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RELIGIOUS MISCELLANY

NATURE AND EXTENT OF SANCTIFICATION

May the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ—I faithful is he that callith you, who also will do it. 1 Thess 5, 23, 24.

1. SANCTIFICATION is much spoken of, and strongly inculcated throughout the sacred Scriptures. Its nature is there described, and its absolute necessity and great excellence pointed out in various forms of expression. "This is the will of God," (says St. Paul,) "even your sanctification," and his will, we know, is of indispensable obligation upon all his creatures, to comply with it, and be made conformable to it, is at once our duty and our happiness. "Ye are chosen to salvation," that is, happiness in heaven, (says he again,) "through sanctification of the Spirit." Salvation is the end, sanctification the way, a way in which all must walk who would arrive at that desirable end. For, says the same apostle, "Without holiness, (αγιωτης, sanctification,) no man shall see the Lord." Whatever a man attains, if he attain not this, he shall be excluded from the presence, and denied the blissful vision of God, he shall be shut out of heaven, and thrust down to hell. On the contrary, the sanctified, the "pure in heart," stand entitled to the inheritance above, as St. Paul declares, "and as the faithful and true Witness testifies, 'shall see God,' shall know and enjoy him for ever."

2. So great is the necessity and excellence of sanctification, that it is the grand end God has in view in all the dispensations of his providence and grace to the children of men. "Christ gave himself for his church, that he might sanctify and cleanse it. He suffered without the camp, that he might sanctify the people by his own blood." The Spirit of God is termed the *Holy Spirit*, and the *Spirit of holiness*, not only because he is holy in himself, but also because it is his office to sanctify

and make us holy, and God "chastens us for our profit, that we may be made partakers of his holiness." Yea, and in every dispensation towards us, whether pleasing or painful, God has this same end in view, for "his divine power has given us all things that pertain unto life and unto godliness," as well as those exceeding great and precious promises whereby these blessings are made over us, "that we may be made partakers of the divine nature, having escaped the corruption that is in the world."

3. Hence it is that much had been said of sanctification in every age since Christianity was first established in the world until now. It has appeared to be of such great importance, that many who have had the glory of God and the good of mankind at heart, have written upon the subject, and not a few of these admirably well. Many excellent things have been advanced upon this point both by ancient and modern authors, by our own countrymen and by strangers. And it is a doctrine concerning which there has been but little dispute, unless in our own age, an age fruitful of controversies of all kinds. And probably it would have been less disputed even now, had the Scriptures been more attentively and carefully consulted on the head. But be that as it will, as the subject is by no means exhausted, and as the Scriptures only can make us wise unto salvation, whatever others do, let us consider them diligently upon all points of doctrine, and especially upon this, so manifestly of the greatest consequence. Having then seen the importance of sanctification, proceed we now to consider its nature and extent.

1. Sanctification is often ascribed in the Old Testament to things without life. In the books of Moses, the tabernacle, altar, laver of brass, the priests' garments, and various other things used in the Israelitish worship, are said to be sanctified. So afterwards, in the historical books, the temple and the various utensils in the temple service are said to be sanctified. Now all that can be meant by that expression thus applied, is, that they were separated from common and profane use, and dedicated to the immediate worship and service of God. And indeed this seems to be the primary and original meaning both of the Hebrew word, in the Old Testament, and of the Greek word, αγιαζω, in the New, translated to sanctify. They both signify to separate and to dedicate, devote, or consecrate. Thus the whole body of priests were sanctified in a ceremonial manner, they were separated from common and civil employments, and consecrated to the service of God in his sanctuary.

2. This observation may give us light respecting the nature of our sanctification. It also implies a separation and dedication, not indeed, ceremonial and figurative, but real—a real separation from sin and the service thereof, and a dedication to God and his service. Accordingly, it is said, Christ "gave himself for us, that he might redeem us from all iniquity, and purify us to himself a peculiar people," a people consecrated entirely to him, and "he died for all, that they who live," who are quickened by his death, "might not henceforth," from the time they are quickened, "live unto themselves, but unto him that died for them and rose again." Passages of Scripture these, which point out unto us very clearly the nature of that sanctification, which we have already seen to be the grand end of the death of Christ.

3. But this matter will be still better understood by considering the words of our text. "May the very God of peace sanctify you wholly, αγιωτας." The word is of very extensive meaning, and signifies "every part, and every part perfectly." And what we are to understand by every part, we learn from the following clause. "And may the whole of you, (ο λανος υμων ολων, all that belongs to you,) the

spirit, the soul, and the body, be preserved blameless unto the coming of our Lord Jesus Christ."—This is an exact translation of the words, and it appears therefrom that the apostle in this passage considers man as divided into three parts, which he very expressly and particularly enumerates, the spirit, the soul, and the body, perfixing the article to each.

4. I am well aware that some persons, eminent for learning and piety, consider this text in a somewhat different light. They suppose that by the word spirit, the Apostle means their spiritual estate, the Spirit of God, with his various graces, wishing that it might be preserved to them whole and entire; that by the other two phrases, soul and body, (which they say make up the whole man) he means their natural estate, wishing it also might be preserved blameless. They argue, that man cannot consist of three parts, appears hence, "the soul is either matter or not matter, there is no medium. But if it be matter, it is part of the body, if not matter, it coincides with the spirit." (See Bengel's and Wesley's Notes.) This reasoning is perhaps very just, it is possibly more philosophical to consider man as consisting only of a material and immaterial part. But then is it certain that St. Paul spoke with philosophical exactness here? Is it not rather probable that he alluded to the then prevailing opinions, and followed the Greek writers, who, it is certain, frequently consider man as composed of three parts, spirit, soul, and body. This he might do without any intention of teaching us the niceties of philosophy, and merely that he might express the matter he had in hand more strongly, leaving points of mere speculation just as he found them, even as we, who firmly believe that man consists only of two parts, do nevertheless frequently pray that our body, soul, and spirit may be consecrated to God; by which form of expression we would only be understood to mean all that belongs to us, all our powers and faculties of soul and body. Be this as it will, in this light I beg leave to understand the Apostle, as meaning, by these different phrases, to signify that every part of us, all our faculties, and all our members, must be sanctified and devoted wholly to God, a doctrine which, it will be readily allowed, the whole Scripture inculcates upon us.

(To be continued.)

SINCERITY

Sincerity may be considered in three points of view, namely, moral, social, and religious. It gives man a temporal rectitude in all his connexions, it binds the affinity of friends, lovers, and associates, and creates a watchfulness of the soul, to its origin and protector. There are sentiments of approbation and admiration, of which compliment is but a faint resemblance compared to sincerity. Nothing in conversation gives so sterling a value to discourse, as a confidence in the speaker's integrity. If he discuss religious subjects it gives a sanction to his words, and his auditors believe that he feels what he expresses. If he speak the language of love, the sensible female must at least hear him with attention, if she can afford him no further encouragement. If eulogy be his topic, and sincerity attend his words, he does not flatter. But mankind unfortunately are not so much prone to praise as to censure, and often has a man been flattered by the commendations of another, who really means no more, than to fix a stronger censure upon him. But this is dissimulation and deceit—Deceit is a fallen angel, assuming the habit of an angel of light. Sincerity is a true celestial, whose vestments are shining, and whose deportment is majestic, whose precepts are salutary, whose actions are bountiful, and whose commission is from heaven.

How much more acceptable would it be to the omniscient Creator, if sincerity always attended

* 1 Thess. v. 3. † 2 Thess. i. 13.

‡ Acts xviii. 18. § Matt. v. 8.

our devotional exercises? What are the uplifted hands, and all the supplicating postures, in the sight of heaven, if the mind be wandering through the mazes of folly? In fine, sincerity is the legitimate offspring of the heart, it knows no confusion, and fears no disgrace—it may blush from modesty, but never from shame. Its foundation is immovable, and its durability eternal.

A TIME TO DANCE

"On one evening, memorable in the annals of amusement in M——, Mrs G was present. The gaiety and loveliness of youth were there, and all was hilarity and mirth around her. But from some cause Mrs G had not her accustomed flow of spirits. She had been slightly indisposed, but was now apparently well. She might have felt, for the moment, the impropriety of mingling in scenes so inconsistent with her age and station. The thought might have stolen over her mind—it has over other minds, in scenes like these—"Know then, that for all these things God will bring thee unto judgment." She might have had some premonition of the fate that awaited her. Whatever might have been the cause, Mrs G did not fully participate in the general mirth that surrounded her. A gentleman present, who was an intimate acquaintance, attempted to rally her, "Why, Mrs G, you seem rather sober, are you becoming serious, or are you growing old?" "I am not very serious," replied Mrs G, "and not so old but that I can dance, and if you doubt it, I will dance with you." The offer was joyfully accepted. "Give place, ladies," said the gentleman, as he led her into the forming circle, "Mrs G is going to join us." New joy now animated all countenances, the music gave forth its thrilling strains, "On with the dance!" seemed the impulse of every heart. The dance went on, Mrs G moved a few steps, and sunk down, a lifeless corpse!

"I looked on her lifeless clay when it was clad in the vestments of the grave—on her husband, in his widowed loneliness—and on her children, that were motherless. I followed her poor remains to the silent tomb—and as I looked into the house appointed for all living, I said, 'Is there a time to dance?' There is surely a time to die, and it is a sad meeting when they come on the same day." *American Pas Journal*

For the Christian Guardian

DIED, John West (a native of N York State, born in the Township of Johnstown, near the Mohawk River,) Dec 21st, 1829, in the 41st year of his age, at Ameliasburgh, County of Prince Edward, Midland District, in Upper Canada. Mr West came to the Province in the year 1810. Soon after his coming into the Province, we hope he was made the happy partaker of the forgiveness of sin, and a new birth in Christ Jesus his Lord. Not long after his conversion he was joined in holy matrimony to that worthy christian girl Miss Casey, who is left to mourn the loss, with seven children, but her loss of this worthy man of God, I will not pretend to describe.

