

# CHRISTIAN GUARDIAN.

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**TERMS**—The CHRISTIAN GUARDIAN is published weekly, on Saturdays, at twelve shillings and six pence, a year if paid in advance or fifteen shillings if paid in six months, or seventeen shillings and six pence, if not paid before the end of the year exclusive of postage. Subscriptions paid with a one month after receiving the first number will be considered in advance.

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## BOOKS, PAMPHLETS, AND JOB WORK,

Executed at this Office with neatness and dispatch, and on the most reasonable terms.

## ORIGINAL POETRY

### LINES WRITTEN ON THE DEATH OF MRS. JANE CARROL.

Rejoicing Saint! thy days are ended,  
Thy labors toils and pains are o'er,  
Thy spirit has to God ascended,  
Where pilgrims rest for evermore.

On earth He sent thee tribulation,  
A stranger and an orphan's lot,  
He also gave thee full salvation—  
The better part which Mary sought.

In pain He gave thee sweetest comfort,  
To trust, rejoice, to praise and sing,  
Thy death He made a holy transport,  
Of rous'd spirit on the wing.

Belov'd Jane! thy scholars ask us—  
"Where's our friend an' teacher gone?  
We tell 'em thou art gone to Jesus—  
The Sabbath Teacher's precious Home.

Belov'd soul! oh may thy mantle,  
Fall on some thou'st left behind,  
That they the Holy Word may handle—  
May melt the heart—delight the mind!

Ennobled spirit! we follow after—  
The poor to clothe—to feed the lambs,  
Till we shall hear our gracious Master,  
Invite us to Emmauel's land.

Thou delivered from our labours  
Our scholars too, renew'd and saved,  
We all shall sing His richest favour—  
Who wash'd our robes—our debt who paid.

Vol. I, 5th March, 1830

ANON.

\*See a list of M. C. and death on page 133—E

The following unpretending and pleasant verses were written on the occasion, of the Rice Lake Indians leaving their bark wigwams, on an Island in the Lake, and removing to their houses, where they intend to exchange the uncertain game of the chase for more sure supplies of industry and agriculture—Lp

For the Christian Guardian

### WIGKEWAUM\* FAREWELL

Po mah Pim dust koo do, wig + I see,  
A house by Christians made for me  
Jesus does this and all this, I see  
Smoky bark wigkewaum, farewell

The Indian tribes long time before  
I ever wandered on this shore,  
Loved better much the war-rop yell,  
Than saying wigkewaum, farewell

I want the white man's rifle name,  
The red man's heart, 'twas all the same,  
'Till one came who of Jesus called,  
I then say, bark wigkewaum farewell

My tomahawk away I throw  
My moog'oo mon' I need not now  
Like white man's rifle I'll dwell,  
So bark wigkewaum farewell, farewell

Rice Lake, March, 1830

J. D.

\* A hut, commonly pronounced by the whites wigwam, but by the Indian wigkewaum  
† Here at the Rice Lake  
‡ Indian scalping knife

### For the Christian Guardian INFLUENCE OF EDUCATION (By A. L. LADY)

An idea has been advanced, that the difference existing between individuals, with respect to their capacities and powers of mind, is to be attributed solely to the different methods pursued in their education. Although we may not assent to this, to its full extent, cases frequently occur, which prove to a demonstration, that the influence of education has a most powerful effect in forming the mind, as well as the manners of mankind. It is presumed from daily observation, that had we received our birth and education, in those countries of Asia, where the Grand Lama is the object of adoration, we should have worshipped at his shrine, or, on the burning plains of Hindostan, the temple of Juggernaut would have been the arena of our devotion. In order then to arrive at eminence or usefulness, in the world, too much attention cannot be paid to the education of youth. In so doing we should not confine our views within the *Academic* halls, or the seats of science and literature, but let the first principles which are instilled into the minds of youth, to such as will fix within them a high sense of honor, let them be taught to see, above the soil on which they tread, and to reflect on the nature and causes of surrounding objects, and seldom, if ever, will they fail to arise, if not to eminence, at least to respectability and usefulness. In order to obtain a correct idea of its value, we should contrast the condition of barbarous with the enlightened and refined nations of the earth. It is true, that without the advantages which these possess, Greece and Rome have given birth to some of the greatest statesmen, philosophers, and poets, which the world has ever produced, but thus so far from diminishing its importance, only goes to substantiate the fact, that the mind of man is capable of moral and intellectual improvement. Because in the course of centuries, a few individuals have thus distinguished themselves, and have arisen above the vulgar crowd, we are not hence to conclude that it is totally unnecessary, for in barbarous nations the opportunities for improvement, and likewise motives to prompt to action, are

confined to a few, and the advantages which education affords, not being enjoyed, numbers doubtless, are doomed to blush unseen, and sink into oblivion, possessing genius and talents sufficient to render them capable of doing honour to themselves, their country, and the world. From these considerations we see at once the necessity of some means, in addition to those bestowed by nature, to call into operation the energies and faculties of the mind, to rouse to action the dormant spirits, and excite in the breast of the young aspirant, a spirit of active and laudable exertion in the pursuit of knowledge. And to effect this, the United States evidently appear to be among those which bid fair to vie with the most enlightened nations of the earth in the means afforded to facilitate the progress of science and literature, and to record her name on the pages of history as the nursery of science and virtue, and to hand down to posterity the glory of her literary achievements. As a proof of its powerful effects on a community, we may look at Great Britain and see the rapid advances which have been made not only in the commercial & political world, but in the arts and sciences, which have been carried to such a degree of perfection as might astonish the world. Commerce and internal improvements of almost every description, have not only been planned, but carried into successful operation. Manufactories have been established, her soil has been cultivated, her waters have been navigated, and in addition to this, the volumes of literary & scientific productions which have been published by her learned and enterprising countrymen, all combine to excite a spirit of inquiry and emulation which if properly encouraged in this country, will result in effects truly noble and aggrandizing.

Mrs. BARNARD, descended from a very ancient and respectable family, was born at Preston, in Lancashire, in the year 1672. Her parents perceiving her lively genius, joined with a natural propensity to learning, gave her a very liberal education, which she improved to the best and noblest purposes.

She was skilled in the Latin and Greek languages, in mathematics, and in philosophy. Her compositions in Latin displayed uncommon facility and elegance of expression. She had a strong and capacious memory, a comprehensive and exalted mind, still coveting more and more knowledge—"In this particular alone," she would often say, "it is a sin to be contented with a little."

But with all her genius and her acquirements, she was free from vanity and affectation. With profound humility and prostration of mind, she testified with St Paul, "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."

She used often to say, "that human learning is of little worth, unless as a handmaid it lead to the knowledge of Christ revealed in the Gospel, as our Lord and Saviour."

"What avails," said she, "Solomon's skill in the works of nature, if we do not discern the God of nature? Of what advantage is it to be versed in astronomy, if we never study, by our holy practices, to arrive at the blessed regions?—or to be so skilful in arithmetic, that we can divide and subdivide to the smallest fraction, if we do not learn to number our days, that we may apply our hearts unto wisdom?—or to understand the diseases of the body, if we do not know where to find the balm of Gilead, the wine and oil of the good Samaritan, the Lord Jesus, to pour into the wounds of our souls."

When the immortal NEWTON was asked by what means he had been enabled to make that successful progress in the sciences which sunk mankind with

wonder? he modestly replied, "that it was not so much owing to any superior strength of genius, as to a habit of patient thinking, laborious attention, and close application"

OF IMPROVING THE MEMORY

Due attention and diligence to learn and know things which we would commit to our remembrance, is a rule of great necessity in this case. When the attention is strongly fixed to any particular subject, all that is said concerning it makes a deeper impression upon the mind. There are some persons who complain they cannot remember divine or human discourses which they hear, when in truth their thoughts are wandering half the time, or they hear with such coldness and indifferency and a trifling temper of spirit, that it is no wonder the things which are read or spoken make but a slight impression on the brain, and get no firm footing in the seat of memory, but soon vanish and are lost.

It is needful therefore, if we would maintain a long remembrance of the things which we read or hear, that we should engage our delight and pleasure in those subjects, and use the other methods which are before prescribed in order to fix the attention. Sloth, indolence and idleness will no more bless the mind with intellectual riches, than it will fill the hand with grain, the field with corn, or the purse with treasure.

Let it be added also, that not only the slothful and the negligent deprive themselves of proper knowledge for the furniture of their memory, but such as appear to have active spirits, who are ever skimming over the surface of things with a volatile temper, will fix nothing in their mind. Varro will spend whole mornings in turning over loose and unconnected pages, and with fresh curiosity is ever glancing over new words and ideas that strike his present fancy. He is fluttering over a thousand objects of art and science, and yet treasures up but little knowledge. There must be the labour and the diligence of close attention to particular subjects of thought and inquiry, which only can impress what we read or think of upon the remembering faculty in man. — Watts

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"Only means of Improving Mankind—There are but two ways of improving mankind and bettering their condition and those are by means of education and good government and all attempts to succeed by any other methods will all ways be found abortive and unavailing but as a liberal system of education can never be thoroughly and securely established where good government is not found and as the former naturally follows where the latter has place these two causes are in effect reduced to one indispensable and only efficient cause of improvement in the condition of mankind in general and particularly in that of the labouring classes of the people."

