fatiguing and tedious in the extreme; the roads could scarcely be worse. But we were cheered at nearly every village through which we passed with accounts of religious revivals. At Manlius, a "four days' meeting" in the Methodist Chapel had been extended to ten days, and was not even then discontinued, but was still kept up when we left there, and many sinners were converted every day. A similar meeting was also held in the Presbyterian Church to the great benefit of religion in the conversion of sinners. At Cazenovia a four days' meeting was about to commence, under the most encouraging and favorable prospects; The Seminary is flourishing, and a zealous missionary spirit prevails amongst the students of both sexes.

When we reached New-York, we found a religious revival prevailing, extending in power and universality beyond that of the kind ever known in the City before. I believe it is most powerful in the Presbyterian and Methodist Churches, but extends to several others—even the Episcopalians have their "enquiry meetings," their "prayer meetings," and I may add, their "revivals" and their "conversions." Meetings are held in most Methodist, Presbyterian, and some other Churches, every day—often three times a day. Broadway Hall Fanny Wright's Pandemonium, is now hired and occupied as a Methodist Chapel: Infidelity is rapidly falling. It would appear, by the general religious movement that is going on in the United States, that God is giving Divine sanction to the principles of Religious Liberty, by blessing the only country where it is fully established, with the special outpourings of His Spirit, to an extent that is not known in any other country in the world.

We attended two anniversaries at N. York; one was that interesting Society of Christian Ladies, to which the Canada Indians owe so much, and from whose liberality and worthy example they have received so much—I mean the John-Street Dorens Society. Our much esteemed and amiable friends, Mrs. H— and Miss M—, are very active members of this Society, as well as indefatigable friends of the Indians and of Indian Missions.

We have received from our brethren in N. York every possible attention, and every mark of Christian love which the kindest heart could dictate. Amongst those to whom we are under particular obligations for their kindness, I must mention Mr. H— and his family, and Mr. M— who visited Canada in company with Mr. H— last summer, and also, our brethren, the preachers resident in New York.

OPINIONS IN THE COUNTRY.—Extract of a Letter from a Correspondent, dated St. Thomas, Talbot Street, March 12th, 1831:—

"The Guardian is gaining credit and influence in this Western part of the Province. The Parliamentary and Foreign News give general satisfaction. In these, the people, at this time, feel deeply interested. "Many of the people can scarcely think that Mr. Burwell, after the pledges and promises he had made to his Constituents, at the time of his election, would take the stand he has, and say, that the people who signed the petition to the Imperial Parliament, did so to their degradation."

NOTE BY THE EDITOR.—We were present when Mr. Burwell made his attack upon the petition and upon those who signed it. The statement given in our paper was substantially correct. We thought, then, that Mr. Burwell was not representing the sentiments of his constituents, and we admitted the communication for the purpose of informing the people of Middlesex what were Mr. B's sentiments and conduct on that subject, in the House of Parliament, to a seat in which he had attained by their suffrages, and by promising to express their wishes, and protect and promote their rights. Mr. B. might doubtless have been sincere in the sentiments he advanced in the House of Assembly—and no one should blame him for his honest opinion—but it seems these sentiments illy accorded with his pledges to his constituents—and inconsistency of conduct is not a very satisfactory proof of integrity of principle; altho' it must be admitted, circumstances produce great changes in many persons' opinions. But a changeling for the sake of honor or gain, whether religious or political, cannot be entitled to the confidence of either a pure government or an intelligent people.

Extract of a Letter from a gentleman, in Brantford, dated April 1st, 1831.—"I can assure you that I was not a little gratified at the result of the Kingston petition. It just stopp'd the mouths of slanderers, if they wish to preserve the least consistency amongst themselves; and it has placed the Methodist Episcopal Church above the reach of political suspicion on the part of the government."

REMARKS BY THE EDITOR.—I think the views of our respondent relative to this measure are correct. When I was called before the Committee (which consisted of the Messrs. Sol. Geal, John Willson, &c. not very warm friends of the Methodists) to whom this petition was referred, I stated, as I had publicly done in the paper, that the Methodist Conference and Societies courted investigation into their most private institutions, practices and circumstances—that they had no secrets to conceal from the public eye;—and that I should be glad to answer any questions which the Committee might see fit to ask—and furnish any information they might require, that I possessed or could procure. After producing documents and giving information, until the chairman of the Committee said they were perfectly satisfied and thought it unnecessary to proceed with any further inquiries, I took the liberty of requesting as an act of justice to the public, if there appeared to the Committee any ground of suspicion against the Methodists or their ministers on the score of foreign influence, that they would distinctly and fully state it, for the information of the public; but if there were not, that the Committee would be equally explicit in stating their opinions, as an act of sheer justice to the Methodists; that we asked no favors; we desired nothing but justice. My remarks were received in the same courteous manner by the Chairman of the Committee, as they were intended to be made by me. The Methodists and their Conference were now brought directly under the review of Parliament—and what is the result? The Committee have reported—expressed their conviction of the correctness of the evidence attached to the report—the house have ordered a thousand copies of the report and evidence to be printed for the information of the public—and they are now before the country.