Were I, who likewise knew and esteemed John West, to attempt to delineate his character, I should begin by pointing out modesty and diffidence, as the most prominent features. He delighted in retirement, not that seclusion from society which separates us from its charities and duties, but that separation from the frivolities and bustle of useless affairs. To his friends, he was ever the same, frank, candid, and sincere, and not like many, all raptures to day, and to morrow, distant, cold, and repulsive. The next prominent part of John West's character, was candour and sincerity. The Apostle's rule may justly be remarked, "Speak evil of no man," was by him most strictly observed, he never censured the absent. Thinking charitably of all men, he was the protector of their characters, as far as truth would permit or charity believe. As a father most endearing and affectionate—A loving, faithful, and tender husband—As a friend firm and constant—As a class leader, beloved—As a superintendant of our Sabbath School, highly

reverenced. His complaint was that of a pleuritic, which ended his useful life in some days. He continued to exhort his neighbours and familiar friends until his last. He died with an unshaken confidence in his God. It is a request, of his friends, that it may find a place in your paper, that his relatives may be acquainted of his death. P N Ameliasburgh, Jan 3rd, 1830

HEAVEN

"Sweet are my thoughts, and soft my cares,
When thus celestial flame I feel,
In all my hopes, in all my tears
Thine is something kind and pleasing still

To the christian, how unspeakably sweet it is to meditate on Heaven, and to think of resting in Heaven with God to all eternity. To think of leaving all the cares, and perplexities, and sorrows of this world, and especially of leaving these corrupt bodies of sin, and all that make us uncomfortable, and unhappy, and unholy. To think that instead of having our ears grated by profane swearing, and filthy communications, we shall hear the sweet harps of angels, and the grateful songs of all the redeemed. That for our company, instead of noisy, hardened sinners, we shall have cherubim and seraphim, and the spirits of all the just, made perfect. That instead of hearing of toil, and sorrow, and disappointments—our weary souls shall rest—we shall have access to the Tree of Life, and be filled with all the fulness of God. That instead of having pained heads, and bodies exposed to wasting disease, we shall no longer say, "I am sick," for "there shall be no more pain there"—but we shall rest upon the bosom of Him, "who from everlasting" was the sinners friend, and behold his glory with "pure immortal eyes"—That we shall have all our doubts removed, and all our infirmities made whole. That from Heaven every ransomed sinner will look backward upon the path through which God has led him in this world—and joyfully exclaim—

"Thy dealings, Oh my God, were right
Thy wisdom chose the thorny road,
As better fitted to thy sight,
To lead my wayward soul to God

How sweet too, it is to reflect that in Heaven the character of God, and his government, and all his perfections, will appear perfectly lovely, and that it will be amongst the sweetest of our joys to know that we are to remain under the government, and at the disposal of this God to all eternity, to be with him where he is, to be filled with his fullness, and to behold his glory. Yes, fellow christians, by whatever name we may be designated on earth, if we but bear the impress of that heavenly seal—our garments shall eventually be purified by atoning mercy. Each raging tempest, and each succeeding wave, shall waft us but nearer to the port of peace. Our anchor is cast within the veil, our fastings are forever sure. Our treasures, too! Oh, our treasure, it is hid with Christ in God, and no unshrivelled hand can reach it there—even "an exceeding, and an eternal weight of glory, laid up in heaven."—*Saco Pal*

GOODNESS OF GOD DISPLAYED IN THE PATH OF THE SUN

Ecliptic is the great circle in which the earth performs her annual revolution round the sun, or in which the sun seems to move round the earth once a year, cutting the equator under an angle of twenty three degrees and twenty eight minutes. This circle is supposed to be divided into twelve parts, each of which is marked with one of the twelve signs, and contains the space of a month. The goodness of God is strikingly seen in the path of the sun. The sun is in the equator only twice a year, namely the twentieth of March, and about the same time in September, when the days and nights are equal. Were the sun constantly in the equator, it is questionable whether a single spot of the globe would be habitable. First, the torrid zone would be burnt up by his fervent heat, the two icy zones would extend much farther than they do at present, the temperate zones would be at least as cold toward their middle, as they are with us at the

vernal equinox, (or at the twentieth of March,) and this temperature would prevent the greatest part of fruits from coming to maturity. But the sun neither moves in the circle of the equator, which would parch the earth and destroy all vegetation in the torrid zone, nor in the circle of the meridian, (or north and south) which would produce an inundation of water (by melting all the ice at the poles,) but his course is traced in the ecliptic, describing a spiral line between the two poles of the earth. In this harmonious course, he dispenses cold and heat, dryness and humidity, and derives from these powers, each of them destructive by itself, latitudes so varied, and so temperate, all over the globe, that an infinite number of creatures, of an extreme diversity, find in them every degree of temperature adapted to their frail existence.—*St Pierre*

GOD IS LOVE

An infinite fountain of benevolence and beneficence to every human being. He hates nothing that he has made. He cannot hate, because he is love. He causes the sun to rise on the evil and the good, and sends rain on the just and the unjust. He has made no human being for perdition, nor even rendered it impossible, by any necessitating decree, for any fallen soul to find mercy. He has given the fullest proof of His love to the whole human race, by the incarnation of His Son, who tasted death for every man. How can a decree of absolute unconditional reprobation of the greater part or any part of the human race, stand in the presence of such a text as this? It has been well observed, that although God is holy, just, righteous, &c. He is never called *Holiness, Justice, &c.* in the abstract, as he is here called Love. This seems to be the essence of the Divine nature, and all other attributes to be only modifications of this.—*Dr Adam Clarke*

VIRTUE EMBODIED

The late Dr Blair, when concluding a public discourse, in which he had descanted with his usual eloquence on the amability of virtue, gave utterance to the following apostrophe—"O virtue, if thou wert embodied all men would love thee."

His Colleague, the Rev R Walker, ascended the same pulpit on a subsequent part of the same Sabbath, and addressing the congregation said—"My reverend friend observed in the morning, that if virtue were embodied all men would love her—Virtue has been embodied, but how was she treated? Did all men love her? No, she was despised and rejected of men, who after defaming, insulting, and scourging her, led her to Calvary, where they crucified her between two thieves." The effect of this fine passage on the audience, was very powerful.

FRIENDSHIP

Friendship is the cordial of life, the lenitive of our sorrows, and the multiplier of our joys. The source equally of animation and repose. He who is destitute of this blessing, amidst the greatest crowd and pressure of society, is doomed to solitude, and however surrounded with flatterers and admirers—however armed with power, and rich in the endowments of nature, and of fortune, has no resting place. The most elevated station in life affords no exemption from those agitations and disquietudes, which can be laid to rest only on the bosom of a friend.—*R Hall*

IMPORTANT SENTIMENTS

A just person knows how to secure his own reputation, without blemishing another's by discovering his faults.

Christ is the peace of the righteous, and the trouble of the wicked.

It is a dreadful state and condition for priests or pastors to have the knowledge of the Scriptures, and not to profit by them, to show Jesus Christ to others, and not to follow him themselves, to point out the way of salvation, and not walk in it.

That which leads others to God, has no influence at all upon the hearts of those who have the spirit of the world.

We can never return to heaven but by a road different from that which has carried us away from it. It is the greatest of all delusions to pretend to go to heaven on that way which was leading us to hell.

As soon as ever we know the will of God, nothing should keep us from doing it.—It is for man to obey, it is for God to answer for the success of obedience.—That man always performs his will, who is in a disposition to perform it, God bestows the means, even when he seems to take them away.—*Quæst.*

THE HOPE OF ISRAEL

"The hope of Israel the Saviour thereof in the time of trouble." Sin is highly provoking to God, and tends to rouse his anger and awaken his wrath. The destruction of Egypt by ten successive plagues—the fire that descended on Sodom and Gomorrah—and the overthrow of the Ninevites, are each a demonstration of this truth.

God will destroy wicked men for their wickedness, and sometimes in it. As in the case of Ananias and Sapphira, and the two fifties before Elijah. God has a special regard to all those who love and fear him. As to Abraham, Jacob, Lot, and John the beloved, &c.

All who fear God may be regarded as the true Israel of God, and are loved by him. (Eph. 1:4) Like Israel, they wrestle with him and prevail.—They see the ladder of ascent to heaven—made through many troubles—are mercifully supported in them—become rich in grace (the best wealth)—wait for God's salvation—and triumph in his promises.

The great and blessed hope of Israel, is the Lord Jesus Christ. "For he is our hope."—For Israel, he suffered, bled and died.—He presents himself as the foundation of hope—he inspires that faith which produces a hope full of immortality.—He cherishes hope by his exceeding great and gracious promises.—He approves and commends his disciples whose hope is in him. "Fear not little flock," &c.

The sacred and instituted supper presents this "hope of Israel" before our eyes in a strong and affecting light.—I may say, in six points of view, viz. in the fulness of his love—in the crimson of his sufferings—in the sufficiency of his grace—in his ability to save the lost—in his promised presence and support—and in his future and final judgment. Aid ed by Matt. xxv we may see him on his great white throne—presenting himself to assembled worlds—dividing the wicked from the just—inviting the latter to mansions of bliss—and awarding sentence of condemnation on the unjust and unbelieving. Dear reader,

"When shall we supremely blest,
Enter within his promised rest?"

Ah! my soul, it is well to keep futurity and eternity for ever in view. If any thing can make a deep impression upon the mind of man, sure it must be the departing heavens, and the trembling earth, and the commencement of a blazing conflagration! Then to have an interest in the "Hope of Israel," must be bliss indeed, heaven indeed!

N. B. Our every expectation as to futurity must be founded on the explicit and immutable promises of Almighty God. L. L.

From the Charleston Observer

My Editor—I send you the following inquiries, with the hope that, should you publish them, they may benefit some of your readers.

And, 1st, Have you family worship in your houses, morning and evening? If so, can you not render that service more interesting and instructive to your children and domestics? If not, is it not proper that you should attempt it? Try.

2 Have you a Sabbath School in your Church? If so, can you not add to the number of those who share in its advantages? If not, can you not, in conjunction with others, establish one? Try.

3 Have you a Tract Society? If so, can you not extend its operations, and thus add to its usefulness? If not is it impossible to form one? Try.

4 Have you a Temperance Society? If so, can you not persuade others to join you? If not, would it be any harm to try?

5 Are there not families in your city, district, or county, destitute of the Bible? Have you made any inquiries, or felt any deep interest in this matter? And can you not do more, in spreading the word of life, than you have ever done? Try.

6 Have you not neighbors who live in the neglect of the means of grace, and can you not persuade them to meet with you in the sanctuary, or where "prayer is wont to be made"? Try.

7 Have you secured an interest in the great salvation? If so, are you growing in grace? If not, is not the present, the accepted time? Try yourselves by the only infallible rule of faith and practice—the Word of God.

8 Have you considered it your privilege to contribute as God has prospered you, towards the promotion of benevolent objects, as well as to pray for their success?—And cannot your liberality be more bountiful—your prayers more fervent—and your faith stronger? Try.

9 Have you done all that it became you as a man and a Christian to do? If not, is not the love of Christ sufficient to constrain you hereafter to be more faithful in his service? By every means in your power should you not try.

