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THE BIBLE

The author God himself,
 Tho subject, God and man salvation, life
 And death—eternal life eternal death—
 Dread words whose meaning has no end no bounds—
 Most wondrous book bright candle of the Lord
 Star of eternity the only star
 By which the bark of man could navigate
 The sea of life and gain the coast of bliss
 Securely the only star which rose on time,
 And, on its dark and troubled billows, still,
 As generation drifting swiftly by
 Succeeded generation, threw a ray
 Of heaven's own light and to the hill of God,
 The everlasting hills, pointed the sinner's eye,
 By prophets, seers, and priests, and sacred bards,
 Evangelists, apostles, men inspired,
 And by the Holy Ghost anointed, set
 Apart and consecrated to declare
 To earth the counsels of the Eternal One,
 This book—this holiest, this sublimest book
 Was sent Heaven's will, Heaven's code of laws entire,
 To man this book contained, defined the bounds
 Of vice and virtue, and of life and death,
 And what was shadow, what was substance taught
 FOLLOWER'S COURSE OF LIFE

THE CASE OF AN ENGLISHMAN RECALLED FOR NATURAL RELIGION, OR CHRISTIANITY FOR I. IDENTITY

That most elegant and able writer and excellent Divine the late Bishop of Landaff in addressing a set of men who disturb all serious company with their profane declamation against Christianity and who, having picked up in their rambles, or in the writings of the deists a few flimsy objections infect with their ignorant and irreverent ridicule the ingenious minds of the rising generation," thus commences his appeal to their hearts and understandings

"Suppose the mighty work accomplished, the cross trampled upon, Christianity every where proscribed, and the religion of Nature once more become the religion of Europe, what advantage will you have derived to your country, or to yourselves, from the exchange? I know your answer—you will have freed the world from the hypocrisy of Priests, and the tyranny of Superstition—No, you forget that Lycurgus, and Numa, and Odin, and Mango Copre, and all the great legislators of ancient and modern story, have been of opinion, that the affairs of civil society could not well be conducted without some religion, you must of necessity introduce a priesthood, with, probably, as much hypocrisy, a religion, with, assuredly, more superstition, than that which you now reprobate with such indecent and ill grounded contempt But I will tell you how what you will have freed the world, you will have freed it from its abhorrence of vice, and from every powerful incentive to virtue, you will, with the religion, have brought back the depraved morality of Paganism, you will have robbed mankind of their firm assurance of another life, and thereby you will have despoiled them of their patience, of their humility, of their charity, of their chastity, of all those mild and silent virtues, which (however despicable they may appear in your eyes) are the only ones which ennoblate and sublimize our nature, which Paganism never knew, which springs from Christianity alone, which do or might constitute our comfort in this life, if after all there should happen to be but one, must (unless a miracle be exerted in the alteration of our disposition) be more vicious and more miserable than this is"—*Watson's Apology for Christianity*, pp 118-119.

MIRACLES

"In considering the argument from miracles, you will soon be convinced, that it is possible for God to work miracles, and you will be convinced, that it is as possible for human testimony to establish the truth of miraculous, as of physical or historical events, but before you can be convinced, that the miracles in question are supported by such testimony, as deserves to be credited you must enquire at what period, and by what persons, the books of the old and new Testament were composed, if you reject the account, without making this examination, you reject it from prejudice, not from reason."

There is, however, a special method of examining this argument, which may, perhaps, make as great an impression on your minds, as any other. Three men of distinguished abilities rose up at different times, and attacked Christianity with every objection which their malice could suggest, or their learning could devise, but neither Celsus in the second century, nor Porphyry in the third, nor the emperor Julian himself in the fourth century, ever questioned the reality of the miracles related in the Gospels. Do but you grant us, what these men (who were more likely to know the truth of the matter, than you can be) granted to their adversaries, and we will very readily let you make the most of the Magic, to which, as the last wretched shift, they were forced to attribute them. We can find you even, in our days, who from the mixture of two colourless liquors, will produce you a third as red as blood, or of any other color you desire, *et dicto catuis*, by a drop resembling water, will restore the transparency, they will make two fluids coalesce into a solid body, and from the mixture of liquids colder than ice, will instantly raise you a horrid eruption and a terrific flame. These, and twenty other tricks, they will perform without having been sent with our Saviour to Egypt to learn magic, nay, with a bottle or two of oil, they will compose the undulations of the lake, and by a little salt, they will restore the functions of life to a man, who has been an hour or two under water, or a day or two buried in the snow. But in vain will these men, or the greatest Magician that Egypt ever saw, say to a boisterous sea, *Peace be still*, in vain will they say to a carcass rotting in the grave, *Come forth*, the winds and the sea will not obey them, and the putrid carcass will not hear them"—ib pp 133-135

THE MILLENNIUM

"AWAKE THOU THOU SLEEPER!"

Almost all judicious commentators have agreed that the millennium, in the full and perfect sense, will begin at a period not far from the year 2000. Christ, referring mediately at least to this great event, says,—"*Behold I come as a thief*," i. e. suddenly, and sooner than the world will expect. By this declaration we are taught, that the duration of the two last vials will be comparatively short, and that the dawn of the succeeding day will be earlier than mankind have been accustomed to believe. But should we listen upon the year 2000, as the period in which there shall be a complete accomplishment of the predictions concerning this wonderful event, how evidently is it necessary, that all the measures by which it is to be accomplished should be now formed, and immediately begin to operate. Should we—should all Protestant nations—awake out of their long sleep, and shake ourselves as mighty men, should we bring every heart and hand to this vast work, should we pursue it with a firmness which nothing can daunt, and an ardour which nothing can extinguish, how unattainable, how successful must be our progress, in order to find its consummation at the date assigned? Think of the changes which have taken place, how numerous, how vast, how wonderful, and how evident

ly indispensable. Think what it must be for pride to bow, for the iron heart of avarice to dissolve, for sensuality to wallow no longer in corruption. Think what it must be for private and public crimes to be no more, for falsehood and fraud, injustice and cruelty, to fly from the thrones of princes and the habitations of men. How amazing must be the change, when the Romish cathedral, the mosque, and the pagoda, shall not have one stone left upon another which shall not be thrown down, when the Popish, Mohammedan, Hindu and Chinese worlds, shall be created anew; and the voice of angels exclaim concerning each,—"*Jehovah bless thee, O habitation of justice, O mountain of holiness*," when a pestilential simoom shall no longer waft decay and death over the moral wilds of Africa, and the souls throughout that vast continent be illumined by the beams of the Sun of righteousness, and quickened with life from heaven, when Europe shall no longer convert her wide domains into a stall of slaughter, nor offer herself as a voluntary holocaust upon the altar of Moloch, and when the human wolves, which have so long prowled around the American deserts, shall assume the innocence and meekness of the lamb. What a transmutation must men have undergone, when there shall not be a tyrant nor a slave, not a jail nor a gibbet, not a dram snop nor a brothel, not a lie nor a theft, from the rising of the sun to the going down of the same. How astonished must the earth be, how delighted the heavens, to behold the sabbath dawn with serenity and peace upon Japan, and moving solemnly round this great world, shed its evening lustre upon California, and see the earth one vast altar, and the sky one magnificent temple of Jehovah, perfumed with incense offered up by the immense congregation of man? Who does not discern that the centuries which will expire before the specified date, will be a hurried period for the accomplishment of such a work as this? Who will not rejoice and take courage, when he hears it proclaimed from heaven concerning this very work,—"*I, Jehovah, will hasten it at its time*"—*Dr Dwight*

TO DIE

The following beautiful thought appears in an article furnished for the columns of the American Monthly Magazine—

"It is not such a gloomy thing to die. The world has pleasant places, and I would hear in my last hour, the voices, and the birds, and the chance music I may have loved, but better music and voices of more ravishing sweetness, and far pleasanter places, are found in heaven. I would have my friends comfort me and smile pleasantly on me, and feel willing that I should be released from sorrow and perplexity and disease, and go up, now that my race was finished, joyfully to my reward. And it is not so allotted me, as I pray it will, to die in the summer time, I would be borne out beneath the open sky, and have my pillow lifted, that I might see the glory of the setting sun, and pass away, like him, with undiminished light, to another world."

But beautiful as the thought is, it is not one that we can entertain on the near approach of death. If the hideousness of the monster does not then appal us, the realities of eternity will still appear too near and too momentous to admit of any thing like the hagering playfulness of the imagination.

But look again at the extract. There is not a single feature in it, that might not be entertained by the false hearted, self-deceived professor, who, after receiving his portion to the full in this world, would covet heaven, only, in view of obtaining more refined enjoyments, which should be of a character entirely analagous to those which he is expecting to exchange for them. Such is often the purport of *fine writing* on religious subjects, and

Happy will it be for the delighted reader, if he mistake not the character of his own emotions during the perusal — *Western Recorder*

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TOKENS OF SALVATION

As in the progress of evil at the fall, it first affected the mind, then the body, and at last the state of man, so also in the order of redemption. Grace first redeems the soul from sin, next the body from the grave, and at last introduces and fixes both soul and body in the society of the blessed.

It is a hopeful appearance when we have chastisement for sin and convictions of conscience in early life. To perceive the nature and extent of God's law, the evil of sin, and the greatness of our guilt, though for the present unaccompanied with real love of the truth, or people of God, and therefore not declarative of character, yet it is a hopeful sign that we are one of the churches' children, who are all to be taught of God. Such convictions are necessary in order to prepare the mind for a free salvation and coming to Christ for a pardon. But the soul may be considered in an advanced state of hope, if we feel a desire to know the truth. All wicked men say unto God, 'depart from us, we desire not the knowledge of thy ways.' If therefore we be ever so ignorant in our own apprehension, yet if we love the truth, and seek after it, we are already in possession of one of the new covenant blessings, 'I will give them a heart to know me that I am Jehovah, and they shall be my people, and I will be their God, for they shall return to me with their whole heart.' Jer xxiv 7

If we see so much of the glory and beauty of religion, that we desire to be converted, and belong to Christ, in order to partake of his blessings, this also is a token of salvation. It is no uncommon thing for such persons to wait and pray a long time for God to convert them, and to be much distressed, because they do not, as they think experience such a change. This trouble often arises from not considering wherein true conversion consists. They expect some particular degree of distress, so as to feel themselves, on the very verge of destruction, at which time they hope the Lord will appear for them by some remarkable dispensation, and make it known to them that they shall be saved. But not experiencing any thing of this kind, they overlook the change already produced in their hearts, concluding that they know nothing of the new birth, and that they are still in the gall of bitterness and bonds of iniquity. Thus they write bitter things against themselves, while God is speaking good words and comfortable words to them.