When we first saw the petition, we felt highly gratified—not that we approved of its principles, but because it would occasion the investigation of an important subject in a way that we desired, and would give an importance in every point of view to the information which such an investigation would elicit, that it could not otherwise acquire; and because it would make the Upper Canada public acquainted with real spirit and principles of that part of the Canadian press, which was violent in its opposition to the Methodists and especially to the Guardian. We thought it not prudent to express our real feelings on the subject—we therefore observed a perfect silence. Our silence had the desired effect—it was construed into a dread of investigation—and all those Editors who had ar-

rayed themselves against the Guardian, published the petition, sanctioned its principles, and joyously anticipated its success; thereby furnishing the public with demonstrative proof, that they either possessed no principles, or that they possessed those which are at variance with the British Constitution, (as is stated by the Committee in their report) at variance with the exercise of common charity, at variance with any modification of civil liberty—principles in all their barbarism, which have drenched the world of Europe with the blood of Christians.

One remark more. Mr. John Willson had been frequent and long, and loud, and boisterous in his unfeeling criticisms of the Methodists and the Conference in his place in the house of assembly, and spared no pains or labour to impress upon the house that the Methodists were under a foreign controul, and that the measures of their Conference were nothing but a system of "TARACHERY." Well, this same Mr. Willson was on the Committee; but no sooner did he come in and see the writer of this there as a witness, than he scouted out of the room. And when the Chairman told him his presence, was wanted, he answered, "I have other business to attend to," and that was the last we saw of him on the Committee. Mr. W. knew that he possessed the means, were prepared, and now had an opportunity to bring his often repeated accusations against the Methodists and their ministers to the touch stone of close examination—and he knew very well they would not bear it; he therefore skulked. Such is his political prowess, his unfeeling and indefatigable patriotism. If Mr. W. believed the statements which he almost every day made, that the Methodists were under a foreign influence, and that this influence was endangering the peace and well being of the Province, was he not in duty bound, as a public representative, and as a member of the Committee, to make this apparent, and to detect by cross examination or otherwise the duplicity of any evidence that might be given, and more especially that of the Editor of the Guardian, who Mr. W. had represented as the promoter of so much of this alarming evil? If Mr. W. did not believe his own statements, how could he, with the least pretensions to justice or integrity, "erminate and abuse," day after day, and week after week, before the assembly of the Province, a numerous body of religious people and their ministers?

FOREIGN INTELLIGENCE.—No later arrivals from England!! French papers to the 9th of February have been received at New York. The Duke of Nemours (son of the present king of France) has been elected King of Belgium. He is in the 17th year of his age. The election was hailed with expressions of universal and enthusiastic joy at Brussels. But the decision of the French Government in regard to this election was not yet known. Whether it would be acknowledged & ratified by the great powers of Europe, was doubtful. There is nothing new from the poor POLES. The Russians were advancing in a very powerful force, which it was said the Poles could not resist. No other news of Importance from the Continent of Europe.

BANK ROBBER TAKEN.—One of the New York City Bank Robbers has been apprehended—and the greatest part of the large sum stolen has been recovered.

The first article in this paper will be found in the highest degree instructive on an important doctrine. Several communications under consideration, and others deferred. Two editorial articles excluded—one that we regret, remarks on the self-contradictory and unjust attack of the New York Alliance.

TO OUR TOWN SUBSCRIBERS.—If any of our Town subscribers do not receive their paper regularly they will please let us know, and means will be used to prevent the irregularities in future.

RUM—FIRE—DEATH.

Coroner's Inquest.—An Inquest was held on the 25th of December, in East Hawkesbury on the bodies of George Fitzhenry and Mrs. Maria Unica (Fitzhenry's house keeper) both natives of Ireland. Verdict of the Jury was, that Geo. Fitzhenry came to his end accidentally, by the burning of his house—believe by intoxication, and that Maria Unica came to her end by the burning of the house. The Foreman of the Inquest says, that Fitzhenry was a Millright by trade—came into that part of the Province about two years ago—purchased a farm on the River Le Grave in the township of East Hawkesbury, had built a Saw-mill of the first rate—had nearly finished a Gristmill, was in the prime of life, and seemed to be ascending the mount of prosperity, when, according to all probability, was brought to his end in a fit of intoxication.—Mrs. Unica was a widow—her husband was killed by a fall from St. Raphael's Church. The scene was appalling to see two bodies burned, with not a bone left in their legs or arms of four inches in length.

MELANCHOLY OCCURRENCE.—The Prescott of Toronto,

(the largest schooner on the Lake,) commanded by Captain Ross, foundered last night on the bar, west or north-west of the York Light-house, opposite the Garrison. There were twelve on board including passengers and sailors. Three of the passengers were drowned—and five are very badly frozen—the other four hands escaped with trifling injury. 4,500 bushels of wheat and a considerable quantity of flour, owned by Messrs. Geo. Munro and James F. Smith, Merchants in this Town, was lost. The names of the passengers drowned are not known. The Captain had cleared for Prescott, but meeting with a heavy head wind, he ran under the point and anchored, waiting for a favourable breeze. Last evening at a late hour, the wind suddenly sprang up from the west, and blew almost a hurricane. Attempts were made to lift the anchors, and then to slip the cables, but in vain. The vessel dragged the anchors, and presently struck on the bar, and immediately filled with water. Some of the hands saved their lives by climbing up into the rigging, others, by leaping themselves fast on deck. Their distress was discovered this morning from the Garrison, and they were relieved by Captain Richardson, with two small boats, belonging to the Canada Steamer. Two other small vessels, lying near the Prescott, but further out in the lake, endeavored to get into the harbor. One of them, however, was driven aground in the Bay. The Schooner Prescott belongs to Mr. McPherson, forwarding merchant of Prescott.

