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RELIGIOUS MISCELLANY

NATURE AND EXTENT OF SANCTIFICATION.

May the new Year of peace sanctify you wholly and I pray God your whole spirit and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ— Faithful is he that calleth you who also will do it. 1 Thess. v. 23, 24.

(Concluded)

This leads me, 3dly, to subjoin a few words on the sanctification of the body.

1 The spirit and soul being depraved, seduced from God, debauched by sin, and devoted to the service of satan, the body, a mere servant and instrument in their hands, is obliged to accompany them in their revolt, and obey the dictates of its leaders. As the understanding of the natural man does not discern the evil of sin, nor his conscience remonstrate against it, as his will and affections choose and embrace it, and his appetites hurry him on to the commission of it, it is no wonder if his flesh "serve the law of sin," and he "present his members as instruments of unrighteousness" therunto. Indeed the members of our bodies may be always said to serve sin, when we are not influenced by the love of God, and a regard to his glory, because then our motives and ends are not good, nor, of consequence, the words and actions to which they give birth. Our conscience is not single, but evil, and hence "our whole body is full of darkness," our whole conduct a scene of sin. We save ourselves and the devil, but not the Lord Jesus. And however innocent our outward deportment may appear before men, it is far from meeting with his approbation "who searcheth the heart, and trieth the reins of the children of men."

2 But alas! too often it is not outwardly innocent, but we "present our members servants to uncleanness, and iniquity unto iniquity." Our eyes are employed in beholding vanity, if not in gratifying the lustful, envious, or covetous desire. Our ears are attentive to idle songs, to flattering lips, and a slanderous tongue. If our hands do not pick and steal, rob and defraud, hurt and maim any one if they do not injure our neighbour in his person or property,

yet they are perhaps incentives to concupiscence of wealth, or negligent in our calling and in relieving the indigent. If our feet be not "swift to shed blood," if they do not assist us to pursue, overtake, & abuse or destroy those for whom Christ died, yet do they perhaps "walk in the way of sinners, and follow the multitude to do evil," conveying us to places of debauchery and excess, riot and uncleanness. And our tongue, that glory of our frame, whereby we should praise our God and edify our fellow creatures, supposing shame and humanity preserve it (would to God they always did!) from "blaspheming that holy name whereby we are called," and cursing our brethren of mankind yet will it back bite and slander the absent, or talk unprofitably before such as are present. Thus, through sin, do we abuse and dishonour our own bodies, and turn the gifts of God against him. We do not, indeed, hide our Lord's talent in a napkin, but we do what is still worse, we employ it to his manifest dishonour.

3 But observe the change sanctification produces, even in the use of our body. Then it is that we comply with the Apostle's exhortation, "let not sin reign in your mortal body, to obey it in the lusts thereof, neither yield your members as instruments of unrighteousness unto sin, but yield yourselves to God, as those who are alive from the dead, and your members as instruments of righteousness unto God. Our eyes are now employed in reading the word of God, and discovering the wonders of his wisdom, power, and love, manifested in the works of creation. Our ears are open to receive instruction, to hearken to the complaint of the poor, and the distress of the afflicted. Our tongues proclaim the loving kindness of the Lord, and speak of all his wondrous works. "Grace is poured into our lips," and "the law of kindness dwells upon our tongue." "Our conversation is seasoned with salt, meet to minister grace to the hearers." Our hands are exerted in honest labour, or stretched out in acts of charity, according to the ability God hath given. Our feet convey us to the house of God, the assembly of the saints, and we walk in all his pleasant ways, we walk worthy of the Lord unto all pleasing, and serve him with every faculty of our soul and member of our body.

4 Thus have we seen how every part of us is to be sanctified, I have only to add, before I dismiss this head of my discourse, 4thly, That it is further intended by the word *sanctified*, that every part should be sanctified perfectly. Not as if the apostle meant that any bounds could be set to this sanctification, so that we could at any period say, "hitherto shalt thou go, and no further" not as if there were any state to be arrived at on earth, wherein our holiness should be incapable of increase. Surely no, nor, it is probable, even in heaven. It seems essential to the happiness of a creature, a finite being, that it should continually advance in perfection. And thus it may do through millions of ages, and still come infinitely short of the perfection of God. It appears, from what has been said that the sanctification of our other powers arises from, and depends upon, the sanctification of the understanding. The more the understanding is enlightened in the true knowledge of God, the more our will and affections centre in him as our chief good. The more we discern, by the light of grace, the vanity of the world, the more must our hearts be disengaged from it. The same I may say of sin in general the more evil it appears, the more shall we hate and guard against it. And with regard to holiness, the more excellent in its nature, and happy in its tendency, it seems to us, the more shall we love and pursue it. Now, who can say he is as much enlightened in these respects as he may be? Surely none. And surely then, none can reasonably think he is arrived at the top of the ladder in holiness, and can therefore advance no further. But while we are in the world,

we may, and must consider it to be our duty and privilege, to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

2 But when the apostle prays that we may be perfectly sanctified, he means as far as we are capable of being in this world, "that the darkness may pass away, and the true light shine." "that we may walk in the light as he is in the light," having daily fellowship with him, and one with another. "That we may have an anction from the Holy One teaching us all things, the Spirit of truth guiding us into all truth." He means further, that our will should be wholly conformed to, and swallowed up in the will of God, so that we may lie in his hands as clay in the hand of the potter, to be disposed of according to his will, and formed after his likeness, choosing him for our only portion, and resigning up all our designs and desires to him. Again, that our conscience should continually feel the cleansing virtue of Jesus' blood, that we should wash in the fountain and be ever clean, saying, from the heart,

"Every moment, Lord, I have
The merit of thy death."

and that we should find continual matter of rejoicing in the testimony of a good and tender conscience. He means, lastly, that our passions and appetites should be so regulated and inflamed with divine love, that "a peace passing understanding may keep our hearts and minds through Christ Jesus," and we may "dwell in love, and in God, and God in us." Thus shall we be able to adopt the following language, very expressive of the full assurance of hope.

"Tis done at last the great deciding part,
The world's subdued and thou hast all my heart—
It triumphs in the change and fixes here,
Nor does another separation stir,
No various scenes to come, no change of place,
Shall thy love disengage from my soul's efface
Nor length, nor breadth, nor distant height above,
Nor death below shall part me from thy love."

And all this, that "whether we eat or drink, or whatever we do, we may do all to the glory of God," that whatever we do in word or deed, we may do all in the name of the Lord Jesus, giving thanks to God, even the Father, through him."

3 And now, shall not this blessing be ours? Can we hear of this renovation of our fallen nature, or this health and good constitution of soul, and not long to possess it? Surely this sanctification, so excellent in itself, and so beneficial in its effects, must appear in the eyes of all that are enlightened, to be far more desirable than the most valuable of those earthly vanities, which so universally engage the attention, and engross the affections of mankind! Surely one cannot even transiently behold this divine perfection and beauty, without emotion, and cannot attentively consider it without being overcome with desire, and made (as it were) sick of love! How lovely is this image of God, this divine nature! How honourable and happy to be clothed with it! To have all our sins forgiven, and our consciences sprinkled from guilt! To have all our diseases healed, and our souls restored to perfect soundness! To have our life redeemed from eternal destruction, and our heads crowned with loving kindness and tender mercies! To have God's approbation on earth, and to hear him say in that day, "Well done!" O what equals this?

— "And shall the victor now
boast the proud laurels on his painted brow?
Religion! O thou Cherub! heavenly bright,
O joys unmixed and faultless delight!
Thou, thou art all!"

The following anecdote taken from the Pastor's Sketch Book shows the awful consequences of resisting faithful reproof. It has been frequently remarked, that, sin has a hardening influence upon

the conscience—But in no circumstances does it produce this effect to such a fearful extent as when *secret sin* is persisted in, in connexion with an outward profession of religion. This fact may account for the hardened impenitence and judicial blindness of the Pharisees at the commencement of the Gospel dispensation.

"A minister was preaching an occasional sermon in a brother minister's pulpit. The sermon was partly upon the sin of drunkenness, in which the preacher exposed the characters of some who, while professing Christianity, were secretly living under the power of this abominable vice. On the Monday after the delivery of the sermon, the minister called upon several of the families belonging to the congregation, among the rest upon one, in which, after a short space, the master of the house called the minister aside into a private room, saying he wished to speak with him alone.

When he had entered the apartment, the man locked the door, and put the key in his pocket. The strangeness of this proceeding excited some alarm, but the minister stood perfectly still, watching the motions of the gentleman of the house. He then came boldly up to the minister standing in the middle of the room, and thus addressed him—"Sir, how dare you expose me before the whole congregation yesterday?"—"Expose you, Sir? I know nothing about you. I am quite a stranger if any thing I said was suited to your case, charge it not upon me, but upon God." The man was only the more enraged at this answer, and insisted that the minister intended to insult and expose him, for he could not have spoken so accurately and pointedly unless he had known his case. The resolute denial of the minister, accompanied as it was with some remonstrance and reproof, wrought the infuriated man almost into a phrenzy. He repaired to a cupboard in the room, which he opened, and taking thence a bottle with a considerable quantity of raw spirit, and a glass, he then advanced in front of the minister, and, with a frantic spirit of bravado, said, "Now Sir, I shall convince you that I care nothing at all for your reproofs." He immediately began drinking glass after glass of the raw spirits, while the good man, in a state of mute astonishment, knew not what to do. He could not escape, and even while he looked upon the unhappy wretch, and seemed shrinking from the sight, the judgment of the Almighty descended, and the impious scoundrel fell down a lifeless corpse at the feet of the man whose affectionate and faithful warnings he had so daringly despised.

These facts strikingly illustrate the hazardous influence of cherished sins, and the mysterious workings of those depraved feelings which, in despite of knowledge, conscience, and an almighty God, will enslave a man to the practice of sin, and induce him to trifle with his eternal welfare, or to sport on the very edge of the eternal abyss."