It is a sign that we are in the way of life, if we persevere in it against all opposition. Lot's wife set out, but did not hold out. She turned back when danger was behind her. All who set out for heaven, will find much evil to meet them on the road; but if we still hold on our way, when persecution and tribulation arise, being nothing moved by our adversaries, it is a further proof that we love the truth, and may consider it as a token of salvation.

When our views of religion are such as make Christ of infinite importance, it is a good sign. The religion of some leads them to consider Christ as a good companion in the path to glory, but the Christian makes him his guide. Others think his directions very useful to the perplexed traveller, but the Christian considers him as the way to God, and the light of the world. When we feel a need of all his offices and relations to give us hope, of all his dignity to take away our guilt, and give us heaven, then it is we make him all in all.

We have another token of salvation, if what we already know of Christ, make us desirous to know more of his glory, when all we have done in his service renders us willing to do more, and every taste we have of the fruit of Canaan, makes us more desirous to possess that goodly land. If, forgetting the things that are behind, we are pressing towards those that are before, and like the patriarchs of old, we desire a better country, that is a heavenly one, God will not be ashamed to be called our God, and will prepare for us a city.

It is a further confirmation of our being in the way of life, if the more we advance in it the humbler we grow. To be useful in religious society, to fill an office in it well, and to be at all a benefactor, is the noblest emblem of a Christian. But vainly to consider ourselves as fit for every station in the church, to wish to be thought the greatest, and to be accounted of all a benefactor, is generally one of the leading characteristics of a hypocrite. Pride goes before destruction, and a haughty spirit before a fall; but before honour is humility.

Where these things are and abound, peace be on them, and on the Israel of God. Let not your hearts be troubled. To believe in God, believe also in Christ. He is gone to prepare a place for you, and has marked you out as vessels of mercy prepared unto glory.

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A RICH BRIDE

An aged female, very poorly clad, entered a store in this city, and made known her destitute situation, and asked assistance. After answering her request, the donor observed, You appear to be very advanced in years, how old are you? "Eighty five years," she replied. It is difficult for you to get along in the world now. "Yes I want to go to my Father." Your father? who is your father? "God is my father." How do you know God is your father? "O!" said she, "I feel his Spirit bearing witness with my spirit that I am a child of God." A child of God? Why, you must be very good then. "O no!" said she, "I have a very deceitful and desperately wicked heart." Have you always had such a wicked heart? "Yes, I have always had it, but I didn't always know it." How long is it since you were made to know it? "It is about fifty three years since I was brought to enjoy a hope in Christ." Well, if you could have plenty of this world's goods—money, fine clothing, ease, and the various pleasures and comforts of life—would you not lay aside your religion, and enjoy these things in preference? "O no!" If I could have all these, and walk upon gold, they are not to be compared to Jesus." Sure is, said the psalmist, I have never seen the righteous forsaken, nor his seed though he be as a chaff-bread. Unto them that believe, Jesus is precious.

"Eye down to the earth, and his people shall prosper. His sovereign, etc. and unchangeable love!"

Our race is Jesus to you the chiefest among ten thousand and altogether lovely! The righteous in the greatest of their saints have more than a sufficiency, while the wicked in the fulness of their sufficiency are still in want.

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CONVERSION

The following memorable instance of converting mercy is mentioned in the writings of Dr Payson, in reference to a revival in North Yarmouth, Me., in the autumn of 1807.

Three females, the wives of three sea captains, who were all at sea in different parts of the world, were deeply impressed, and after severe convictions obtained comfort. Just about the same time all their absent husbands were converted at sea. The wives, meanwhile, were anxious for the spiritual welfare of their husbands, and the husbands were no less concerned for their wives. Judge what a happy meeting they must have had, when they found what God had done for each other during their separation.

Religion when rightly understood, and virtue when properly practised, give nerve and vigour to the mind, infuse into the soul secret strength, and presenting a future world to our faith, make us superior to all the dangers and temptations of the present.

Adversity is like the period of the former and of the latter rain, cold, comfortless, unfriendly to man and to animal, and yet thence come the flower, and the fruit, the date, the rose, and the pomegranate.

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SAYINGS OF THE MARTYRS PREVIOUS TO THEIR EXECUTIONS

Dr Huss, when the chain was put about him at the stake, said with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain

than this for my sake, and why should I be ashamed of this old rusty one?"

Jerom of Prague, observing the executioners about to set fire to the wood behind his back, cried out, "Bring thy torch hither! Perform thy office before my face. Had I feared death I might have avoided it."

John Lambert, just before he expired, lifted up such hands as he had, all flaming with fire, and cried out to the people with his dying voice in these words, "None but Christ? none but Christ!"

George Wishart, at the stake said, "Thy fire torments my body, but no whit abates my spirits."

Laurence Sanders, when he came to the place of execution, fell to the ground and prayed, and then arose and took the stake in his arms to which he was to be chained, and kissed it, saying, "Welcome come the cross of Christ! welcome everlasting life!"

Robert Ferrar said (after a person had been talking to him of the severity and painfulness of the kind of death which he was to undergo) "If you see me once to stir, while I suffer the pains of burning, then give no credit to the truth of those doctrines for which I die," and by the grace of God he was enabled to make good this assertion.

John Bradford turning his face to John Leaf, a young man about twenty years old, who suffered with him, said, "Be of good comfort, brother, for we shall sup with the Lord this night." He then embraced the reads, and repeated the 7th ch. Matt 13th verse.

Bishop Latimer, at his execution, said to Bishop Ridley, who suffered with him, "We shall this day, brother, light such a candle in England, as shall never be put out."

Bishop Ridley said to the smith, as he was knocking in the staple which held the chain, "Good man, knock it in hard, for the flesh will have its course."

John Philpot, when he was come into Smithfield, kneeled down and said, "I will pay my vows in thee, O Smithfield." Being come to the stake, he kissed it, and said "Stiff I disdain to suffer at this stake, when my Lord and Saviour refused not to suffer a most vile death upon the cross for me."

Archbishop Cranmer, who signed the papal tenets only through fear of death, at his execution said, "This is the hand that wrote, and therefore it shall first suffer punishment." Fire being applied to him, he stretched out his right hand into the flame till it was consumed, crying with a loud voice, "This hand hath offended," and often repeating, "this unworthy right hand!"

That was a Christian expression of one of the martyrs to his persecutors—"You take a life from me that I cannot keep, and bestow a life upon me that I cannot lose, which is as if you should rob me of counters and furnish me with gold."

Ignatius, in his Epistle to the persecutors of the church, gloried, saying, "The wild beasts may grind me as corn between their teeth, but I shall by that become as choice bread in the hand of my God."

It is reported of Hooper, the martyr, that when he was going to suffer, a certain person addressed him, saying, "O sir, take care of yourself, for life is sweet and death is bitter." "Ah, I know that," replied he, "but the life to come is full of more sweetness than this mortal life, and the death to come is full of more bitterness than this uncommon death."

When Herod and Nicetes attempted to turn Polycarp from the faith, by insinuating that there was no evil in calling Cæsar Lord, and offering sacrifices to him, he replied, that he had served Jesus Christ for many years, and had always found him a good master, that he should therefore submit to all the tortures they should inflict, rather than deny him, and when he was threatened to be burnt, he replied to the proconsul, "Thou threatenest me with a fire that burns for an hour, and then dies, but art ignorant of the fire of the future judgment, and eternal damnation reserved for the ungodly. But why do you make delays? Order what punishment you think fit."

It is recorded concerning one of the martyrs, that when he was going to the stake, a nobleman besought him in a compassionate manner to take care of his soul,—“So I will,” he replied, “for I give my body to be burnt rather than have my soul defiled.”

MINISTERS' DEPARTMENT

WHAT A SERMON SHOULD BE

It should be brief if lengthy it will steep Our hearts in apathy our eyes in sleep, The dull will yawn the chapel longer dose, Attention flag and memory's portals close

It should be warm, a living altar coal, To melt the icy heart and charm the soul, A sapless, dull harangue however read Will never rouse the soul or raise the dead

It should be simple practical and clear, No fine pun theory to please the ear, No curious lay to tickle lettered pride And leave the poor and plain unedified

It should be tender and affectionate, As his warm theme who wept lost Suen's fate, In a fiery law with words of love addressed Will sweetly warn, and as fully persuade

It should be manly just and rational, Wisely conceived and well expressed without Not sufficed with silly notions, apt to stain A sacred desk and show a muddy brain

It should possess a well adapted grace, To suit the audience, time and place, A Sermon formed for scholars statesmen, oras, With peasants and mechanics ill accords

It should with evangelic beauties bloom Like Paul's at Corinth Athens or at Rome, Let some Epicurus or Socrates esteem A bleeding Jesus is the Gospel theme

It should be mixed with many an ardent prayer, To reach the heart, and fix and fasten there, When God and man are mutually addressed, God grants a blessing, man is truly blest

It should be wisely well method at last, To make the moral nail securely fast, Thou art the man, and thou alone wilt make A Felix enable, and a David quake

MARSEEN

Your sermons be'd o they are brought to the house of God, you will water with your tears, and o balm with your prayers. You will "plant the seed" of life with humility of mind, and with many tears," you will beseech the Author of all blessings "to give the increase." You will remember, you will feel that you are appointed by the great Shepherd to "watch the flock in the fear of God, as one who must give an account." But what must be the account given by a minister, at the bar of God, of a wasted life, of squandered talents, of sloth, and cowardice, in his Master's service, of a perverted gospel, of an abused ministry, of faithless sermons, and of a neglected flock, left by himself to error, sin, and ruin, precluded from eternal life, lulled into the sleep of death, and led to perdition.—D. Dwight

FATHERS' DEPARTMENT

THE SERVICES OF KINDNESS

When a certain parent made his will, he said, "I leave such an estate to my oldest son, though he has been a very disobedient and wicked child, and though I am fearful that he will misapply it." This act of unexpected kindness so deeply affected the son, that he burst into tears, and said "God forbid I should," and from that time he became a new man.