POSTSCRIPT.

Monday Morning, April, 11th.

TEN DAYS LATER FROM ENGLAND.—Since our Eastern mails were closed we have received the N. Y. Commercial Advertiser, announcing the receipt of English papers to the 12th of February, inclusive. Nothing later of importance from the Continent. The British Parliament, after the holiday recess, assembled on the 3rd of February. The "Estimate of the full charges on the Civil List" to be granted to His Majesty, was introduced on the 4th instant by Lord Althorp, Chancellor of the Exchequer. The loudly demanded retrenchment was not so great as was expected, the principal item of which was "the voluntary relinquishment on the part of the King of 50,000 or 250,000, which it was proposed by the late Cabinet to grant, according to former usage, to Her Majesty, Queen Adelaide, as an outfit." Disappointment was expressed by many of the members, and one or two of the ministry at the possibility of the proposed retrenchment.

It was also observed that the country would be disappointed, and that it did not accord with the early professions of Ministers; in reply to which Sir James Graham remarked, that in the course of a few days "the decision of an elected Cabinet would be laid before Parliament, comprehending a full and effectual reform."

On the 10th day of February last, the expediency of making any further grants for the completion of the Rideau Canal, was referred to a Committee, the Lord Chancellor observing, that as £275,000 had already been expended on that work, and as according to the present estimates a further sum of £371,000 was required, and as

these estimates were continually varying, "it was worthy of the consideration of the House whether it would not be better to sacrifice that which had already been expended than now to enter on a fresh expenditure." In regard to Ireland, the London Morning Chronicle says, "the most vigorous measures are evidently called for, both of conciliation and coercion."

NEWS OF THE DAY.

WELLAND CANAL.—A gentleman who examined the mouth of the Grand river on the 17th inst. informs us, that the lake and harbour at the place still remained closed with ice as far up as the eye could reach; and that it was not probable the navigation would be open at that port under a fortnight or three weeks. The whole line of the canal appears in good order, and present appearances indicate that it will be clear of ice about eight or ten days, should the weather continue moderate.

Owners and masters of vessels destined to pass this route, will find it their interest to be prepared to avail themselves of the first opportunity on the opening of the canal—of which we shall endeavour to give timely notice. There appears little doubt, at present, but that produce from lake Erie may be conveyed through this channel at least one month earlier, this season, than it can reach Buffalo—an object of great importance to all merchants and traders in the vicinity of the upper lakes, who have remittances to make in that commodity, to their correspondents on the sea-board.—St. Catharines Journal.

A Fourth Profession.—In addition to the profession of medicine, law and divinity, the papers are beginning to show the necessity of one which shall embrace (1) theory and practice of school-keeping. The recent movements in favour of popular education, bid fair, we think, to place this branch of effort eventually among the liberal professions.—Western Recorder.

Minister from England.—We learn from good authority that Sir James McIntosh will probably succeed Mr. Vaughan as Minister from Great Britain to this country. The mission of this distinguished man will be most gratifying on many accounts; and especially to the intelligent citizens of America, whose curiosity will be gratified by an intercourse with one whose writings have long commanded their respect and admiration, whose public career in various offices, and in the House of Commons has been upright and eminently useful.—N. Y. Com. Advertiser.

Imprisonment for Debt. It appears from a statement with which we have been lately furnished by Mr. Gibson, the keeper of the debtors' prison in this city during the past year, that 22,000 persons, twenty-three were imprisoned for debt, being the sum of \$5,500, seven for sums between \$5 and \$10, thirty-three for sums between \$10 and \$20, twenty-five for sums between \$20 and \$30, thirty-six for sums between \$30 and \$40, thirty-six for sums between \$40 and \$50, sixty-seven for sums between \$50 and \$100, a hundred and eight for sums between \$100 and \$200, and one hundred and thirty for sums exceeding \$200. The largest sum was \$120,000.—Journal of Commerce.

Single Sexes.—By the returns of the Marshal, the late census shows 14,000 more females than males, in Massachusetts, while Ohio has 30,000 majority on the other side! With this last fact before us, the last daughters of Eve-Stocking Hall need not yet despair of relief from the west.

Rain in 1830.—The past year has been remarkable for the fallow number of days of rain, than has been noted for 24 years, upon any accurate measurement in the Pennsylvania Hospital. In 1830 there were 43.67 inches-fall. The average for the above period is 35.62 inches.

Royalty in 1830.—This has been an ominous year for Princes. Three have died—the Kings of England and of Naples, and the Pope of Rome. These have been driven from their dominions—the Kings of France and Saxony, and the Duke of Brunswick. Queen Louisa Mecklenburg has been driven from her throne, and the King of Holland has lost half of his; while two thrones, Bagan and Greece, are going a-begging.—Age.

Soldiers in Europe.—Prussia for every 80 inhabitants, has always one man under arms; Austria has one soldier for 139 inhabitants; France one for every 200, and the British Empire one for every 270 inhabitants one carries arms; and every Russian man is a soldier at 24 years.