The above extraordinary paragraph appeared in the third number of a paper recently established in this town, under the head of 'private correspondence.' It appears to us to contain a doctrine directly at variance with the faith of any believer in the Divine Origin of the Christian Religion. One thing is certain that it is the very doctrine which was advocated by a Bolingbroke and Hume in England and by Voltaire, Rousseau, Volney, and the whole clan of infidels in France and if it should prevail in this country it will, we are persuaded, wrest from us all the consolations and blessings which flow from the religion of Jesus Christ. It virtually declares religion to be "abortive and unavailing in improving the condition of mankind;" and pronounces "education and good government" not merely the instrument or subordinate cause—but the "cause yes, the ONLY EFFICIENT cause, of improvement in the condition of mankind." Such a saying speaks one of two things, either that the Christian religion has no connexion with the improvement of the condition of men or that it is only a subordinate instrument, employed by Government to accomplish its own purposes and, therefore, in either case "good government" must be viewed and acknowledged as the "only efficient cause of improvement in the condition of mankind." This doctrine, if

it allows Christianity any place whatever in its scheme, of which we are not advised—it does not admit it to be the cause or fountain, of human improvement and blessedness for it declares that "education and good government are the only efficient cause of this improvement, and that "all attempts to succeed by any other methods, will always be found abortive and unavailing."

We are hurt when we reflect upon the evils which have followed the introduction of such a doctrine in England, France, and more recently, in America, and we are astonished and shocked at the sceptical daring which could embolden any individual to broach such a doctrine under the eye of a government which acknowledges Christianity to be the "only efficient cause of its own excellence, stability, and prosperity, and that its subjects are indebted to Christianity as the 'only efficient cause' of all that they possess in the advancement of every branch of education and literature—the lofty tone of moral feeling—the high state of civilization—the noble and matchless union of national liberty with executive energy—the sensibility of pious feeling and zeal for benevolent and religious enterprise, which all combine to give to the kingdom of Great Britain a decided preeminence among the nations of the earth and render her the Missionary of the world—sending the Book of God, translated into more than 140 different tongues, to the destitute and degraded of almost every clime and colour and raising up and conveying her missionaries to continents and Islands from the torrid to the frigid Zones, in both the Eastern and Western hemispheres.

Who can turn over the history of Great Britain herself and carefully examine her progress from the ignorance of Druid superstition and the miseries of absolute despotism to that state of moral, literary and political refinement and greatness to which we now find her exalted without acknowledging the light and power of religion as the primary and only efficient cause of her improvement at every stage of her proficiency? Did Great Britain burst asunder the chains of despotism until enlightened Christianity restrained the ambition of tyrants and taught the true principles of 'good government' and civil liberty? Did Great Britain ever become famous for her knowledge of the arts and sciences until the elevating and ennobling influences of Christianity prompted a liberal encouragement on the part of the Government, and an inextinguishable desire in the mind of the nation "to consider the heavens—to look at the earth—to survey the works of God's hands—and to search out the causes of things?" Is then "education and good government the only efficient cause in improving the condition of the people of Great Britain?" or is not Christianity rather to be considered the only efficient cause in improving education, good government and every thing else that is wise and noble in Great Britain?"

We might multiply examples—we might advert to the state of knowledge and morals among both ancient and modern heathen nations—we might refer to the most famous ancient law givers and philosophers (men whose minds had received all the cultivation that education could give) for the authorship of both *example* and *precept* to commit crimes which render society miserable instead of 'improving its condition' such crimes as lying murder revenge adultery &c &c &c. But we will mention one or two facts only, which prove beyond a doubt that the religion of Jesus Christ is the 'only efficient cause in improving the condition of mankind.'

Let any one read the history of the *Moravian Missions*, and say if he can that 'all other methods to improve mankind are abortive and unavailing, than that of good government and education. Let him go to Labrador to Greenland and to South Africa and let him ask how their condition was improved? how the savage Esquimaux the stupid Greenlander, and the filthy Hottentot were transformed into men—converted into Christians—brought into a state of civilization—and induced to settle down in villages and learn the arts of husbandry? Did 'education and good government' do it? No. It was tried for several years, and utterly failed. But when the almost discouraged Missionaries adopted a method, which arrogant scepticism denounces 'abortive and unavailing' namely preaching the simple cross of Jesus Christ, then the savage heart was melted into willing submission, then was the hitherto impassable barrier at once removed, then, (and not till then) these barbarians relished the pleasures and appreciated the advantages of civilization, then (for the first time) they wished to be formed into civil communities, and enjoy the benefits of "education and good government."

In the improvements that have recently been made in the condition of the inhabitants of many of the Southern Sea Islands, we have evidence equally incontrovertible in confirmation of the fact that Christianity (and not education and good government) is the only efficient cause in improving the condition of men. An eye witness says—'A general reformation of manners has followed the introduction of Christianity among the inhabitants of Otarewa and seven or eight of the neighbouring Islands. The Arcy societies are suppressed, the practice of infanticide no longer exists and human sacrifices are abolished. Many other degrading practices and superstitions have been relinquished and the despotic authority of the Sovereign who is himself a baptized convert of the Missionaries is superseded by a code of laws. The useful arts have been introduced. The dwellings of the chiefs and people have been improved. Villages have been formed and families induced to live separately in distinct houses instead of being huddled together in one.'

We will notice one more fact—a fact of which most of our readers are eye witnesses—namely the change that has lately taken place in the different tribes of Chippewa Indians in this Province. Have all attempts to improve their condition by other methods than 'that of education and good government, proved abortive and unavailing?' The simple preaching of the gospel has accomplished in and for them, what never has been and never can be, effected by the proposed method of 'education and good government.' Do they feel the least inclination to learn the arts of civilized life, until they feel the "Gospel to be the power of God unto salvation to him that believeth?"

The inference that we would draw from these unvarnished facts is this—that Christianity is the foundation and only efficient cause of every valuable improvement in the condition of men—that the inestimable blessings of "education and good government" are among the effects of Christianity—that Christianity is to "education and good government" what the tree is to the fruit—which the fountain is to the streams which proceed from it what the Sun, in the solar system, is to the planets which revolve around it.

The letters containing accounts of the *Chinan and Hallowell Circuits* are necessarily deferred until next week.

We have received two addresses delivered at the formation of *Temperance Societies* but we have not room to publish them entire altho they are well worthy of it. We shall give some extracts from them soon.

Our readers will find under the proper head a summary of what has been done by the Legislature, during the last session, also the latest European news.

Several articles intended for this day's paper are excluded for want of room.

NEWCASTLE PROSPERITY.—We have received the Prospectus of a paper bearing this title to be published in the Village of Cobourg by R. D. Chatterton. From the pledges given in the prospectus, we hope favourably of the character and usefulness of the paper. The prospectus will be given in our next.

We are not able to supply subscribers with any more back numbers—they are all gone.

Letters have been received at the Guardian Office from the following persons, during the week ending 12 March 1830. P. Phelps, H. Jones, Alvah Adams, Wm Moore, A. Heron, Junr, E. Griffin.

RELIGIOUS INTELLIGENCE

For the Christian Guardian. Messrs Editors—Having just returned from performing my second route around the western part of this district I thought it might perhaps not be amiss to say a few words with respect to the state of the societies on some of those circuits which I visited during my journey. In performing this tour I was favoured with the company of Elder Whitehead. The first Quarterly meeting we attended was on the London circuit. This circuit is enjoying harmony and peace and there is, I believe a gradual accession to the graces as well as to the number of our members. Elder Whitehead preached both on Saturday and Sabbath with liberty and much effect. All the exercises were interesting and very

profitable, especially the Holy Communion I could not but (with feelings of gratitude) admire the uniformity and alacrity with which our brethren in this place, came forward to commemorate the sufferings and death of our great High Priest. Among a large assembly, I believe there was not one Methodist who did not come forward to the Lord's table. This is an example—I thought it still think—worthy the imitation of all professing Christians. That persons can profess to be Christians, and yet habitually neglect to partake of the Lord's Supper. Can profess to be Christians and yet in the habitual and wilful breach of one of Christ's most solemn injunctions—of his dying command—has always been a subject of astonishment and regret to me. And are there not many of this description even in our own church? those who go on from month to month and from year to year—professing to be the followers of Christ and who at the same time are never found on their knees at the sacred altar—confessing their sins and commemorating the sufferings of him who died to save them from death—are there not those who have never done otherwise than break the command of him who has said, Do this in remembrance of me as often as they have had opportunity? Our Redeemer says, 'if you love me, keep my commandments—he that loveth me not keepeth not my sayings. Is there any command of our Saviour more binding than his dying command? or are there any obligations imposed upon his people of greater magnitude, than those which he sealed with his own blood? But notwithstanding these considerations and these plain and explicitly important precepts—how many of his professed disciples and those who are apparently seeking his pardoning love to know—turn their back upon this ordinance of God, and "thus go away and leave him." Thus intentionally or unintentionally pour contempt upon the Captain of their salvation and "count the blood of the covenant an unclean thing."

We preached at the Forks and in what is called the Long Woods and arrived on the Flamingo circuit the following Friday evening. The Quarterly meeting for this circuit was also a season of comfort and great joy to many several people in whose hearts had recently experienced religion and with grateful hearts praised God for the great things he had done for them. Our brethren in these parts are dwelling together in the unity of the spirit and in the bond of peace and they wish not to meddle with those who are given to change nor to be troubled by them. A few have been added to the societies since conference, and there are prospects of a still greater ingathering. The following Monday we had preaching and on Tuesday rode 53 miles and held meeting in the evening two miles below Sandwich. Here I had the pleasure of being introduced to a minister of the Church of England, who promises great usefulness to the people of this charge. Through his worthy example his zealous and faithful administration of the word of Life together with his urbanity of manners he has raised the church, of which he is a minister and the standard of public morals, to a degree of influence and respectability to which they had never attained through the instrumentality of any of his predecessors. His congregations are unusually large, and there is a large and flourishing Sunday School in successful operation over which Mr J. exercises a constant and vigilant superintendence. Nothing is more desirable than that the number of such faithful ministers be increased in this Province—let them belong to what denomination they may. The harvest is abundantly extensive for us all to labour in it without envying or injuring each other, or endeavouring to deprive or prevent each other, from enjoying all those rights and privileges which all have equal right to claim and which our excellent constitution guarantees to all his Majesty's faithful subjects in this Colony without distinction of sect or name.