Finally—As "the time is short," and as there is much to do, ought you not firmly and prayerfully to resolve that this year—should you live—you will live nearer to God, than ever, and more to his glory.

Ponder upon these questions, my friend, and estimate them according to their importance. Titus

RELIGIOUS INTELLIGENCE

To the Editors of the Christian Guardian

Grape Island January 12th, 1830

Dear Brethren—The Mission in this Island continues to prosper. Some have thought the Indians would not long be confined to this small spot but it is found that the Indians attachment to civilized life every season increases. Their scanty supply of land their poverty, and new mode of life make it necessary for them to depend on the chase principally for their supply of meat and to obtain the means of paying debts which they contracted in their former dissipated state. To the great majority of them hunting is the means of living and they say, as soon as the Governor help us to some lands we will stay home and work. Notwithstanding the small quantity of land they occupy they have raised considerable for the support of their families some 30 some 40 bushels of corn and as many potatoes. To obtain land for planting they have laboured hard to clear up new ground of their white neighbours for the first crop. While they have been employed in building their houses and workshop, it would seem that a kind providence favours their wants. The fish at times throng around the Island, and when they need meat they seldom go out for a few days but they return with good fat deer. While employed this winter at their mechanical labours, four of the brothers went out three days and brought in eight deer.

With the lumber they got by their labour last winter and spring is builded their mechanics shop and an addition to the house for the Mission family. The boards also furnish them with the means of making conveniences for family uses such as cupboards &c. &c. It being the first attempt at the lumber business and the outfit for houses, cost of timber &c. considerable the avails of their labour amounted to little more than the expenditures. But the knowledge they acquired in business will thus far benefit the mission and prepare them for more profitable enterprise hereafter. What ever may be the expense of this their first undertaking it is a circumstance on which they delight to reflect that, we cut and hewed and framed this shop, and procured by our labour these boards for our public buildings, tables cupboards and thus too is in part the triumphs of the Missionary Society that a body of idle wandering drunkards are brought to habits of industry and to love a steady home. Considerable improvements are made in their houses and manner of living. Their cupboards made by their own hands, are set off with a few necessary articles,—their table comforts are simple and therefore wholesome, around which the parents and children sit in a stile never known in the Indian wigwam. Some have a little library of books contained on shelves of their own making. These consist of the Bible, Indian Hymn Book the translation in Chippeway of a portion of Matthew and some others. The men are improving in the manufacture of several articles, such as sleighs shoes &c. the women of baskets, brooms, machucans and mittens and will soon be spinning. Lately a turning lathe was put in operation for the men, where they will manufacture 'Numerical frames' for Infant Schools, and will in time be making chairs and bedsteads.

To both parents and children, religion is their theme of delight, and their houses thus prepared with comforts, their

schools, religious meetings and their fire side altars at which their children read the scriptures both in English and Indian adds new and increasing interest to domestic life and though the whole lives were formed for a roving state they now feel there is something of enchantment in home and Showne me Min e shah (Grape Island) is a name the charms and is the place of their delight. In our next you will have a more minute account of our schools and meeting.

Respectfully, J. B. BROWN

RICE LAKE MISSION

Report of this Mission, communicated by the Teacher of the School.—"The Indians are all returned from their hunting and appear as much as ever engaged in the good cause. Our School is also blest. For several weeks past our school prayer meeting has been highly favoured with the power of divine grace. The children of the school are in fine health, and quite spirited in their endeavour for learning—are pleased with the plan of instruction on the infant system—are making all the improvement in their power. From the likenesses of beasts birds &c. they are gaining considerable knowledge of natural history. The boys and girls read in the translation with considerable fluency. Their hearts rejoice in the prospect of having the holy word in their native tongue. Twenty seven read in the Testament and more will soon be added to the number. Twenty two are writing and twelve are in Arithmetic. The remainder read in the infant school cards. In all 52 scholars.

In the infant school the children repeat the answers both in English and Indian. This plan I have adopted lest they should be found not to understand the meaning. On Monday, Tuesday and Friday evenings I have school for the instruction of the older friends, about 30 of whom attend for the purpose of learning to read. A few can read in the Testament, others are spelling and some are writing. We hope before long to see them writing to their friends.

Thus you see I have enough to engage my attention continually. I am cautioned against so much exertion, but God gave me my strength and called me to this work and I can't be a Drone. All shall be devoted to his cause. I desire to give all to God.

I should add that our Dorcas Society of Indian females doing well they will realize considerable if they can find sale for the articles they manufacture.

THE BAPTIST GENERAL TRACT SOCIETY celebrated its third anniversary since its removal to this city on Wednesday evening last in the meeting house of the fifth Baptist Church. Our friends will be pleased to learn that thus far the Lord has helped us. The receipts into the treasury, have amounted to more than 5 500 dollars—the number of life members and directors has increased to 240—the issues of Tracts have amounted to 446,750—making nearly five millions of pages.

The whole number of Tracts published since the formation of the Society is one million three hundred twenty four thousand, containing fifteen millions three hundred and twenty three thousand pages. Twenty six new Tracts have been added to the series—many of them possessing a superior degree of merit. The number of auxiliary Societies has been greatly increased and numerous interesting instances of the utility of the publications were recited in the report.—*Col. Star, Philadelphia*

BRITISH NORTH AMERICAN INDIANS

It appears by the 25th report of the British and Foreign Bible Society which has lately reached this country, that the expenditure of the last year exceeded (with one exception) that of any former year amounting to the large sum of £104 132 6s 11d. The report is full of interest as is also the appendix, which contains series of letters from the Society's agents Dr Pinkerton, in Europe, and Messrs Mathews and Thomson, in South America, with the Rev Mr West's journal of his visit to this country and the other British North American provinces in the summer of 1824. The following interesting passages in reference to this country occur in the report.

"The attention of Mr West was directed to the situation of the aboriginal inhabitants of British North America, and to the practicability and desirableness of effecting translations into their respective languages. The American Bible Society is proceeding with the Mohawk and Mr West has strongly urged the importance of accomplishing a version in the Chippeway, the subject engaging the attention of your committee. 100 bibles and 200 testaments are granted to Mr Ryerson, of Canada, for schools at Crediton. Mr R has favoured your committee with an interesting account of the Six Nations. The portion of scriptures in the Mohawk language that has been given them, has made them in many respects 'a people prepared for the Lord.' When the missionaries preached the gospel of Christ to them, they found several in the same interesting state of mind as Peter found Cornelius. Considerable numbers gave evidence of their having become real Christians. It is the desire of your committee that the day may come, when the language addressed by a chief to a missionary meeting, may be equally applicable to the Bible Society. 'Brothers I am very glad and thankful to God that he put it into your heart to help us Indians. You taught us the way of light and truth. We very much desire that you will continue to instruct us. We hope to see the day when all the Six Nations will come to know God our Saviour, and we hope that all the nations of the world will open their eyes to the way of light.'—U. C. Gazette

FOETUS DEPARTMENT

THE HOUR OF DEATH

Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set—but all
Thou hast all seasons for thine own, O Death!

Day is for mortal care,
Eve for glad meetings round the joyous hearth,
Night for the dreams of sleep, the voice of prayer—
But all for thee, thou Mightiest of the Earth!

The banquet hath its hour
Its feverish hour of mirth, and song, and wine,
There comes a day for Grief's overwhelming power,
A time for softer tears—but all are thine!

Youth and the opening rose
May look like things too glorious for decay
And smile at thee—but thou art not of these
That wait the ripened bloom to seize their prey!

Leaves have their time to fall
And flowers to wither at the north wind's breath,
And stars to set—but all
Thou hast all seasons for thine own, O Death!

We know when moons shall wane,
When summer birds from far shall cross the sea,
When autumn's hues shall tinge the golden grain—
But who shall teach us when to look for thee?

Is it when spring's first gale
Comes forth to whisper where the violets lie?
Is it when roses in our path grow pale?
They have one season—all are ours to die!

Thou art where billows foam,
Thou art where music melts upon the air,
Thou art around us in our peaceful home,
And the world calls us forth—and thou art there!

Thou art where friend meets friend
Beneath the shadow of the elm to rest,
Thou art where foe meets foe, and trumpets ring
The skies and swords beat down the princely crest

Leaves have their time to fall,
And flowers to wither at the north-wind's breath,
And stars to set—but all
Thou hast all seasons for thine own, O Death!

ODE ON SEARCHING AFTER HAPPINESS

Oh! happiness thou pleasing dream
Where is thy substance found?
Sought thro' the varying scenes in vain,
Of earth's capacious round

The charms of grandeur pomp and show
Are nought but gilded snares,
Ambition's painful steep ascent,
Thick set with thorny cares

The busy town and crowded street,
Where noise and discord reign,
We gladly leave and tired retreat,
To breathe and think again

Yet if retirement's pleasing charms,
Detain the captive mind,
The soft enchantment soon dissolves,
'Tis empty all as wind

Religion's sacred lamp alone
Unerring points the way,
Where happiness for ever shines
With unpolluted ray

To regions of eternal peace,
Beyond the starry skies,
Where pure sublime, and perfect joys,
In endless prospect rise

BISHOP HEBER—AN OLD MAN—AND HIS LITTLE GRAND SON

The following incident exhibits the beloved subject of the narrative in the rural parish of Hodnet, where he discharged, with great zeal and simplicity of purpose, the interesting duties of a village pastor. "There was in the parish an old man who had been a notorious poacher in his youth, and through

the combined influence of his irregular mode of life, drunken habits, and depraved associates, had settled down into an irreligious old age. He was a widower, had survived his children, shunned all society, and was rarely seen abroad. The sole inmate of his lonely cottage was a little grand child, in whom were bound up all the sympathies of his rugged nature, and on whom he lavished the warmest caresses.

"It was considered an unaccountable departure from his usual line of conduct, when he permitted little Philip to attend the Rector's school. 'Why not?' was the old man's reply, 'd'ye think I wish Phil to be as bad as myself? I am black enough, God knows!'

"The old man was taken ill and confined to his room. It was winter. He was unable to divert his mind. His complaint was a painful one, and there was every probability that his illness might be of long continuance. A neighbour suggested that his little grand son should read to him. He listened at first languidly and carelessly, by and by with some degree of interest, ill at length his little grand child became the means of fanning into a flame the faint spark of religious feeling which yet lingered in the old man's breast.