How they do in London.—It is stated, that about three thousand men are employed in the city of London, in the manufacture of spirits, in one day, and that at a dram shop in Woolwich Dock yard on one occasion, three thousand glasses of gin had been drank before breakfast.

Right.—Three persons have been lately fined, for indecent conduct and language in a public street in New-York, by reason of which some respectable families were compelled to leave it.

Slavery.—The Georgia Senate, by a vote of 23 to 20, have refused to repeal a law prohibiting the importation of slaves into that State.

Church burnt.—The seventh Presbyterian church of New-York city (Rev. Mr. Baldwin's) was destroyed by fire a few evenings since.

Infant Schools in Calcutta.—The Bishop of Calcutta is making arrangements for the establishment of infant schools.

Paper in Poland by the Jews.—The Jews of Poland have established a weekly paper, in the Jewish language, in that country, to aid the cause of Independence.

Reliefs.—It is stated, on unimpaired authority, that the receipts of the fine works of the Liverpool and Manchester Railway, for passengers, amount to £42,000 per week. In Russia, for every 27 inhabitants the destructive effects of a hail storm, which occurred in Ching-tung, lat. 28 30' N., and the neighbourhood, and also of an inundation, which occasioned great mischief, amounted to the loss of the value of the earthquake and that of the hail storm. The popular belief in Canton is, that from 500,000 to 1,000,000 of human beings must have perished by these natural calamities. The scene of these events is about 200 miles from the Gulf of China, and from the Eastern Ocean, commonly called the Yellow Sea. Tain-yin-fou is about 60 miles north of the Yellow river.

New South Wales.—The amount of population of the whole colony of New South Wales, at the commencement of 1831, was 37,000, that of Sydney alone, was 10,000. In the number neither natives, soldiers, nor sailors are included.

Rate Riots in England.—It appears, by a return just made, that exactly eight hundred individuals have been punished by law for rioting, breaking windows and luring property. Already executed by the gallows were 112; 1,000 were imprisoned, 200 were now in prison, to take their trial.

Education in Illinois.—The Liberator of the 6th ultimo, contains an account of the Education of the colored people, and the maintenance of public schools throughout the settlements of the colony. The law imposes a tax of fifty cents in the hundred dollars of the valuation of real estate in the colony, and provides for a general survey and apportionment of the tax. The details of the law were interesting to the American reader.—N. Y. Com. Ad.

Upper Canada Civil List.—The vote of the Assembly has been termed by the Ministers a Civil List was agreed to by the Assembly, after discussing it considerably. It was voted for one instead of the King's list, and the sum was £10,000. In the manner neither natives, soldiers, nor sailors are included.

General of Lower Canada.—A Message was received to-day by the Assembly from the Governor in Chief, informing the House that His Excellency had, upon the charges against Mr. Attorney General Stuart, suspended that officer in his functions.—Nation's Quebec Chronicle.

Constitutional Liberty.—The Assembly of Lower Canada, who are alive to their own rights, and are desirous of maintaining that share of weight in the Legislative body which the good of the country requires, unlike the majority of the present parliament of Upper Canada, who are content to be ruled by the despotic and arbitrary measures of the British Ministry, are in the habit of presenting petitions to the Governor General, in which they are fully convinced—and they are right; for if the democratic branch of the Assembly were to be dissolved, the rights, which the Legislature or Assembly would lose, would be lost forever.—Brookfield Recorder.

Opening of the Canal.—The canal commissioners have given three days to the canal, prepared through the whole line, so as to be navigable on the 15th of April. This, we believe, is five days earlier than the water was let into the canal last year.

Route to India.—Mr. Waghorn has returned from India. This enterprising officer has ascertained that the route by Trieste, Alexandria, and the Red Sea, to Bombay is, with certain precautions, perfectly practicable, and that the navigation of the Red Sea presents no difficulty. He comes now back to England, fortified by the highest recommendations, in which is included that of the Governor General, in order to carry into effect his original plans for expediting the communication with India.—London papers.

Scientific Expedition in the North Atlantic.—An expedition was to go this year under the command of Capt. Lister, to the northern parts of the Atlantic ocean. Iceland was to be the seat of its scientific investigations, and of observations on the dip of the magnetic needle and on the pendulum. M. Martins was to be the naturalist of the expedition. Alphabetical Convention.—How will you generally find a drunkard's head, his pocket, and his burto.—M. T.

Letters have been received at the Guardian Office, from the following persons, during the week ending April 8th.—T. F. Walsh, A. Hurlbut, L. Parwell, W. Griffin, G. Ryerson, J. C. Davidson, P. Jones, P. Schofield, T. Webb, J. Ryerson, &c.

BIRTHS.

In Grimsby at Smithville, on the 20th ult. the Lady of Smith Griffin, Esq. of a Daughter.
At York, on Thursday the 3rd March, the Honourable Mrs. Chief Justice Robinson, of a Daughter.
On the 24th ult. at Thorold, the Lady of Mr. John T. G. Emery, Merchant, of a Daughter.
On Saturday last, at Port Hope, the lady of the Rev. James Coughlan, of a daughter.

MARRIED.