And did this gift of an earthly estate, which he could possess but a few years, and must then leave for ever, produce such an effect upon him, and melt a heart long hardened by sin? And can my readers peruse the Bible, and there read, that "God so loved the world, as to give his only begotten Son," though he knew thousands would abuse his gift, "that who soever believeth in him should not perish, but have everlasting life," and not beg of God to give his Holy Spirit, that they may become new creatures in Christ Jesus.

Learn also to intermingle kindness with reproof. Had not kindness accompanied the hint the father expressed, his son's heart would probably have remained hard and unfeeling, and let the tongue of the reprover be dipped in oil, if he would have his words enter the heart. And let it be our duty care to profit by the kind reproofs and remarks of others. "As an ear ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear."—Imperial Magazine

EXAMPLE OF PARENTS

A few days since I was walking abroad, a littleurchin fell in my way, with whom I entered into conversation. In sport I asked what caused the crimson colour of his cheeks. Not having obtained a ready answer, I inquired if he did not drink brandy. He said that he did sometimes. Said I, but how do you get it? He replied, that he took it when his parents were from home. Ah returned I, but you don't know that brandy is poison, and will kill you? With a countenance indicating surprise, but calmed by a doubt of the veracity of my remark, he replied, "It won't, for papa drinks it, and it don't kill him." I had no argument to confute this, for what higher authority can a child have to justify his course of conduct than, "My father does so?" Then let the applying father remember well that in all probability, he is teaching his child the art of intemperance.—Cold Water

CHILDREN'S DEPARTMENT

THE WAY TO REMEMBER A SERMON

A poor woman in the country went to church, and heard a minister preach about breaking the eighth commandment. Among other things, he showed the wickedness of cheating people in trade by using false weights and measures. The woman was much affected by this sermon.

Now it was a custom of the minister whom she heard preach to visit the worst and most ignorant of his congregation on Mondays, and question them about his Sunday's sermons. He called the day after he had preached about bad weights and measures, upon the poor woman who had been to hear him, and asked her what she remembered of this sermon. She complained much of her bad memory, and said she had forgotten almost all that he had said. "But one thing," said she, "I remembered. I remembered to burn my busket." Now the very thing which the minister's sermon was meant to get people to do was what she had done—to leave off sinning against God by using unjust weights and measures.

Young persons are apt to have bad memories in some matters. I say in some matters, for I very seldom hear of a child who cannot remember a promise of a book, or a pleasant walk, or a pretty story, that some kind friend may have made, even for a week or a month. It does look very like want of attention, when these same young folks, who can punctually claim a favour promised, and tell all about the time when it was promised, and what it is to be, forget the text of every sermon that they hear, and cannot remember two words of what the minister said in his sermon.

But if any of our young friends are troubled with such short memories, let them take a lesson from the poor woman who burned her busket. If they will go home, like her, and do what the minister taught, we will excuse them if they happen to forget the chapter and verse of the text, or even cannot tell a single word of the sermon.

To do this, they must note in their own minds, whilst the minister is speaking, the meaning of what he says, and how it suits them. Then, if they happen to forget his words and do not remember the text, they may still profit by the lesson that he gave them out of God's word. There was a sermon preached not long ago from I Cor xi, 17. The minister showed why we come together to worship God, and how, by our own faults, we may make this way of serving God a sin rather than a blessing. Now suppose some one of the boys or girls

who heard that sermon had happened not to hear the text, (as will sometimes happen, when boys and girls look abroad them instead of keeping their eyes and ears always attentive to the minister,) and suppose he found the minister's way of speaking so different from common talk as to be hard to remember. Yet if that child had attended to the sermon, he would soon have found out that it all meant he must behave in God's house with reverence, and worship God with all his heart. If we had happened to question that child about this sermon, and he had told us, "Why, sir, I am very sorry, but I did not hear the text, and I could not remember the words that the minister said, but the next time I went to church, I remembered to be quiet, and still, and I kneel, and stand, and sit at proper times, and pray to God with all my heart," do you think we should have been satisfied? Surely we should, and so too would our gracious God. That child would have shown himself to be what the Bible calls "not a forgetful hearer, but a doer of the word," James, i, 25. Go you, young reader, and be so too.—Children's Magazine

Daughter of Charles I.—A little daughter of Charles I died when only four years old. When on her death bed she was desired by one of her servants to pray.—She said she could not say her long prayer, meaning "Our Father," but she would try to say her short one "Lighten my darkness, O Lord God, and let me not sleep the sleep of death." As she said this, she laid her little head on the pillow, and expired.

SUNDAY SCHOOL DEPARTMENT

It is often the case, that scholars after they arrive at the age of thirteen or fourteen think themselves too old to attend the Sunday School, and parents sometimes encourage this idea in their children. But can they ever be too old to learn? Is not the instruction which is given them at the age of fourteen years as necessary and important as that which is given at an earlier age? Indeed, is it not more important? Why then, should they be encouraged to think themselves too old to attend school? Perhaps many of your children, when they arrive at the age of twelve or fourteen, are engaged in other avocations, which prevent their attending school on the other days of the week, and if this is the case, will not the instruction they may receive at the Sunday school be of very great use to them?

We hope that many of our scholars will, after arriving at the age of sixteen, and having gone through the regular course of lessons, be anxious to continue in the school as teachers, and in this new station they will have continual opportunities for farther improvement in knowledge. We would ask your attention to this subject, and solicit you to impress upon the minds of your children the importance of the instruction which they may receive at an advanced age and not to countenance or encourage in them an idea that they will ever be too old to attend the Sunday school as learners, till they are qualified to become teachers.

Parents and guardians—the influence of good children may be felt in the remotest corner of the earth. Upon the principles they imbibe from you, upon the habits which you form in them, may hang the prosperity of their country, the destiny of nations, the hopes and happiness of a world. Their minds yield to the slightest touch, are susceptible of any mould. You are to fashion them, and you are to do so for life—for eternity. Form your children, then, to habits of doing good. Sedulously impress it upon their minds, that "to do good and that it is binding upon them every moment of their lives. Teach them never to rest in the enjoyment of blessings themselves, while they have it in their power to scatter them upon those who are around them. If you wish to make your children useful members of society, an honour to their country, a blessing to the world, we repeat it, train them up to a habit of doing good.

MISSIONARY INTELLIGENCE

EAST INDIES

Mr. Stone, at Bombay, in describing a Sabbath in a Pagan land says, "Though our prayers and our praises mingle with the idolatrous shouts of pagans, as they ascend up to heaven, yet I find it good to assemble in the courts of the Lord, in this heathen clime, with the precious few who love to unite in prayer and praise. But how unlike the worshipping assemblies in Christian lands, where the din of business, the songs and shouts of idol worshippers, and the woes of paganism never come to disturb the devotions of the sanctuary. Our ears are disturbed, even while engaged in private and family devotions, with the noise of the stone cutter, the carpenter, the smith, and the more uphallow'd shouts of pagans and Mohammedans, engaged in the worship of demons."

Notwithstanding these things, the missionary's heart is often cheered by witnessing the benign effects of the gospel even in a heathen land. And at no time perhaps, does he contrast the character and fruits of idolatry, with those of Christianity, so directly and with such effect on his own feelings, as on the Sabbath, when he has before him those who have been in some measure improved under his preaching. He remembers what they once were, and sees what his labours, under the blessing of God, have been the means of making them. He thanks God, and takes courage.

Soon after the above mournful relation, Mr. Stone writes, "An unusual number of natives attended the Mahratta service at the chapel, and a pleasing, growing attention to the word preached, is manifested from Sabbath to Sabbath. About seventy girls belonging to our female schools attend at the chapel Sabbath mornings, and after the services they are examined in reading the scriptures, and reciting the commandments, catechisms, and portions of scripture committed to memory. It is very interesting to our feelings to see with what facility these pagan girls learn to read the word of God and commit to memory the principles of our holy religion, and what becoming and eager attention they manifest in the house of God.

When they first attended, there was an irreverence and wildness about them, which was to be expected from untutored pagans, but now their conduct will not suffer in comparison with the best regulated Sabbath schools in America. Many of the natives turn in to hear them read the word of God, and go away wondering and saying, "What do these new things mean? It is now a time of wonder among the natives. To hear females read, is to Hindoos, a new thing under the sun. They have hitherto supposed females incapable of learning to read and write. So their brahmins have taught. And what shall I say in regard to my own feelings in view of these things? Sometimes my faith perceives the operation of the Spirit of God upon the hearts of many while listening to the preached word. Then again, I seem to see them as impenetrable to divine truth as the trees and stones. I now rejoice in the dawning of a brighter day and now mourn beneath a more gloomy cloud. Still, wavering as my faith is, at the time of its dawn, I know full well that a brighter day is approaching, and whether my anxious eyes, before they close in death, shall greet the light of it or not, it is my duty and my privilege to labour and pray for its speedy arrival."

CHINA

The Christian Herald, for this month, states that a letter recently received from Mr. B. dated Canton, 5th March, 1830, contains the following notices of his voyage, and of his situation and prospects at the place of his future labours.

"I have at length arrived at Canton, and with a native teacher, and under the paternal care of Dr. Morrison, have set down to the study of the Chinese language. I learn the Canton dialect, which differs from the Mandarin and other dialects only in sound, the Chinese written character being every where the same. All the circumstances of our

mission up to the present time have been most favourable. At every step, God in his providence—and I humbly trust that I have not mistaken that providence—has made the way too plain to allow me either to hesitate or linger. Every day has afforded new occasion for devout gratitude, and new motives to hasten, in these ends of the earth, the preaching of the glorious Gospel of God our Father, and of his Son our Lord and Saviour Jesus Christ.

CHINESE SCHOOLS AT MALACCA

A letter from Malacca, dated in November last, and inserted in one of our London periodicals for June, states that several schools had just been established in that city for the education of Chinese females, and were in successful operation. The letter says—

"I trust we are now experiencing, in some degree, an answer to your prayers at home, for, of late, a door of hope has been opened to us. Two schools have been established among the Chinese, one of eleven, another of six girls, and a third is about to be opened, of fourteen. They are willing to read our books, and we have succeeded in getting for a teacher the son of a man, who was, not long ago, the most determined enemy of female education in the place. I was present at the opening of the first school, composed of eleven fine stout girls, from six to twelve years of age, they began to read very diligently, the old man, the former determined foe to girls' learning, himself acting as one of the teachers. The school room is the outer apartment of the teacher's house—How strange to have a girls' school in a place, one would think, almost consecrated to heathen worship. On one side of the room are several idols, Foh, &c., and frightful representations of demons, and other horrible things, before which, and the idols, incense or candles are burnt every night—On the other side are children learning the pure word of God. Pray that it may come with power to their souls."