"He expressed a wish that Mr. Heber should visit him, and the good work which it pleased Providence youthful innocence should begin, matured piety was to carry on and complete. It was no ordinary spectacle. The old man lay upon his bed, in one corner of the room, near the treasured window. His features were naturally hard and coarse, and the marked lines of his countenance were distinctly developed by the strong light which fell upon them. Aged and enfeebled as he was, he seemed fully alive to what was passing around him, and I had leisure to mark the searching of his eye as he gazed, with the most intense anxiety, on his spiritual comforter, and weighed every word that fell from him. The simplicity in which Heber clothed every idea—the facility with which he descended to the level of the old man's comprehension—the earnestness with which he strove not to be misunderstood—and the manner in which, in spite of himself, his voice occasionally faltered as he touched on some thrilling points of our faith, struck me forcibly, while Philip stood on the other side of the bed, his hand locked in his grandfather's, his bright blue eyes dimmed with tears as he looked sadly and anxiously from one face to another, evidently aware that some misfortune awaited him, though unconscious to what extent.

"The old man died—died in a state of mind so calm, so subdued, so penitent and resigned, 'that I feel myself cheered in my labours,' said Heber, 'whenever I reflect upon it.' Heber himself officiated at the funeral. I shall never forget, I never wish to forget—if I were cast to-morrow on a desert island, it is one of the few things I should care to remember of the world I had left behind me—the air, the manner, the look, expression of hope, and holy joy, and steadfast confidence, which lit up his noble countenance, as he pronounced this passage of our magnificent ritual—'O Father, raise us from the death of sin unto the life of righteousness, that when we shall depart this life we may rest in thee, as our hope is this our brother doth.'—*Christian Observer*

DEATH OF DR. MASO.

This afflictive event took place on the morning of the 20th ult. at the house of his son, in New York. Thus has departed to his rest, one of the first men the Lord has raised to the ministry of reconciliation, in our country. He entered the service of the church early in life, and from the very commencement of his career, took rank with the best preachers in New York. As an expositor of the Sacred Scriptures he had no rival—as a polemic divine, few could compete with him—his practical preaching, was distinguished for faithfulness and tenderness—a surprising variety marked his pulpit exercises—if we may so speak, he had a manner for argument—another for exposition, and another for the solemn exercises of the Communion Sabbath

sometimes he carried his hearers calmly along, then he surprised and overwhelmed them by a burst of eloquence—sometimes his audience were melted in to tears by his deep pathos in holding up Christ, as a suffering Saviour, and then he seemed to lead them in triumph, to the threshold of Heaven.

As an instructor and manager of young men he excelled, his mode of governing was peculiar, and almost always successful. Many are left who while they retain their faculties, will not fail to esteem him their ablest preceptor, in any department of study, pursued with him, and feel that to him they are indebted, principally, for knowing how to think and to study.

Several years since his health so far failed that he was under the necessity of resigning from public duties. When living he was highly esteemed and honoured, and now in his departure he will be regretted by as wide a circle in England and Scotland as in this, his native land.—*Albany Christian Register*

CHILDREN'S BIOGRAPHY

For the Christian Guardian

Dover, 1829

MR. EDITOR,

By giving the following, an early insertion in your valuable Miscellany, you will confer a favour upon several of your readers. Wm. SMITH

Elizabeth H. Burnham, the subject of the following memoir, was born the 15th day of April 1815, in Hamilton, Newcastle District. Her father previous to her birth was unfortunately drowned. The cultivation of her morals and the care of her education therefore devolved upon her widowed mother, who laboured to infuse into her tender mind just and affecting views of the overruling providence of God—his goodness—and the pleasure with which he regards those who trust in him, and she had the pleasing satisfaction of seeing her efforts crowned with success, in the rapid improvement of Elizabeth in every pursuit.

With ardent and sincere prayers to God, to bless and protect her child, she gave her to him in baptism, in her fifth year, and even in this early period she thinks her tender heart was affected with seriousness. She was always particularly attentive to the duty of secret prayer. As soon as she learned to read, the Bible became her delight, she not only committed select passages, but even whole books to memory, and was well acquainted with the historical parts of scripture. In her eleventh year she made an open profession of religion, at a Camp meeting held on Dundas Street, 1826. For some time previous to this meeting, she expressed a very anxious desire to attend it, and her mother, thinking it would do her good, consented to let her go. The first night, she requested permission to enter the praying circle, and having obtained leave, she immediately entered the ring knelt down and earnestly commenced praying. Shortly after, her mother came into the ring and prayed for her—when looking up, she observed, "O Mother! I feel happy—I love the Lord." At the close of the meeting she went forward with feelings deeply affected and partook of the sacrament. From this time until the hour of her dissolution she always manifested a seriousness and consistency of deportment.

The improvement of her mind was equal to that of her morals, as is evinced by the following extracts from some of her letters, which show a vigour of thought not common to her years, being when these were written only twelve years old. "I thank you for your kind letter, and am much pleased with your observations concerning the improvement of our time, both as regards ourselves, and our dear parents, whose kindness to us from our infancy until the present time, can only be exceeded by the paternal care of that omnipotent Being, who gave us our parents, and all other blessings we so abundantly enjoy. And should we be so thoughtless, and inattentive to our interests as to trifle away the precious opportunities (through their goodness put into our hands) of improving our minds by useful studies

we should not only disappoint and grieve our friends, but we should also sin against our beneficent Creator, who has commanded us to redeem our time." "I am happy to hear that you feel so resigned as you do under your affliction. Your illness has perhaps proved a blessing to you, though no affliction, for the present is joyous but grievous, yet we read that it afterwards yields the peaceable fruits of righteousness to them who are exercised thereby, it humbles us and makes us more fit subjects for the kingdom of heaven. We ought to be grateful for the privileges we enjoy, and when blessed with health, we should never complain. Alas, I fear that we do not improve our time and privileges as we ought, and it is through infinite mercy that we are not deprived of them."

The letters from which these extracts are made, are written without assistance from any other person, and display a talent and feelings, not unworthy one of riper years. But alas! just as her mind began to expand itself, its unfoldings were checked by the cold hand of death, too painfully proving that youth and beauty are no safe guards against the shafts of the destroyer. The disease which terminated her short but interesting career, was inflammation on the bowels. It was so rapid in its progress that it baffled medical skill, and in three days the young and lovely Elizabeth fell a victim to the ruthless messenger of death, Dec. 11, 1828.

Before I close this notice permit me my young reader, to add as myself to you and apprise you of the shortness and uncertainty of life. O think how soon you may be called! Let the present circumstance admonish you. Elizabeth but a few days since moved among us, the joy of a fond parent's heart, but now she is gone into a world of spirits. Remember ye all must die—the hand that hath written these lines must soon moulder in the dust—the eye which records will soon cease to gaze, the heart which now throbs with tender emotion, will soon cease to beat. A world of sense will soon be changed for a world of spirits—time for FTERMINITY

THE WILDENSES

At a time when the British government is effecting so much for the civil and religious freedom of the subject, and of none more sensibly than of the Catholic, we cannot receive that it should be beneath its dignity to claim of the ruling powers in Sarawak, the emancipation of the small and persecuted community of the Wildenses. It would indeed be an outward sign of the possession of that genuine spirit of Christianity, by which the millions of Ireland have sought to vindicate their right to spiritual and political freedom, were they to present themselves with the emblems of emancipation in their hands, and call upon the Duke of Savoy to "do likewise." Let them behold the picture we shall now offer to them of the degraded state of their Protestant fellow creatures in a Catholic land.

"It is not enough," says one of our correspondents, "that all access to office should be closed against them, every obstacle which can be devised is put in operation to render their social prosperity precarious and impossible. The medical profession is forbidden ground, and the afflictions of the invalid are doubly embittered by the pressure of that general indigence, which precludes their seeking medical aid from individuals residing at a distance, who cannot find their way to the couch of sickness, but across difficult and dangerous passes. The philanthropy of the Prussian government has at last succeeded in obtaining a license, that an hospital should be erected; but, alas! for want of means, that permission must remain a dead letter. Throughout Piedmont it is strictly prohibited to print religious, or even school books, for the use of the Wildenses; they are compelled to abstain from manual labour on Catholic feast days, and by this their means of subsistence are woefully curtailed, their whole manufactures are limited to a single establishment for weaving woolen cloth, and two tanneries, neither of which are of much value, they are lodged upon the bare ground, and live upon the

scanty produce of grazing, and have so little where with to educate their offspring, that a school has been actually closed, because the congregation could not raise the paltry annual pittance of a Louis d'or, (16 shillings,) allowed to the teacher!" —London paper

From the Christian Watchman UNION OF THREE DENOMINATIONS

The first week in January, 1830, witnesses the singular fact, that a Congregational, a Methodist, and a Baptist Printing Office, each issuing a weekly newspaper, are all snugly established in one building, in the centre of the capital of New England, No 127, Washington street. They commenced their labours, in the House they occupy, about the same time, and on the most friendly terms. None of them have altered their opinions, as to their denominational peculiarities, nor do they conceive it to be necessary, or essential, to the purposes of friendly intercourse. Each, no doubt, will occasionally advocate his individual theories, by the arguments which may appear logical, or at least plausible. But it is to be hoped that it will always be done in the moderation of the gospel, and with the meekness and gentleness of Christ. —The titles of the news papers published from this stand, are—*The Boston Recorder*—*The New England Herald*—and, *The Christian Watchman*. The Recorder first entered the premises, and the Watchman takes a pleasure this day, in acknowledging the facilities afforded in neighbourly kindness on its entrance.

It is devoutly hoped, that the united influence, which the three papers may exert, in favour of genuine, experimental, and practical religion will have a salutary effect on the best interests of true Christianity.

* * The proceeds of this paper will be applied to the support of superannuated or worn out preachers of the M F Church in Canada, and of widows and orphans of those who have died in the work and to the general spreading of the Gospel.

CHRISTIAN GUARDIAN.

NEW YORK, SATURDAY, JANUARY 30

On the first page of this paper, our readers will notice the introduction of a dissertation on the nature and extent of Sanctification. This will be continued in two or three succeeding numbers and it is in our opinion the most clear, full, and impressive development of that important experimental doctrine of the Bible, that we have ever read. And we are sure that no serious reader can peruse it carefully through—as we shall finish it from time to time—without feeling very deeply impressed with the necessity and importance of presenting his soul and body a living sacrifice to God which is his reasonable service and highest interest. For this purpose we were created that "righteousness and true holiness" might be the image of our hearts and lives, for this purpose the Son of God was incarnated crucified upon the cross, rose from the dead that "we might not live to our selves but live to Him who died for us and rose again and for this purpose the Holy Spirit was purchased and given that He might change us from glory to glory into the image of our God. It is alike our duty and our privilege to pray in faith, that "the thoughts of our hearts may be cleansed by the influence of the Holy Spirit that we may perfectly love God, and worthily magnify his Holy Name."