By the Rev. W. Smart on the 12th inst. Mr. Daniel Munro, to Miss Elizabeth Jones, both of Brantford.—On the 14th, Mr. Theodore Mainland, to Miss Amelia White, both of Augusta.—On the 15th, Mr. Asa Cook, to Miss Maria Blanchard, of Elizabethtown.—On the 16th, Mr. E. W. Fisher, to Miss Harriet Ripley, of Brantford.—On the 17th, Mr. Stephen Sheldon, to Miss Phoebe Bewdley, of Plum Hollow, Brantford.—On the 17th, Mr. Nelson Little, to Miss Rosina Snook, of Brantford.—On the 17th, Mr. Harmonius Adams, to Miss Jerusha Crouch, of Elizabethtown.—On the 18th, Mr. Henry Row, to Miss Jane Field, of Elizabethtown.—By the same, on the 21st inst. the Rev. John H. Huston, of Richmond, to Miss Ruth Thomson, of Yonge.—On the 21st inst. Mr. Henry Mainland, to Miss Margaret McCarty, both of Elizabethtown.—On the 21st inst. Mr. Roger Percival, of Augusta, to Miss ——— Wallace, of Yonge.—On the 21st inst. Mr. David Mills, to Miss Amelia White, both of Augusta.—On the 23rd inst. Mr. Ezra Adams, of Brantford, to Miss Salina Clark, of Augusta.
By the Rev. R. Elms, on the 21st inst. Mr. John Johnson, to Miss Eleanor Johnson, both of Lansdowne.—On the 23rd inst. Mr. Seth Withcock, to Miss Louisa Day, both of Brantford.—On the 24th inst. Mr. Samuel Withcock, to Miss Louisa Barton, both of Lansdowne.
In Cranston, Mr. William Palmer, to Miss Lavina Hawley, youngest daughter of Martin Hawley, Esq. in that township.
On the 24th ult. by the Rev. James Harris, Rev. David Bancroft, Printer, to Miss MARY KANE, both of this place.
In Chincowauque, on the 22nd ult. by the Rev. Andrew Bell, Mr. Joseph Bell, to Miss Sarah Johnson, both of Chincowauque.
On the 24th ult. by the Rev. Mr. King, Mr. William Boston, to Miss Mary Ferguson, both of Hamilton.
By the Rev. Mr. Gaucher on Sunday the 27th inst. Mr. Simeon Hunt to Miss Eliza Scott, both of Fredericksburgh.
A 9, by the same, Mr. Elijah Williams to Miss Ann Saphire Dector, both of Fredericksburgh.
Lately, by the Rev. Robert M. Downal, Mr. John U. Eowan, of Richmond, to Miss Eliza Scott, both of Fredericksburgh.

On Tuesday last in Nelson, by the Rev. Wm. King, Mr. Wm. Long, to Miss Mary Ann Alexander, both of Wellington Square.

At Yonge, on the 21st inst. by the Rev. Wm. Smart, Rev. John H. Huston, of Carleton, to Miss Ruth Thompson, of Yonge.

By Rev. Wm. Bell, on the 15th inst. Mr. Andrew Morgan, of Dalhousie, to Miss Agnes Donald of Perth.
At McNabville, on the 12th March by the Rev. Andrew Bell, Mr. Edward U. Leonard to Miss Hetty Dukes.

In Toronto, on the 15th March, by the Rev. Andrew Bell, Mr. Nathaniel Hemphill to Miss Hannah Vail.

DIED.
In this Town on Sunday evening, the 3rd inst. Miss LAVINIA BELL, daughter of Mr. William Bell, aged 18 years. She was handsome in person—amiable in disposition—carefully educated—exemplary in life—a member of the Methodist Church—and frequently said during the last days of her protracted illness (a consumption) "to live is Christ; but to die is gain." Watch, for ye know not the hour, when the Son of man cometh.
In Sibleyco, on the 10th inst. on Tuesday, the 29th of March, Mr. Wm. Martin, in the 67th year of his age. He was able to walk until the last hour.

FOR SALE.

THE HOUSE and Premises lately occupied by ALLEN McNAB, Esquire, No. 20, King-street East, will be sold by

AUCTION.

at the Market-Square, at one o'clock in the afternoon of Saturday the last day of the present Month. It is now subject to a debt of £33 10 0, due to government, payable in three annual instalments. An unexceptionable title will be given, and a reasonable credit in part for the purchase money. For further particulars, application to be made to the Subscriber.

W. W. BALDWIN, Agent.

York, 7th April, 1831. 73-3v

POETRY.

THE POOR MAN'S DEATH BED.

BY CAROLINE BOWLES. (From the Annet.) Tread softly—bow the head, In reverend silence bow!

SINGULAR CUSTOM OF THE COCHIN CHINESE.

We passed through an extensive burying-ground, close to the shore. The tombs consisted of mere tumuli of loose sand, surrounded by a circular trench.

WHITE NEGROES.

In Africa, I saw two milk-white negroes, male and female, with red hair and eyes; one of them at Xshow, and the other at Badagry.

FARMERS' DEPARTMENT.

OWE NO MAN ANY THING. Good people, hark ye: a few rules well kept, will contribute much to your happiness and independence.

MEASURING GRAIN. A subscriber who wishes to know how he may ascertain, whether his bushel measure is correct, is informed, that the dimensions of a bushel, by statute, are 8 inches deep, and 18 1/2 inches wide in diameter.