IMPORTANCE OF FAMILY GOVERNMENT

Among the causes of crime, the neglect of family government stands next to intemperance. Youth, when unrestrained and neglected by their parents, find their way to the tavern and grog shop and others, whose parents have attempted unsuccessfully to govern them, have not become abandoned to vice till they forsook their father's house. It is the confession of many convicts from the prisons at Auburn and Wethersfield, that the course of vice which brought them to the prison, commenced in disobedience to their parents, or in their parents' neglect. And it has already been stated, that about sixty, which is one third of the whole number of the youth who have been committed to the House of Reformation at South Boston, were committed for being stubborn and disobedient. And among old convicts for the highest crime, especially those which were the offspring of unrestrained and sudden passions, there is evidence from prisons, that they who have been guilty of such crimes, were never subject to family government. And there is further evidence, in a few cases, where parents and children have been found together in the same prisons, that the father's house was a place of entire discord,

in regard to every thing good, and of harmony only in devising and executing mischief, and in one instance, at least, a son who made sport on his way from the prison to the gallows, where he was soon to lose his life, traced his dreadful end to the instructions of his mother. Let parents then govern their children, and children obey their parents, in that which is right.—*Am. Paper*

For the Christian Guardian ON SLEEPING AT CHURCH

What! sleeping in the house of God! Yes, as great as we are told are the wonders of nature, the wonders of Providence, the wonders of art,—I have seen the still greater wonder of a man, said to be rational, and professedly a Christian, sleeping in the place and time of divine worship.—This is such an indignity to God, such disrespect to the minister, such an inefficacy and departure from good breeding, and manifests so much indifference to every thing sacred and good, that I should not wonder should the house of God literally groan beneath the odious burden—open its mouth and swallow up the sleeper, as did the earth, Korah, Dathan, and Abiram.

For what, I would ask, could be a greater insult to His Majesty, to the British Court, and to the person himself who might be sent upon an Embassy to the inhabitants of his Colony, than for them all to fall asleep around him, while announcing his solemn message? And how possibly can a person show a greater disregard of the communication you are making to him, than to fall fast asleep in the midst of the narrative? And what greater act of inefficacy and ill breeding can one be guilty of, than that of sleeping, snoring and nodding in the circle of a polite company? And yet this—more than all this, is transacted in the house of God, the place of all other, on this side of heaven and hell,—the most sacred, solemn, and interesting? What! the honour of God, to secure which Jesus Christ groaned, sweat, bled and died,—the welfare of his church which was purchased with his own blood,—the good of society, for which thousand have sacrificed their lives,—the ceaseless or deathless groans of myriads of precious immortal souls, intimately, inseparably, connected with the ministry of the gospel, and yet a congregation of christians sleeping under it!—At sight of this, the very stones might cry out! At sight of this, Angels might weep, Devils laugh, and infidelity itself become more *infidel*!

An eminent author upon this subject has justly said, "Constant sleepers are public nuisances, and deserve to be whipped out of a religious assembly, to which they are a constant disgrace. There are some who have regularly attended a place of worship for seven years, twice a day, and yet have not heard one whole sermon in all the time. These dreamers are a constant distress to their preachers. In regard to *morality*, would any but a stupid man choose such a place to sleep in? In respect to their *character*, what can be said for him, who in his sleep makes mouths and wry faces, and exhibits strange postures, and sometimes snorts, starts, and talks? Where is his *prudence*, when he gives occasion to malicious persons to suspect him of gluttony, drunkenness, laziness, and other usual causes of sleeping in the day time? Where is his breeding? He ought to respect the company what an offensive rudeness to sit down and sleep before them! Above all where is his piety and fear of God?"

"Where," says another author, "is your respect for your minister? oh! how often has it been, that, when the faithful zealous man of God has had his heart warm with his subject, and has fondly thought each attendant's feelings were in unison with his own, that by your indecent yawning, your filthy snoring, or repeated nodding before his eyes, his pleasure hath yielded to surprise, his surprise to grief, and his grief to discouragement, and a season which promised universal delight becomes, through your indolence, tormenting to the preacher, and unprofitable to attentive hearers."

It is often pleaded in excuse of this practice, by those addicted to it—"the house was warm—the air dense and confined—the preaching dull, &c."

But I would ask when did ever the oppression of the heat or air, cause the amateur at the Theatre to sleep while a Tragedy or Comedy—a mere *fiction*—*nothing*—was acting before him? When did they cause the devotee in a Pagan temple, or Mahomedan Mosque, to fall asleep? And, is then, the religion of Jesus Christ less interesting, less animating, than the pleasures of this world? Than the abscond and superstitious rites of the Heathen?—And if the preacher be actually dull and careless in so solemn and responsible a calling, is not this enough to cause the true christian to weep—to pain him to his very soul, instead of lulling him into a comfortable sleep?—But, alas! is not the defect complained of, frequently in the hearer, instead of the minister? For what wonder if preaching should sound dull to a sleepy, or sleeping man? If then you have any reverence for God—any respect for your minister, as a messenger sent from him—any veneration for the church—any regard for your own character,—If you have any wish to profit by the gospel yourself, and to see it profitable to others—If you would have religion flourish and Mount Zion become the praise of the whole earth.—In short, if you ever expect to get to heaven, or shun the unquenchable fire of hell, abandon and overcome the shameful and criminal practice of sleeping in the house of God.

FRIEND TO RELIGION

Feb 1830

SAMUEL WESLEY.

Samuel Wesley, the father of the celebrated John Wesley, being strongly importuned by the partisans of James the Second, to support the measures of the court, in favour of popery, with promises of preferment, absolutely refused to read even the king's declaration, and although surrounded with courtiers, soldiers, and torturers, he preached against the measure from the following bold and pointed words—

"If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But it not, be it known unto thee, O King, that we will not serve thy gods: neither will we worship the golden image which thou hast set up."

A young, zealous, and conscientious student in Anglican theology, once asked an experienced dignitary, "Pray, Sir, what do the Arminians hold?" "Hold?" said his Mentor, "hold? Why they hold the best places of preferment in the church of England."

A GOOD MAN

There are some good men that are just good to nothing. Take them out of the sphere of profession and they always finish. Require a little action or pecuniary aid to further some glorious object, they cannot. They have silver tongues, but God only knows of what metal their hearts are composed. I like the Christian that is always at hand—"Lord here am I. Send me."

MISSIONARY INTELLIGENCE

River Credit Mission Village, }
February 14th 1830 }

MY DEAR BROTHER

It has been my intention for sometime past to send you an account of our last quarterly meeting and love feast held at this mission station on Christmas day—and of some other occurrences connected with it. I have omitted it so long that it has become *old* to me but I have thought that it may still be new and interesting to some of your readers.

About the middle of December, 20 Indians who had some months before been visited by our native teachers, came from the South East shore of Lake Huron to receive Christian instruction. Many miles in the wilderness, they had heard that God had done great things for their brothers at the Credit and they came out to see for themselves and to learn the *good way* as they call the Christian religion. We frequently have similar visits from parties of heathens enquiring the way to Zion. The uniform practice of the Christians on such occasions, is to divide the visitors between one, two or three families according to their number, where they are hospitably entertained for the two or three or four weeks that they generally stay. The *ethi-*

Christian inhabitants of the Village then send each his portion of corn or potatoes, or venison, &c to the houses where the strangers are entertained. During their temporary residence so indefatigable are the Christians in exhorting and instructing them and praying with them that they seldom return to the solitudes of the wilderness without more or less of them having experienced the salvation of God through faith in Jesus Christ and like the Eunuch after being separated from Philip they "go on their way rejoicing."

The 20 Indians of whom I was speaking were placed in an empty house near the mission house, I thus had an opportunity of more particularly observing the conduct of the Christians towards them, and the earnestness with which they listened to the word and the delight which they manifested in having the Christians sing and pray with them—Indeed a large portion of each day and till a late hour at night, was spent in singing and prayer.

The day before quarterly meeting the Christian Indians held a council in the chapel, the object of which was to devise means for clothing these poor naked strangers. It was soon agreed that every one "of his poverty" should contribute what he could. They immediately separated and shortly after returned one with a shirt another with a handkerchief or trousers, or blanket, or moccasins &c—These were then distributed into 20 heaps and the strangers being called in each received one, and was thus supplied with comfortable clothing. One of them, an old chief returned thanks for the whole. He explained his ideas by such comparison and illustrations as might be expected from one who had spent his whole life in the depths of the forest. He feigningly alluded to the happy state of his brothers at the Credit, living in the enjoyment of the good religion—He spoke of the religion of our Lord Jesus Christ as a "tree" planted by the Great Spirit and reaching up to heaven. His brethren at the Credit had found this tree and were climbing up to heaven. "I said he said feeling after it by and by I will find it too and I will climb up after you and when I find the tree I will hold fast—for you know when you are climbing if you let go you will fall, and that I will hold you I will hold fast."

The next day Christmas—thirteen of these Indians after much previous instruction and careful examination as to their knowledge and experience of religion, were solemnly received as Members of the Christian Church by the Rev. William Ryerson the presiding Elder and dedicated themselves to the service of God in Christian baptism.

On Christmas day our love feast commenced about nine o'clock—the Chapel was filled principally with native Christians and their children. It was a happy season—every eye overflowed and every heart was melted into love. A divine atmosphere appeared to pervade the little assembly and the hear melting and humbling influence of the Spirit of God to unite every one in love as the soul of one man the involuntary language of my heart was "thy banner over us is love." After the public service the Sacrament of the Lord's Supper was administered to 94 Indian converts and 18 white brethren.

During the love feast many of the natives spoke of their religious experience and of what God had done for them. I cannot so far extend this letter as to quote their particular statements but will merely notice what might be understood of the state of their mind from the expressions of nearly every one who spoke. That is a deep sense of their spiritual poverty, former wretchedness and present weakness and unworthiness—a lively gratitude to God for teaching and delivering them through Jesus Christ his Son—ardent love to Jesus Christ, to one another, and to all Christians—and much present peace and joy in the Holy Ghost.

The Monday following the quarterly meeting our stranger friends took an affectionate leave of their hospitable brethren and returned to their home on the banks of the Huron. Previous to their departure the old Chief who was not baptized but was necessarily engaged in prayer and supplication, "feeling for the tree of life found peace with God and I was made happy in his love."