Since this letter was written the number of schools has been increased to five, and the number of scholars to nearly 60.—*N. Y. Observer.*

Malabar Coast—The Rev. W. Fyfe, on his way to Surat, spent three days at Allepie, on the Malabar Coast, one of which was the Sabbath. A native congregation of 160 persons attended the missionary's meeting, and behaved themselves with becoming seriousness. He writes—"We saw seven persons, converts from Hindoosm baptized, and one family publicly renounce the church of Rome and unite themselves to a Protestant church. I do not know that I was ever more gratified, than on this occasion. God is greatly prospering the labours of his servants in Southern India, both of our own and the church Society and the greatest harmony subsists between the members of both societies."—*Chr. Mirror.*

Mission to Armenia—A letter from an American gentleman, dated Constantinople, May 25th, published in the Journal of Commerce, says "Rev. Eli Smith left Stamboul with Rev. Mr. Dwight, both habited in Turkish costumes and mustachios, about six days ago, for Armenia and Persia."—*N. Y. Observer.*

Sandwich Islands—Among the evidences of improvement in these Islands, the missionaries mention "a pretty general abstinence of the whole mass of the native population, with some sad exceptions, from the use of ardent spirits."

Ionian Islands—Education is being carried on a wide and enlightened scale in the Ionian Islands, and bids fair to extend itself into the whole of that division of Greece. The novel measure of introducing female schools, which originated with a committee of ladies in Edinburgh, has not only met with great encouragement on the part of the people, but has been strongly recommended by the Bishop of Corfu.

Revival of Religion in the Associate United Synod, Scotland—The Presbytery of Stirling and Falkland, in the Associate United Synod, were lately

occupied in considering the best means of promoting the interests of religion, in the several congregations under their inspection. As a detailed minute of the proceedings of the last meeting had been sent down to all the sessions, with a view to ascertain the religious state of each congregation, and as the moderator of each session had been enjoined to bring up a report of his own diligence in his session in this matter, so the present meeting March 31, was chiefly occupied in hearing these reports. A particular account was given by each session, of the state of religion under its inspection. All of the sessions expressed their gratitude to the Presbytery, for having called their attention to this subject, and the deep interest which they felt in it, and their willingness to cooperate with the Presbytery in any measures they might adopt, with a view to promote a spirit of vital godliness among the people, and a general feeling pervaded by ministers and sessions, that an effort ought to be made to increase the number of associations for prayer, and for religious conference, throughout the different congregations. A variety of suggestions were thrown out, as to the best method of promoting the interests of religion among the people. After a long and very pleasing conference, conducted in the genuine spirit of the gospel, it was unanimously agreed that Drs. Belfrage and Stuart be appointed a committee to prepare an address, to be read from all the pulpits in the Presbytery, calling the attention of the people to this subject, also to form suitable regulations for the conducting of fellowship meetings.—*London World.*

Extract of a Letter from the Rev. Messrs. Smart and Bell, addressed to the Editor of the Canadian Watchman.

"Sir,—Being appointed a short time ago by the United Presbytery of this Province, to make a missionary journey through the country lying between Brockville and York, we have now to inform the religious public that we have fulfilled our appointment, and expect to report the result of our observations at the next meeting of the Presbytery. About a week of our visit being chiefly, to ascertain the state of religion and the desire of the people to obtain missionaries, in those places through which we passed, our inquiries were principally directed to these objects. The length of our journey, and the shortness of the time we could spare from our congregations at home prevented us from obtaining all the information we could wish, but enough has been procured to show the necessity of sending missionaries, without delay if they can be obtained. On our way up we preached at eight different places to attentive and in several instances to large congregations, though they were called together at a short notice and generally at an unfavorable time. In every place where we mentioned the object of our visit, a desire was expressed, that we should send missionaries without delay. Soon after our arrival in York the Presbytery met, and we lost no time in making an application for a supply of preaching, for those places but, from the number of applications from other quarters and there being at this time, very few missionaries at the disposal of the Presbytery we could not obtain an immediate supply. But, in a short time Mr. M. Millan a young man of promising abilities is to be sent into this part of the country. The supply however, is not equal to the demand. Four or five missionaries might be employed in this section of the country with a prospect of more being required.

On our return we again preached at a number of places, and formed branch societies where the mission, first sent forward, is to preach. We regret that the late heavy rains rendered the roads so bad that we were unable to get forward in time to fulfil our last two appointments for preaching, but we expect that the same cause would prevent many from attending.

From the friends of religion of other denominations as well as of our own in those places we visited, we met with much attention and christian kindness and, while we return them our sincere thanks we fervently pray that the blessing of heaven may rest upon them and their families, but especially upon the cause of divine truth among them, by whatever denomination of preachers it is advocated. We have, in our journey, had further proofs if such were necessary that wherever vital religion exists, it will manifest itself in acts of brotherly kindness to all the followers of the Redeemer."

MISCELLANIES

A Newspaper in a Family—Many people of considerable property, think it a great and unpardonable offence to be subjected to the payment of a small bill that may be created by taking a newspaper not considering the utility it may be to their children.—The minds of active children are ever agog after something on which their fancy may rest.—This principle of the human faculty never can be satisfied short of enjoyment in something.—This being a self-evident pos-

... the question fairly arises, what is the best food for such minds? The proof becomes the object of reply, and that depends on the character which we intend they shall sustain in after-life. If we wish their faculties to remain in excess deprive children as much as possible of all sources of information, teach them that all polish, of whatever kind it may be, is superfluous. Then they will either be drones or vagabonds according to the bent of their inclination may lead them. But on the contrary if you would like to have the offspring of your charge both active and useful place such incentives before them as would lead a tender and susceptible mind into a train of useful thought, which would so manifestly conduct as to justify the saying of the wise man that 'I train up a child in the way he should go: and when he is old he will not depart from it.' One great source of the bending the twig may be attributed to the leading of novel papers. There is no 'at any one time, more matter placed before a child than he may think he can peruse in the course of a week' after which soon arrives another treat until it becomes a matter of course and in proportion to the expansion of the mind of the child, will his eagerness for the same give place to a desire.

When once this thirst for improvement and information has gained an ascendancy the little foibles and follies that so frequently disgrace neighbourhoods and in which none but the frivolous are generally engaged will be done away. At the same time such children are more attached to industry for which the toils of the day are over, a mental cultivation awaits the mind at home, in the character of a daily visitant, and the children are not seeking relief from toil by perambulating a neighbour's pretences.

These, among a great variety of other causes that crowd upon us are the reasons why we would be willing to direct the attention of parents to the simple article of a newspaper.

Religious Belief of the Jews.—The following statement of the Jewish creed is founded upon the celebrated confession of faith drawn up by Maimonides at the close of the thirteenth century—

1 I believe with a true and perfect faith that God is the Creator (whose name be blessed) governor and maker of all creatures, and that he hath wrought all things worketh and shall work forever. 2 I believe, with a perfect faith that the Creator (whose name be blessed) is one, and that such an unity as in him can be found in none other, and that he alone hath been our God, is and for ever shall be. 3 I believe with a perfect faith, that the Creator (whose name be blessed) is not corporal not to be comprehended with any bodily properties and that there is no bodily essence that can be likened to him. 4 I believe, with a perfect faith the Creator (whose name be blessed) to be the first and the last that nothing was before him, and that he shall abide the last forever. 5 I believe with a perfect faith, that the Creator (whose name be blessed) is to be worshipped and none else. 6 I believe, with a perfect faith that the words of the Prophets are true. 7 I believe with a perfect faith that the prophecies of Moses, our master (may he rest in peace) were true, that he was the father and chief of all wise men that lived before him, or ever shall live after him. 8 I believe with a perfect faith that all the law which at this day is found in our hands was delivered by God himself to our master Moses, (God's peace be with him). 9 I believe with a perfect faith that the same law is never to be changed, nor any other to be given to us of God (whose name be blessed). 10 I believe, with a perfect faith, that God (whose name be blessed) understandeth all the works and the thoughts of men as it is written in the prophets: he fulfilleth their hearts able he understandeth all their works. 11 I believe with a perfect faith that God will recompense good to them who keep his commandments, and will punish those who transgress them. 12 I believe with a perfect faith that the Messiah is yet to come and although he retard his coming yet I will wait for him until he come. 13 I believe, with a perfect faith that the dead shall be restored to life when it shall seem fit unto God the creator (whose name be blessed, and a merciful, celestial world will out end)—Amen

Two Tracts dropped by the way side.—A Clergyman of New York City related from the pulpit the following facts. A Clergyman in a neighbouring town some months since he was riding, passed some young female near a school house and dropped from his carriage two tracts which he had previously marked. Some time after, he was conversing with a young woman in reference to her spiritual state, and found her rejoicing in the hope of pardoned sin. He inquired the history of her religious feelings and she traced them to a tract dropped by a traveller, which was manifested by one of the two above referred to—He was at length called to visit another young woman, on a sick bed, whose mind was calm and composed in view of death, which the content proved was in her mind. She traced her first serious impressions to the circumstance of two tracts being dropped by a traveller—one of which she said was taken up by her cousin and the other by herself and now said she, was now both hoping in Christ. She had retained the tract as a precious treasure and putting her hand under her pillow showed it to the clergyman who immediately recognized the marks he had written on it.

The Temperate Drinker and the Drunkard.—In a town blessed with a Temperance Society, a church member for some time held out and would not keep his pledge for total abstinence. He used to say he had a weak stomach—wanted a little and a little made him feel better. One morning in a public house, a poor drunken fellow came up to him and said,

Uncle B—have you joined the cold water society yet? No was the prompt answer. Well then, says the drunkard, you and I will shake hands.