On Wednesday we had meeting with the Wyndot Indians living at the river Curator. This small society of native Christians remain faithful and I believe, without any exceptions are still persevering in the good way. They have their Class and Prayer meetings regularly, and Br Messer more preaches to them once every three weeks. The Quarterly meeting for the Amherstburgh circuit was not so interesting as either of the two preceding it but I think the prospects on this circuit have not been so favourable as they are now since I came to the district. A few have seceded from us (perhaps as many as 6 or 8) but this is very far from being considered by our friends in that place as a loss—they were only (in the language of the esteemed and useful brother on the Cobourg circuit) the "contentious, tickly and lame." The members are now very much united they appear to be of one mind and one heart. Elder Whitchard, on Saturday spoke, at considerable length on the difficulties which have agitated some parts of our church for a considerable time past. He stated to the people among many other things, "that he had been entirely deceived by a certain individual, that now he had reason to believe, it was his intention from the commencement to get himself put at the head of the church or else to split it to pieces." He further observed, that some of the preachers had seen through his old friend's design from the beginning, and it was owing to the patient firmness of these preachers, that the church had not been shaken by schisms to its very centre"—his remarks were highly satisfactory to our friends.

I did not visit Muncy Mission during this route, owing to circumstances beyond my control but I understood from several friends that there had been some conversions there during the last quarter and that the native christians were generally growing in grace and in the knowledge of the truth. The state of religion on others of the western cir-

cuits as also on the district generally, I may, perhaps communicate to you at some other time.

Wishing you happiness and much prosperity in the important and arduous work in which you are engaged—I remain, my dear sirs, your friend and fellow labourer in the gospel of Jesus Christ. J. Ranson.

Saltfleet, February 26th, 1830

For the Christian Guardian

DEAR BROTHERS

I take the liberty of communicating some information respecting our Indian brethren at this mission. About five months have elapsed since I arrived at this station. When I came I found the Indians in a prosperous state as it respects religion. They are still endeavouring to work out their "salvation with fear and trembling whilst God is still working in them both to will and to do of his good pleasure.

At our late Quarterly Meeting, (when thanks be to God we had none to be converted) we had many who adored the God of mercy that they could remember the time when they passed from death unto life. The weather being favourable and the sleighing good we had a number of our white friends from different places with us, and truly we had a soul refreshing season coming down from the presence of the Lord. Our Indian brethren appeared to enjoy the season and while brother Wm. Ryerson addressed them on this day from Isaiah 53:3 and 5 v, they seemed to feel the full import of the prophet's declaration. All we like sheep have gone astray but the Lord hath laid on him the iniquity of us all. He first noticed that, "These words were spoken by a good man and we ought to know what they mean." Then said he "let us open our ears that we may hear, and our hearts that we may feel. We need the good Spirit to help us to hear and feel right. These words tell us what we have done for ourselves and what the Great Spirit has done for us. When God made man he made him very good and God told him to walk in the good way but man did not do good nor walk in the good way, for our text tells us that all we like sheep have gone astray. I doubt not but it would be interesting to many of your readers to peruse the whole discourse and see the style in which our Indian brethren are addressed but I am fearful lest I should encroach on your column.

The above is a short specimen of the plainness and simplicity which those who become acquainted with the state of religious knowledge amongst the Indians, find it necessary to observe in addressing them. When I first commenced preaching to this interesting people I found it necessary sometimes to stop and explain and simplify to the Interpreter, terms that are of very common use among us before he could proceed. I observed that our worthy Presiding Elder possesses a very happy faculty of adapting his style both of words and ideas to the weak capacities of this plain people, so much so that the Interpreter had not once to stop through the whole of three sermons, in order to request any simplification.

Those who have been much in the habit of preaching to the Indians are aware this gift (which in Mr R. appears to be quite natural) is very valuable to such as have to labour among the Indians. At the conclusion of each discourse to the Indians, a brief and impressive address in his usual style was delivered to the whites who were present. The whole was interesting and profitable, and I trust that some of the whites who were probably influenced partly by curiosity in coming went home with their minds somewhat impressed with the importance of religion, and secretly wishing that it was as well with those equals as with those poor Indians.

There is one circumstance which I will here mention as I think it is well deserving of notice. Altho' the Indians have yet much to learn, with regard to economy in saving and laying out their money, yet they are very liberal in contributing to the support of the Gospel. They generally commence sometime previous to the quarterly meeting to make preparations for the collection. The head of the family will get a dollar or two changed, and distribute it among all his children, so that all who are able to come to meeting both old and young, almost to an individual, throw into the collection, nor is it small amounting generally to from 16 to 20 dollars. Thus they are practically enforcing upon the minds of their children, that scripture which says, "They who preach the gospel shall live by the gospel."

At a recent quarterly meeting on a neighbouring circuit the collection amounted to about twelve shillings six of which we afterwards learned, were given by a few Indian youths who attended from the mission. When the stewards were passing round I observed on the countenances of the Indian youths, a smile indicative of the exemplary economy of their white neighbours.

There are at this station about 130 adults besides about 90 children—the majority of whom for stability, diligence and uniformity in every part of practical religion, prove the certain and genuineness of a work of grace on their hearts. There are some in particular who speak and pray with a fervency that is at once astonishing and delightful. They have however, their infirmities as well as white christians, but a more devoted and exemplary people I never saw.

While writing the above, a messenger came in and told me that I was wanted at one of the houses. I dropped my pen and went immediately and on entering the house I observed several men standing in the middle of the house trembling so that they shook the floor and groaning out the bitterest lamentations. I soon suspected what was the matter, and on enquiring, found my suspicions correct. Two of these

of our brethren were prevailed on a few days since by an Indian from another mission station who has for some time appeared to be in a decline to go to the house of a neighbouring white man where cider is sold the one who persuaded the others to go called for a quart of cider, which was drunk then another was called for and drunk and so on, until they had gotten quite out of the way. After they had come to themselves again, they were deeply distressed and one in particular was almost beside himself. The above mentioned meeting, I found was convened for the purpose of talking to and praying for them. While some were singing, and others crying, the groans, sighs, and trembling of these three seemed to say 'a wounded spirit who can bear and against thee only have I sinned, O Lord, and done thus evil in thy sight. Never did the criminal under sentence of death plead for mercy with more earnestness than that with which these seemed to plead with God for pardon. And never, do I think did the friends of such feel more concerned than the friends of the three seemed to feel for them and strive more earnestly to obtain their reprieve, than the faithful strove with God in prayer for the pardon and restoration of these poor self-condemned souls. I doubt not to have ever heard such praying. The kingdom indeed suffered violence and I think God was intricated of and healed them. This is a rare instance and I hope it will entirely cure them of drinking any more cider or beer. The above is the usual course which these Christian Indians pursue when any among them gets out of the way. I think they are improving in industry and economy as also in cleanliness. The furniture of their houses consisting chiefly of bedsteads, tables benches, &c is principally of their own make and the females begin to keep the houses in tolerable good style.

I think the most difficult part of a missionary duty, is to bring this people to habits of industry, from their having been so long accustomed to an idle and wandering life.

As it respects the school I need say but little as the public have had some information through the medium of your paper respecting it but I would just observe that I think the children are making greater improvement than the commonality of white children in any of the common schools with which I am acquainted, and what is best of all they are mostly all pious, and improving in piety. I am quite delighted with the infant plan as taught in this school and think it would be well if it were established generally through the country.

In the above remarks I have exceeded my intended limit and perhaps have intruded on your patience and that of your readers but as missionary intelligence is generally read with interest and delight, perhaps the imperfect remarks altho' somewhat protracted may meet with a patient reading should you think them worthy of a place in your interesting paper.

Yours, &c D. M. R. S.

Pic. Lat. Feb 1830

CREDIT SCHOOL

Mr. Editor

Dear Sir—Yesterday, I was much gratified in viewing the improvements of the children in the School at the River Credit. The Sabbath School was conducted by Mr. G. Ryerson the Missionary, being assisted by George Henry one of the Native Scholars. The number of Scholars present was about 50. About 30 of whom read distinctly in the New Testament.

Lately the Infant School system has been introduced with good prospects of being useful. The children are much pleased with this mode of instruction, and are rapidly acquiring a knowledge of the different branches taught by the Pestalozzian system.

One of the excellent maps from Ladies in Philadelphia and various lessons on cards from Ladies in New York are used in the School.

The Society is prospering in religion and industrious habits. Messrs Peter and John Jones are engaged in the translation of the scriptures.

Yours respectfully W. CASE

York March 8th, 1830

The Canada Conference M. S. acknowledges the receipt of the following sums:

Received per J. Beatty, a subscription towards the buildings and other improvements among the Indians at Lake Simcoe 1829

Feb 10 Donations at Newmarket	£1 5 0
"    A. Sutherland	1 0 0
"    Mr Tygart	10 0
"    Mr Gray collected in his neighbourhood	1 4 0
"    Mr Martin, subscription in his neighbourhood	2 9 6
"    Mr Lundy	5 0
Collected on subscription by Mr Law	1 6 2
Donation from Mr W. Lions	7 6
Feb "    Mr Tyson	1 5 0
Sept "    Mr Parryson	2 14 10

Other donations have also been made by Dr. Biswick, R. Burr, and others, which, when an account of the sums are received, will be acknowledged.