This Sanctification is only another word for what is methodistically called "Christian Perfection" and in the language of Scripture, "being perfect as our Father who is in heaven is perfect." This doctrine is not clearly understood even by some who profess to believe it and it is altogether mistaken by many others. We therefore subjoin a short account of it, in the language of the learned and pious Mr. Wesley.

"Let us go on to perfection" Heb. vi. 1

"I do not conceive the perfection here spoken of, to be the perfection of angels. As those glorious beings never 'left their first estate,' never declined from their original perfect state, all their native faculties are unimpaired their

understanding in particular is still a lamp of light their apprehension of all things clear and distinct, and their judgment always true. Hence, though their knowledge is limited, (for they are creatures,) though they are ignorant of innumerable things, yet they are not liable to mistake their knowledge is perfect in its kind. And as their affections are all constantly guided by their unerring understanding so that all their actions are suitable thereto, so they do, every moment, not their own will, but the good and acceptable will of God. Therefore it is not possible for man whose understanding is darkened to whom mistake is as natural as ignorance, who cannot think at all, but by the mediation of organs which are weakened and depraved, like the other parts of his corruptible body, it is not possible for him always to think right, to apprehend things distinctly, and to judge truly of them. In consequence hereof his affections, depending on his understanding are variously disordered. And his words and actions are influenced more or less by the disorder both of his understanding and affections. It follows that no man while in the body, can possibly attain to angelic perfection.

2 Neither can any man, while he is in a corruptible body, attain to Adam's perfection. Adam before his fall was undoubtedly as pure, as free from sin as even the holy angels. In like manner, his understanding was as clear as theirs and his affections as regular. In virtue of this as he always judged right so he was able always to speak and act right. But since man rebelled against God, the case is widely different with him. He is no longer able to avoid falling into innumerable mistakes, consequently he cannot always avoid wrong affections, neither can he always think, speak and act right. Therefore man, in his present state, can no more attain Adam's than angelic perfection.

3 The highest perfection which man can attain while the soul dwells in the body, does not exclude ignorance and error and a thousand other infirmities. Now from wrong judgments, wrong words and actions will often necessarily flow and, in some cases, wrong affections also may spring from the same source. I may judge wrong of you. I may think more or less highly of you than I ought to think and thus mistake in my judgment may not only occasion some living wrong in my behaviour but it may have a still deeper effect, it may occasion something wrong in my affection. I from a wrong apprehension I may love and esteem you either more or less than I ought. None is freed from a liability to such a mistake, while I remain in a corruptible body. A thousand infirmities in consequence of this, will attend my spirit, till it returns to God who gave it. And in numberless instances it comes short of doing the will of God as Adam did in paradise. Hence the best of men may stray from the heart.

Every moment! Lord I need

The merit of thy death

for innumerable violations of the Adamic as well as the angelic law. It is well therefore for us that we are not now under those but under the law of love. Love is [now] the fulfilling of the law which is gone to fallen man. This is not with respect to us 'the perfect law.' But even against this, through the present weakness of our understanding, we are continually liable to transgress. Therefore every man living needs the blood of atonement, or he could not stand before God.

4 What is then the perfection of which man is capable, while he dwells in a corruptible body? It is the complying with that kind command, 'My son give me thy heart.' It is the 'loving the Lord his God with all his heart, and with all his soul, and with all his mind.' This is the sum of Christian perfection it is all comprised in that one word love. The first branch of it is the love of God and as he that loves God loves his brother also, it is inseparably connected with the second, 'Thou shalt love thy neighbor as thyself. Thou shalt love every man as thy own soul, as Christ loved us.' On these two commandments hang all the law and the prophets. —these contain the whole of Christian perfection."

AMERICAN FOREIGN MISSIONARY SOCIETY

The Am. Board of Commissioners for Foreign Missions have at present 44 Missionary Stations 5 Licensed Preachers 3 Catholicists 47 Male Missionary Assistants 124 Female Missionary Assistants and 41 Native Assistants making 266 Missionary Labourers among the heathen. Besides these there are native teachers of free schools in Bombay, Ceylon and the Sandwich Islands so that all their missionary teachers are estimated at 600 persons. The native communicants at these 44 stations amount to 1770, of which 102 belong to churches in India, 4 in West

torn Asia 108 in the Sandwich Islands and 506 among the North American Indians. Of these 217 were added last year.

At these 44 stations there are 51,570 pupils in missionary schools, of which 910 are boarded by missionary establishments, and 18,660 were the increase during the last year.

This Board has 7 Missionary presses, located at Bombay, Ceylon, Malta and Sandwich Islands.

These presses have printed or are in readiness for printing, in nine different languages. During the last year, 175,000 pages have been printed in the Cherokee language, and 172,000 in the Choctaw, at the expense of the Board, though not at its presses. Nearly that amount has been printed in the Seneca language. The whole amount printed during the past year cannot be stated exactly, but by the best estimate which circumstances permit the number of copies of different works printed cannot vary much from 200,000 and the number of pages 7,000,000 making the whole amount printed for the missions of the Board since their establishment not less than 700,000 copies, and 27,000,000 pages.

Education—A well written petition from the United Presbytery of Upper Canada, relative to the public schools in this Province, has been presented to the House of Assembly by Mr. Morris. The petitioners duly appreciating the beneficial influence of an extensive system of education very justly observe that "although for many years a liberal provision has been made for the education of youth in this Province the benevolent designs of the Legislature have failed in effecting the object they had in view." This failure is attributed to the appointment of trustees, for the public schools from one communion only thereby depriving other denominations of that benefit which they had a right to expect would have arisen from them.

The Presbytery then proceed thus:

"Your petitioners having numerous and large congregations, under their superintendence in which there are thousands of young people growing up in want of education feel anxious that they would be provided with the means of instruction which would render them intelligent Christians and useful members of society. As these institutions are now managed, your petitioners have no alternative left, but to apply to your honorable house, to afford them provision for other schools to be placed under their superintendence, since, they are not permitted to have any share in the appointment of teachers or in the management of the schools now in existence.

"May it therefore please your honorable house to make such provision, as, in your wisdom may appear to be necessary, to enable your petitioners and others in similar circumstances, to provide for the education of the youth, under their care."

"Signed by order, and in the name, of the Presbytery
(Signed,) WILLIAM SMYTH,
Moderator
WILLIAM BRYL,
Presbytery Clerk."

This, in our opinion is as it should be, and manifests a candour, a fairness and liberality, that do honour to the Rev. Petitioners and render their request worthy of the particular attention of the House. That trustees of the District Schools have hitherto been appointed from one religious communion, may not in every instance be the case but politically, there are probably very few exceptions. And this a strong political bias, being originally created by an ecclesiastical dominancy, and a Dignitary of a certain communion, not remarkable for his liberality of sentiment or feeling being *ex officio* President of these Boards of Trustees, the public schools, intended by the Legislature to be national, both in their character and benefits, become comparatively circumscribed in their advantages and engines of an influence not the most favorable to the moral and civil interests of the country.

But, in the present circumstances of this Province, it would, perhaps be best to have these national schools taken from under the control of ecclesiastics of every description, (or supersede them by other arrangements) and, as they are designed for the benefit of the people generally, without distinction, let them be altogether controlled by the representatives of the people. Thus, we are persuaded will be both agreeable and useful to the inhabitants of this Province.

But to meet the views and circumstances of those who wish to educate their children in their own religious communion, let other provisions be made. This can be done in

perfect consistency with, and in subserviency to other literary regulations which have been asked for, and which are now contemplated by our Provincial Legislature. Equal rights and privileges are the acknowledged maxims of sound policy in matters of religion, so let them be in literary affairs. We perceive by the Brockville Recorder of the 19th instant, that the United Presbytery of Upper Canada have resolved to petition the Provincial Government (we suppose the three Branches of the Legislature) for an act of incorporation and endowment of a Seminary under their control. We hope the prayer of their petition will be granted but not without granting something more.

In acceding to their wishes we hope our House of Assembly will pass a general bill authorising (by giving power to form corporations) each religious community under certain restrictions to erect at least one literary institution. These institutions, depending upon the public for their support would be patronised according to their respective merits. Here an emulation acknowledged to be eminently subservient to the interests of commerce of manufactures and improvements of every description, and even of civil governments and religion itself, is brought to bear in a powerful and salutary manner upon the interests of literature. Many persons who now look on with cool indifference, or send their children to a foreign country to be educated would devote a liberal portion of their property and their utmost influence in promoting the means of education in our own country and very many parents who now through ignorance, mistaken views or limited means leave their children to grow up with scarcely learning enough to read and write would then be prevailed upon and enabled to impart to them the inestimable blessing of a liberal education.

But if under the present prevailing system of seductive policy one religious body were to receive a slice from the golden loaf—which should and may hereafter be denied to another—their eyes—like those of some of our Kir' friends—might be blinded by the gift and even their hands might yet be lifted up against the requests the interests the rights and privileges of their equally numerous, needy, and deserving brethren.

We might perhaps, make some apology for laying the following letter before our readers, did not the candour and ability displayed in it, the justice of its complaints, together with the request of the Rev. Author for all Editors in the Province "friendly to truth and justice to insert it, supersede its necessity.

[To the Editor of the Brockville Recorder]

Sir—A perusal of the report of the Select Committee of the British House of Commons, on the civil government of Canada has induced me to trouble you with the following corrections which I hope you will do me the favour of laying before the public. They will at least show how erroneous some of the statements are which appear in the most important documents.

Several of the witnesses examined by the select committee it would appear stated that the Presbytery of Upper Canada is in connection with the Scotch Secession Church. Now, sir, if this had been the case they would not have been unwilling to avow it, for, I believe, they consider that Church highly respectable in point of both piety and talent. But the truth is the Presbytery of Upper Canada is not now, and never was in connection with the Secession Church. The original members established the Presbyterian Church in Upper Canada upon the same basis as every other Presbyterian Church in the world, namely their proper call to the Ministry their regular ordinations, and the promise of Christ that wherever two or three are met together in his name he will be with them to bless them.

They profess the doctrines, discipline and worship of the Church of Scotland because they believe them to be agreeable to word of God. But should that establishment decline to recognise them as her sons it will not give them much concern, for their chief care is to belong to the Church of Christ which they consider the most respectable and firmly established church on earth. If there is any meaning in words the church of a particular country, as of Scotland, or England must mean the church of Christ in that country. To talk then of the Church of England or Scotland in Canada seems to be an abuse of language. The United Presbytery professes to belong to the Church of Christ in Upper Canada, and if the Church of Scotland, the Church of England, or any other has better claims to the character of a true church it is invited to produce them.