The church member soon gave his pledge and said, conscience often smote him for not doing it before.—*Connecticut Observer*

Longevity of Vegetables.—The vital principles of vegetables it is well known may be preserved for a great length of time but the following instance, which we had mentioned in an abstract of a lecture delivered in London by a professor of botany seems scarcely creditable. It is stated that the bulbous root, which was found in the hand of an Egyptian mummy and in which situation it had very probably been for more than two thousand years germinated on exposure to the atmosphere, though when discovered, it was apparently in a state of perfect dryness. The root it is said was subsequently put into the ground, where it grew with readiness and vigour.—*N Y Eve Post*

The Extremes Met.—There is not, perhaps on the continent a more interesting object to the true patriot and Christian, than the printing establishment of the American Bible Society in Nassau street. Here about 1000 bibles are printed daily for the destitute of our Empire printed by steam power and the presses attended by worthy, intelligent young women. In the very next building is opened an atheistical print and book shop, of a character more openly blasphemous, it is believed and more disgusting and shocking to every moral feeling than was ever before exhibited in this land of freedom. Nothing so far as prints and books are concerned would have surpassed this in the very worst stage of the French revolution. The object in placing this abomination in this sober neighbourhood, is evidently to try an experiment to see how much of such outrages the community are prepared to bear. It is respectfully suggested that our city authorities, our judges, and others who are set apart as the guardians of our civil blessings would when convenient, pass through the street mentioned, and see for themselves the shop referred to.—*N Y Ob.*

Tight Shoes.—Shoes of too restricted dimensions distort and blister the feet, and produce, invariably those small but painful excrescences denominated corns. Nine women in ten upon the most reasonable calculation, before the age of twenty four, have to a certain extent, deformed and suffering feet from this cause alone. Suffering individuals also adopt this unnatural practice of forcing their feet, like a wedge, into a tight pair of shoes, are uniformly bad and ungraceful walkers—the spring and elasticity of their feet is lost, and their gait is afterwards cramped and hobbling. They who would avoid these unseemly and painful defects must remain satisfied with the original conformity of their feet and wear shoes corresponding to its shape, and answering in every respect to its bulk. In purchasing shoes ready made, or professing to be made to measure, let them, if in the least degree too tight, be stretched upon the last and not upon the feet. The shoe must be made to the foot, and not the foot to the shoe.—*Jour of Health*

Cuts.—All that is required to be done for a trifling cut, is to wash away the blood and dirt with a sponge and cold water bring the edges of the wound as close together as possible and then put on a piece of adhesive plaster (stripping) If the wound be large, a spruce should be left between each slip of plaster. The plaster should remain for several days, to give time for the wound to unite, when the pain is great, or inflammation be present, it will be necessary to take a little opening medicine. The bleeding may usually be stopped by pressure but the application of a cobweb scarcely ever fails.—*Book of Health*

Romanism.—In 1816 pope Pius VIII reprimanded an archbishop of Russia for distributing the Bible which had received the papal sanction. Another archbishop was censured for asking permission of his holiness to form a Bible Society in his diocese. The Pope denounced Bible Societies as the most profound craft, as overturning the very foundations of religion, as unprophetic machinations and as a pestilence which must be annihilated. In his endeavours to suppress the circulation of the Scriptures he received the hearty co-operation of two liberals, one of whom declared that the less influence religion possesses in any country the more are the people virtuous happy free and peaceful.

Milner denounces the eagerness that is manifested in many places to obtain the Bible. 'Biblicism', declares that the circulation of the Scriptures multiplies crime, and affirms that 'a plain Popish peasant who is well grounded in a knowledge of his catechism, knows more of the word of God than a preacher who can repeat the words of the whole Bible by heart.'

Pride of Dress.—At a meeting house near Exeter, a short time since, the preacher astonished some of his hearers by exclaiming, with his voice raised above the concert pitch and with a swag savoring strongly of his former occupation—'I warn you against pride you that wear four yard in your gown sleeves, and bonnets like rainbows—who take as much rigging as one of his Majesty's 64 gun frigates.' The hint had a very powerful effect if not the exact effect the orator intended as the blushing ones began to move—and presently displayed to his view a large fleet of frigates, in full sail towards the door.—*Davenport Telegraph*

A Connecticut paper boasts that the citizens of that neighbourhood, 'do not foolishly adopt the fashions of the cities, that change with every changing moon,' and adds that 'a large number of people are seen at church every Sabbath, with the same dress they wore twenty years ago.'

This is a good sign, and it shows that Connecticut has a just claim to be considered the land of steady habits.

Extravagance in dress.—The London Weekly Times remarks in reference to the extravagance in dress that 'There are many people who are not yet aware, that in good society it is considered a mark of vulgarity to be dressed particularly well.' The writer says also that among males, the pass on for dress is almost exclusively confined to trades men and persons in the lower ranks of life.

An anecdote.—The following anecdote was told me by a Senator of Bern. Two neighboring farmers had a dispute respecting the right to some adjoining property, which they could not compromise, and an action was brought to determine it. On the day appointed for the trial, one of the farmers having dressed himself in Sunday clothes, called upon his opponent to accompany him to the judge. Finding his neighbor at work on his ground, he said to him, 'Is it possible you can have forgotten that our cause is to be decided today? No, said the other 'I have not forgotten it but I cannot well spare time to go. I knew you would be there and I am sure you are an honest man and will say nothing but the truth. You will state the case fairly and justice will be done.' And so it proved, for the farmer who went to the judge stated his neighbor's claims so clearly that the cause was decided against himself and he returned to inform his opponent that he had gained the property.

They manage these things quite otherwise, said I, in some places.—*Christian Register*

Raising of Apple Trees.—A horticulturist in Bohemia has a beautiful plantation of the best sorts of apple trees which have neither sprung from seed nor grafting. His plan is to take shoots from the choicest sorts, insert them in a potatoe, and plunge both into the ground, leaving but an inch or two of the shoot above the surface. The potatoe nourishes the shoot whilst it pushes out roots and the shoot gradually springs up, and becomes a beautiful tree bearing the best fruit without requiring to be grafted.—*Lanc Jour*

Perpetual Oven.—There is in Brussels a perpetual oven. Bread is baking in it night and day, and at every second a hot loaf comes out at one end, while a fresh one is put in at the other. The heat is thus continued, as the fire is never extinguished. It is kept up with oil and, as the bread never comes in contact with coals or embers, it is perfectly free from any unpleasant taste or smell.—*Bulletin des Sciences*

Dr Chalmers.—This excellent man has been appointed by the new King, William IV of England to be one of his majesty's chaplains in ordinary in Scotland, in the room of Dr Thomas Burnamville deceased. So says the London Gazette of June, 22. If the Doctor ever preaches in the ears of the King he will no doubt be faithful.

Jews in London.—A member of the Jewish persuasion is at the head of no fewer than twenty seven British charities in London many of which are for the promotion of Christianity. There are resident in Great Britain about twenty seven thousand Jews of whom twenty thousand live in London. Sir Robert Peel lately observed in the House of Commons of them—'The upper classes are eminent for charity and sympathy with the suffering of their fellow men and the lower classes are not marked by any vice beyond what is common amongst persons in that rank of life.'

Noble spirit of Miss Enares.—Dr Marshman, and Dr Carey the Baptist Missionaries at Serampore, have devoted to the cause of missions and to the Missionary College in India their gratuitous labours for near thirty years, never applying a farthing of money raised in Europe or America for missions to the support of themselves or their families and in addition to this have devoted to the cause of God, in stead of reserving it for their families sixty thousand pounds sterling (£266,640) from the labour of their own hands.

Roofs of Houses.—A paper printed at Galena at the Lead Mines on the Upper Mississippi, states that a roof of more than twelve hundred square feet may be covered with 765 pounds of sheet lead, which at the present price, would cost fifty three dollars & fifty cents, or about twenty dollars less than the price of the necessary slanges, at Baltimore. The lead will last as long as the walls which it covers and when the walls are gone the lead is not lost. A single roof needs frequent repairs while a lead covering would be permanent.

Effects of Horse Racing.—A young man in Surry co N C named Edmund Hunt the son of a widow, was recently killed in a horse race. He was thrown against a tree, and his brains were literally dashed out and scattered around. By this calamity a respectable and aged widowed mother has been deprived of one who might have been her solace, as he had ever been her darling.

Unostentatious Liberality.—A man very plainly dressed, and very unassuming in his manner called a few days since upon the Secretary of the Colonization Society, in Washington City and after making a few pertinent inquiries respecting the prospects of the Society, presented the Society with a hundred dollar bill. On being asked to whom the Society was indebted for the liberal donation, he replied, 'A friend to the cause of African colonization who lives in New Orleans, and who for many years has had an opportunity of witnessing the evils of slavery.'

A Transatlantic.—There is now living in a country village, a man who has been three times married each of his wives names were the same he had three children by each and each lived with him three years. He was a widower between each marriage three years has three children living the third by each wife and whose birth days are within three days of each other. His last wife has been dead three years and he expects to get married again in three months.—*Mines's Jour*

CHRISTIAN GUARDIAN.

YORK, SATURDAY, SEPTEMBER 25, 1830

PROCEEDINGS OF THE ANNUAL CONFERENCE ON THE ESTABLISHMENT OF A SEMINARY OF LEARNING

1 Resolved--That it is expedient to establish a Seminary of Learning to be under the direction of the Conference of the Methodist Episcopal Church in Canada

2 Resolved--That the plan and constitution of said Seminary be published, and that each Preacher belonging to the Conference, be furnished with a copy of the same, and a form of Subscription also and that he be requested to use his best endeavours to obtain funds for the Institution

3 Resolved--That a Committee of nine persons be appointed by the Conference--three from each Presiding Elders District--to fix upon the location of said Seminary--to meet at Hallowell January 27th, 1831, at 9 o'clock A M

4 Resolved--That the above Committee have authority to determine the place at which to locate said seminary, and if in the judgment of the Committee, the amount so secured by subscriptions, or otherwise be sufficient to justify the undertaking, they shall have full power and authority to purchase, or otherwise obtain a suitable situation for a site to choose Trustees for the time being to appoint a building Committee, and to transact all other business necessary to forward the building as far as practicable before the Session of the next Conference

Committee chosen--From the Niagara District--Thos Whitehead John Ryerson, and Samuel Belton,--From the Bry Quinly District, Wm Ryan, D Wright, and J Beatty Augusta District--Wm Brown, Thos Madden, and James Richardson, Junr

NOTICE

This is left to the Committee, appointed to select the place for locating it &c

CONSTITUTION

1 This shall be purely a Literary Institution No system of Divinity shall be taught therein, but all students shall be free to embrace and pursue any religious creed and attend any place of religious worship which their Parents or Guardians may direct