W. CASE, Treasurer C. C. M. S.

MINISTERS' DEPARTMENT

From the Christian Guardian

DEAR BROTHER

I will thank you to insert in the Guardian the enclosed article taken from the Pastor's Sketch Book. It is intended to shew the benefits that would certainly result from ministerial faithfulness in addressing the young, and particularly the good and pious minister might do, by familiarly and affectionately conversing with the youth and children of the numerous families by whom he is entertained in his "journeyings off." To me, the religious instruction of the young appears to be a subject of the utmost importance, and I fully agree with a celebrated modern divine who says "I have seldom seen the grey hairs of religion silver the head that was not EARLY taught the way to the kingdom of heaven." The welfare of the young is a subject that addresses itself to the very best feelings of our heart, and which should awaken our warmest sympathies, and call into vigorous action every thing that is benevolent and generous within us.

"Feed my lambs," is a part of the commission of every minister of the gospel, but I think the itinerant minister is under additional and peculiar obligations to do so. The plan of our itinerancy renders it necessary for the minister to spend a considerable proportion of his time under the friendly roofs of the people of his charge in different parts of his field of labour: this gives him familiar access to many families, and an opportunity of doing good which few others possess, while the undisguised and warm-hearted hospitality of our people, so creditable to their religious profession, brings him under the additional obligations of love and gratitude, so to improve these opportunities, as to promote their eternal interests.

Many a Methodist itinerant minister may truly say in the words of Our Lord, "I have not where to lay my head," and yet he every where finds a smiling home. Like the first great itinerant, who preached "the Gospel of the kingdom" in the villages of Judea and Galilee, he finds the hospitable door of a Peter, a Martha, a Zacheus, open to receive him—and their warm and generous hearts rejoicing to minister to his wants, and to promote his comfort. To repay this kindness "silver and gold he has none"—nor would they be accepted if he had—but he may add, "such as I have I freely give, my kindest wishes, my brotherly admonitions & exhortations, my fervent prayers, and my devoted attention to the instruction of your children." Would it not be a conduct worthy of our office and character, never to leave the hospitable dwelling of such a friend without endeavoring, by some means or other, to do good to his family, and to make his children wiser and better?

I know that we are frequently deterred from doing our duty in this respect from a fear of giving offence, or appearing forward and assuming—but I believe this is generally a groundless apprehension, and that there is usually a degree of veneration for the ministerial character, which will cause his words of love and kindness to be well received and affectionately remembered—Besides, will not this habit of affectionately conversing with children, have a tendency to mend and improve our own heart, in the same manner as our rugged nature is softened, and our rough manners polished, by frequent intercourse with the virtuous of the gender sex?

For our instruction and encouragement in the performance of the pleasing duty I have been recommending, we have the example of many distinguished ministers and christians, both of ancient and modern times—Only to notice two or three—What child in the kingdom has not been delighted and instructed by the simple hymns for children by the amiable and pious Dr. Watts?—And he never appears more truly great than when, descending from the lofty flights of the poet, and the profound speculations of the Christian philosopher, he teaches, in the simple language of childhood the infant tongue to sing its Creator's praise.

The venerable Mr. Wesley was the friend and favourite of the youth and children wherever he was known. His engaging manners and benevolent countenance invited their acquaintance and confidence, and his gentleness and condescension won their hearts. He always had something kind and interesting to say to them, as well as something useful to leave with them. Many aged pilgrims among the Weslevians in England, still treasured little mementos of his love, and remember with delight his pleasing and instructive anecdotes, and gentle and parental admonitions.

The learned and excellent Dr. Adam Clarke is another pleasing example of the great man laying aside the character of the scholar, critic, and theologian, and in the company of children becoming like a child, that he may win them to Christ. He is universally beloved by the young of the numerous families of his acquaintances, and they approach him with all the affection and confidence they would a parent.

From the manner in which St. Paul writes to young Timothy and Titus, "his own sons in the Gospel," and the feeling manner in which he mentions the early piety of the latter, leads us to conclude, that in his love to children and his zeal for their salvation, as well as in other things, he could say, "follow me even as I also follow Christ."

But why need I multiply examples, when He whom all Ministers and all Christians are called to imitate, who spoke as never man spake, and loved children as never man loved them, affords us the most splendid and impressive examples. It was foretold of Our Blessed Lord that he should "bear his hums to his bosom," and this was literally fulfilled in the whole of his conduct towards the young. Witness the kind solicitude which he invariably manifested for their salvation and happiness—his condescension in receiving, teaching, and blessing them—his denunciations against those who should either oppose or mislead them in religion, and his promises to those who should do them good—and his charge to his ministers to instruct them and watch over them. His language is, "Suffer little children to come unto me and forbid them not—their angels do every day behold the face of my father in heaven—he who receiveth one of these little ones in my name, receiveth me—whosoever giveth a glass of cold water to one of these little ones, shall not lose his reward—who so offendeth (misleads) one of these little ones, it were better for him that a mill stone were tied about his neck and that he were cast into the depth of the sea." The children who surrounded our Lord in the temple did not appear to be strangers to him, but doubtless had previously received lessons of instruction and tokens of love from Him in the family circle.

In performing this duty are we not also fulfilling a promise of our Lord, as well as obeying his commands and imitating his example? Says our Lord "He who receives a prophet in the name of a prophet, shall receive a prophet's reward." These words may be thus paraphrased or explained, "He who receives, hospitably entertains, a prophet, a Gospel Minister, as the term is generally used in the New Testament, in the name of a prophet, out of love and respect to his character as a Minister of the Gospel, shall receive a prophet's reward—shall receive the saving benefits of that Gospel, the promises and promises of which he is qualified and appointed to unfold and proclaim, and all the present blessings which his prayers of faith can procure, and his spiritual knowledge, edifying conversation and holy example, impart."

Of the care which good men, thus received and entertained, took to leave a blessing behind them, we have many interesting illustrations in the Holy Scriptures. To mention one or two—The Shunammite prepared accommodations in her house for the itinerant prophet who often passed that way on his journey—the deep interest which the holy man felt in the welfare of this hospitable family and the blessings they received in consequence of receiving him, are related in the most simple and affecting manner, in 2 Kings iv. 8—37.

Three angels were kindly entertained by Abraham, who supposed them to be travellers—before leaving the hospitable dwelling of the venerable patriarch, one of them thus addressed him "I will certainly return unto thee according to the time of life, and lo, Sarah thy wife shall have a son"—And the much desired, the long expected son was given.

How constantly did the families who kindly received our Lord Jesus Christ, experience the blessings his presence could diffuse and his power bestow. "Zacheus received him gladly," and the Lord said, "this day hath salvation come to this house." Mary and Martha often entertained him and his disciples, and how much he loved, loved kindly instructs, encourages, and admonishes them? They receive him as the son of God—the Resurrector and the Life,—on return, he bestows on them spiritual and eternal life. In the hour of affliction the deceased brother hears his voice and lives, and is restored to his bereaved and disconsolate ones.

How many families, both in ancient and modern times, by kindly receiving the ministers of the gospel, have through them received the salvation of the gospel! But how many more would be thus blessed, did we but conscientiously make it our business, as I have before remarked, affectionately to labor for the souls of the children and youth of every family where we are "received." What blessings would then attend the progress of every diligent laborer in God's vineyard.

Yours affectionately

G. R.

March 5th, 1830

SENTIMENTS OF THE REV. JOSEPH NEWTON,  
(A Calvinistic Minister in England)

"Though a man does not accord with my views of Election, yet if he gives me good evidence that he is effectually called of God, I esteem him my brother. Though he seems afraid of the doctrine of final perseverance, yet if grace enables him to persevere, I esteem him my brother still. If he loves Jesus, I will love him, whatever hard names I may be called by, and whatever incidental mistakes, I may think he holds. His differing from me will not always prove him to be wrong, except I am infallible myself."

Letters of gold in pictures of silver.

FEMALE BIOGRAPHY

A sketch of the Christian experience and death of MRS. JANE CARROL, (wife of Mr. Nathaniel Carrol, Mechanic, in this Town) who departed this life, 27th February, in the 28th year of her age.

Mrs. Carrol—whose maiden name was Galbreath—was born in Ireland, in the Province of Connaught, and County of Sligo. At twelve years of age, she lost both of her parents, and was left without the guide of a mother's voice, or the aid of a paternal hand, to walk the dangerous paths of youth, and embark in the untried adventures of a changeable and sometimes cruel world. Such Mrs. Carrol found it in the sequel of her short and afflictive life. In 1820, she emigrated, with the family of her Uncle, to this Province. After residing in this town a short time, she was removed into one of the back uncultivated townships, which to her, when compared with the cultivated fields and dense cities of her native Isle, appeared like "a waste and howling wilderness." Here, the patrimony which parental industry had bequeathed her, was entirely exhausted, and Jane was left to buffet the billows of extreme poverty and affliction in the midst of strangers in a strange land, and far removed from the consolations of sanctuary privileges. Without the voice of friendship to cheer the gloom which now mantled her future prospects—finding no hand of kindness to minister to a forsaken orphan the necessities of life—being a stranger to that filial assistance in the Father of our Spirits, which assuages the keenest anguish of a broken heart, and enables the fatherless to say, with a consoling and supporting assurance, "When my father and mother forsake me, the Lord will take me up"—Thus de-

sure, thus forsaken, and thus disconsolate, she saw herself doomed to the last alternative of fortune's frowns—and that she must seek in servitude that subsistence, which the adverse hand of a mysterious providence denied from other sources. She left the lonely cottage, and, by some means or other, made her way to this Town. Not having remained in town long enough to form any acquaintance, she had nothing to recommend her but her personal appearance—and even this, now so changed, seemed to her to have her of the last gleam of fluttering hope. Her delicacy indicated an unfitness to perform the labours of an ordinary servant—and her tattered garments presented a forbidding barrier to her reception into a more honourable situation. She failed in one or two applications, until she at length vindicated herself a prey to the accumulated sorrows of the distracted mind, and came to the desperate resolve of seeking in the silent concealment of a watery grave, a refuge from the uncomprehended woes of a treacherous world. To accomplish this melancholy purpose, she measured her steps to the water's edge—but was deterred from accomplishing the dreadful deed by the presence of a sportsman, at a short distance from the place where she stood—There pause to make one reflection. How miserable is the mind of man without the consolation of religion! To what terrible resources will the blinded sinner seek for comfort before he seeks in that Saviour, who "feels the broken hearted, and gives the oil of joy for the quenched lamp." As failures as Miss Galt's were instances were, they were preferable to those of Lazarus, but who can fail to admire the joyful resignation of the discarded afflicted beggar, while he trembles at the desperation of the unconverted sinner.