What are the peculiar claims of the Church of Scotland in this Province, I have never been able to discover. Not only her opponents but even Dr. Lee her decided advocate, has expressed his doubts of the Church of Scotland having any right or authority to establish even a Presbytery in the Canadas. In what light then are we to view her ministers, or in what are they superior to others, who have received the same education, and profess the same principles? The Church of Scotland never put out a single Missionary, nor

expended a single shilling in spreading the gospel in this country. And yet it seems to lay claim to advantages and distinctions for her Ministers which their no less labor and successful brethren do not enjoy.

These however are remarks by the way. My principal object in troubling you is to notice a piece of intelligence furnished by Dr. Lee respecting the congregation under my care, which is entirely new to them. He states in his evidence that the Church in Perth though not now served by a Minister of the Church of Scotland it is expressly stipulated shall be so served in future. Now it would have been obliging if the Rev. Doctor had informed us by whom this stipulation was made and who was his authority for making the statement. But as he has not done so I take leave to inform him, and the public through your columns, that the statement is entirely unfounded for no such stipulation has ever been made. The only Presbyterian Church here was collected by my labours and is still under my ministry. It advances in numbers has not been excelled by any Church in Upper Canada. Its prosperity however has excited the envy of some, who have spared no pains to excite dissension from their present connection. The Press has ever been employed in this case to mislead the public and civil as well as discord amongst brethren. It is probable the Doctor's information has been derived from this or some similar source. But as I now publicly state, that his information is not correct, it is for him to say, from what authority he received it. And that he may have an opportunity of doing so please to furnish him, and the persons whose names are in the enclosed list, a copy of your paper in which this is published and charge the expense to my account.

I had written thus far when I received a copy of Dr. Strachan's letter addressed to Dr. Lee which I should have passed over unnoticed had it not been for one of his misstatements respecting the body of Presbyterians with which I am connected. After transposing and altering part of Dr. Lee's evidence which by the way is a mode of refuting arguments of an opponent no less ingenious than new the Rev. Archdeacon makes it appear that the Presbyterians of Upper Canada have professed attachment to the principles of the Church of Scotland only since their brethren offered them a share of the Clergy Reserves. But I would remind the Doctor of what he can scarcely have forgotten, that we have all along professed attachment to the principles of the Church of Scotland. This was declared in our address to the Government of both Provinces in 1817 and ever published in the newspapers many years before the agitation of the question respecting the Clergy Reserves. Our opinions however on that question differ materially from those of our brethren of the rival establishments. While they wish to appropriate the whole to themselves we would wish to see them shared by Ministers of all denominations in the Province or in other words to be applied to the support of Religion without distinction of sect or party.

I remain sir your obedient servant
Wm. Bell

Perth U.C. Jan 11th 1870

P.S. Other Editors in the Province friendly to truth and justice are respectfully invited to lay this before their readers.

Our intelligence in this day's paper, from the Rice Lake and Grape Island Missions will be particularly interesting to every friend of the Indian tribes.

The Rev. Mr. Eastman of Grimsby, and the Rev. Mr. Chadwick of Charlotteville upon application have been received into the United Presbytery of Upper Canada.

Town of York Election—The poll closed last evening at about half past four o'clock. At the close the poll stood thus:

Mr. Jarvis, 100
Mr. Baldwin, 109

Mr. Baldwin was returned.

We understand that the inefficiency of one of the Fire Engines the other morning was for want of a proper supply of water.

We present our readers with very late news from England.

FOREIGN NEWS

From the N.Y. Spectator 22nd January
LATE FROM ENGLAND

At a late hour last evening we received our files of London and Liverpool papers by the packet ship Canada, Capt. Graham. The former to the 15th, the latter the 16th, both inclusive with Prices Current, Shipping Lists, &c. to the latest dates.

Removed negotiations respecting the Colonial Trade—While the current of our advices from Washington, diminishes the probability that Mr. M. Lane has met with any encouragement in his attempts to open the British West India ports to the direct trade with this country, the London Morning Herald insists that such negotiations are on foot, and that there is every prospect of success. And it is true that the West India proprietors have applied to

the Government upon the subject, the inference that Mr. McLane is making some progress in the business would be materially strengthened. What throws a shade of suspicion over the article however is that the writer says too much and knows too much. He appears to have read the instructions of Mr. McLane and to have known all the preliminary proceedings and arrangements which took place in this country, previous to the embarkation of Mr. McLane.

A fracas had taken place in the Court of Chancery between Sir Edward Lartenshaw Sugden, the present Solicitor General, and Sir Charles Wetherell, the late Attorney General. Both parties were subsequently arrested and held to bail, to prevent any breach of the peace.

A letter from a correspondent, dated Monday evening Dec 11 states as a rumor that both Sir E. B. Sugden and Sir C. Wetherell had passed over into France, to a cold their bonds and do as they please.

Gold and silver ore have recently been discovered among the Devonshire mines.

The present Lord Lieutenant of Ireland is said to have made a condition at the time of his appointment that his Viceroyal reign should last but one year. Lord Jersey is now spoken of as the most probable successor to his Grace.

The British Parliament is further prorogued to the 4th of February, on which day it will meet for the despatch of business.

STILL LATER FROM ENGLAND

By the packet ship Napoleon Capt. Smith, in the remarkable short passage of twenty four days from Liverpool we have our files of London papers to the 23rd of December and Liverpool to the 24th both inclusive. The packet sailed on the evening of the 24th.

It appears to have been strongly believed in London that a reconciliation is on foot between the Emperor Don Pedro and Don Miguel respecting the affairs of Portugal.

Latest from France.—The Messenger des Charibres of Dec 26, says—

The convocation of the Deputies is said to be fixed for the second fortnight in January and that the Chamber would be assembled on the 10th of Feb. The Deputies of the extreme right appear to have received an extraordinary summons for almost all of them are already arrived at Paris.

Some preach moderation, announcing that all kinds of ameliorations will be proposed to the Chambers and that the Ministry of the 9th of August will be more constitutional than all those that we have hitherto seen.

Liverpool Cotton Market Dec 24.—The Liverpool Cotton market for the last week has been very brisk. The sales up to this day will probably be about 15,000 bales, at an advance of about 18 per cent higher.

PARLIAMENTARY

Friday 22nd Jan 1830

Petitions read and referred to Committees. Mr. Peterson brought up a Bill to extend the provisions of an Act respecting land Surveyors, the advertisement of lands and Township boundaries.

So much of His Excellency's Speech as related to education was referred to a select committee with instructions to inquire into the state of education generally.

The Chairman from the Committee appointed to investigate and report upon the management and expenditure of the Welland Canal presented a report which was received and read. It is too long for insertion.

A bill to incorporate Trustees for the Grantham Academy was read the third time passed and signed.

Mr. Bethune brought in a Bill to provide for the sale of lands on executions agreeably to the laws of England.

Mr. Perry introduced the Felons' Counsel Bill granting to felons the privilege of being defended by counsel.

Saturday 23rd Jan

Mr. J. Rolph, seconded by Mr. Perry moved for leave to bring in a Bill for certain monies advanced by His Excellency to pay the Contingencies of the two Branches of the Legislature.

Mr. Perry seconded by Jas. Wilson—That His Excellency's reply to the Address of this House on the subject of the Revenue Accounts be referred to a select Committee of Messrs. Mackenzie, Randal, Baldwin, and Peterson.

Mr. Longley, seconded by Mr. Fraser moved that it be resolved that a Message be sent to the Legislative Council, requesting a Conference on the subject of appointing Commissioners to meet the Commissioners appointed by the Legislature of Lower Canada to take into consideration the improvements of the St. Lawrence.

Mr. Hamilton seconded by Mr. Wilkinson moved that it be resolved that the Conference on the part of this House be instructed to request a free Conference with the Hon. the Legislative Council on the subject of the amendments made by that Hon. body to the Coal Limits Bill.

Mr. Hamilton moved that Messrs. John Rolph, Fothergill, Fraser and Ewing be a Committee to meet the Conference of the Hon. the Legislative Council on the amendments made by them to the Coal Limits Bill.

Mr. Hamilton seconded by Mr. Wilkinson, moved that Messrs. Morris, Longley, Dalton and Fothergill be a Committee on the Canada Trade Act.

Mr. Morris moved seconded by Mr. Radenhurst, that the petition of the United Presbytery of Upper Canada be referred to the Committee on Education.

The Intestate Estate Bill passed. The Bill to appropriate fines in certain cases passed. Dr. Lafferty seconded by Mr. Woodruff brought in a Bill to attach the property of absconding debtors.

Monday 25th Jan

Several petitions brought up. A Bill for repealing the Salary of the Chaplain of the House of Assembly was read the third time passed, and signed.—Petitions read.

Mr. Bethune moved for leave to bring in a Bill to attach the property of debtors in certain cases read the first time. The House in Committee of the whole, on the Parish and Town Officers Bill.

The House in Committee of the whole, on a Bill for making good certain monies advanced by His Excellency.

Mr. Perry moved for leave to bring in a Bill for the sale of part of the Clergy Reserves in this Province. Read the first time.

Tuesday 26th Jan

Several petitions read and referred to Committees. Mr. McCall, from the Select Committee on the petitions of Joseph Ryerson and 99 others, and of Wm. Bachouse and 126 others of the London District reported a Bill for the division of the London District. The Bill was received, read, and ordered for a second reading to-morrow.

Quarter Sessions Bill was read a second time, and ordered to be engrossed and read a third time on Thursday next.

Several Bills brought in and ordered for a second reading. On motion of Mr. Morris, a Committee of Conference was appointed to meet a Committee of the Hon. Legislative Council on the subject of the regulation of the St. Lawrence.

On motion of Mr. John Rolph, it was resolved, that it is expedient to provide by an Act for that purpose, Commissioners to meet the Commissioners appointed by an Act of the Legislature of Lower Canada.

On motion of Mr. Perry for an address requesting to learn the result of His Excellency's consideration of the subject of SETTLEMENT DUTY, which was referred to his last session. The House divided.—Ayes Messrs. Baby, Berczy, Brouse, Baell, Dalton, Dixon, Lwing, Horner, Ketchum, Lafferty, Lockwood, Longley, McCall, Malcolm, Morris, Perry, Peterson, Radenhurst, J. Rolph, Shaver, Smith, Thompson, James Wilson, Woodruff. 21 Nays Messrs. Bethune, John Wilson. 2 Majority 22.

Mr. Horner from the Select Committee to which was referred the petition of the President and Directors of the Welland Canal Company presented a Report and a draft of a Bill. The Report was as follows.