2 Nine Trustees shall be appointed by the Conference (three of whom the first three on the list shall go out annually) and the vacancies filled up by the Conference. They shall hold and manage, in trust, all the property belonging to the Institution

3 A Board of Visitors consisting of five shall be annually chosen by the Conference who shall be associated with the Trustees in appointing the Principal and Teachers of the Academy in fixing their salary in forming the regulations and by-laws in pointing out the course of study, and all other matters which relate to the government of the Institution and the instruction of the students

4 To this joint Board the Principal and Teachers of the Academy shall be amenable for their conduct

5 The above Board of Trustees and Visitors shall annually examine the finances and literary state of the Institution, and shall furnish a full and detailed account of the same to the Conference

The form of subscription for the proposed Seminary we will endeavour to publish next week, when we shall take occasion to offer some observations on the design and importance of such an Institution

CHRISTIAN GUARDIAN

At our late Annual Conference it was resolved that, after the completion of the first Volume, the Guardian should be printed on an Imperial Sheet, in the folio form This improving alteration we have no doubt will be as acceptable as it was designed to be advantageous to our subscribers The mode in which we intend to enlarge our paper will exceed that of any paper at present published in this Province, except the Kingston Chronicle

The alteration in the form of the Paper, was thought by the Conference to be desired by a majority of the subscribers

The folio form is not so convenient for binding as the quarto but when it is considered, that just one out of a hundred will incur the expense of binding their papers, (although very many may keep files of them) and that the folio form is quite as convenient for this purpose as the quarto, and much more convenient to read we think there can be very few but what will be pleased with the change All the religious exchange papers we get from the United States, one excepted, are printed in the folio form

Besides there are blanks occasioned by folding the sheet twice which would afford room for two columns additional matter, was it folded but once For example were the Guardian printed on this sheet in the folio form we could furnish our readers with two columns more matter than we can in its present quarto form This additional quantity of matter weekly is certainly an object of some importance to a reading public However, if the new form of the paper is not found to be equally pleasing to the subscribers generally it can be altered back to its present form at the close of another year

Our paper when enlarged in its new form, will contain nearly two pages more matter than it does at the present time And this increased quantity of matter will be weekly furnished to our subscribers without increasing the price of the paper

Whilst we shall incur the expense and labour of enlarging our paper and increasing our weekly quantity of matter, without imposing our subscribers to any additional charge, we shall endeavour, in our more extended field of labour, to make other improvements more important to our subscribers than these already mentioned--particularly in the following respects

1 We purpose to furnish occasional essays, original and selected upon Theology Practical Divinity and Education, together with interesting Illustrations of passages of Scripture, extracted from the writings of Modern Travellers and the works of Biblical Critics

2 We design to devote, occasionally a larger space to the promotion of those interesting and to the rising generation, most important of all human institutions--Sabbath Schools And as we expect to obtain, in a few weeks an assortment of Sunday School Books, we intend to give notices and short reviews of all the principal books that are published for & adapted to the use of Sunday Schools together with their prices, so that the Friends and Promoters of Sunday Schools in the Province may be acquainted with the character, merits and prices of the various books which they may wish to purchase, to accomplish their Christian and truly patriotic plans

3 It is our intention to allot an occasional, if not a weekly column to articles of a Literary and Scientific nature containing principally, the result of Philosophical experiments and discoveries These articles will be of a description calculated to afford a pleasing relaxation to literati, and to amuse and excite in the minds of youth a thirst for the higher and more refined branches of education and as they can be understood by the weakest capacity, they will show to all the minute and diversified parts of that Divine workmanship which is so wonderfully displayed throughout the vast and unexplored regions of animate and inanimate nature

4 An occasional corner shall also be reserved for Hints on Health--such directions for its preservation and improvement and illustrative facts as may be found in the best Medical Periodicals which can be obtained

5 Nor shall we neglect to furnish from time to time suggestions, experiments and facts relative to Agriculture--a department of human occupation, which employs the attention and energies of the majority of the civilized world and especially of the moral and religious world

6 As to Intelligence we at present receive most of the useful religious papers published in America, together with several from England We shall henceforth receive a daily Paper from New York which, with the New York Aibion, will always furnish us with the latest European Intelligence and the most judicious intimations of the affairs of that great Theatre of human wisdom--human ambition--and human folly We also receive several British and Foreign Periodicals, Theological and General, as also weekly papers from every part of the British North American Provinces--We may also add, that it is our intention to go to the expense of procuring an early and full compendium of what may be transacted in our Provincial Parliament--a species of information proper and of some importance to every class of the Canadian Community

Whilst however it shall be our aim to convey to our readers from week to week every kind of useful and general information, it will ever be our highest ambition and most fervent effort, to give to our paper a decidedly religious character One important object of publishing the Guardian was to support and vindicate the religious and civil rights and liberties of the various denominations of Christians in this Province but it was principally designed to be a medium through which to explain, inculcate and defend scriptural, rational, experimental and practical Christianity

--to teach men how to live and how to die from the period of playful childhood to that of trembling old age in every circumstance and condition of life It accords alike with our feelings and our duty to keep this momentous object constantly in view whilst we shall endeavour as far as our limits and capacity will admit to make it tributary to this high and infinitely important purpose the exhaustless store opened in the Kingdoms of Grace of Providence and of Nature--that every attentive and sincere enquirer after truth who reads the Guardian may continue or be made an intelligent as well as a sincere Christian--a good subject--and a respectable and useful member of Society

During the past year the Editor, for fear of incurring an expense which the proceeds of the Establishment could not meet, has not availed himself of even the assistance of a Clergyman--and he is still subject to almost continual interruptions, by which he is utterly incapacitated at present to do justice to the important department to which he has been appointed by the Conference From these various causes, however we expect to be relieved in the course of a few weeks when we shall remove the Establishment to a more eligible and convenient situation

We beg leave to add that whilst we shall thus increase our labour and expense to entertain and profit our subscribers, we hope and earnestly request that those of them who have not done it before will please feel in their pockets to entertain and profit the Establishment Upwards of 200 subscribers have not yet paid a farthing for their papers There is now due the Establishment on subscriptions, &c between two and three thousand dollars Our operations were commenced without capital--and the current expenses of the Establishment exceed us by dollars a week, (but if subscriptions if they were punctually paid in, would meet this expense) It must therefore be obvious considering the extremely low price at which the paper is put, that unless there is punctuality on the part of the subscribers individually the establishment is liable to be involved in numerous embarrassments We hope this sum will be sufficient--and that agents, to avoid the consequences just mentioned will feel it necessary to carry into effect the resolutions of the late Conference in collecting the subscriptions due as well as adopting the most effectual measures to increase the subscriptionists &c And may we not fondly hope for a large increase to our list the ensuing year? We feel confident from the past form the manner in which our subscribers have multiplied and the readiness with which they have been in paying their subscriptions, that if a general effort were made our list might be doubled Could not each subscriber, obtain the name of another who would be willing to enjoy the rest of a weekly paper containing a great variety of instructive and entertaining matter at a price lower than any other paper of the same size in the Province, or in British North America? We would respectfully ask of each subscriber who has it in his power to grant it this favour--Please give this paper to your non-subscribing neighbour--let him read it--and then ask him if he will not try the experiment by becoming a subscriber one year at least and see if before the close of the year he will not have gained ten times the value of his subscription in instruction in entertainment and in economy for himself and his family Many persons will pay for useless articles of amusements at one shopping excursion or for a single public dinner which will be of no benefit whatever to themselves or families more than it would cost to procure a paper which would during the whole year, be a source of instruction and amusement to two households Let them try the experiment of a change one year Our terms are two dollars and a half if paid with in one month after receiving the first number, three dollars if not paid before the end of six months, and three dollars and a half, if not paid before the close of the year exclusive of postage which is four shillings or eighty cents a year, and must be paid with the subscriptions by those who wish to be considered as paying in advance No papers discontinued without previous notice being given and arrearages paid up except at our option We have to pay the postage where we put our papers in the Post Office and we hope the payment of this will not be forgotten by our subscribers in any instance All Clergymen and local Preachers are authorized agents

We could wish that at every subscription to our Paper the same intention in its circulation that the author of the following paragraph desires He is an intelligent subscriber personally unknown to us--in Lower Canada, who on the 21st of August writes as follows

"I have read with pleasure your interesting details on the amazing progress of literature among the heathen by means of Sunday and Day Schools which are rapidly increasing

and I am glad to see that you are endeavouring to do good by publishing the Guardian

I have no objection to your publishing the names of the subscribers who have contributed to the support of the Guardian

I am, Sir, your obedient servant

Wm. A. B. [Signature]

paring the way for the heralds of Peace—the general diffusion of the Scriptures of truth and the expulsion of ignorance and vice from the face of the earth—But what shall I say of our Bible Tract and Missionary Societies?—They have ascended to Heaven in the sight of their enemies come up by the arms of God—as a cloud they are spreading along the sky pouring forth their fruitful showers, which are flowing in rapid streams to the utmost boundary of the habited Globe Surely Babylon shall soon fall The information your paper gives of Zion's prosperity in the conviction of sinners at home, and the Indians of America here in the West and of the lost sheep of the House of Israel has proved a blessing to my own soul and also to some of my neighbours—I hope to get one or two subscribers for the ensuing year

Post Office Delinquencies—We have at different times received complaints in respect to the irregularity of our papers at certain Post Offices Now it is possible that a name may be once in a great while overlooked—altho' such a circumstance must be of rare occurrence with our paper as the rates are all called over a second time after the wrapper is addressed But upon what principle can irregularities in the arrival of our paper be accounted for except from prejudice and delinquency of certain Post Masters when at one Post Office a paper is seldom if ever missing and the parcels are with scarcely an exception received at the proper time and in good order and at a neighbouring Post Office, nearly one half and sometimes the whole of the papers are missing or are nearly destroyed?