It is such scenes and such seasons as these that encourage the heart of the missionary—These wells of salvation by the road of his pilgrimage, from time to time refresh and comfort his soul while passing through the valley of Baca and cause him to exclaim in the triumphant language of faith "The Lord is my Shepherd—I am not ashamed of the Gospel of Christ it is the power of God to Salvation."

I may probably at some future day furnish you with some acts illustrating of the mysterious and mighty power of the doctrine of the cross to convert and sanctify the Heathen that is, of preaching the Christ of God—God manifest in the flesh to give life to the world and to save every one that believeth.

I am Dear Brother
Yours affectionately
GEORGE RYLRSON

Respectfully

You will do a favour to insert in your paper the following list of expenditure of the Canada Conference Missionary Society
Respectfully W Case
1828

Nov. Donation in goods from Mr B Flint deduct £1 10 small articles given to the Indians £ 33 10 0
Do do Bill of July 1828 deducting £10 11 by instructions given away to the Indians and others in scarlet cloth 27 / 3

	Donation of L. S. Church, his subscription of two shares of fifty dollars each, towards providing a permanent fund of one thousand dollars annually for the Indian Missions in Canada	25 0 0
	Do of C. D. his subscription of one share of the twenty, for the same purpose	12 10 0
1823	Jan Further donation of C. D. a second share of fifty dollars for the same object	12 10 0
June	Donation of Rev B G Paddock towards raising an annual sum of one thousand dollars for the improvement of the Indian tribes	16 13 0
	Amount of collections and donations from the Cobourg Missionary Society of 1828, omitted in the last report	7 15 0
	Error said to be in the last years report for Matilda branch missionary society	2 17 6
Jan	Received from Adolphustown M S by the hand of W Ryerson	6 10 0
Oct 16	Public collection at the Belleville M S 7s 6d incidental deducted	1 0 6
	Amount of several donations from females in Elizabethtown, by C R Allison	5 3
	Amount collected from various places about Lake Champlain, by Richard Phelps \$64 86 deducting his traveling expenses and duties on various articles \$26 49 besides various articles of husbandry, hoo chain, axes, &c &c	9 11 4
1823	Dec Donation from Mr Brady in goods	6 11 0
	Donation from Female M S Frankfort, Pa towards the education of an Indian boy by the name of Inos Biggs	2 10 0
Dec 24	Donation from Elakora Coy & Son, 1829	3 15 0
Jan 23	Hope female M S 20 lbs woollen yarn for improving Indian females in knitting at 5s	1 0 0
Feb 7	Collection at Q M of the Indians at Newmarket, deduct for provision &c £1 4 1	13 0
Feb 11	Public collection at the anniversary of the York M S incidental £1 4 1	
Feb 12	Amount of the York Female M S by Miss Armstrong	25 0 0
Feb	Donations by the hand of J Benham viz Avails of a Missionary box at Cazenovia \$1 00 Public collection at Cazenovia 7 00 Donation, gold ring by a lady 1 00 " Miss Lockwood 1 00 " A W Smith 1 00 " W Round 0 75 Public collection at Marcellus 4 87 Donation by H S Platt 1 00	5 8 1
June 23	Donation from a female friend at Brackville	5 0
	Do Augusta	1 0
Jan 24	Donation from Col Stone 25s Mrs Stone 25s	2 10 0
July 11	Do from Mr B Esq	2 10 0
July 20	Cramahc female M S Miss Nancy Merriman viz 26 yds white flannel 3s 18 4 8 lbs woollen yarn 5s 2 0 0 Cash 8 0	6 6 0
1823	Dec Donations per James Evans viz Mr Hitchcock £0 10 0 Miss Savage 3 4 Mr B McCullam 10 0 " John Barnes 5 0	
1829	June 25 Public collection at Credit per P Jones and accounted for to me 2 Oct	4 0 0
	Donation from Mrs A per P Jones	5 0
Aug 6	Per Rev John Beatty Markham Branch M S £ 12 4 Scarborough do 3 17 6 Queen street do 1 15 0	
	Donation from Rev J Beatty one share of the twenty (fifty dollars)	12 10 0
Sept 1	Error in report of last year of the amount from Woodhouse	2 0 0
	Cash paid by Rev P Smith appropriated for the Bonshine Mission but not expended	12 10 0
	Bayham M S	3 3 1
	Donations from Col Clarke, per J Moore	1 0 0
	Do — Street Esq for Muney M	15 0
	Appropriation for the school at Conard near Fort Malden a part not expended	6 0 0
Sept 3	Markham Branch M S	2 17 6
	Webster's Augusta M S	2 10 9
	Augusta M S	2 12 6
	Woods Settlement M S	1 10 0
	Earnest Town M S	14 13 5

	Fredericksburgh M S	1 18 5
	Donation of Henry Smith of Bastard	12 0
	Donations by the hand of Rev D Wright viz On Kingston circuit	10 2 6
	Iundy's Lane Branch M S	8 14 0
	J P Williams of Hollowell	5 0
	Sidney Branch M S	10 0
	M J Kagey interest on 100 dollars	1 10 0
	St Catharines Branch M S	4 9 0
	St Catharines Female M S	15 5 0
	Beaverdams Branch M S	5 0 0
	Grimshy (20 mile creek)	3 18 0
	— (30 mile creek)	7 1 10
	Saltfleet (50 mile creek)	7 10 0
	Matilda M S	2 0 6
	St Catharines Female M S (clothing)	3 9
	Male do	5 0
	Grimshy (20 mile creek)	5 0
	Ancaster Branch M S	3 14 0
	Avails of a missionary box at Mrs Harrison, in Trafalgar, per Mr E Ryerson	10 4
	Donation by a friend to missions per W Ryerson	25 0 0
	Donations from sundry persons in the Ottawa circuit per C R Allison, deduct \$2 for a bad bill	13 17 9
	Mount Pleasant Branch M S	4 9 0
	Waterford do	1 0 4
	Woodhouse do	4 5 0
	Burford and Blenheim Branch M S	1 16 9
	Do Female Branch M S viz — Cash \$3, 3 pair socks at 50cts \$1 50, 3 pair mittens at 50cts \$1 50,	1 10 0
	Donation from Mrs Cryslor	5 0
	Rideau Branch M S	4 3 0
	Donation J Rolph Esq	2 15 0
	Newmarket Branch M S	10 0 0
	Pickering Branch M S	2 7 0
July 19	Donation from Henry Snider	5 0
Aug 29	Public collection at the anniversary of the Canada Conference M S	8 4 8
	Two Donations at the above meeting	0 6
	Do Mr Freeman	5 0
Sept	Gosfield M S collected in Sept 1828, but not received till after the Conference	7 12 6
	Belleville M S	2 10 0
		£332 16 5

Donations of benevolent individuals within the bounds of the Augusta Circuit by the hands of C R Allison 1, (overlooked in the last year's report) as follows

	£	s	d		£	s	d
F L Lothrop	5	0		Brought up	19	5	0
Mrs A Sparrow	5	0		Michael Macaboy	2	6	
Amos S Sterns	5	0		Fanny Shipman	5	0	
Charity Sterns	5	0		Stephen Shipman	5	0	
William Dunham	5	0		Lucinda Mallory	3	0	
Sarah Bolton	2	6		Anthony Wood	5	0	
Simon Mott	2	6		Catharine Shipman	3	0	
Ira Lewis	10	0		Nathan Griffin	5	0	
Phoebe Lewis	2	6		Laura Wood	2	6	
E Wilson	0	6		Abigail McLean	2	6	
James Hiskins	5	0		Polly Wood	5	0	
John Keeler	5	0		Dorothy Earl	2	6	
Eunice Elliot	5	0		Urali Busceff	2	6	
S Caswell	10	0		L Steel	2	6	
Lavinia Smith	5	0		Mary Bates	2	6	
Christina Lang	5	0		L Cole	7	6	
Polly Thompson	2	6		Rufus Holden	5	0	
Millicent Boyce	5	0		E Sherwood	2	6	
John Bacl	5	0		Mania Sheerwood	2	6	
Catharine Shipman	3	0		Elizabeth Clement	1	5	0
Norilla Shipman	5	0		Lucretia Kilborn	7	6	
Mary Shipman	5	0		Cynthia Covell	2	6	
Parnoy Gules	5	0		Hugh Songster	10	0	
Phoebe Mallory	2	6		Caroline Congo	5	0	
Caroline Gules	5	0		Joseph Fosset	5	0	
Hester Mallory	2	6		Peter Wheeler	5	0	
Joseph A Dorothy	2	6		Martin Dewey	5	0	
E Webster	2	6		John Martin	2	0	
Sarah Baldwin	2	6		Paul Glasford	1	0	0
Margaret A McNeil	2	6		Wm Mayne	2	6	
Miss L Landon	5	0		Wm Redmond	2	6	
Wm Robinson	2	6		Rachel Stone	1	3	
George Cook	10	0		John Robinson	2	6	
Henry Trickett	5	0		Aseneth Munro	2	6	
Chloe Landon	2	6		Archibald Batic	5	0	
Patience Landon	2	6		George Purvis	2	6	
Robert Haselwood	2	6		Archibald Cassidy	5	0	
Asal of Hayes	2	6		John Cassidy	5	0	
John Konkade	5	0		John Munsell	5	0	
Walter Batic	2	6		Joseph Mallory	5	0	
John Williams	2	6		Samcoe Landon	3	6	
John Young	2	6		A McLean, Esq	15	0	
William Batic	2	6		David G Boyce	5	0	
Mary Austin	2	6		Samuel Shipman	10	0	
James Hughes	2	6					
	£18	5	0	To be continued	229	9	9
				W CASL, Treasurer			
				C C M S			

SELECTED POETRY

SAINTS IN HEAVEN

What are these in bright array?
This innumerable throng,
Round the altar, night and day
Tuning their triumphant song?
— Worthy is the Lamb once slain
Blessing honour glory power,
Wisdom, riches, to obtain,
New dominion, every hour."