What upon such a scene  
 Glimpsed the radiance that from Heaven descends—  
 That makes our path-way green—  
 That gifts of glory to each blossom lends.

Isa the world's van show—  
 The pomp and glitter of its fading things  
 Lead o'er our paths can throw  
 A ray where fate, with melancholy wings  
 O'er-treasured diap'ns of joy he midnight sh' do' ring

Oh— the Religion that can give  
 Sweetest pleasures while we live  
 His Religion can supply  
 Such comfort when we die

To the Believer's day her smiles are given  
 To heal the wounded breast, by sin and sorrow given

Under the gracious providence of that God, who makes man's extremity His opportunity, Miss Galt's death, was, in his season of deep distress, introduced into the family of Mr N. Under this friendly roof she found a home until a short time previous to her marriage, with Mr Carol, which took place on the 12th, 1829, and in Mrs N, she found a kind and affectionate mother, until the hour when she "stepped" except in the arms of Jesus.

A short time after Jane had been received into this kind family, she attended Divine Worship at the Methodist Chapel, and was arrested by the power of ardent truth, under the preaching of the Rev James Richardson, while explaining and enforcing the doctrines of the following words "Give an account of thy stewardship, for thou mayest be no longer steward." This took place in January, 1826. The "fallow ground of her heart was broken up," and a deep work of repentance commenced, never afterwards to be repeated of. A few evenings after this, she went, for the first time in her life, to Class Meeting, where she found Him on whom her soul had mourned.

Whilst attempting to relate the exercises of her mind, the burden was removed, her darkness was turned into light—her "soul did magnify the Lord, and her spirit rejoiced in God her Saviour." The change in her state, views, and feelings, was so great, and the joyous emotions of her renewed heart, so far beyond any thing which she had ever experienced or conceived, that, like the Queen of Sheba, "there was no strength in her," and for some time this poor wretched sinner, saved by grace, manifested in the unsearchableness of her attachment and rap-

ture, the joys of pardoning love and a received spirit of adoption, by which she was ever afterwards enabled to "cry, Abba, Father."

From the hour, in which she felt an assurance that her Saviour had said, "go in peace—thy sins are forgiven thee," she lived the life of a humble and devout Christian, in no instance has she been known to bring a reproach upon the church, but has, in her humble sphere of life, been a bright ornament to the religion of Jesus Christ.

The time at length arrived, when she must glorify God in suffering, as well as in dying. In giving life to another, it was her lot to give up her own.

For some days after her confinement, hopes of her recovery were entertained, but Mrs C said, "I feel quite resigned to the will of the Lord, either to live or die." The language of her heart seemed to be, if she should recover, "Lord help me to bring up this child in thy fear," and she said, at different times, "If I am taken away, the Lord will take care of it." A short time previous to her death, observing her affectionate husband weeping at her bed side, she desired to know the cause of it, Mr C answered, "it is the fear of being left to contend with the difficulties of life alone," to which she emphatically replied, "The Lord will give you grace, and, if permitted, my spirit shall attend you, to strengthen you in every trying hour."

During the night before her departure, on being told by a pious friend, who attended her, that her lamp was almost gone out, she smiled and said, "Yes thank the Lord." That passage of Scripture was repeated to her, in which the Apostle says, "We know that if the earth-house of this tabernacle were dissolved," &c. She smilingly replied, "Thank the Lord, I know I have a house not made with hands." She then wished her Christian attendants to sing. On being asked what they should sing, she answered, "sing that once more for the last time," meaning a favourite hymn, by which she had frequently been greatly benefited.

O for a heart to praise my God,  
 A heart from sin set free  
 A heart that always feels thy blood  
 Securely spill for me &

Whilst they were singing, her heart was filled with joy. The morning of her death, she said to one of her friends, "I have perfect peace—my work is done." About ten o'clock, A. M.—between two and three hours before her decease—the grand enemy made his last assault, but, receiving his fiery dart upon the shield of faith, and her brethren (who were in the room) uniting in prayer for her, she was enabled to overcome, and exclaimed, "I no longer the victory over death, hell, and the grave." The last she was heard to say, was "my work is done, Lord, fill my soul with love." A few moments after, she fell asleep, and her disembodied spirit made its speedy way to that prepared mansion, where

"The languishing head is at rest  
 Its thinking and aching are o'er,  
 The quiet, immortal breast  
 Is heard by affliction no more."

Before I close this sketch, I will notice two or three peculiar traits, in the character of our amiable friend, which may be very profitably adverted to for the benefit of many on whose feelings and habits, example has a more powerful influence, than abstract argument.

Her attendance upon the public means of grace, was constant, habitual, and devout. Never since she joined the Methodist Society, in 1820, has her seat been empty either at public preaching, at prayer meeting, or at class meeting, when she was in health or circumstances to attend. And by looking over a short diary of her religious experience, (which has been found since her death) I perceive that these means were eminently subservient to her spiritual improvement. Many instances does she relate of these means of grace being the instrument of her deliverance from temptation—of comfort in mental and bodily afflictions—of enlarged discoveries in the character, economy, and will of God in bringing his ransomed people to the mansion of eternal rest—of her own depravity and weakness, and of the suitableness of the Gospel and the willingness of

Christ to subdue every earthly desire and "cleanse her heart from all unrighteousness"—and of the peculiar privileges of God's people in holding communion with the Father, the Son, and the Holy Spirit. Such an example every professed follower of the Lord Jesus Christ ought to imitate. The public ordinances of religion—in connexion with attention to private duties—are to the soul, what food is to the body—what light is to the eyes—and what health is to the system. As soon as a professor of religion begins to neglect the means of grace, he becomes sickly,—he loses his appetite for spiritual food,—his eyes wander from the Mark of the Prize,—his affection becomes cold to the cause of Christ and engrossed with earthly things, he forgets to watch, temptation takes him by surprise, he is at length shorn of his strength, until at last he finds himself entangled in the yoke of bondage—his spiritual joys are gone—his light has become darkness—and his last state is seven fold worse than his first, in the resistance of truth, the grieving of the Spirit of God, in the commission of sin, in the hardness of his heart, and the hopelessness of his case. O may the writer and reader ever say with our departed Sister, "one thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his holy temple."

Mrs C's attachment to and zeal in the promotion of Sunday Schools, endears her to many, very many of the children of York and its vicinity, and is worthy of being imitated by all who love it in their power to benefit the rising generation. Several Sunday Schools have been established in the vicinity of the town, and taught by pious young people from the town, and frequently has Jane, besides attending the other means of grace, walked two and sometimes three miles into the country to teach poor children, whom her own industry, and that of others, had collected together. And never did she count her own strength or health dear to her when it was in her power to do any thing towards feeding the Lambs of the flock. The following extract from her diary affords a pleasing illustration of what has been said in the preceding paragraph.

March 22nd, 1829—"This indeed has been a Sabbath of profit to my soul. At 9 o'clock in the morning I went to class. The Lord was with us. At 11 o'clock I went to preaching. Our dear brother M gave us a good discourse from Matt Chap 12 v 48-45. I rejoiced with trembling. I was truly thankful to Almighty God that it was so well with me, and I trembled for fear I should give place to the enemy, for fear I should grieve that Good Spirit, and force Him to withdraw from my soul all of his goodness. At 2 o'clock, I went to my Sabbath School. I have often found it an arduous task, but much more so to-day. The dear immortal souls, they feel near to my heart. I feel my own weakness, but I feel to rely on that promise, "My strength is made perfect in weakness." May the Lord water the seed so weakly sown for His Son's sake. At 4 o'clock, I attended a funeral, and Mr M gave an excellent exhortation, and at 6 o'clock, Mr M again preached a very profitable sermon on "Remember the Sabbath day to keep it holy." O may the Lord enable me so to improve these privileges, that they may not rise up in condemnation against me." We'll may we say with the poet—

How sweet a sabbath thus to spend,  
 In hopes of one that never shall end

How much good might every young person—e'en in the humblest walks of life—do, to employ his sabbath hours in this way, and would all professors of religion thus act up to their obligations, "not to live to themselves, but to Him who died for them and rose again," what vast good would result from their labours and examples to the rising generation and to the cause of religion in general.