The select committee appointed to report upon the petition of the Welland Canal Company have reported as follows.

The select committee to whom was referred the petition of the President and Directors of the Welland Canal Company praying for a loan of £25,000 and that the capital stock of the Company may be increased to £300,000, respectfully report.

Your committee have carefully considered the same to them referred, and are ready to acknowledge their deep sense of the great advantages that would result to the Province and nation were the Welland Canal completed.

But they have no certain means of knowing whether the Canal could or would be completed as far as to the Clap perry River, and its most pressing debts discharged, even with the sum mentioned in the petition should it be granted to the company, all former estimates having come far short of the actual cost of the undertaking.

And although it were positively ascertained that the sum of £25,000 would complete the Canal and render it navigable as far as the Welland River your Committee would still hesitate, under the present circumstances of the country either to recommend a loan of a provincial subscription for stock.

1st Because the Province is already deeply in debt, which has been chiefly contracted on account of this undertaking.

2d Because under the present circumstances of the Province, it is inexpedient at this time to burthen the people with additional debt and taxation more especially to accomplish an undertaking from which no immediate profitable return is expected, and the repayment of a loan contracted for which might prevent the accomplishment of other and more urgent public improvements hereafter.

3d Because His Majesty's Government has failed to recognize the constitutional rights of this House, to appropriate the whole of the revenue raised by taxes on its constituents, and to exercise that salutary control over the public expenditure of the Province, which would be most likely to leave in the Treasury a surplus revenue disposable in aid of important public undertakings.

4th Because the proceeds of the Canada Company's purchase are annually applied to purposes all of which your committee cannot approve instead of being laid out in improving the country.

5th Because the proceeds arising out of the sale of Clergy lands the public lands generally, and what is called the casual revenue is not applied to purposes of public utility, but disposed of in a manner unknown to the country, without being accounted for to the Legislature.

6th Because the permanent appropriation of £2500 annually is applied as a pension fund, and to other purposes not contemplated by Parliament and which serves to lessen the means by which the Legislature could aid objects of public improvement and national utility.

7th Because the Welland Canal, with its tolls, profits, lands, harbours, uses and advantages, has been altogether surrendered and given up into the hands of His Majesty's Ministers, or their agents as a security for £50,000 sterling

lent by the British Government and placed without the control of the House by virtue of a Provincial Act applied for, by the Canal Directors.

8th Because His Majesty's Government has withdrawn its promise to grant a sum equal in amount to one ninth of the cost (or £27000) in aid of the Canal promised in consequence of a privilege assured to it for the free passage of Government Stores and now confines its assistance to the loan above mentioned at interest with the above security.

9th Because it has been ascertained that there will not be funds enough in the Treasury to meet the appropriation so very much desired by the people, for the improvement of the roads and bridges in this Province after paying the instalments of Provincial Bank Stock about to be called in, and the Government Debentures which lately became due.

10th Because that much and long desired measure, the Road Bill failed last year in the Legislative Council and although renewed this year has not yet been agreed to by that Hon. Body—a bill the assurance of the passage of which into a law, ought, in the opinion of your Committee to have precedence of any further attempts to involve the people in debt on account of the Welland Canal.

Your Committee have directed their Chairman to report a bill authorising an increase in the Company's Capital Stock to the amount prayed for in the petition.

All which is respectfully submitted.

THOMAS HORNOR,
Chairman

Commons House of Assembly
26th January 1829

The Committee consisted of Messrs. Hornor, Fothergill, Longley, Hopkins and Mackenzie.

Several notices of Bills intended to be brought in.

Wednesday, 27th Jan

The Contingency Bill was read the third time, passed and signed.

The Felons' Counsel Bill was read the third time and passed, and carried up to the Hon. the Legislative Council for concurrence.

The Farmers' Store House incorporation Bill was read the third time, and passed and carried up to the Hon. the Legislative Council for concurrence.

An address to His Excellency the Lieutenant Governor on the Post Office Department was read the third time, passed, and signed and is as follows.

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

May it please Your Excellency,

We His Majesty's dutiful and loyal subjects the Members of Upper Canada in Provincial Parliament assembled being of opinion, that in the absence of a statute establishing a Provincial Post Office in Upper Canada, under the control of the Legislature, it would be advantageous to the country and pleasing to the people were the injudicious restrictions which have for some time been placed upon the frontier Post Offices of Fort Erie and Queenston, by which they are prevented from receiving, or forwarding letters and news papers to from, and through the United States taken off, and these offices again established as direct channels of communication with the neighbouring nation and that although the preference given to Youngstown and Niagara may have lessened in some degree the labour of the Post Office Department it has done so at the expense, and often to the delay and hindrance of the correspondence of the people passing in that channel by which the latest intelligence is generally received from Great Britain and Ireland. We humbly request your Excellency to take such steps as your Excellency may conceive most expedient to carry into effect, the views of this House on this subject.

BIDWELL
MARSHALL
Speakers

Commons House of Assembly,
27th January, 1830

Several petitions read and referred to the committee of supply.

Mr. Perry introduced a bill to repeal laws now in force relating to the appointment and duties of Township Officers, to reduce the salary to one Act and to provide for the appointment of other Township Officers, not now authorized by law.

An address to His Excellency the Lieutenant Governor requesting His Excellency to inform the House out of what funds the sums expended upon the Don and Humber Bridge, have been paid was read the third time passed and signed.

Several notices of bills and resolutions intended to be brought in were given.

Letters have been received at the Guardian Office from the following persons during the week ending Jan 29

A Griffin, 1 Madden John Baily J Shate, E Street, At Green and E Evans

BIBLE SOCIETY.

THE Annual Meeting of the YORK BIBLE SOCIETY will be held in Mr. Bradley's Hall, on Tuesday the 30th of February 1830, at 6 o'clock P.M. A full meeting of the friends of the Institution (Ladies and Gentlemen) is expected. N.B. A number of Speeches will be delivered at the meeting.

DEFERRED ARTICLES

French Newspapers—There are at present in Paris 152 journals, literary, scientific and religious, and 17 political, in all 169. Of these papers 150 are said to be constitutional or liberal, the others more monarchical in their spirit. Among these Journals, *Le Moniteur*, the official paper, has from 2500 to 4000 subscribers, principally public functionaries. It has four editors. *Le Constitutionnel* has 14,000 to 20,000 subscribers—eleven editors. *Journal des Debates*, 13,000 to 14,000—nine editors. *Quotidien*, 5000—ten editors. *Journal du Commerce*, 3500—eight editors. *Gazette de France*, 7000—ten editors. *Messenger des Chambres*, 2500—editors.—*Col Star*

New London Bridge—It is determined that the new London Bridge is to be finished with a close parapet in stead of a balustrade. The specimen which has for some time past been set up on the east side, to show the effect, has been approved, and is to be adopted. The bridge itself is nearly complete. The construction of the arch across Thames street intended to form the approach to the bridge on the City side, and the land arches of the bridge at both ends, are advancing with a rapidity which seems to promise that the pledge given by the contractors to the Duke of Wellington, that the bridge shall be ready for opening on the 18th of June next, will be redeemed.

The Greek Senate has passed a decree for the establishment of a mint for the coinage of Grecian money. The coins are to have the President's bust on them.

Provision for Religious Instruction by the Irish Ecclesiastical Establishment—Lord Mountcashel, in his late controversy with the Bishop of Ferns, states that, laying down the population of Ireland at 7,000,000, none of whom ought to be neglected, he finds there is just one parish clergyman to attend to about 3,898 individuals, but one incumbent to nearly 6,000, persons and one hard working curate, supposing all to be such, to nearly 12,000.

Church Lands in Ireland, in the possession of the Bishops of Ireland—Meath 34,000 acres, Cook and Ross, 40,000 acres, Cloghar, 44,000 acres, Dublin, 36,000 acres, Ossory, no return, Armagh, 104,000 acres, Kells, 53,000 acres, Down and Connor, no return, Elphinstown, 52,000 acres, Kilmore, 58,000 acres, Leighlin and Ferns, 25,000 acres, Downpatrick, no return.—*Parliamentary Papers*, 1824.

The Mail—It is stated in the Washington Journal, that the transportation of the mail in coaches, at this time, amounts to 6,507,818 miles in one year, and on the 1st of January next it will be increased to 8,510 miles. The whole yearly transportation of mail, in coaches, sulkeys, and on horse back, amounts to about 13,700,000 miles.

The population of London is nearly a million and a half. This is more than twice as great as the population of the whole of Massachusetts, and one eighth of that of the United States.

OBITUARY—We mentioned in our last the death of the Honorable Mr. Justice Foucher. He was aged 69 and his funeral, which took place on Tuesday, was attended by the Judges, by the Members of the Bar, and the different functionaries, connected with the Courts of Justice, as well as by a large concourse of our most respectable citizens. The following obituary notice from a Correspondent, has appeared in the columns of two of our contemporaries, and we now give it a place in our journal.

"In announcing the death of Judge Foucher it is but justice to his character to say, that he had long and faithfully discharged the duties of an arduous situation with great zeal and assiduity—he was laborious, and exact in all the proceedings that came before him, and his persevering industry allowed no irregularity to escape his notice. He was well versed in the laws of the country impartial in his decisions, and open to conviction where he entertained any doubt. He was the oldest Judge in the Province, and had filled the situations of Solicitor General and Provincial Judge of Three Rivers before he came to the Bench at Montreal. He was a kind husband and an indulgent father—attached to his country and to all its institutions—and the writer of this communication can give honorable testimony to his liberality, his steady friendship and the zealous discharge of all the duties of his office."—*Non-Ex*

TEMPERANCE SOCIETY

At a meeting of a respectable number of the inhabitants of the Township of Trafalgar, convened pursuant to previous notice at the School House near Munn's Inn on the 7th January, for the purpose of forming a society for the suppression of intemperance Henry Suttle was called to the chair and W. J. Sears was chosen Secretary. The following resolutions were proposed and adopted.

Resolved—That viewing the alarming progress of intemperance in the country and believing it to be the bane of society and the fruitful source of almost all the evils which effect and distress our country, the members of this meeting feel it to be a duty which they owe to society in general and to the rising generation in particular to suppress by every lawful effort the wide spreading desolation of this dreadful vice, and for this purpose do agree to form themselves into a temperance society to be called 'THE TEMPERANCE SOCIETY OF TRAFALGAR'.

Resolved—That there be exertions would be entirely unavailing if what is termed a 'prudent use of ardent spirits' were admitted, it is therefore their object to restrain its use altogether to those cases in which it is directed by medical advice.