These through fiery trials trod,
These from great affliction came,
Now before the throne of God,
Seal'd with his eternal name,
Clad in raiment pure and white,
Victor palms in every hand
Through their great Redeemer's might
More than conquerors they stand

Hunger thirst disease, unknown,
On immortal fruits they feed,
Them the Lamb amidst the throne
Shall to living fountains lead,
Joy and gladness banish sighs,
Perfect love dispels their fears,
And for ever from their eyes
God shall wipe away all tears. MORNING

THE BIBLE

What is the world?—A wandering maze,
Where Sin hath track'd ten thousand ways,
Her victims to ensnare
All broad, and winding and a slope,
All tempting with perfidious hope,
All ending in despair

Millions of pilgrims through those roads
Bearing their bibles, or their loads,
Down to eternal night
—One humble path that never bends
Narrow and rough and steep ascends
From darkness into light

Is there a Guide to show that path?
The Bible—He alone who hath
The Bible need not stray
Yet he who hath and will not give
That heavenly Guide to all that live,
Himself shall lose the way. MORNING

INTEMPERANCE

BY ROBERT PORTER, ESQ.

On Jax's rich and fertile ground,
A tree* of deadly poison grew,
Which sent a noxious vapour round,
And man, and beast, and reptile slew
A poison of a deadlier kind,
And more the object of our fear,
Which kills the body and the mind,
Has spread its influence far and near

This poison casts a deadly gloom
O'er all our earthly sweets and joys
It sends its thousands to the tomb,
And every heavenly hope destroys

It severs every social tie
That binds us to our kindred here,
And all the christian graces die
If once they come within its sphere,

—Then let us shun the deadly bane,
Nor touch nor taste, nor give, nor sell,
For lo! the dead are in its train
It opens wide the gates of hell!

*The Bohon Upas

THE INFLUENCE OF TRACTS ON TEMPERANCE

The American Tract Society's General Agent at the West, says, "The effects of *Kittredge's Address*, in towns and counties, where it has been extensively circulated, are heard of in every direction. A number of men have been known to be influenced by it to quit the use of whiskey, and engage in the cause of temperance." "One mercantile house in— which has dealt largely in whiskey, has quite made altogether."

An agent in Ohio says, "As I was travelling I was hailed by a gentleman, whom I recognized as one whom I publicly addressed about half a year before. He reminded me of my discourse, and particularly of my closing remarks on intemperance. "I had then, said he, taken my whiskey barrel to the distillery for my summer's use, but I went immediately and countermanded the order. I have gathered my harvest without a drop of intoxicating liquor and not only myself, but six others, have entirely abstained, one of whom had been guilty of great excess in drinking."

A gentleman in Tennessee gave "The Rewards of Drunkenness," to the daughter of an intemperate man. The father sent back the tract by the little girl, telling her to say to Mr — for him, "If he could not give her a better book, to give her none," and threatened to burn the tract if returned. Mr — assured the girl it was a good book, and she took it home again. It was not burned, but the man soon quit drinking whiskey. The like effect was produced on another intemperate man, by reading the tract entitled "The well conducted Farm," and he became afterwards hopelessly pious.

— Another Tract Agent in the western part of Pennsylvania writes, that in one place many who argued with him at first against the temperance cause, had become leaders in its promotion, and that three Temperance Societies were formed in the county. May the blessing of God continue to rest on these benevolent efforts. — *Tract Magazine for Feb 1830*

MY MOTHER

I was but five years old, when my mother died, but her image is as distinct in my recollection, now that twenty years have elapsed, as it was at the time of her death. I remember her, as a pale, beautiful, gentle being, with a sweet smile, and a voice that was soft and cheerful, when she praised me, and when I had erred, for I was a wild, thoughtless child, there was a trembling mildness about it, that always went to my little heart. And then she was so kind, so patient, methinks I can now see her large blue eyes, moist with sorrow, because of my childish waywardness, and hear her repeat, "my child, how can you grieve me so?" I recollect she had for a long time been pale and feeble, and that sometimes there would come a bright spot on her cheek, which made her look so lovely, I thought she must be well. But then she sometimes spoke of dying, and pressed me to her bosom, and told me "to be good when she was gone, and to love my father a great deal, and be kind to him, for he would have no one else to love." I recollect she was very sick all day, and my little hobby horse and whip were laid aside, and I tried to be very quiet. I did not see her for the whole day, and it seemed very long. At night they told me my mother was too sick to kiss me, as she always used to do, before I went to bed, and I must go without it. — But I could not. I stole into the room, and laying my lips close to hers, whispered "mother, mother, wont you kiss me?" Her lips were very cold, and when she put her arm around me, laid my head upon her bosom, and one hand upon my cheek, I felt a cold shuddering creep all over me. My father carried me from the room, but he could not speak. After they put me in bed I laid a long while, thinking, I feared my mother would indeed die, for her cheek felt cold as my little sister's did when she died, and they laid her in the ground. But the impressions of mortality are always indistinct in childhood, and I soon fell asleep. In the morning I hastened to my mother's room. A white napkin covered her face. I removed it—it was just as I feared. Her eyes were closed, her cheek was cold and hard, and only the lovely expression that always rested upon her lips remained. In an instant, all the little faults for which she had so often reproved me, rushed upon my mind. I longed to tell her how good I would always be, if she would but stay with me. — She was buried—but the memory of the funeral is indistinct. I only retain the impression, which her precepts and example left upon my mind. I was a passionate, headstrong boy, but I never yielded to this turn of my disposition without fancying I saw

her mild tearful eye fixed upon me, just as she used to do in life. And then, when I had succeeded in overcoming it, her sweet smile of approbation beamed upon me, and I was happy. My whole character underwent a change, even from the moment of her death. Her spirit was for ever with me, strengthening my good resolutions, and weakening my propensity to evil. I felt that it would grieve her gently spirit to see me err, and I could not, would not, do it. I was the child of her affection, I knew she had prayed and wept over me, and that even on the threshold of the grave, her anxiety for my welfare had caused her spirit to linger, that she might pray, once more for me. I resolved to become all she could desire. This resolution I have never forgotten. It helped me to subdue the waywardness of childhood, protected me through the temptations of youth, and will comfort and support me through the busier scenes of manhood. Whatever there is, that is estimable in my character, I owe to the impressions of goodness made upon my infant mind, by the exemplary conduct and faithful instructions of my excellent mother. — *Portland Courier*

WHAT IS INVOLVED IN A PROFESSION OF RELIGION

The above, Mr Editor, is an important question. Have the generality of professing Christians thought sufficiently of it? When they enter into covenant with the visible church of God, they solemnly consecrate themselves, soul and body, for time and eternity, to the Lord. This transaction is between the great God and their souls. The nature and extent of this voluntary consecration to Jehovah, is the subject of deeply interesting inquiry. It involves in it an appeal to his all-searchableness, as to the purity of their intentions, and the strength and sincerity of their assents to be wholly his. As to the nature of this profession, then, it is an avowal of supreme love to God, and a most solemn pledge to universal holiness of heart and life.

But what is the extent of this profession? Does it consist simply in an external attendance upon the duties of closet, family, social, and public worship? Does it imply nothing more, than such circumscription over our words and actions, as not to scandalize the cross? Does it extend only, to the making our own salvation sure, without reference to the good we may do to others? I apprehend none of these things reach the various points of obligation involved in making a profession of religion. This universal consecration to God, compasses all those means which it is possible for us to employ, to promote the glory of God, and the salvation of men. Hence, reputation, personal influence, wealth, talents, let sure from worldly cares all are solemnly pledged to this double object. Now, if these be so, Mr Editor, I would propose a few questions for the serious and prayerful consideration of your christian readers.

1st How can Christians spend fifty, or a hundred, or it may be, two hundred dollars, besides a great amount of time, with much distraction of mind, in giving large parties, after the fashion of the world, while our benevolent societies, which are aiming to send the gospel to perishing millions, are distressed for want of funds?

2d How can Christians expend thousands upon thousands, to indulge themselves in all the fashionable equipage of those who regard not God, while the blessed Saviour, through whose blood they have gone to heaven, had not where to lay his head?

3d How can Christians justify themselves, in hoarding up thousands annually, when a world is ruing, under the fearful curse of God, is sinking to woe, and its present and prospective wretchedness implores their help?

4th How can Christians sit in inglorious ease, amid a profusion of the bounties of providence, while all the energies and all the resources of heaven are employed, to give effect to the scheme of saving mercy, and restore to duty and to God the fallen sinners of our race?

5th How can Christians see our missionaries visiting inhospitable climes, and going to a voluntary martyrdom, while they, although they are God's

wards, embezzle the means which are necessary to supply the place of the dead, that the living may be saved?

Oh! Do such Christians, can they tenderly think of Jesus, walking through the valleys and over the mountains of Judea, on foot, whole nights, exposing to the dews of heaven his defenceless head? O ye, who profess to be the redeemed sons and daughters of God most high, what estimate can ye put upon that blood, by which ye hope to be saved from hell, and raised to heaven? Will ye be able to say, in the appropriate sense of the parable—

“Lord, thy penny hath gained ten pounds?” Let our Christian brethren, whom God has blessed with the means of doing good, remember what the Master saith—“Occupy till I come”—Brethren, your Lord cometh, your Lord cometh! Make haste to meet him. See to it, quickly, that you dig up your buried talent, and improve it for him, the little time that remains to you. The earth has been bathed in blood. The garment of morning was flung over the heavens, when he died. A ray of uncreated glory lighted up the moment of his resurrection—Behold the mercy of the ineffable Divinity. A dying world in its your compass on. A living Saviour urges you to action.—Western Recorder

HISTORY OF THE JEWISH SECTS

PHARISES

There were several sects, amongst the Jews, in the days of our Saviour, but although they differed in regard to some particular tenets, they all agreed in their belief that the Messiah was to be a temporal prince who should deliver them from all their spiritual difficulties. The most powerful sect amongst them seems to have been the Pharisees, of whose origin it is difficult to speak. Some have supposed that they spring from the famed Hillel, a doctor of the law, about a hundred and fifty years before Christ. They called themselves *Pharisees* or *Separatists*, to distinguish themselves from all others, pretending a stricter observance of the law. They were numerous and powerful, and sometimes formidable to the kings of their nation, particularly Hyrcanus and John Hyrcanus. Their contentions with the latter caused no little misery in the country. They believed in the immortality of the soul, the resurrection, and the future reward of the righteous, whom they reckoned to be only Jews; and that though the souls of the wicked went away to hell after death, yet their bodies never rose again. They believed, also, that all things except the fear of God, were subject to sale. What particularly marked the Pharisees was, their supererogatory attachment to the ceremonial law, their frequent washings, fastings, and prayings, their public alms deeds, their hunting after proselytes, their scrupulous tithings, their affected gravity of dress, gesture, and mortified looks, their building tombs for the prophets to mark themselves as more righteous than their fathers who murdered them, their over scrupulousness of observing the Sabbath, even to the exclusion of works of mercy and charity. Meanwhile, the very best of them indulged themselves in all manner of vice short of the act of sin, and, under the cloak of religion, were guilty of cruelty, dishonesty, and oppression, even towards poor widows, at the same time neglecting all charitable and ennobling virtues. They were zealous for the pretended oral law, and the traditions of the elders, which they preferred to the oracles of God. They hated, opposed, and endeavoured to crucify our Saviour, and were severely rebuked by him on several occasions. At the present day, most of the Jews are followers of this sect.