For example we are informed that at Niagara, at St Catharines and Queeston &c our Subscribers receive their papers regularly, and generally in good order—but at Chippewa a neighbouring Post Office scarcely a subscriber receives his papers at the proper time, and in many instances not at all

Again, from Brantford we have received frequent complaints during the past year And among a number of instances we will mention the following Some time ago our parcel for Brockville was put up and sent off as usual but several weeks after behold the self-same papers returned from a long tour to Nova Scotia with evident marks of fatigue and hard fire accompanied by a note from the Halifax Post Master whilst our Brockville Subscribers were probably complaining of their disappointment in not enjoying the acceptable if not delicious paper, which we had hoped the arrival of our paper might afford them

Again from our subscribers who receive their papers (what they do receive) at several different Post Offices in one or two of the Eastern Districts to which they are sent through the medium of the Brockville Post Office we have a notified with in large complaints—and at one or two of our Subscribers are only getting their papers out of the office without being abused or insulted—the consequential gentlemen carrying the *Guardian* are more troublesome to them than in any other paper in the Province

Again we learn from good authority that at the Bytown Post Office the parcel is given unopened to the first person who calls for his paper so that the rest of the subscribers are at a loss to know where to find their papers and in this way frequently lose them altogether—and when the honourable gentleman does condescend to open the parcel, he takes upon himself to charge a penny a paper for his trouble—Now we would inform our subscribers that it is the duty of every Post Master to open all parcels addressed to his Office—and to distribute all Newspapers which come in such parcels to the several persons to whom they are addressed then called upon also that no Post Master has any right to charge Postage on New papers (which are mailed in the Province) at the office where they are taken out since the Publishers are required to pay the Postage on all Newspapers at the Offices where they are mailed

It has been with reluctance and pain that we have been induced to make these un-courteous remarks—we have deferred it for some week—and it is only from a sense of duty to the establishment, with the intensions of which we are intrusted in conjunction with disinterested advice that we have now undertaken this unpleasant task The persons concerned are entire strangers to us—and if any of our remarks have been erroneously applied we shall be happy to give room for proper and full explanation

We are happy to say in conclusion that such cases are rare and limited to the above paragraphs are not general In general we believe the Post Masters in this Province are attentive and impartial in the duties of their office

Many of our Subscribers do not receive their papers regularly we hope they will inform us through the medium of our Agents and we shall use every possible means to have the evil remedied We believe however that the York Post Master will testify that in no Printing Office in York are new papers in general so well put up as a *the Guardian* office

(Latest dates from Paris, 8th of August)

FRANCE—At the latest accounts from this agitated country Charles X was at Rambouillet with his family On the 2nd of August he abdicated the kingdom in favour of his grandson the Duke of Bourdeaux his son the Dauphin, Duke of Angoulême following his example This intelligence was communicated by the unfortunate Charles to the Duke of Orleans on Monday evening

In the mean time a change of no unimportant kind had been operating on the side of the Ex King The accession of the troops at Rambouillet between the period of the message on Monday and the evening of Tuesday had been such that at the latter period, the whole force under the orders of Marabout was said to amount to fifteen thousand men From a confidence in the resources which a large body of men seem to place at his disposal the King appears to have hostily retracted his abdication refused to take conduct for which he had applied and even refused to see the Commissioners that had been appointed to confer with him respecting it, and an annuity for his future subsistence to be paid by the nation

The instantaneous march of the troops under General Fagot and Focelman's who are arrayed in one account to have amounted to sixty thousand but a speedy stop to the resolutions and movements of the ex King The abdication as it had been at first agreed to, was finally arranged and the retirement of Charles from France definitively settled His overthrow, therefore is complete

England will in no case embolden herself says the New York *Athlon* as we are assured by the papers of all parties throughout the Kingdom Charles has not thus bid an eternal adieu to his country and exiles with him recollections of bitterness Enfeebled in body and broken in spirit, he is no longer an object of vengeance Let him pursue his pilgrimage to Rome, to which place he is no doubt hastening where he can indulge in the necessary devotions and superstitions so congenial to his feelings

We do not believe that Charles the Tenth is on his way to this country It is true that two American vessels were chartered to take him to sea but we have reason to know that the letters from the consignees received by the last packet, stated that the charter party stipulated for a voyage 'outré mer' only, abroad or beyond the seas, without saying where

ENGLAND—No news of importance—several of the elections had terminated Mr Brougham has been returned for Yorkshire, and Mr Hume for Middlesex Messrs Wood & Stanley for Preston, in opposition to Mr Hunt The latter polled 1160

The resolutions of the Annual Conference on the subject of Temperance and Temperance Societies are necessarily deferred until next week

The Kingston Chronicle states that the 75th Highlanders have contributed £20 14 9, to aid in building the Scotch Church in York

QUARTERLY MEETING IN THE METHODIST CHURCH, IN THIS TOWN, TO-MORROW

THE UPPER CANADA ALMANAC AND FARMERS' CALENDAR FOR 1831—We have been politely favoured with a copy of this Almanac printed at the U C Gazette Office, by R Stanton Esq Besides the usual information it contains a large collection of useful receipts for Farmers a list of all the Civil Officers of every description in U Canada, a census of the population of the several Districts, and a convenient and useful Discount Table

Awful Providence—A man was killed at Kingston Mills on Monday last, while engaged with others in blasting rocks A number of charges were fired at the same time but one of them did not go off as expected and the man went up to examine it when it exploded blew off his clothes and mortally wounded him He was carried to a house and in the presence of his wife soon after expired—*Canadian Watchman*

Awful Warning—About three months since a Temperance Society was formed in Camden and by way of opposition an Intemperance Society was got up The next step for this object was held at the house of John Rodolph Coucho William Kun whose execution took place last week was his secretary and Coucho, the victim of his rancor was elected president—*Id*

MARRIED

By the Revd R Elms on the 24th ult, Mr J B Downey to Miss Catherine Buchanan, both of Busby
By the same on the 26th ult Mr John Chapman to Miss Jane Churchill both of Lansdowne
By the same on the 27th ult M Hezekiah, Esq to Miss Sarah Aitken both of Yonge
By the same on the 1st instant the Revd A Hall of Sackville to Miss Anne Holten both of Lansdowne
By the same on the 10th inst Mr George Almas to Miss Teninch Hinton both of Kitley

DIED,

In Scarborough on the 17th instant, Mr John Currie aged about 51 years
At Niagara on the 3rd inst John Secord aged we believe, about 80 years Mr S was one of the oldest settlers in the Province and we believe the very first in this District He has left a numerous progeny, many of whom have been comfortably settled in the country

At Hamilton, on Thursday morning Frances Macdougall, daughter of Mr Law aged 2 years and 9 months

At Hamilton, on Tuesday morning, Mrs Catharine, wife of Mr Andrew M Hroy

At Hamilton, on Wednesday morning, George Frederick, infant son of Abraham K Smith

At Adolphustown, on Thursday the 19th inst Mr Daniel Haight aged 67 years A man whose sound sense, meekness and probity had procured for him the respect of all his neighbours and acquaintances He was a member of the Society of Friends

At Prescott on Monday the 6th instant, aged 11 months Edward only child of Mr Thomas Dissett, Shipwright at that place

This lovely bud came only just to show
How sweet a flower in Paradise could blow

At Auburn Cayuga county N Y at the Personage house of St Peter's Church, the residence of the Rev Dr Rudd on Sunday morning the 12th inst, John Henry Hobart, D D Bishop of the Protestant Episcopal Church in the State of New York aged 58 years—His remains were conveyed to New York for interment

At Brighton on the 5th ult Jane, relict of Thomas Mastland Esq of Shrubbe Hill Lyndhurst, the only surviving child of the late General and Lady Jane Matthew, and mother of his Excellency Lieutenant General Sir Peregrine Mastland, in the 74th year of her age

At Belfast in Ireland in the 15th year of her age Mary W daughter of Mr Thomas O Farrel, of this Town The premature death of this accomplished young lady is a source of sincere sorrow to her surviving parents—*U C Herald*

THE UPPER CANADA ALMANAC AND FARMERS' CALENDAR FOR 1831,

Is now published and for Sale—Orders received, and parcels forwarded agreeable to directions by
ROBERT STANTON,
King Street—York

September 1830

The Almanac with the Calculations for the Meridian of York, is obtained expressly for this publication at a considerable expense and is therefore considered as the property of the Printer and Publisher—After this intimation it is expected that the person who last year appropriated that property to his own use without the consent of its owner will, in common honesty abstain from a repetition of such improper conduct

R S 4747

NEW IRONMONGERY.

THEIR Subscribers have just received at their Store in King street east of Yonge Street direct from the Manufacturers in England a general and choice assortment of IRON MONGERY AND HARDWARE GOODS, which they offer for sale on low and advantageous terms and to which they beg leave to call the attention of their friends and the public whose patronage they respectfully solicit

JOSLPH C PIDOUT & Co

York 25th September 1830

45 1f

NOTICE—The Subscriber is now receiving and will sell low for ready money 400 Barrels of Salt, 40 Kegs of Tobacco—also for ready pay or short approved Credit Patent Framing Squares de Pails Spirits Turpentine, Paints and Oil Sperm and Mould Candles cut Tobacco, Segars, Cotton Yarn, Balling and Cradwick Grind Stones Boots and Shoes and keeps constantly on hand Patent Cast Iron, Ploughs, Cart and Waggon Boxes Also, a large and general assortment of Dry Goods and Groceries, Cutlery Hard and Hollow Ware Hats Iron Steel, Nails Glass and Putty, Crockery, Spanish Sole Leat or &c &c

EBENEZER PERRY

Cobourg 27th August, 1830

41 1f

WANTED 4000 BUSH LS OIL-WHEAT the Subscriber will pay Cash for the above quantity or good clean Wheat delivered at his Store in Cobourg, between the 10th and the 10th of October next

EBENEZER PERRY

Cobourg 2nd Sept 1830

41 1f

DR BURNSIDE has removed to the Last end of the Town near St George & Co
York, 9th September, 1830 43 1f

TO LET—A commodious House containing 12 rooms, and a large Garden with Fruit Trees &c &c Apply at this Office or to Mr B McMurray, near street York Sept 15th 1830 41 1f

FOR SALE AT THIS OFFICE—Excellent Bibles and Testaments printed by the British and Foreign Bible Society at very low prices Methodist Hymn Books and Watt's Psalms and Hymns, of different qualities and sizes, also Sunday School Hymn Books of different kinds, and a small assortment of Sabbath School Books We hope to obtain a large supply shortly

UPPER CANADA COLLEGE.

THE present Vacation will terminate on Thursday, the Fourteenth of October and every Scholar will be required to be present and to answer to his name on Friday morning, the Fifteenth when the business of the College will recommence.

The Summer Vacation, (which on the present occasion has been postponed later than was originally intended, in order to insure the re-assembly of the College in the new Buildings) will in future commence on the Saturday nearest (either before or after) the sixteenth of August and will terminate on the Thursday six weeks following.