EXTRAORDINARY UTILITY OF THE NETTLE. In the weekly newspaper of the Bavarian Agricultural Society, the nettle is said to have the following properties: 1. Eaten in salad it cures consumption; 2. It fattens horned cattle, whether eaten green or dried; 3. Experience has shown that it not only fattens calves, but improves their breed; 4. It is an antidote to most maladies; 5. Sheep which eat it bring forth healthy, vigorous lambs; 6. It promotes the laying of eggs in hens; 7. It improves the fat of pigs; 8. The seeds mixed with oats are excellent for horses; 9. It grows all the year round, even in the coldest weather; 10. The fibres of the stem make an excellent hemp.

CHARCOAL DUST.—A writer in the Gardner's Magazine asserts that six years' experience has convinced him that charcoal dust is a remedy for the grub and mouldiness in onions; and he has repeatedly proved, that it effectually prevents the clubbing in the roots of cabbages and cauliflowers.—ib.

CORN COBS. It has been pretty accurately ascertained, that thirteen bushels of Indian corn in the ear, corn and cobs together, afford at least as much nutriment in feeding cattle, as nine bushels of corn without the cobs. The difference is owing to the great quantity of saccharine matter contained in the cobs, as well as, in the additional stimulus of distention afforded by the food, which is all important for granivorous animals.—Col. (Pa.) Spy.

CHILDREN'S DEPARTMENT.

From the Vermont Chronicle. POOR LITTLE BOY, IT KILLED HIM! Dear Children.—I will tell you what happened to a child in the town in which I live, so that your parents may not give you the same bad stuff that was given to him.

newspapers and believed what good Doctors and a great many other good men said about it. But I suppose they were like many other folks, who think rum is good for every thing, when I might almost say, it is good for nothing.

But, children, if you think rum is bad because it killed the poor little boy, what will you think, when I tell you that it has killed thirty thousand people in one year? It strange as it may seem to you, I suppose it has; and it has made a great many more sick, that did not die.

Now I will tell you how I want you should do. If your father or mother gives you any rum, or brandy, or whiskey, or cider brandy, when you are sick, tell them some how it killed one little boy, and ask them to give you some other medicine. If they give you any when you are well, tell them you would rather not drink it; that you shall get so as to love the taste so well, that you will abuse your dear parents when you are men, and abuse your dear parents, when they get old and helpless.

Oh how you and your mothers will feel, dear children, if your dear father should ever come home, with that face, that now smiles so pleasantly on you, all bloody by fighting and his clothes all dirty, by wallowing in the street, drunk.

THE WISE BOY. When the late Mr. Hunt was preaching one Sabbath morning at his meeting-house, Horsleydown, on "The mystery of godliness," he took occasion to challenge the audience to explain how God assumed human nature; when a little boy in the gallery rose, and with much simplicity repeated the following answer from the Assembly's catechism, "Christ the Son of God, became man, &c. Mr. H. then inquired if he could give the Scripture proofs, which, after a short pause he did correctly. The venerable minister was much affected, publicly thanked him, called him his young tutor, and invited him into the vestry after the service, where several persons handsomely rewarded his diligence.

THE POOLISH BOY. A boy, in Haggerston Fields, near London, having a book under his arm, was asked what book it was; he said the New Testament. Have you read about Jesus Christ in it; he was asked. No, said he, I am only in at Luke, and immediately ran off. Thus the boy showed, that though he had read two lives of Jesus Christ, viz. by Matthew and Mark, yet had not considered whose life he was reading. When will children be wise and consider?

PORTRAITS PAINTED IN OIL, MINATURE, AND CRAYONS.

JOSEPH BATES, (from London,) respectfully announces to the Ladies and Gentlemen of York, that he will paint Portraits in a superior manner, from 1 to \$50. Transparent Window Blinds executed in a style that must ensure general satisfaction; his prices will render them an article of economy and highly ornamental as a sun shade for a drawing room.

NEW GOODS.

THE Subscriber respectfully acquaints his friends and the public that he has just received his full supply of GOODS, consisting of a large and well selected assortment of Hardware, dry Goods and Groceries, English, Swedes, and 3 River Iron, Cable and Rattling Chains, Needles and Anchors.

SCHOOL BOOKS, &c.

School Books, being for sale the following Book Canada, viz.—Canadian Primer, Murray's First Book, Reading Made Easy, Mavor's Spelling Book, Webster's do. do. New Testament, English Reader, Murray's Grammar, &c. Also, Writing, Printing and Wrapping Paper.

SALE OF LAND FOR TAXES.

NOTICE IS HEREBY GIVEN, that a portion of such Lots in the undermentioned Townships, as have been advertised by the Treasurer of the Home District, and which may be in arrears for Taxes, will be sold at the places and on the days following, viz: MAREHAM—Thursday 25th August 1831, at Raymond's Tavern on Yonge Street, at 10 o'clock, A. M. KENSINGTON—Friday 26th August 1831, at Robinson's Mills on Yonge Street in the Township of West Gwillimbury, at 10 o'clock, A. M. VESPRE & ONO—Saturday 27th August 1831, at the house of Charles Kerridge on the Peninsula, at 10 o'clock, A. M. ESSA & TECUMSETH—Monday 29th August 1831, at the house of Adney Fenfield in Tecumseth, at 10 o'clock, A. M. ADIALA & MONO—Tuesday 30th August 1831, at the house of F. McLaughlin in Mono, at 10 o'clock, A. M. CALEDON—Wednesday 31st August 1831, at the house of C. Murphy, at 10 o'clock, A. M. ALBION—Thursday 1st Sept. 1831, at Bolton's Mills, at 10 o'clock, A. M. CHINGACOUSSETT—Friday 2nd Sept. 1831, at Richard's Tavern, at 10 o'clock, A. M. THORON—Monday 19th Sept. 1831, at the house of Saml. H. Farnsworth, at 10 o'clock, A. M. W. B. JARVIS, Sheriff.