SADDUCEES

The Sadducees, who had their name from Zadoc, or Saddoc, who lived about 280 years before Christ, according to the historian Josephus, were able to draw over to their side only the rich, the people not following them, and he also adds, “that this sect spread chiefly amongst the young. They were far less numerous than the Pharisees, but they were generally persons of greater opulence and dignity. The council before whom our Saviour and St Paul were carried consisted chiefly of Pharisees, but

there were some Sadducees present. Antigonus, the master of their founder, taught, that our service of God, should be wholly disinterested, proceeding from pure love, without any regard to future rewards or punishments, nor even life in a future state. The Sadducees believed that God was the only immaterial being, that there was no created angel or spirit, and that there was no resurrection of the dead. They reckoned man absolute master of all his actions, and requiring no assistance to do good, or forbear evil, and consequently they were very severe judges. They rejected all traditions, and stuck to the text of the sacred volume, but like the rest of the Jews, they preferred the Five Books of Moses to the rest. Some writers have supposed that they rejected all the sacred books except those of Moses, because Christ chose to confute them from those books; but this reasoning is inconclusive. Our Saviour's reason for using the books of Moses to confute, probably was, because they having greater faith in those books, might be more open to conviction. Had the Sadducees rejected the other books of Scripture, it is probable that Josephus, who was their zealous enemy, would have noticed it, nor could they have been admitted to the offices of high priest and judge, which it is certain they enjoyed.

Hircanus, the royal high priest of the Jews, was a Sadducee, and, it is said, threatened his subjects with death if they did not become Sadducees. His sons, Ananias and Janneus were not much less zealous to increase their number, and during the reign of the latter, the whole Sanhedrim, except one Simon, were Sadducees. They were zealous opposers of Christ and his apostles (Matt xxii xxiii xxv Acts v xiii). Caiaphas, and Ananias, the murderer of James the Less, were Sadducees. At the destruction of Jerusalem the Sadducees were much reduced, but they made one figure at the beginning of the third century. They were, in the sixth century, by the Roman emperor, Justinian, condemned to banishment, and other severe penalties, as persons impious and atheistical. Nachmanides, in the eighth, and Alpharagus in the twelfth century, famous rabbins, were defenders of this sect. There were still some Sadducees, especially in Africa, but they seldom make their opinions public, nor is there any record of one ever being converted to the Christian faith.

To be continued

MINISTERS' DEPARTMENT

ENCOURAGEMENT TO PREACHERS

He who is desirous of doing good, and, for that end, preaches, explains, and enforces the truth, will feel no small degree of uneasiness if he do not find his labours attended with some degree of success. It is not sufficient that he prays, studies, and labours, but his benevolent mind will be anxious to hear of some good effect. Let none, however, engaged in this sacred work, despair. Who can tell what the net contains while it is under water? Who can know the extent of his usefulness while in the present state? Let not any suppose he is useless because he himself has not evidence of it. It is not always proper for ministers to know how far they have been successful. What God sees necessary for encouragement we may expect, but for more than this we must wait with patience until that day, when the whole will be disclosed. In the mean time, ignorance of the event of our exertions must not produce indifference and laxity in them. The two following anecdotes may afford encouragement to ministers.

A minister of the gospel was, about thirty years ago, called to the important work of preaching to his fellow sinners the unsearchable riches of Christ, but being extremely diffident of his abilities, and having preached several years seemingly to little purpose, he came to a resolution to preach no more. Happening to be much straitened in his sermon on a Lord's day afternoon, and drinking tea afterwards with some Christian friends, he hinted his intention to them and declared that he could not

preach even that same evening. They represented the disappointment it must be to a large congregation, who were assembling together, as no other minister could possibly be procured then to supply his place, and therefore they begged he would try once more. He replied, that it was in vain to argue with him, for he was quite determined not to preach any more. Just at that instant a person knocked at the door, and, being admitted, proved to be a good old experienced Christian, who lived at a considerable distance, and she said she came on purpose to desire Mr — to preach that evening from a particular passage of scripture, she said she could not account for it, but she could not be happy without coming from home to desire it might be preached from that evening. Being asked what the text was? she said she could not tell where it was, but the words were these: “Then I said, I will speak no more in his name, but his word was as a fire shut up in my bones, and I was weary with forbearing, and could not stay.” This extraordinary circumstance so struck the preacher, that he submitted to preach from these words that evening. He experienced much liberty, and has continued ever since with wonderful success and comfort.

The late Rev Mr Wario, of Manchester, a little before his death, was complaining to some of his people that he had not been made the instrument of calling one soul to the knowledge of the truth for the last eight years of his ministry. He preached but two sermons after this, before the Lord called him to himself, and soon after his death, between twenty and thirty persons proposed themselves as church members, who had been called under Mr W's two last sermons. Let not ministers think their work is done while they can preach another sermon, or speak another word.

YOUTHS' DEPARTMENT

YOUTH ADMONISHED

You are now in your bloom. What glorious fruit may you bring forth! What honour may you do to God! What service may you render your relations and your country! And what joys and blessings may you heap on yourselves! Time and tide seem to wait on you, even the providence and grace of God (oh reverence be it said) seem to attend and court you! But, oh! remember they will not do so for ever, these smiles and invitations of heaven and nature will not last continually, your infidelity or ingratitude, your folly and sensuality, will soon blast and wither all these fair hopes, turn all your blessed advantages into the instrument of your ruin, and aggravations of it too. Grace will soon retire, nature degenerate, time grow old, the world despise you, the God of it frown upon you, and conscience, guilty conscience, will be either stupified and benumbed, or foster and rage within you, and death will come, and then judgment. And how sudden it will come, ah! who knows? Sudden and early deaths ought to convince you on what uncertain ground you stand. The scythe of death stays not always until the harvest be ripe, but promiscuously mows down the young and old. Ah! begin, begin then to live. Seize upon pleasure and happiness, while they stand courting and inviting you. Pursue virtue and glory immediately, while the difficulties are fewer, your strength and aids greater, your judgments being not yet corrupted by the maxims, or rather the fancies of the world, nor your mind yet disabled and enslaved by a custom of sin— Ah! venture not to devote your youth to vanity and folly, on presumption of devoting your age to religion. For if this were a rational and just design in itself, yet it is to you a very unsafe and doubtful one, for, which way can you ensure life? or on what ground can you confide on the morrow?—“Boast not of to-morrow, for thou knowest not what a day may bring forth.”

I know what opposition will be raised against this kind of exhortation, and with what rude reflections it will be treated. “Come,” say they, “this is our spring, let us enjoy ourselves whilst we have time

and vigour Religion looks to grave and formal for these years, we shall have time enough to be dull and melancholy Come on then, let us enjoy ourselves as becomes our youth, this is our portion, and our lot is this, and whatever they who have now outlived themselves, whose blood is sour, and spirits low, may gravely talk against these things, they too, when time was, admitted what they now would have us despise, and committed themselves what they now condemn in us" In answer to this, let us pass over the flourish, and examine the sense and reason of this sort of talk The substance of it may be reduced to three heads

1 Youth is the season of pleasure, &c, sin and folly, inclination and opportunity conspire to invite you to it, therefore you indulge it What a strange argument is this! Is there any period of our life, from our cradle almost to our coffin,—I mean, from the moment we arrive at the use of reason to our grave,—wherein some sin or other is not in season? May not manhood defend ambition, and old age covetousness, by the same argument by which you do your sinful pleasures? If inclination to a folly would justify our remission of it, in what part of life should we begin to be wise and virtuous? It will be hard to find the time wherein we shall have no inclination to any sin or folly, or rather, if this be so, who can be guilty? But do not deceive yourselves, heaven is proposed as a reward, not of following but conquering your inclinations

2 The second part of the objection is, That religion doth not look graceful in young years This I could never well understand If you be so foolish as to think that religion consists in sour faces, or an affected moroseness and sullenness, or in stupidity and melancholy, this becomes no age But if by religion you understand the love of God, obedience to your superiors, temperance and chastity in yourselves, and such like virtues, I must needs say, nothing can appear to me more lovely than religion in youth What can better become those who possess the gifts of nature in their perfection, than gratitude to the God of nature? What can be a greater glory to the young, than obedience to parents, and reverence to their elders and superiors? What does more preserve, or better become, strength, than sobriety and temperance? What is a more charming or more lasting ornament to beauty, than modesty and chastity

After all this, it is a vain thing to comfort yourselves with saying, That the grave and wise, when they had the same inclinations you now have, did, as you do, indulge and gratify them For, first, this is not universally true, and secondly, the less they did it, the more were they honoured and beloved, but, thirdly, if they did, it is certain they have bitterly condemned it, and repented of it And is it not strangely absurd, that you should propose to yourselves nothing in the eyes of the wise and virtuous, but their frailties and errors, for your example? That you should pitch upon that only for your imitation, which all the wise and good detest and bemoan as their sin and shame?