Mrs C's kindness to the poor, and her liberality in supporting religious institutions, may be recorded not only—like that of the poor widow in the gospel—as a memorial of her, but also for the encouragement and encouragement of those who are left

behind I will, out of the many, mention only two instances. During this last winter, seeing a poor woman picking up sticks, clips, &c in the street, Mrs C stepped out to her, and learning that she was in this way gathering wood to keep her destitute family from freezing, went to her house, and enquired into her wants, and she afterwards ministered to this poor family, both in food and raiment, of things that she actually needed herself—remembering, no doubt, the example of Zachæus, “the half of my goods—however little it be—I give to the poor,” and recollecting that she herself was once a stranger in a strange land, and that our Saviour will say in the Great Day, “I was hungry, and ye fed me, I was naked and ye clothed me.” Jane has doubtless received already this gracious approbation of the Judge, and entered into the heavenly city to which it invites her. The other instance occurred a day or two previous to her dissolution. Before her sickness, she had laid aside a small sum of money, the earnings of her own industry, for the support of Missions or the Bible Society, but not having an opportunity to forward it to the Secretary, it remained in her drawer until a day or two previous to her death. She called a friend, who took care of her, to her bedside, and said—“look in such a drawer, and you will find some money. When I am dead, I want you to give that Money to the Missionary or Bible Society.”

Such an example speaks to us all a language that cannot be misunderstood or unfelt. How many are living in extravagance and unnecessary indulgence, while many poor are suffering, and the heathen perishing in the darkest gloom of the shadow of death. Surely an account of our stewardship over every farthing, will be required in the great day of final retribution. How desirable and important then, that we should, after the example of this pious female—“make friends of the mammon of unrighteousness, that when we fail on earth, they may receive us into everlasting habitations.” And what blessed habitations are those which God hath prepared for his people, and what a joyful meeting will that be when Ministers and people, Teachers and scholars, Parents and children, friends and relations, shall assemble, to part no more, before the Throne of that Saviour, who hath redeemed, and washed them by his own blood, and brought them up out of great tribulation to go no more out forever.

“There all the Ship's company meet  
Who sail'd with the Saviour beneath,  
With shouting each other they greet,  
And triumph o'er trouble and death  
The voyage of life, is at an end,  
The mortal affliction is past,  
The age that in heaven they spend,  
For ever, and ever shall last.”

The late pious Mr Hervey, in a letter to Mr John Wesley, dated in the year 1736, says, “I will invite you, my father and my friend, to meet me among the spirits of the just made perfect, since I am not like to see you any more in the flesh. Then will I bid you welcome, yea, I will tell of your love before the universal assembly, & at the tremendous tribunal I will hear, with joy, the Lord Jesus say of you, (Oh! you that are greatly beloved!) *Well done, good and faithful servant!* You have served your Lord, and your generation with your might. You have finished the work which my Father gave you to do. If others have turned their thousands, you have turned your ten thousands from the power of Satan unto God. Receive, therefore, a glorious kingdom, a beautiful and immortal crown from my hand. Enter with the children I have given you, with the souls you have won, O thou blessed one, thou heir of glory! enter in at those everlasting doors, and receive there the reward of thy labours, even fulness of joy for ever and ever.”

And if Mr Hervey be so eager to come forward and welcome Mr Wesley (from whom he differed in doctrine) into the mansions of heavenly joy, may we not believe that our departed Sister, will be equally anxious to come forward and invite her fellow teachers and scholars in the Sunday School, with and for whom she laboured, her relations whom she so much loved—her brethren and sisters with whom she so often prayed, and worshipped, and

rejoiced, and the poor to whom she ministered, in to those happy abodes of love and everlasting glory? May the writer and reader be prepared to meet her, and all who have gone before, in that great and decisive day.

E RYERSON,

York, March 10th 1830

#### FOREIGN NEWS

##### LATEST FROM EUROPE

By the packet ship *Eme*, Capt Funk, from Havre, the editors of the Commercial Advertiser have received Paris papers to the 20th of February, inclusive.

From all parts of the Continent, most distressing accounts are received of the effects of the extremely cold weather, which continued up to the latest dates.

ENGLAND—Our London advices are to the 16th of January.

The only alteration, says a London paper contemplated in the arrangement of the Cabinet, is the temporary retirement of Mr Vesey Fitzgerald, and we believe that even that alteration is not altogether certain.

IRELAND—A letter from Limerick of the 10th of January, says, that “all is excitement regarding the result of the election. O’Grady is the popular candidate, and is fast gaining ground.” The same letter adds that Shiel will certainly succeed to the representation of the county of Louth.

SWEDEN—The Swedish Diet has voted 746,000 rixdalers silver for the completion of the canal of Gøtha, and 2,820,000 rix dalers for the fortresses and general defence of the kingdom.

DENMARK—We learn from Copenhagen, that the last male descendant of the celebrated Marshal de Lœwendhal, died recently in that capital. The king of Denmark has, under these circumstances, authorised M Huygens, Netherlands Ambassador at the United States, whose mother was a Lœwendhal, to assume the name, title, and arms of that family.

RUSSIA—Letters from Odessa of the 23d December, contain advices from Ismail under date of the 13th. A few days previous, a tremendous explosion took place on board the line of battle ship *St Nicholas* that ship, with four smaller vessels, were blown up.

The number of passengers who departed from the Thames in one year, by steam boats, is estimated at 400,000.

The number of Englishmen now residing in France amounts to near 36,000, and in this number are to be included 1,000 workmen. Their annual expenditure is calculated at 96,000,000 of francs (4000,000 sterling) giving an average of 2,700 francs (112l 10s) per individual.—*Journal du Commerce*.

Upon a moderate calculation there are 12,000 benevolent societies organised in England, composed of 300,000 members.

The expense of education in the seminaries of the department of the Rhone (France) is stated to be about one hundred dollars per annum, exclusive of clothing, &c.

The remarkable island of Helgoland is situated in the North sea near the mouths of the Elb, the Weser, the Eider—it was for many years in the possession of Great Britain, who formed an establishment there on account of its naval importance. From a large island, it has decreased to the small circumference of 13,800 feet. From authentic documents it appears to have contained in 1010, two convents and nine parishes. In 1300 it had but two parishes. It is easy to foresee that it will one day be entirely swallowed in the sea, which is constantly wearing off large masses of it. Its population at present is but 3,400, who support themselves by fishing.

A canal has recently been cut in Cochin China, twenty three miles in length, eighty feet in breadth, and twelve feet deep. The whole work was performed in the space of six weeks, although it was necessary to carry it through extensive forests and vast marshes, 20,000 men were occupied night and day, of whom it is said 7,000 perished of fatigue.

Twenty Arab boys have lately arrived at the Central school of the British and Foreign School Society, Borough road. They were sent over by the Pacha of Egypt, and were to be educated in the English language, and trained as schoolmasters for opening schools in Egypt.

#### PARLIAMENTARY

[From the Colonial Advocate.]

The following article contains the heads of the bills which were passed in the last session of the present parliament assented to by the Lt Governor on Saturday last, and are now part of the Statute Law of this Province.

##### 1 Overseers and Poundkeepers' Act

Authorises the town meetings to elect annually 30 overseers of highways, and 6 pound keepers, in each township in this province.

##### 2 Road and Bridge Act

Authorises the expenditure of £13,650 upon the roads and bridges under commissioners appointed in the act—in the Home District £1,550, in the Niagara District £1,000, in the London ditto £1,100, in the Western ditto £1,100, in the Gore ditto £1,600, in the New castle ditto £1,110, in the Midland do £1,900, in the Johnstown do £1,180, in the Bathurst do £1,100, in the Ottawa do £800, and in the Eastern do £1,300. We understand that the money appropriated will be immediately paid to the order of the commissioners, and trust that they will be faithfully and disinterestedly applied to the purpose intended by the Legislature.

##### 3 Jail Limits Act

Allows 16 acres of Jail limits to debtors in each district except Niagara where 26 acres are allowed.

##### 4 Grantham Academy Act

Incorporates the Trustees of this Academy, (Niagara District.)

##### 5 Fine Appropriation Act

Appropriates certain fines to District purposes and directs the manner of collection.

##### 6 Niagara Courts Act

Alters the times of the sitting of these courts.

##### 7 Indigent Debtor's Relief Act

In cases of execution this bill provides that the necessary wearing apparel and bed and bedding of the debtor shall not be taken and sold by the creditor.

##### 8 Paper Manufacture Encouragement Act

Appropriates £125, to repay Eastwood and Skinner, paper makers for duties already paid by them on machinery and also as a draw back on similar duties that may be by them payable within the next four years.

##### 9 Kingston Hospital Act

Grants £100 to the female benevolent society of Kingston.

##### 10 An act for the relief of Samuel Theal

Affords a remedy for injury done him, by the sale of a forfeited lot in Grand am.

##### 11 Horner's Patent Act

Secures to Thomas Horner a patent right in a Threshing Machine.

##### 12 Cornwall Survey Act

Confirms the survey of a part of that township.

##### 13 Pomeroy Pension Act

Grants £20 per annum as a pension to the widow of a constable who was murdered in the execution of his duty.

##### 14 Wolf Destruction Act

Allows £1 in addition to the recompense now authorized by law, for the destruction of wolves in certain cases.

##### 15 English Loan Act

Authorises the Provincial Government to borrow a sum of money, at a reduced rate of interest, to cancel the public debt of the colony.

##### 16 Agricultural Societies' Act

Authorises the Government to grant annually £100, to each district society which is or may be established for the purpose of importing valuable live stock, grain, grass seed, useful implements or whatever else may conduce to the improvement of agriculture provided the said society shall have subscribed and paid at least £50 annually, for the same purpose. Provides, that if an agricultural society shall be established in each county in any district the Provincial bounty shall be equally divided among the societies. Limited to 4 years.