WHOLESALE WAREHOUSE.

Subscriber begs leave to inform the Town and Country Merchants, that he has lately received a choice assortment of BRITISH DRY GOODS, which he is selling off at, and below, Montreal prices, (with the exception of some heavy articles, on which a small percentage is added for freight.) A few Hogsheads of Sugar, A beautiful assortment of Combs, and fifty Thousand Russia Quills.

NEW CASH STORE.

Subscribers having taken the Store lately occupied by Mr. Peter McDougall in King Street, nearly opposite the Episcopal Church, have just received a general assortment of MERCHANDIZE suitable for the season, which they now most respectfully offer to their friends and the public on the most reasonable terms, for Cash. W. & W. CRAWFORD. 58-1f York, Dec. 21st 1830.

HARDWARE.

A general and choice assortment of Staple Ironmongery and Fancy Hardware, kept constantly on hand, and for sale at advantageous terms by JOSEPH D. RIDOUT. 63 York, Jan. 28, 1831.

REMOVAL.

J. R. ARMSTRONG Respectfully informs his customers and the public generally, that he has lately removed to his new Brick Building, (South side of King Street, a little West of the Court House and Jail) where he has just received a very choice assortment of NEW GOODS, adapted to the season, amongst which are 120 Pieces of FINE & SUPERFINE BROAD CLOTHS, comprising the most splendid assortment ever before offered for sale in this market.

CHEAP CLOTHING STORE.

WILLIAM LAWSON, Merchant Tailor, respectfully informs his Friends and the Public, that he has removed to his new BRICK Store, South side of King Street, nearly opposite the Jail, and solicits their attention to his much enlarged stock of Dry Goods, and his very handsome assortment of Clothing suitable for the season, all of which he will sell extremely low for CASH. York, Dec. 10, 1830.

PUBLIC NOTICE.

Subscribers will receive tenders for Arch and Lumbering the Hill near Fisher's Inn, Yonge Street, and finding all materials, until Saturday the 16th day of April instant, at Fisher's Inn. The Tenders will be opened at noon, on the 16th instant, when those estimating will please attend. JACOB SNIDER, Commis- CHAS. THOMPSON, sioners. Yonge Street, March 30, 1831. N. B. The Arch to be 50 feet long, 6 feet high in the sides, 8 feet in the centre, and 6 feet in width at the bottom. For further information apply to either of the Commissioners.

SHEPARD Keeps on hand a constant

WARRANTED CAST-STEEL AXES, inferior to none in America, which he will dispose of by wholesale or retail. H. Shepard will make liberal deductions from his low Retail prices to wholesale purchasers; and he respectfully invites Country Merchants and others to favour him with their patronage, who will find it advantageous to themselves and to the Farmers generally to obtain a supply of his superior Axes. York, November 20th, 1830. 1-1f

A GREAT BARGAIN.

THE Subscriber offers for sale on reasonable terms a valuable property consisting of five Acres of excellent land, in the highest state of cultivation on which there is a commodious house, nearly new and finished in the best manner, containing seven rooms, with a cellar and cellar Kitchen under the whole house; a large stable granary and other out houses, an excellent well of water, garden, fruit trees &c. &c. The above property is situated in the most healthy part of the Province, in the populous and wealthy District of Newcastle about half way between the beautiful and growing Villages of Cobourg and Amhurst. Apply to the Subscriber on the premises. February, 10th 1831. JOHN MCARTY. 65-1f

WELLAND CANAL.

PUBLIC NOTICE is hereby given that sealed proposals will be received at the Welland Canal Office, at St. Catharines, on the 20th day of April next, for enlarging the canal from the Deep Cut to Helms's about four and a half miles—thence to about the centre of the large Cranberry Marsh, 12 miles—thence to Lake Erie, about one and three fourths miles an entire cut, and for the completion of the harbor.—Also, from near Helms's to Lake Erie, about seven miles, an entire cut, and for the completion of the harbor. After receiving proposals for both routes the Directors will determine on the one they intend to adopt, and enter into contracts accordingly. Plans and Specifications of the different sections will be exhibited at the Canal Office. By Order, Wm. H. MERRIT, Agent, W. C. C. 15th March, 1830. 71-3.