To conclude this address to the younger sort Unless there be any who are possessed with a spirit of infidelity, against which I will not now enter the lists, all the pretences you can possibly form for your deferring to devote yourselves instantly to wisdom and religion, are founded on two suppositions, of which the one is false, and the other absurd The false one is, That sin is a state of pleasure, &c, of trouble and uneasiness the contrary of which is, I think, sufficiently demonstrated in universal experience And would you but be prevailed with to taste the pleasures of sincere virtue, your experience would soon confute this fancy What madness then it is to be afraid of becoming happy too soon! Ah, how differently are we affected under the maladies of the mind and of the body! Did the lame or blind, the lepers, the lunatics, or demoniacs, ever entreat our Lord to defer their cure, and give them leave to enjoy miseries, diseases, and devils a little longer? The other supposition is absurd, which is, That you will repent hereafter Must you then repent hereafter? Must this be the fruit of all your sinful pleasures guilt

inc remorse, grief and fear, distress and agony of soul? Do revelation and reason, death and judgment, do all your sober and retired thoughts, preach you this one lesson, *Repentance*? And yet can you resolve to plunge yourselves in that filthiness which will be the occasion of bitter tears? Can you resolve to indulge those cheating and deceitful lusts which will one day fill your soul with shame and sorrow, with distraction, horror, and amazement? Ah, infatuation! ah, bewitchery! that ever a rational creature should live in such open hostility against his reason! And yet, if repentance after many years, and innumerable sins, would be more easy, if your sins would be more easily conquered, this frenzy would not want some little colour; but how contrary is this to truth!—*Dr Lucas*

* * * 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

CHRISTIAN GUARDIAN.

YORK, SATURDAY, FEBRUARY 20

We have often been asked, 'is it the duty of every professor of religion, wrothly and under all circumstances to abstain from the use of spirituous liquors?'

We think this question may be satisfactorily answered by adverting to a general rule laid down by an inspired Apostle and to the reasons on which he appears to found that rule In the days of St Paul idolatry was the universally prevailing sin, and the Gentile converts who had been delivered from it, were exposed to peculiar danger from this quarter These few Christians living in a world of idolaters were continually solicited to partake, either of their public or social entertainments where meat offered to idols always formed a part To abstain wholly from these entertainments would exclude them from all social intercourse with these around them, expose them to general dislike and the most appalling persecutions—besides the difficulty of purchasing provisions at all when those sold in the markets were first unlawfully offered to idols if they were not allowed to partake of such But all these inconveniences and sufferings might be avoided and the good will of their neighbors conciliated if they were allowed the indulgence It consequently became a question of deep interest and much importance May a Christian innocently partake of meat offered unto idols? St Paul agreed that an idol was "nothing in the world and consequently, that meat offered unto idols was as whole some as any other food, yet inspired by the Holy Ghost he positively forbids the use of it

The reasons on which this prohibition is founded are stated in the 2 Corinthians 8th and 10th Chapters—and they appear to be these, viz

1st The pernicious influence which such an indulgence and example would have upon weak Christians many of whom still thought an idol to be some real being but influenced by the example of the better instructed brethren and contrary to their conscience they eat and thus *defile* their conscience and grieve the Spirit—While others who do not partake are scandalized at what they deem to be a great sin in the brethren who indulge in that heerty In the first instance sin and apostasy would be the consequence in the second the law of Christian love would be broken and the conscience of the weak brother wounded

2nd In the 10th Chap St Paul forbids the same practice on the grounds that these sacrifices were actually offered to devils and that those who partook of them had communion with devils From the whole he deduces this general rule or precept and one of admirable use to direct us in many difficult and doubtful circumstances 1 Cor x 30 'Whether therefore ye eat or drink or what ever ye do do all to the glory of God'

To apply then the reasons to the question with which we commenced—I ask what vice is now most prevalent and is making the most fearful, rapid, and destructive progress in Canada? All will answer *intemperance* What vice is it into which most unfaithful professors and backsliders fall and by which they perish? The experience of every intelligent and observing Christian answers, *intemperance* Lastly, what has destroyed the numerous hosts of that unfortunate and interesting people who once in

habited the forests of this country? *Intemperance* The every reason which bore upon the conscience of a primitive Christian to guard against and to discountenance idolatry urges Christians of the present day to do the same in regard to intemperance Idolatry was not more certainly destructive to the soul and far less so to the body than intemperance now is, and all the reasons which the Apostle urged against eating idolatrous sacrifices have a much stronger bearing against professors of the present day indulging in the use of spirituous liquors

1st The weak brother whose besetting sin drinking is and the only possible preservation from which is—total abstinence from drinking—emboldened by your example, is induced to drink, defiles his conscience and falls and thus 'by your liberty the weak brother for whom Christ died perishes'

2ndly The law of Christian love, or charity is broken with many brethren who believe your indulgence to be a serious unworthy of the Christian character

3rdly By partaking of the drunkard's cup you have communion with the drunkard in his diabolical libations—Your total abstinence might have carried a silent but effectual reproach to his heart, but by partaking you have confirmed him in his dreadful course, and destructive habits—But 'I only take a little for my good I do no more' replies the drunkard—'But I find a little necessary at times for my health'—'I do the same, replies the drunkard my health requires it and perhaps much more than yours

4thly According to the testimony of the ablest physicians of the present day ardent spirits in whatever quantities taken, is destructive to health, which idolatrous sacrifices were not

I add one consideration more, and one which ought to have much weight with every benevolent heart that is the influence which your example has upon the converted natives in this country Many hundreds of these poor people have latterly been brought to the knowledge and experience of religion The Spirit and word of God convinced them of the sinfulness of drunkenness to which they were nearly all addicted Our missionaries have instructed them in the only means which through the blessing of God could save them from this sin that is, total abstinence By rigidly observing it they have become a sober people But to their astonishment they see white christian brethren drink they sometimes shrink from such as from apostates but in vain they are seduced by their example they have been ruined—brought within the vortex of intemperance they have made shipwreck of faith and a good conscience How afflictive to the heart of the missionary, to see the fruits of his prayers labours and sufferings, thus blasted and the fruits of his rejoicing thus dishonored and trampled into the dust! And thus through the unworthy example of professedly pious white Christians In this, 'we testify what we do have and declare what we have seen'

In conclusion to revert to St Paul's rule and the reason on which it is founded can the dram drinking professor of religion say that he drinks to the glory of God? We fear not and considering this subject in all its bearings and the present fearful progress of intemperance in his Province together with many other reasons that might be urged, we are constrained to believe that a Christian of the present day does more injury and consequently incurs more guilt by indulging in the use of 'ferent spirits than the primitive Christians could do in fasting on sacrifices offered to idols We shall greatly rejoice to see more instances of that Christian self denial which inspired the noble and magnanimous sentiment with which St Paul concludes this subject Wherefore if meat makes my brother to offend I will not eat no more lest while the world stands, lest I make my brother offend'

In this I am only expressing our own views we do not wish to impugn the motives of others in which case to condemn those who differ from us, but with much affection we submit the thoughts to the serious consideration of our Christian readers The vital importance of this subject must be our apology for so frequently adverting to it

If the guilt danger and fatal influence of what is called *temperate drinking* be such what shall we say of *mad* drinking and *selling* the destructive poison? On this subject we beg

* A few years ago a professor of religion in the Midland District, who owned a distillery reproved an intoxicated Mohawk for getting drunk, telling him that he must not do it that it was very wicked &c The Indian replied 'You very good man You very good man Me very good Christian You make my key—*We drink it*' The reply was silent

leave to quote the nervous and eloquent language of the excellent Mr John Wesley

Neither may we gain by hurting our neighbour in his body Therefore we may not sell any thing which tends to impair health Such is, evidently all that liquid fire, commonly called brandy, or spirituous liquors It is true these may have place in medicine they may be of use in some bodily disorders although these would rarely be occasion for them were it not for the unskilfulness of the practitioner Therefore such as prepare and sell them only for this end may keep their conscience clear But who are they Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these But all who sell them in the common way to any that will buy are poisoners generally They murder his Majesty's subjects by wholesale, neither does their eye pity or spare They drive them to hell like sheep and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them the curse of God cleaves to the stones the timber the furniture of them The curse of God is in their gardens here walks their groves a fire that burns to the nethermost hell Blood blood is there the foundation the floor the walls the roof are stuned with blood And canst thou hope of thou man of blood though thou art clothed in carlet and fine linc and farest sumptuously every day, canst thou hope to deliver down thy fields of blood to the third generation? Not so for there is a God in heaven therefore thy name shall soon be rooted out Like as those whom thou hast destroyed body and soul, thy memorial shall perish with thee

The last New York papers contain no foreign news of any importance Misery and distress of the most appalling character still extensively prevail in many of the manufacturing districts of Great Britain and Ireland From present prospects in Great Britain we think that Emigrants in our country notwithstanding their hardships, privations bad roads, &c have much reason to be satisfied with their change of circumstances

MISSIONARY NOTICE

A Missionary Meeting will be held at the Methodist Chapel in this Town on Friday the 26th inst at 6 o'clock in the evening Several Indian Children from the Lake Infant School from the River Credit &c will exhibit specimens of their improvements in learning, work, &c Addresses will be delivered stating the progress of the Indian Missions &c and a public collection will be taken up for the support of Indian Missions and Schools The noble are respectfully invited to attend York February 19th, 1830

PARLIAMENTARY

Answer of the Conferees of the House of Assembly to the Certificates of the Legislative Council on the subject matter of Gaol Limits

The Conferees on the part of the House of Assembly conceive that they fulfilled every reasonable intendment of Parliamentary usage when they proposed so to alter the amendments of the Legislative Council as to extend to all other Gaols within this Province the same limits as have heretofore been enjoyed by the Niagara District

The Conferees are aware that the several acts now in force respecting the assigning limits to Gaols will expire, unless further provision is made by the 30th day of this month and with that knowledge and to prevent the distress which might follow the expiration of laws giving relief, the House of Assembly transmitted to the Hon the Legislative Council the bill which is the subject of this Conference