##### 17 Insane and Destitute of Home District, their Relief Act

Authorises the Grand Jury at the Quarter Sessions to make presentment of the sum to be allowed to support lunatics and destitute persons—requires the chairman of sessions to provide for such persons from District funds and to account to succeeding grand juries. Limited to 2 years.

##### 18 War Losses Loan Act

Recites in the preamble the principle of the former bill for the same session, namely to provide £57,419 Sterling

for the remuneration of the sufferers, provided the British Government shall pay an equal sum for the same purpose...

19 War Losses Relief Act

Appropriates the revenue hereafter to arise on salt and whiskey to the payment of the war losses, to the amount of £57 112 provided the British Government pay an equal sum...

20 Contingent expenses of Legislature

An act passed, covering the monies that had been paid for contingencies on address of the House of Assembly, during the preceding session

21 Highway Loan Bill

Authorises the government to raise by loan, if required £9 000 towards meeting the expenditure on the roads and bridges

22 Yonge Survey Act

Relieves H Weeks, and corrects the survey of the 5th concession line of Yonge

23 Burlington Bay Canal Act

Authorises the Receiver General to borrow £5 000, on the security of the tolls and appoints William Chisholm, Alexr Brown John Aikman Asahel Davis Joshua Freeman William Applegarth, and W B Sheldon, commissioners to expend the same in completing the Canal...

24 Dunn's Remuneration Act

Authorises re payment to be made to the Receiver General of £600 by him lent to the Burlington Canal

25 Long Point Light House Act

Grants £100 to the House and maintains the Light

26 Don and Hurber Bridges Act

Provides repayment of about £1200 advanced by government to build these bridges

27 Inn keeper's Licence Act

Enacts that the licences to Inn keepers shall be such sum not less than £3, nor more than £10 as the Justices of the Peace, in Quarter Sessions, may determine...

28 Welland Canal Act

Lends the Company other £25 000, provides for the expenditure of that sum appoints Mr Randal Commissioner to examine and report on the Canal and limits the operations of the company to a certain section of the work

29 Malitia Pension Act

Continues the former act for other four years

30 Eastern District Loan Act

Authorizes the Magistrates to borrow on the credit of the District £3500 to be expended in building a jail and court house at Cornwall

31 Lake Huron Road Act

Grants £25 in aid of a road

32 York Hospital Act

Grants £100 in aid of this charity

33 Currency Regulation Act

Declares that such of the silver coins of the United Kingdom as are depreciated in weight more than one twenty fifth of their full weight shall not be legal money

Repeals so much of the former laws as gave currency to French half crowns crowns four livre ten sol pieces 36 sol pieces, and Spanish pistruines, and all the higher and lower denominations of these coins

A bill to tax Shop keepers who sell spirituous liquors £6 per an num and to reserve the proceeds as a fund for the repair of the roads was reserved for the royal assent, because the accounting clause was omitted. The bill is limited to two years

Bills lost in the Legislative Council

Marriage Bill, 1st Jail Limits Bill, Prince Edward division Bill, Line Fence Bill, Intestate Estate Bill, Liquor selling Fire Bill, Chaplain's Salary

Repeal Bill, Felon's Council Bill, Home District Farmers' Store House Bill, Foreign Deed Registry Bill, Fredericksburgh Survey Bill, District Officers' Regulation Bill, Clergy Reserve Sale Bill, Sheriffs' ineligibility Bill, London District Division Bill, Bill for Relief of Mr Randal, Commissioners' to Lower Canada Bill, Bill for Jail yards, Label Law Bill, Townships Stewards' Bill, Vexatious Law suits Bill Jury Bill, Windham Survey Bill, York Market Bill, District Treasurers' Accounting Bill, Indian Bill, Mr Randal's Remuneration Bill, Salmon Bill, Vacancy of Road Commissioners' Bill, Synthe Van Dyke Bill, Judges' Exclusion Bill, Arbitration Bill, Kingston Bank Bill, Quakers' Fine Relief Bill, Upper Canada College Bill, Coin Bill, Stobridge Relief Bill, 1st Pension Bill, Civil List Bill, Canada Company Bill, Beer and Cider Bill, Stobridge Loan Bill

Bills in progress in the House of Assembly at the prorogation of the Legislature

Township Officers' Bill, Welland Canal Stock Bill, Sheriffs' Security Bill, Election Bill, Court of Requests' Bill, Registry Bill, Justices' Marriages Repeal Bill, Highway Bill, F. Fa Bill, Poor Bill, Commissioners' (to London) Bill, Victoria Court house Bill, Town Officers' Bill, Judges' Misconduct Bill, Carleton Division Bill, Bond Bill, Receiver General's Salary Bill, Office Hours Bill, Liquor Licence Bill, Water course Bill, Indian Traders' Bill, Titles to Land Bill, Official Advertising Price Bill, Orange Societies' Bill, Lake Road Turnpike Bill, Effencer's Relief Bill, Assessment Laws Amendment Bill, King's Bench Bill, Education Bill, Arbitrators' remuneration Bill, Foreign Bank Bill, Windham Bill, Rappellee Bill, Canal Districts' Appropriation Bill

York, U C March 6, 1830

At 12 o'clock this day the Members of the Assembly being summoned by the Gentleman Usher of the Black Rod, to the Bar of the Legislative Council, where His EXCELLENCY, by a message on the Throne, was pleased to prorogue the Session with the following

SPEECH:

Honorable Gentlemen of the Legislative Council, and Gentlemen of the House of Assembly

The assiduity with which the public business of this Session has been transacted, now enables me to relieve you from your Legislative duties

Among the Bills passed there are none which can afford more general satisfaction than those which secure the long expected remuneration for war losses, the repair of roads, a convenient entrance to Burlington Bay, and the completion of the Welland Canal—a work as advantageous to the conjoint interests of the Province, as is peculiarly favorable to the Agricultural and Commercial prosperity of some of your finest Districts

I regret that the bill for imposing an additional duty on Shop Licenses, must be necessarily reserved for the signification of His Majesty's pleasure, the usual accounting clause being omitted

Gentlemen of the House of Assembly

I thank you for the supplies which you have granted for the service of the Province, and for defraying the expense incurred in carrying on several public works

Honorable Gentlemen, and Gentlemen

We need only compare the actual state of the Province with its condition a few years since, to perceive how susceptible of rapid improvement it is at this period by a judicious application of the means at the command of the Legislature

From your individual exertions also, much benefit may be expected by promoting measures to encourage in your respective districts, moral and industrious habits, the sure path to that ease and independence which every settler in this productive country can obtain by his own activity and perseverance

TAKE NOTICE!

AGREEABLY to a standing order of the House of Assembly the JOURNALS of the late Session will be printed by CONTRACT under the superintendance of the Clerk of that House

The Journals, when printed, will consist of from two to three hundred pages (of Long Primer type) containing about six thousand ems each with briefer marginal notes part of the same will consist of Rule and Figure work for which two prices will be allowed in the following proportion—where a page shall be more than half of rule and figure work, two prices will be allowed—where a page shall consist of more than one fourth part of rule and figure work and not over half a price and a half will be allowed, and where a page shall contain a portion of rule and figure work not exceeding one fourth of such page one price and a quarter will be allowed and for work consisting of figures without rules, a price and a half will be allowed in the above proportions—The Marginal Notes to be measured by their positive width and full length of the page—The whole to be printed on the best quality of Dem paper of Canadian manufacture in double column and as closely as possible (subject to the direction of the Clerk of the Assembly) The Type, Ink, and workmanship must be of the best and neatest kind—Proof sheets to be sent to this Office until perfectly correct Presses out of the town of York will bear all expenses for postage or transport of the proof sheets or Journals (should the contract be taken by any one of such) as this Office will defray no expenses attending the same

Bonds must be given for the performance of the work in manner before described, by two Sufficient Sureties in the sum of three hundred pounds, currency and specimens of Rule and Figure work upon the quality of paper intended to be used must accompany any proposal

The whole of the work to be completed and delivered at this Office by the first day of November next or as much earlier as the means of the contractor will enable him to perform the same as every facility will be afforded from this office in order to expedite its accomplishment

Proposals made must be in the following form—

I agree to print the Journals of the House of Assembly for 1830 agreeably in every respect to a notice for contract for the same, in the (here name the paper in which the above notice is given) of the day of March instant and of for as my securities (here mention the names of the Bondsmen) at the undermentioned prices

- For Composition per thousand ems
For Press work per token
For Paper (the market price)

A B
Printer or Proprietor of the
(name the press)

The Tenders for the above must be sent to this Office on or before the Twenty fourth of this month, on which day they will be opened and the contract engaged

Any persons concerned in the same or their authorised agent may attend and receive the answer to the proposals at three o'clock, P M on that day

JAMES FITZGIBBON
Clerk of Assembly

Clerk of Assembly's Office,
York, 11th March 1830

N B No Proposals will be received for printing of the Journals as above from any Presses out those established in the Towns of York, Niagara, Kingston or Brockville as it is necessary that safe regular and expeditious means of communication should be had by the person performing the work with this office

173 J FG

Receiver General's Office,
York, U C 8th March 1830

THE Legislature having authorized by an Act passed in the last Session the Receiver General to raise by Loan the Sum of Twenty five Thousand Pounds, entitled, 'An Act to grant a further Loan to the Welland Canal Company, and to regulate the further operations on the credit of the Government of Upper Canada, by debentures redeemable in 7 9 and 11 years in three equal payments

Notice is hereby given that SEALED TENDERS for the said Loan, or any part thereof will be received at my office until the 8th day of May next stating the lowest rate of interest, and addressed to the Receiver general Upper Canada endorsed, 'Tenders for Loan'

No tender will be received for a less sum than Seventy five Pounds

17 JOHN HENRY DUNN,
H M Receiver General

PAGE AND M'BRIDE,

RESPECTFULLY return their thanks to their friends and the public, for the liberal patronage with which they have been favoured since their commencement in business in this place, and most respectfully inform them, that they have added to their stock a select assortment of Dry Goods, and have on hand a general assortment of Groceries, Crockery and Hardware Also several sets of Double and Single Harness, and a lot of Ladies' and Gentlemen's Saddles Trunks, &c of a superior quality and a variety of other articles all of which they will sell as cheap for Cash or Country Produce, as can be purchased in the Province, and trust by unremitted attention to business, to merit a share of public patronage
King Street York, March 11th, 1830

CLEANINGS

MEDICAL LITERARY AND SCIENTIFIC

THE WAY TO BE SICK

The individual who is desirous of a severe attack of disease, or who wishes to get rid of life in severe agonies, should, when wet to the skin and benumbed by cold, dry himself before a large fire, and toss down a glass of spirits or hot toddy. It may be replied, that many have pursued this practice with little or no inconvenience. A vigorous system can, it is true, do many things which would be destructive to the more weakly. Let them, however, persist, in tampering with their health, and the effects we have promised, will, sooner or later, most certainly occur.