The Christmas Vacation will commence on the Saturday preceding Christmas Day, and the College will re-open on that day fortnight.

The Easter Vacation will commence on Good Friday, and the College will re-assembly on the Saturday week following. A strict adherence to the days of leaving and returning to the College is expected to be observed and no Scholar will be allowed, on any plea, to absent himself before the precise days fixed for the several Vacations, without special permission of the Principal.

The dues are—For every Scholar of the College, Two Pounds per Quarter—for every Scholar of the Preparatory School One Pound Five Shillings per Quarter—with an additional quarterage in each case of Five Shillings, for Pens and Ink, Fuel, and other contingent expenses.

Scholars who learn to draw pay in addition to the above Ten Shillings per Quarter exclusive of the cost of Drawing Materials.

The College Payments to be made at the expiration of each Quarter, to Mr Barber, the Writing Master, who is authorized to receive the same.

York Upper Canada, } 1st September, 1830 }

The Principal will be ready to receive Boarders after the present Vacation. Terms—£11 5 per quarter, and £5 on entrance, in lieu of Bedding &c. Dr Harris will feel obliged by a previous intimation, at as early a period as convenient, from those Parents who may wish to place their Sons with him as Boarders.

EDUCATION.

THOMAS THOMPSON—Begg leave respectfully to inform the Inhabitants of York and its vicinity that he has opened the School, near the Methodist Chapel in King Street, lately conducted by Mr Beek, where he intends instructing youth in the following

BRANCHES OF EDUCATION,

Viz Reading, plain and ornamental Penmanship English Grammar, Geography, Arithmetic, Geometry, Mensuration Land Surveying Trigonometry, Stenography the rudiments of the Latin tongue &c

He solicits a share of the public patronage, pledges himself that the most assiduous attention shall be paid in facilitating the moral and intellectual improvement of the pupils committed to his care.

He intends opening an Evening School on the 20th instant.

Terms &c made known on application to the above York, August 31st 1830 43 if

TO THE FREEHOLDERS OF THE COUNTY OF YORK

GENTLEMEN—I have the honor to acquaint you that it is my intention to offer myself as a Candidate for your suffrages at the next General Election to be held for the County of York.

It is usual I am aware, on such occasions, for Candidates to make professions of their political creed and also to make promises of what they will do when Elected, but I trust I am too well known to the Freeholders of this County, to need any other declaration, than, that if Returned I will serve them in Parliament as fearlessly and as faithfully, as I have endeavoured to do when called to support their individual rights before the various tribunals of the Country.

I am, Gentlemen

Your Faithful Serv't

S WASHBURN

York September 17th 1830 45

TO THE ELECTORS OF THE COUNTY OF YORK

GENTLEMEN—Having been honored with your support at the last General Election I now come forward to offer you my services as one of your representatives in the ensuing Parliament.

I am, Gentlemen,

Your very obedient servant

JESSIE KEICHUM

York, Sept 15th, 1830 44

TO THE ELECTORS OF THE COUNTY OF YORK

GENTLEMEN—I have the honour to inform you that, at the ensuing General Election, it is my intention to come forward as a candidate for your suffrages. Of my conduct in the Legislature you have been Witnesses—be now all our Judges.

I am, Gentlemen,

Your most obedient humble servant

W D MAGKENZIE

York Sept 13th, 1830. 44

LAKE ONTARIO STEAM-BOAT



NIAGARA.

THE NIAGARA Captain John Mowbray commences her regular trips for the season on SATURDAY, May 1st ending on TUESDAY November 2d

Leaves Niagara for Prescott every Saturday Morning, at eight o'clock touching at York, Cobourg and Port Hope wind and weather permitting, Kingston, and Brockville and will arrive the following day.

Leaves Prescott for Niagara every Tuesday Evening after the arrival of the Montreal Stage, touching at Brockville, Kingston, (Cobourg and Port Hope wind and weather permitting) and York, and will arrive at Niagara on Friday morning.

RATES OF PASSAGE.

Table with 2 columns: Route and Price. Includes entries for Prescott and Niagara, Prescott to York, Kingston and Niagara, Kingston and York, Kingston and Prescott, and York and Niagara.

From Prescott to Montreal there is a daily line of POST COACHES (Sundays excepted) running in connection with the above Boat.

The NIAGARA (341 tons burthen) is in the best sailing order,—has very superior accommodations—and her engine by Ward, is on the low pressure principle.

AGENTS At Kingston Archibald McDonnell at Queenston, Adam Brown, at York, Newbigging & Murray and at Niagara, W D Miller.

Niagara, April 10th 1830 30 f

NEW LINE OF STAGES AND STEAMBOATS FROM YORK TO PRESCOTT

The public are respectfully informed that a line of Stages will run regularly between YORK and the CARRYING PLACE, twice a week the remainder of the Season, leaving York every MONDAY and THURSDAY morning at 4 o'clock, passing through the beautiful Townships of Pickering, Worthy, Darlington, and Clarke and the pleasantly situated Villages of Port Hope, Cobourg, & Colborne, and arriving at the Carrying Place the same evening.

Will leave the Carrying Place every TUESDAY and FRIDAY morning at 1 o'clock and arrive at YORK the same evening.

The above arrangements are in connection with the Steam Boat SIR JAMES KEMPT, so that passengers travelling this route will find a pleasant and speedy conveyance between York and Prescott, the road being very much repaired and the line fitted up with good Horses new Carriages and careful drivers.

Fare through from York to Prescott £2 10 0 the same as in the Lake Boats. Intermediate distances, fare as usual.

All baggage at the risk of the owner. N B Extras furnished at York, Cobourg, or the Carrying Place, on reasonable terms.

WILLIAM WEILER York Jan 9th 1830 30

CHEAP CLOTHING STORE

(Two doors East of the English Church North side of King Street, York)

WILLIAM LAWSON, Merchant Tailor, respectfully informs the Inhabitants of York and its vicinity that he has on hand a general assortment of Ready made CLOTHING, suitable for the season, Warranted well made. Orders to measure executed with dispatch and according to the latest Fashions. Also just received an Excellent assortment of Dry Goods of every description which will be sold Extremely low for Cash.

WILLIAM LAWSON respectfully solicits the attention of the Ladies of York and its vicinity to his very Elegant and extensive assortment of Ladies Shoes &c direct from London being a very superior article, and consisting of several Hundred pairs of the following description viz

Ladies Black Kid, Seal skin and Pannella Shoes, Seal skin and Pannella Boots, Childrens assorted Boots, & Shoes,

Also a handsome Stock of Ighorn and Straw Bonnets, with a large quantity of Straw Hats, all direct from London so that Ladies can have the r Bonnets Hats &c made to order according to the newest London Fashions York, July 9th 1830 31 f

CAUTION—The public are hereby cautioned against having any thing to do with any land belonging to the Estate of the late Jonathan Miller Esq of the Midland District upon the authority or claim of a person who calls himself Joseph Coyle, pretending to be the son of Michael Coyle and Rachel his wife—as he is not the person he pretends to be and has no legal claim upon said estate.

GILBERT MILLER, JOHN M COYLE,

Witness our hands at York C O July 14th 1830 363m

TO THE FREE AND INDEPENDENT ELECTORS OF THE TOWN OF YORK

GENTLEMEN—It now appears to be the prevailing opinion that the late demise of the Crown will be attended with a dissolution of the Provincial Parliament—As I understand a report has been spread of my having declined accepting to you the tender of my services I feel it to be my duty to take the earliest opportunity of correcting this mistake by at once announcing myself as again a candidate in the event of a dissolution, for the distinguished honour to which by your free choice I have already been twice elected.

Professional engagements render it impossible for me to wait on you individually at present—I however beg leave to assure you that it is upon the same principles and with the same views as those upon which I formerly obtained it that I now most respectfully solicit your support.

I am Gentlemen Your very obliged Fellow Citizen

ROBERT BALDWIN

26th August, 1830 11

NOTICE IS HEREBY GIVEN that the Debtors to the York Goal will make application to the next session of Parliament for a further sum as weekly allowance, the present sum being insufficient to support nature York Goal Sep 1st 1830

NOTICE.

R. MULLEN begs leave to inform the public, that he has received an extensive and general assortment of

MEDICINES,

which he offers for sale on reasonable terms amongst which are some of the latest chemical preparations from London and Paris. Should gentlemen of the Medical profession or veterinary surgeons favor him with their patronage they may rest assured that he will make liberal deductions. Hamilton, May 17th 1830 30 if

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

EXCELLENT LEATHER,

Bought in New York, and that merit their attention and desire to please, they hope still to merit the patronage and a portion of the custom of the Public York, Church Street, Feb y 13th, 1830 13 f

NOTICE TO TANNERS AND CURRIERS

A Person of suitable qualifications to take charge of a small Tannery two miles and a half north of York, on that beautiful and flourishing street leading to all the northern settlements, will meet with good encouragement by applying (if by letter post paid) to

C W PAGE Saddler

King street

N B—None but those of steady habits, and acquainted with both branches need apply, York, June 24th 1830 C W P 32 if

CASH will be paid for SHIFF and DELL SKIN free from holes and stain, at the Furmest Manufactory, Dundas Street F W LONG 23 if

BUILDING LOTS for Sale on the front of Park Lots No 19 and 20 on Lot Street and in the field adjoining Mr Dunn's on Lot and Peter Streets. Enquire of Mr Crookshank or Mr Mercer York 23rd February 1830 1st f

FOR SALE in the Town of Niagara a part of Lot No 44 having two fronts one containing one hundred and ten feet in front by a hundred and four feet deep the other containing Fifty four feet front either of which will be sold on reasonable terms Apply to JOHN HARRMAN York, August 28th 1830

STRAYED OR STOLEN

FROM the Garson Plains about the 1st of June last a BROWN HOKSY, black nose and tail five feet old about 13 hands high. Whoever will bring said Horse or give information where he may be found shall be rewarded. WILLIAM HIGGINS York, August 6th 1830 38

NOTICE—A general meeting of the Temperance Society will be held at the German Church in Thorold (near the ten Mile Creek) in the District of Niagara on Saturday the 25th September next at 8 o'clock P M. And it is particularly requested that Ministers of the Gospel and all others who would wish to lend their aid in the suppression of Intemperance will endeavour to attend on the said occasion. July 28th, 1830