That the Conferees cannot regard the amendments proposed to the amendments of the Legislative Council to the said bill as amounting to an abolition of imprisonment for debt, inasmuch as debtors would only have 16 acres as the limits and if the proposition would have such an effect, the Conferees of the House of Assembly cannot but urge that if the Niagara District enjoys a virtual abolition of imprisonment for debt from having 16 acres as the limits it would be unjust not equally to extend such abolition to other Districts equally entitled to it, and suffering under the very same local necessities

That the Conferees of the House of Assembly notice that it is apprehended that they contend for the bill as originally transmitted whereas they have only urged the modification of the amendments already mentioned and they cannot think that the Legislative intended the limits to be merely such a space as might be sufficient for an exercise and might prevent that injury to their health which would result from a more rigorous confinement, because could such have been the intention, it would be most unreasonable and unjust to deprive the poorer Debtors enjoying such unreserved indulgences of the weekly allowance, thus obliging them either to live on 5s a week in confinement injurious to health, or starve in the open air That they are still of opinion that such limits have been and still are provided by law that those who enjoy them may earn their own living instead of receiving the weekly allowance from the Creditor and the conferees of the House of Assembly, are so forcibly struck with the justice of extending under such a view of the subject, to all districts the limits

long enjoyed without injury to credit or to creditors, in the Niagara District that they feel they will be justified against all consequences in adhering to the proposed modification, not meaning however to object to any greater limits in favour of the Niagara District which might be proposed as required by their greater necessity for them from the situation of the Gaol

The reasonableness and moderation of this proposition instead of pressing as justly might be done the Legislative Council to recede from their amendments are made further apparent from the fact that in Lower Canada the limits at Quebec are at least a circuit of 10 miles, and at Montreal they embrace the whole city

EDUCATION

To His Excellency SIR JOHN COLBORNE, Knight Commander of the Most Honourable Military Order of the Bath, Lieutenant Governor of the Province of Upper Canada, Major General Commanding His Majesty's forces therein, &c &c &c

MAY IT PLEASE YOUR EXCELLENCY,

We His Majesty's dutiful and loyal subjects the Commons of Upper Canada, in Provincial Parliament assembled, humbly request Your Excellency to lay before this House the particulars of the foundation of the Upper Canada College, the manner in which the present Principal Masters and Tutor were appointed and in which they will hereafter be appointed upon vacancy with all other particulars and details respecting the principles and economy of the institution

MARSHALL S BIDWELL Speaker

Commons House of Assembly, 2nd February 1830

Mr Brouse from the Committee to report on His Excellency with the address of this House relative to Upper Canada College reported the following answer

GENTLEMEN

I cannot convey much more information on the subject of this address than has been already laid before the House of Assembly—it will however be satisfactory for the House to find, that nearly ninety scholars have been admitted into the College since the 4th of last month the day on which it opened and that many others are preparing to enter from different parts of the Province No doubt can therefore be entertained as to the necessity of fixing permanently in the Province a Seminary, accessible to all where a liberal and extensive course of instruction can be obtained on moderate terms

The Principal and most of the Masters of the College were elected at my request by the Vice-Chancellor of Oxford, in conjunction with two electors of high reputation with reference only to their erudition, academic honors and experience

To insure the efficiency of the Upper Canada College and a succession of men of abilities in every department the Masters will receive a remuneration in proportion to the advancement and independence which they could obtain in the Parent State from their acquirements and learning

Before I leave the Province I shall endeavor to procure for the institution such protection as may enable it to counteract the influence of local jealousies, or of the ignorance or vice to which, in a new country, it may sometimes naturally be exposed

The Chancellors of Oxford and Cambridge, will be invited, with the sanction of the King to elect masters when they may be required and to notify the vacancies that may occur in these Universities

The College will be placed under special care of a visitor, (the Lieutenant Governor for the time being) and thirteen Trustees

The Trustees will regulate the affairs of the College, and the financial concerns

With this view I have solicited His Majesty's Government to aid in providing for its immediate support, and to endow it liberally

The Provincial Legislature, should I think afford some assistance till it arrives at maturity, either by establishing Scholarships for the maintenance of pupils to be elected from the District Schools or by appropriating an annual sum for the general expenditure

The Principal will be responsible for the course of instruction followed at the College, and for the discipline of the School

Eight pounds per annum will be demanded from each Scholar for his education

The Masters will be encouraged to take boarders

They will be chosen entirely on account of their qualifications, without regard to sect or profession

WEDNESDAY 3rd FEB 1830

ADDRESS TO THE KING OF THE WEST INDIA AND COLONIAL TRADE

To the King's Most Excellent Majesty

MOST GRACIOUS SOVEREIGN,

We Your Majesty's faithful subjects the Commons of Upper Canada in Provincial Parliament assembled humbly beg leave to represent to Your Majesty that any material abridgment of our present commercial advantages would reflect on Your Majesty's North American subjects, an injury of the most serious nature, and counteract every effort of the Legislature to promote agricultural enterprise, so justly commended by His Excellency the Lieutenant Governor in

his speech from the Throne at the opening of the present Session

That from the best information we have been able to obtain relative to the negotiations which have recently existed between His Majesty's Government and the United States of America, for re-opening a direct intercourse between the latter and the British West India Islands, and also for conceding the free navigation of the River St Lawrence to the United States of America, we have reason to fear our Colonial interests may have been but too successfully misrepresented the more so as a British commercial functionary at New York has stated advantages as likely to accrue which appear to us altogether chimerical impolitic and absurd The protecting system of intercourse which at present exists and binds our colonial interests in one beneficial union with the United Kingdom of Great Britain and Ireland, may in the end be subverted by such misrepresentations, to the irreparable injury of the general interests of the Empire

That the settlement of the British North American Provinces, as well as the trade thereof has been greatly impeded, by the uncertainty and instability of the commercial regulations of the Mother Country and any important change suddenly made in her Colonial policy without giving time for a due consideration of its bearing, so far as it may affect the interest of this country might prove injurious to the whole Empire in a degree hardly to be calculated

That after a diversity of policy since the treaty of Ghent these Colonies saw with satisfaction the adoption in the year 1826 of a system of commercial regulations, which appear to us well calculated to promote the general prosperity and which have induced enterprising individuals and associations to embark their capital in the improvement of inland navigation with a view to furnish the British West India Islands those supplies which they had previously drawn, chiefly from the United States

That the effort made to develop the resources of the Province, on the faith of British Legislation would be fatally checked by a change or modification of subsisting laws regulating the intercourse between the United States of America and the British West Indies, a misfortune it is our duty to use every means in our power to avert, as destructive of every prospect of wealth prosperity and happiness to this land or of efficiency to repel any future attempt of a powerful enemy to wrest it from the sovereignty of Great Britain

That to concede to the United States the free navigation of the St Lawrence to and from the Ocean, a concession that would transfer the carrying trade to the people of that country would not only prove a great injury to ship owners but would be tantamount to an absolute cession of the Provinces themselves an event which would involve the entire subversion of British Maritime supremacy

That so far from assenting to any surrender or diminution of our present commercial advantages it behooves us to remonstrate with tenacity and energy, which are naturally inspired by the consciousness of our talent and right to secure their continuance and extension

Having thus discharged our duty, represented to Your Majesty our sentiments and feelings on those important subjects we humbly beg permission to assure Your Majesty of our unalterable loyalty and attachment to Your Majesty's person and Government

MARSHALL S BIDWELL Speaker

Commons House of Assembly, 3rd Feb'y, 1830

DOMESTIC

To the Editors of the Christian Guardian

INTERNAL IMPROVEMENTS

(Concluded)

A line of canal has been explored from the navigable waters of the Wabash to the navigable waters of Maumee of the Lakes The sources of these streams are very near together, and run at opposite points making almost a direct line The canal will be commenced in 1831, on a large scale and with our improvements will be the means of connecting the Gulf of Mexico with the Gulf of St Lawrence 6030 miles distant by an artificial navigation of only 174 miles, viz—Wabash and Maumee Canal, connecting the Mississippi with Lake Erie 120 Welland Canal, connecting Lake Erie with Lake Ontario, 161 2 St Lawrence Canal, connecting Ontario with the navigable waters of St Lawrence, 371 2 miles—174

Lake Erie is the focus where the products of the country described, as well as that connected by the immense chain of waters on the same level must center It is obvious they will from this find their way to the ocean by the best communication The choice of two markets offer—New York and Montreal Property from Cleveland, the termination of the Ohio Canal on Lake Erie if destined for the New York market, can be shipped on board of lake vessels to Oswego on Ontario from whence it must be conveyed on a boat canal 200 miles to Albany, by passing over an elevation of 574 feet lockage, or it can pass down to Montreal in the same vessel on the completion of this canal 371 2 miles in length, with 136 lockage, without a single transship-

ment. A vessel or steamboat could pass at once to the head of the Long Sault 50 miles below Prescott, if there was a canal to convey her back. In short the facility and cheapness of this communication can scarcely be realized. Experience has long since proved that canals cannot compete with either lake or river navigation, if not impeded by rapids or shoal water, and that rivers so impeded can not compete with canals to prove which we submit the following statement of the price of transportation between given points.

The price of conveying merchandise from London to Montreal 3 200 miles is 20s per ton
 Steamboat navigation from Quebec to ditto, 180 miles, is 7s 6d up, and 6s 3d down
 Boat navigation from Montreal to Prescott, 129 miles, is 29s up and 26s down
 Boat navigation on Erie Canal 120 miles, is 29s up and 19s down

The expense of freight in a great measure, consists in loading and unloading, and port charges—the prolongation of voyage adds very little to the expense. Vessels will navigate the whole extent of both lakes for a trifling addition to the expense of navigating ore.

On this subject we will quote the opinion of Thomas Telford and Als Nimmo Esq two celebrated European engineers.

The very great extent of snip navigation in the lakes above the Falls of Niagara upon the same level must always confine the carriage of the products of that country to vessels of considerable burden, for whenever this is practicable with few transshipments no other mode of transport can compete with it and as the improvement of the river St Lawrence below Lake Ontario will follow the completion of the Welland Canal as a natural consequence (and in this, we understand, there is no material difficulty) so as to form an uninterrupted line of ship navigation to the ocean. From the superior facilities of that route the produce of the countries on the Upper Lakes will ultimately fall into the natural outlet of the St Lawrence and the importation of the upper country will return in the same bottoms, from the markets of Europe or the West Indies.