S. C. PARSONS, Surgeon Dentist, from New-

York, respectfully informs the Ladies and Gentle- men of York and its vicinity, that he has taken rooms on King Street, near, Yonge St. opposite Mr. Ware's Store, and will remain as long as sufficient encouragement is received. His practice embraces all the necessary operations on the teeth and gums, and the insertion of teeth from one to a full set. The Porcelain teeth inserted which will last for life. Reference to Doctors Widmer and Deilil and several persons in this city, who have recently experienced his operations. Also, teeth cleansed, filed, and plugged in a style not surpassed. Decayed teeth, and the gums poisoned by the tartar remaining a long time on teeth, must be admitted by the eminent physicians, to be very pernicious to health. He will destroy the painful sensation of the teeth, and plug them to last for life: decayed teeth cut off, and sound ones placed to the roots, without pain; the most difficult teeth and roots extracted, with the most possible ease and safety. Children's teeth regulated suitably to give room for the succeeding growth. If any are desirous to have their teeth put in complete repair for life, they may now avail themselves of the opportunity. His practice for 20 years past, he trusts, has given general satisfaction, and convinced many who have been afflicted with painful teeth, or have had the misfortune to loose them, that it is the most advisable to apply to an experienced Dentist in due time. Dr. Parson's Essay on the Disorders and Treatment of Teeth, just published, and may be had by applying to his rooms King-Street near Yonge-street. Recommendations from Saml. L. Mitchell, M. D. Thos. Boyd, M. D. N. Y., Dr. McNaughton and Dr. James, Albany, Rev. Dr. Griffin, President of William's College, Hon. Edward Livingston, Senator in Congress, and Dr Henry, Rochester, N. Y. For Sale—Dr. Hall's Patent Hinge Truss. York, January 27, 1831. 63

BOOKS ON SALE AT THE GUARDIAN OFFICE.

Clarke's Commentary, 6 vols. Clarke's Sermons, 3 vols. Mosheim's Ecclesiastical History, 4 vols. Martindale's Dictionary, 1 vol. Moore's life of Wesley, 2 vols. Rollo's Ancient History, 4 vols. Theological Institutes, Methodist Quarterly, 1830. Benson's life of Fletcher, Ashbury's Journal, 3 vols. Fletcher's Checks, 4 vols. Memoir of Lee, Life of Garrettson, Youth's Instructor, 14 vols. Watson's Apology, Colombia, 2 vols. Weber's Works, 3 vols. Holderness' Journey to the Crimea, Chappel's voyage to Newfoundland, Flavel's Husbandry Spiritualized, On Religious Education, Henry's Communicants Companion, The Good Nurse, Watkins' Tracts, Memoirs of the Rev. J. Ailene, Watts' Psalms and Hymns, bound, Methodist Hymns Books, do. SUNDAY SCHOOL BOOKS, &c.

The S. S. Primer. Union Spelling Book, part 1, 2, 3, 4. Union Reading Book, 1, 2, together, Prayers for young scholars on cards, Watts' Prayers and Graces for Youth, The Bible Dictionary containing explanations of the principal words in the Holy Scripture, bound. TICKETS. Small reward Tickets, red, Pictor reward. do.

HYMN BOOKS. Watts' Divine and Moral Songs, S. S. Union Hymn Books, bound, Anniversary Hymns, Cottage Hymns, Family Hymns, bound, Original Hymns.

CATECHISMS. Childs Catechisms in Rhyme, Milk for Babies, or Catechisms in verse, Watts' second Catechism without proof, Watts' Historic Catechism, Assembly's Catechism without proof, Baptist Catechism without proof, The Abridged Bible Catechism, Wesleyan Catechisms, No. 3, Catechism on the principal Parables, The Bible Catechism, by N. F. Loyd, The abridged Bible Catechism, bound.

SCHOOL REQUISITES. Teachers Class Books, 1 bound, do. Books, do. S. S. Receiving Book, 1 bound, do. bound, Roll Book, ruled, folio, 1 bound, Arithmetical Table in a book, The Elements of Arithmetic part 2, The Teachers Key to part 1 & 2, Bible Dictionary.

MISCELLANEOUS. Variety Reward Books, Large assortment of Tracts, about 200 different kinds. BIBLES. Cheap Edition S. S. Bibles, do. Testaments bound, FOR S. S. TEACHERS. Teachers Manual, Sketch of the life of Robt. Raikes, school books. Murray's Grammar, do. first book for child, Reading made Easy, Testaments, Mavor's Spelling Book, Webster's do.

TERMS.—THE CHRISTIAN GUARDIAN is published weekly, on Saturdays, at twelve shillings and six pence, a year, if paid in advance; or fifteen shillings, if paid in six months; or seventeen shillings and six pence, if not paid before the end of the year; exclusive of postage. Subscriptions paid within one month after receiving the first number will be considered in advance. The Postage is four shillings a year; and must also be paid within one month after receiving the first number by the option, until all arrears are paid. Agents will be careful to attend to this. All travelling and local Preachers of the M. E. Church are authorized Agents to procure Subscribers, and forward their names with subscriptions; and to all authorized Agents who shall procure fifteen responsible subscribers, and aid in the collection, &c. one copy will be sent gratuitously, who alone will be held responsible. No subscription will be received for less than six months; and no subscriber has a right to discontinue, except at our option, until all arrears are paid. Agents will be careful to attend to this. All communications, unless from authorized Agents, must be post paid. * * * The proceeds of this paper will be applied to the support of superannuated or worn-out Preachers of the M. E. Church in Canada; and of widows and orphans of those who have died in the work; and to the general spreading of the Gospel. RATES OF ADVERTISING. Six lines and under, first insertion, 2s 6d.; every subsequent insertion, 7d.—From six to ten lines, first insertion, 3s 9d.; every subsequent insertion, 1s.—Above ten lines, first insertion, 4d. per line; every subsequent insertion 1d. per line. Advertisements unaccompanied with written directions will be inserted till forbid, and charged.