The individual, on the other hand, who wishes to run no risk, but to preserve his health and life, should change, with all possible speed, his wet clothing, and persist in moderate exercise until the heat of the body is again restored, approaching the fire only by degrees, or, what is even preferable, if the exposure to cold and wet has been of some continuance, retire at once to bed, and drink moderately of tepid barley water, balm tea, or gruel. —Journal of Health

MAXIMS FOR PARENTS

1 If consumption has prevailed in either of your families, use the earliest precautions to prevent your children falling victims to the same disease.

2 Though consumption may not have been common on the side of either, yet precaution is not the less important. Two or three neglected colds in winter, or a cutting blast in spring, with improper clothing, may, in an infirm constitution, securely seat the relentless destroyer, —at the best, wretched health will be a certain consequence.

3 When they who must be ignorant of the essential difference between a common cold and consumption, boast of their cures, hear, but heed them not. Ask this question of your own common sense, — what experience or inspiration can instruct such pretenders?

4 It is wise to check a cold the first week, but much wiser the first four and twenty hours.

5 Attempt not the treatment of your own, or your children's colds —lest, what may in reality have been, in the first instance, a trifling disease, should by your mismanagement, be converted into a confirmed consumption.

6 All remedies which do no good, in either colds or consumptions, invariably do a very great deal of harm.

7 A strictly sober life, regular, active exercise, and a cheerful and contented mind, are the most certain means by which those predisposed to consumption, may escape its attack, and preserve their lives to an advanced period.

8 The most certain means by which the predisposed, even when guilty of no intemperance, may invite the attack of their lurking enemy, is a plentiful use of pectoral balsams, balms of life, lung restorers, cough lozenges, or indeed any of the list of the certain cures in the newspapers. —Id

Cure for Dropsy —The practice of smoking tobacco has been found to be an effectual remedy in a very stubborn and long continued case of dropsy.

Cure for a Cough —For a constitution of winter cough, the Gazette of Health gives the following prescription which was obtained from Sir W Knighton Bart —Take of almond emulsion 7½ ounces 57-10 of white poplar oil, mol of squill of each 2 drachms con pound powder of gum tragacanth, one drachm. Two table spoonful to be taken frequently.

Sting of a Wasp on Dec —The following has been asserted to be a remedy for this painful sensation. Over the spot where the sting has entered apply the pipe of a key, press it for a minute or two and the pain and swelling will disappear. —The fracture of opium if immediately administered is also said to be a certain cure.

Vice needs every discouragement to prevent its evils from growing, and it would be happy if man would consider that he cannot long enjoy health with a poison in his mind or an unbraiding conscience.

Invisible Cement —In glass bottled in spirits of wine will produce a fine transparent cement which will unite broken glass so as to render the fracture almost imperceptible.

Weeds Blane —To prevent the growth of weeds round fruit trees &c which materially injure their productiveness, the Germans spread on the ground, particularly round the fresh transplanted trees as far as their roots extend the refuse stalks of flax, after the fibrous part has been separated. No weeds will grow under the flax refuse and it keeps the earth fresh and loose. A substitute for these stalks may be found in the fallen leaves of autumn which may be prevented from being blown away, by being covered with twig.

Printing —The first Hebrew edition of the whole Bible was printed in 1488, at Soucma, in Italy. But even as early as 1475 Hebrew printing had attained to an eminent degree of perfection.

Effect of Climate —In the same species of animals, putation is about one third slower under the arctic circle than at the tropic.

Astronomical Prophecies —According to the calculation of Mr Olbers of Bremen after a lapse of 93 000 years, a comet will approach to the earth in the same proximity as the moon after 4 000 000 years it will approach to the distance of 7,700 geographical miles and when its attraction equals that of the earth, the waters of the ocean will be elevated 13 000 feet and cause a second deluge. After 20,000 000 years it will clash with the earth.

Heat discovered in the Moon's Rays —The following interesting experiment was made by Dr Howard by means of a differential thermometer of his own invention. Having blackened the upper ball of my differential thermometer, I placed it in the focus of a 13 inch reflecting mirror which was opposed to the light of a bright full moon. The liquid began immediately to sink and in half a minute was depressed 8 degrees where it became stationary. On placing a screen between the mirror and the moon, it rose again to the same level and was again depressed on removing the obstacle. This experiment was repeated several times in presence of some of Dr H's friends and always with the same result.

Curious Effect of Moonlight —It is well known that under certain circumstances water will sink to the temperature of 22 degrees before it freezes or takes the form of crystals, but it is an unquestionable fact and one which has not hitherto been observed generally that before the moon rises on a still clear night when the atmosphere is at a lower temperature than 32, the water remains in a liquid state but immediately on the moon rising and diffusing its light around, the water freezes.

FRESH CLOVER SEED.

NEWLY received a few barrels of CLOVER SEED in the best order and will be sold at a low price either by the Barrel or small quantity at 17½ PATERSON'S STORE York March 10th 1830 Market Square

TO CAPITALISTS, MILLIERS, AND OTHERS

TO BE SOLD BY AUCTION on the premises on the 23rd of April next at 2 o'clock P M if not previously disposed of by Private Contract that well known valuable property known by the name of CHURCH'S MILLS, in the Township of Toronto 2½ miles from York, containing about 96 acres with about 40 cleared, the River Credit running through it, together with a Grist and Saw Mill in good condition nearly new and five Cottages. Also a large field for the use of carts, stable, and out houses &c. lying in the neighbourhood of a large tract of country well settled with good farmers on the thoroughfare leading to Streetville, and within 12 miles of the mouth of the Credit which will soon be a Port of Entry.

CONSIDERABLE SALV —One third to be paid down, and the remainder by installments. For further particulars apply to Mr Thomas Stoyles, York.

N B There is a Carding Machine Fulling Mill School House, a site for a Meeting House and a number of other buildings on the premises, that have been built on the above premises by said York 23th February, 1830 141

BUILDING LOTS for Sale on the East of the Field adjoining Mr Dunns on Lot and Peter Street. Inquire of Mr Crookshank or Mr Mercer York 23th February, 1830 141

JOHN AND CHRISTOPHER WFB B Boot and Shoe Makers Leather Sellers &c —Grateful for past favor return their thanks to those gentlemen of York and its vicinity who have patronised them and their commencement in business desire 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 esteem of the Public. For a Quack Store, 17th, 1830 141

Bank of Upper Canada

PUBLIC NOTICE is hereby given that at a general meeting of the Stockholders held this day 13th advertised, —

It was resolved That the remaining Twenty five per cent of the Capital Stock outstanding shall be called for 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 20 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 July next, being the 12th and last instalment thereby completing the payment of the full amount of the Capital Stock of the Bank under Charter By order of the Stockholders THOMAS CRIDGOU Cashier

Bank of Upper Canada } York, Dec 11th 1829 }

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 10 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 J 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 thereon

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 particulars apply to Page & McBride, of the Town of York or William Norman, Esq Barrister at Law, or Peter J Hogboom at Ancaster THOS O'WAY PAU York January 13th, 1830 141

CASH FOR WHEAT

WILL be paid by the subscriber for all the BEST CHANTABLE WHEAT delivered at his Mills during the Winter JOHN CUMMER

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 easiest and most convenient way to turn off the main line between York and Markham 10 1/2

To save is to gain!

THOSE who want bargains in FINE GOODS, CROCKERY, RIBS, 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 PHILAN & LAVERIE York Dec 26th 1829 6

NO COUNTRY DEALERS AND PEDLARS — FINE GOODS at Montreal Prices for such customers, at CHEAPSIDE by PHILAN & LAVERIE York, Dec 26 1829 6

NEW ARRANGEMENT OF STAGES

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

Books kept at the Steam Bath Hotel, York and Kingston-Hotel Kingston \* \* \* EXTRAS furnished for any part of the country on reasonable terms — All Baggage at the discretion of the Owners W WELCH York H PORTER & Co King Dec 2nd 1829

HONORABLE SALE by private contract, a DWELLING HOUSE AND LOTS in New York Street occupied by John G Spragg Esq — For further information apply to the subscriber MATTHEW WALTON York Feb 12th 1830 141

TO BE SOLD by private sale A HOUSE and LOTS situated in Upper George Street York adjoining Mr Robert Peters For further particulars, apply to Mr Matthew Walton or to the subscriber W W WALTON York Dec, Jan 21d, 1830