What the extent of this trade may be in a country advancing cannot be conjectured by us but there can be little doubt of its ample reimbursing the subscribers for the outlay of their capital.

The most lively imagination can scarcely realize the change which the opening of this communication on a grand scale will produce on the commerce of the country or the amount of direct wealth it will create.

Our exports consisting chiefly of heavy, bulky, and cheap articles, and our imports principally of light valuable ones, the return freights will always be proportionably cheap as we now witness by the return freights across the Atlantic. Consequently we may calculate with a degree of certainty that salt or iron will be conveyed from Montreal to Lake Erie for 37s 6d per ton, which now costs £6 5s 6d.

The price of a ton of salt in Liverpool is 12s 6d
 Shipping charges, commission, &c 6d
 Freight to Montreal, 10s

Loss in weight, estimated at 20 per cent 27s 6d
 equal to currency, 18 11d
 Freight from Montreal to Lake Erie, £1 17 6
 Toll 2s
 Trans 13s 6d
 £2 16 5

One ton of salt is equal to 40 bushels by measurement which would bring the articles now at 5d per bushel, or 7s per barrel, free from duty. The price now paid for American salt on Lake Erie is from 8s 3d to 12s 6d the quality of which is admitted to be inferior to the other.

It will open a new channel to British merchandise. The transportation of goods from Liverpool to Lake Erie, via New York, will be £13 7 per ton, by the way of Montreal say £3, consequently the supplies for the western country can be imported direct and entered in any port on Lake Erie, instead of entering at New York as formerly.

Ship building may be carried on to a great extent, and many branches of trade and commerce would open and enhance the value of property to an extent few can realize.

The main consideration now is to procure the means to effect this undertaking. It appears by the foregoing statements that the tolls would exceed the interest on the sum supposed ample for constructing the canal. If the statement is correct, the Province is as well able to construct the canal as the British empire. All we require is credit to borrow the money, as the object will pay for itself.

These calculations are made on the amount of transportation already passing on the St Lawrence. Suppose the same prices were retained and the toll amounting to £30 687 the saving to the Province is added, 50 600
 The sum now paid, 81 074

A very few years would redeem the principal and redeem us from debt altogether. However, by taking an average of ten years, the natural increase of the country may be fully doubled, which would leave for tolls £64 371. To this may be added a fair portion of the products from the country already described, and which is double the quantity now sent from both Provinces, and may be safely estimated at £120,000 or £130,000. These statements may appear exaggerated to many, but as this extended navigation, from the

natural facility it passes as it would give us nearly the same advantage over the New York market we formerly possessed before the construction of their canal, the tolls in ten years may fairly be estimated at £250 000 per annum.

Any individual possessing sufficient credit could as easily accomplish this undertaking as the Province. This principle is self evident and will so appear to many of our readers, at the same time it is a principle not generally understood and one which many state men who are eminent on other subjects, do not appear to comprehend. The people are generally very sensitive on the subject of debt, it is a theme readily laid hold of by those seeking popularity for the time being and without some minute investigation, they can not see how a canal can be constructed without requiring an immediate outlay of £500 000 without some direct taxation. Hence arises the extraordinary unpopularity of any undertaking until after it is finished in use and its benefits brought home to our senses by being both seen and felt.

This was precisely the case in New York and to the genius of De Witt Clinton are we indebted for the change of ideas which has, and will continue to take place in America on this subject. The Erie Canal was as unpopular as any work could be. What is the result? It is finished, as if by magic without one farthing expense to any person, and is supposed to have enriched the State of New York at least \$100 000 000 besides the facility it affords to commerce and the saving to the prover in transportation. It became a party question designated by the name of the Canal Policy but all parties soon found it their interest to chime in and support the measure.

Fortunately for that State, an application to their general government to make the canal was rejected which leaves the immense revenue arising from it under their own control. If our Legislature possess the same degree of intelligence they did at that time and apply to the Legislature of Lower Canada to assume an equal share of the responsibility in borrowing the money and to pass an act to lay out a canal from the Province hue to any part of the navigable waters of the St Lawrence which may be found most convenient there can be little doubt they will readily join us.

If not, let us profit by the experience of New York, and boldly undertake it on the credit of this Province alone. The Legislature of Lower Canada could not, nor would not refuse to pass an act to allow us to pass through that small portion of their province which at present separates us from the ocean besides her former liberal conduct insures her cordial co operation in any measure for the improvement of this communication.

Suppose the British Government had made this canal on a proper scale—a measure which would no doubt at the moment receive the approbation of a great majority as it would remove the terror of running the Province in debt—the consequence would be that they would derive an increase and certain revenue, greater than all the wild lands in the Province are worth which would be altogether out of our control, and we would have no reason to complain, let the tolls be what they might, providing the transit was less than we are now paying.

This navigation can be completed in two years after it is commenced. It is a measure every individual in the country is interested in and it is to be hoped the present Legislature will not break up until they have undertaken to complete that portion of it which is in the Province if no more.

The above statements will show the farmer he is paying £3 9 3 per ton on all his consumables, and 3s 6d per ton on all he disposes of for the want of a communication which the Legislature of his country could effect in a few years merely by the credit of the Province without one shilling's expense to any one of its inhabitants.

W H MERRITT

JOHN AND CHRISTOPHER WEBB
 Boot and Shoe Makers, Leather Sellers, &c—Grateful for past favors, return their thanks to those gentlemen of York and its vicinity, who have patronised them since their commencement in business desiring to inform the public, that they have now a quantity of different kinds of

EXCELLENT LEATHER,
 Bought in New York, and that from their attention and desire to please they hope still to merit the patronage and a portion of the custom of the Public.

York, Church Street, Febr'y 13th 1839 13 1f

AUCTION
 Well worthy the attention of any person wishing to purchase the same—a Farm, in the most healthy and beautiful situation in the Province.

The Subscriber will sell at Auction, without reserve, on the 27th day of March next, at the hour of Three o'clock P.M. that valuable and well cultivated Farm, with the Buildings and an extensive Orchard thereon, and watered by several never failing streams at the house of Peter L. Hogboom, Innkeeper, in the Village of Ancaster being Lot No 45, in the 2nd Concession of the Township of Ancaster, containing 116 Acres, with several Town Lots adjoining thereto.

It will be sold with, or without the Town Lots to suit the Purchaser. Terms of payment One third down, and the remainder by instalments. For further information enquire of Page & McBride, of the Town of York or William Notman, Esq Barrister at Law, or Peter L. Hogboom at Ancaster.
 THOS. HAWAY PAGE
 York, January 13th, 1830 9 11

CASH FOR WHEAT

WILL be paid by the subscriber, for all the MILL GRANTABLE WHEAT delivered at his Mill during the Winter

JOHN CUMRIER

Yonge Street, Jan 19th 1830
 The Mill is situated one mile and three quarters east of John Montgomery's Inn Yonge Street. Any person from the north wishing to come to the mill will find it the nearest and most convenient way to turn in at the Lower Line between York and Markham
 10 1f

EDUCATION.

J. R. BEEK desires respectfully to inform his friends and the public that in consequence of the dissolution of two of the principal English Schools in Toronto he intends opening a School, on Monday the 18th inst, at a house contiguous to the New Gate and near the corner of Mr R A Parker's Store in King Street. In which will be taught, Spelling Reading Writing Arithmetic Geography Grammar, and Book Keeping.

J R B hopes, by a strict attention to his Pupils both in Morals and Learning, and from his experience as a Teacher in New Brunswick and Canada, to give general satisfaction to those who may honour him by entrusting their children to his care.

York, January 1st 1830 7

Bank of Upper Canada

PUBLIC NOTICE is hereby given, that, at a general meeting of the Stockholders held in day as usual used—

It was resolved That the remaining Twenty five per cent of the Capital Stock outstanding shall be called in, and shall be made payable at the Bank by the following instalments viz

- Ten per cent, or £1 5 0 on each share, on the 29 of February next, being the 10th instalment
- Ten per cent, or £1 5 0 on each share on the 24th of April next being the 11th instalment. And—
- Five per cent or 12s 6d, on each share, on the 1st day of July next, being the 12th and last instalment thereby completing the payment of the full amount of the Capital Stock of the Bank under its Charter.

By order of the Stockholders
 THOMAS G RIDOUT Cashier
 Bank of Upper Canada,
 York, Dec 11th, 1829 5-6m

To save is to gain!

WHOSE who want bargains in DRY GOODS GROCERIES Foreign Liquors, Crockery, Iron ware &c &c are invited to call at

CHEAPSIDE,
 King street near Yonge street, to examine the stock now offered for sale, and make a trial of the Goods
 PHELAN & LAVERTY
 York, Dec 26th, 1829 6

NO COUNTRY DEALERS AND PEDLARS—
 GOODS at Montreal Prices for such customers, at
CHEAPSIDE by
 PHELAN & LAVERTY
 York, Dec 25 1829 6

NEW ARRANGEMENT OF STAGES

THE MAIL STAGE between York and King ton, will commence running agreeably to the following arrangements on the 7th day of December inst leaving York and Kingston on Monday and Thursdays at noon arriving on Wednesdays and Saturdays A M

Books kept at the Steam Boat Hotel, York and Kingston Hotel, Kingston

EXTRAS furnished for any part of the country on reasonable terms—All Baggage at the risk of the Owner
 WM WELLS 107
 H NORTON & Co Kingston

December 2nd 1829

FOR SALE by private contract, a DWELLING HOUSE AND LOT in Newgate Street occupied by John G Spragg, Esq—10. Information apply to the subscriber

MATTHEW WALTON
 York, Feb 12th, 1830 13 1f

TO BE SOLD by private sale A HOUSE and LOT situate in Upper George Street York, adjoining Mr Robert Petch's For further particulars apply to Mr Matthew Walton, or to the subscriber
 WM MARWOOD
 Yonge street, Jan 2nd, 1829