Resolved—That the officers of this society shall be elected the third Thursday of December annually at which time some person shall be appointed to deliver a discourse or oration.

Resolved—That a majority of the officers of this society shall constitute a quorum for the transaction of business.

Resolved—That the committee shall report annually all the proceedings of the society.

Resolved—That all persons becoming members of this society shall use their influence to suppress the use of ardent spirits only when directed by medical advice.

Resolved—That if any individual becoming a member of this society, should violate its rules by using ardent spirits on any occasion but on that allowed by the above resolutions, he shall be expelled from the society at its next annual meeting.

Resolved—That the constitution may be altered or amended by the consent of two thirds of the members of the society present at their annual meeting.

Resolved—That a meeting of the members of the Society shall be held on the second Thursday in May next, at 4 o'clock P. M.

OFFICERS OF THE SOCIETY

GEORGE MULLHOLLAND President
JAMES KELLY, Vice President
NATHANIEL FINCH, D.D.
WILLIAM J. SEARS, Secretary
JOHN KAPPEL, G.
MICHAEL BUCK, Committee
JAMES DUNHAM

Resolved—That the proceedings of this meeting be published in the Christian Guardian.

OPINION OF PHYSICIANS—An Association of Physicians met in Portland, Me Dec 10th, & held a very interesting and animated discussion, of the evils resulting from the internal moderate and immoderate use of Ardent Spirits. They then unanimously passed several resolutions, from which we select these principles.—That the habitual use of ardent spirit is no more necessary, and equally as injurious, as the habitual use of opium, arsenic and other poisons.—That ardent spirit is an article belonging exclusively to the Materia Medica, and necessary as such only, in any way—and that it is, (except in extraordinary cases,) not only injurious to the physical health, but destructive to morals, and its common use ought to be considered disgraceful. They resolved, to dispense with alcoholic solutions of Medicines in their prescriptions, as much as practicable, in order to ascertain how far ardent spirit is an indispensable adjunct to the Materia Medica—and to use their influence with their employers, to dispense with it in their families in times of sickness, except by the particular advice of their Physician.—*Ch. Mirror*

AUCTION

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

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

It will be sold with, or without the Town Lots, to suit the Purchaser. Terms of payment One third down, and the remainder by instalments. For further information enquire of Page & McBride, of the Town of York, or William Notman Esq Barrister at Law or Peter L. Hoogboom at Ancaster.

THOS OTWAY PAGE

York, January 13th, 1830

9 11

CASH FOR WHEAT

WILL be paid by the subscriber for all the MTR CHANABLE WHEAT delivered at his Mill during the Winter.

JOHN CUMMER

Yonge Street Jan 19th 1830

The Mill is situated one mile and three quarters east of John Montgomery's Inn Yonge Street. Any person from the north wishing to come to the Mill will find it the nearest and most convenient way to turn in at the Town Line between York and Markham.

10 11

J C

EDUCATION.

J. R. BECK desires respectfully to inform his friends and the public that in consequence of the dissolution of two of the principal English Schools in town he intends opening a School on Monday the 18th inst, in that house contiguous to the New Gaol, and in rear of Mr R. A. Parkers Store in King Street. In which will be taught Spelling Reading Writing Arithmetic, Geography Grammar, and Book Keeping.

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

York, January 1st 1830

7

Bank of Upper Canada

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

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

Ten per cent, or £1 5 0 on each share on the 20th of February next being the 10th instalment.

Ten per cent, or £1 5 0 on each share on the 24th of April next being the 11th instalment. And—

Five per cent or 12s 6d on each share on the 1st day of July next, being the 12th and last instalment, thereby completing the payment of the full amount of the Capital Stock of the Bank under its Charter.

By order of the Stockholders

THOMAS G. RIDOUT

Cashier

Bank of Upper Canada
York Dec 11th, 1829

2 10 11

To save is to gain!

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

CHEAPSIDE,

King street, near Yonge street to examine the stock now offered for sale, and make a trial of the Goods.

York, Dec 26th, 1829

PHILAN & LAVERLEY

6

TWO COUNTRY DEALERS AND FOLDERS—GOODS at Montreal Prices for such customers, at CHEAPSIDE by

York Dec 26, 1829

PHILAN & LAVERLEY

6

NEW ARRANGEMENT OF STAGES

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

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

EXTRAS furnished for any part of the country on reasonable terms—All Baggage at the risk of the Owner.

Wm WELLS York

H NORTON & Co Kingston

December 2nd, 1829

7 11

TO BE SOLD by private bargain One Hundred Acres of Land being Lot No 29, First Concession, township of Etobicoke with about 30 acres cleared and a House and Barn on it. For further information apply to Mr Matthew Walton York, or to the subscriber.

ROBERT BOUSFIELD

Chinguacousy Jan 2nd, 1830

7 11

TO BE SOLD by private sale A HOUSE and LOT situated in Upper George Street, York, adjoining Mr Robert Petch's. For further particulars, apply to Mr Matthew Walton or to the subscriber.

Wm MARWOOD

Yonge street, Jan 2nd, 1830

MR JAMES JACKSON AND THE CANADA CONFERENCE MISSIONARY SOCIETY

For the Christian Guardian

Messrs Editors

When I sent you the statement with respect to Mr James Jackson's services at Muncytown, which appeared in the 10th No of the Guardian I had no intention to trouble either you or the public again on the subject. Indeed such is the aversion I feel to altercation that with reluctance I complied with the wishes of my friends in publishing what I did, although I knew that justice to the Missionary Society and the cause of righteousness required it. However I am now glad that I did so—and circumstances which have subsequently transpired have more than ever convinced me that every thing connected with this affair should be brought fully before the public. These remarks and what follow are occasioned by noticing an article in the Canadian Free man signed J Jackson and what the author is pleased modestly to call "a corrective to the Rev J Jackson's account published in the 10th No of the Christian Guardian" and adds "as I discover many things incorrect in said account which I find it necessary to correct. But I will ask if Mr Jackson 'found many things incorrect in my account' why did he not point them out and show where their 'incorrectness' consisted? No so far from attempting this, he has not (with all that self confidence for which he is so remarkable) the hardihood to deny but that he has received every farthing of the account charged against him with the exception of the £3 2 6 for which the receipt was given dated Southwold Jan 23rd, 1829 and we will presently see whether he did or did not receive the money for which that receipt was given. If there were any arrears due to Mr J for his labour at Muncy how very easy would it be for him to make it appear by stating how much the Missionary Society owed him for his four or five months' services—how much he expended in forwarding the boxes of clothing to Muncy and to whom he paid it—how much he paid for books and of whom he purchased them—his travelling expenses while collecting these clothes &c and the nature of these expenses. In the next place let Mr J credit the Missionary Society first for the £34 18 6 stated in my account that appeared in the 10th No of the Guardian—then for all the money he collected at Niagara, Queenston, St Catharines, Chippewa, Fort Erie and other places—and the balance would at once show the true state of his accounts with the Missionary Society. But Mr J flies to do this, and shrinks from such a disclosure and to blind the public talks about boxes of clothes and of having in vain sought for a settlement with Mr Case and myself &c. As Mr J has furnished no account of the kind I will on deavour to supply the deficiency. But I must first acknowledge one item of my former statement to be "incorrect." I said that Mr J went to Muncy between the 12th and 20th September, 1828, and left there before the 20th January, 1829 which makes four months and one week, and not five months and a week as I then stated. Now in allowing Mr J for one month too much I was 'incorrect' but why did not Mr J expose this mistake?

Mr J says "he went immediately to Muncy after the camp meeting held Aug 25th, 1828. Admitting this to be true, (though I know it to be otherwise and it can easily be shown that he went there no sooner than what I stated before) this makes the time of his service to be four months and three weeks—for which he was to receive at the rate of £50 per annum, consequently the amount of money due him was £19 12 6. Now what did he receive? You will see from my former communication that he received (besides the £50 he got for his support as a superannuated preacher) £34 18 6, exclusive of considerable sums he collected at Niagara and other places. He got £3 10 at a single collection in the Methodist Chapel at St Catharines, as also money from different individuals in the same place and in different places. But as I do not know the exact amount of these collections I will pass them by, leaving others to judge for themselves. I will deduct Mr J's salary from the £34 18 6, which leaves a balance in favour of the Missionary Society of £15 7 6. Now this is allowing Mr J for all the time he says he was at Muncy, and out of his own mouth we thus convict him. But Mr J's subterfuge is to tell of the expense he was "at in travelling—in conveying the boxes of clothing to Muncy—and in purchasing books for the school." And he says that I did not give him credit for all this. I had not the exact amount of his expenses, but knew these must be very small particularly when compared with money that had been collected of which he had rendered no account. Mr J says he travelled 600 miles when the distance from Southwold to the Frontier is but 175 miles. And in going, his expenses must have been very trifling, as methodists always entertain preachers gratis and they were to be found on every part of his road. In going my quarterly circuit I have to travel from Niagara to the Credit, and thence to Amherstburgh, through different parts of the Niagara, Gore, London and Western Districts, and the expenses of this journey does not exceed 6 or 8 dollars including horse shoeing &c. But Mr Vandear of St Catharines shod Mr Jackson's horse for nothing, besides giving him five shillings in money and several other useful articles.

In the next place as regards conveying the boxes of clothing to Muncy. Mr Wilkison of St Catharines paid the freight to Ancaster, and Messrs Spaul & Harris thence to Mount Pleasant, except 12s 6d paid by Mr J from Mount Pleasant. Mr Sturges took them to Malahide, 40 miles for 12s 6d which Mr Jackson paid. The remainder of the way, 40

miles could not have cost more than £1 5—making the whole expense paid by Mr Jackson £2 10. One pound less than the money received at a single collection at St Catharines.

There were, while Mr J was teaching the school generally between 8 and 15 children not more than one or two of whom could read in the Testament, but were learning the alphabet and spelling. The expense incurred in supplying these few scholars with cards and a few spelling books for four or five months could not have been very great. But is inconceivable as the expense was—the assertion that Mr J bought all the books for the school, while he was teacher of it is without the least foundation in truth, and could only have been uttered by a man entirely destitute of integrity. For this school Mr Lavenworth of St Catharines gave 6 spelling books—by Mr Mittleberger 6 spelling books besides he received a quantity of books of different descriptions of —Black Esq and from a number of other persons of the same place this will appear from the following account with which I was politely favoured by Mr Levenworth Editor of the Farmers Journal.

"St Catharines March 15th 1830

Dear Sir

In reply to yours of the 10th inst. respecting Mr Jackson's extraordinary collections in this village for the Muncytown Mission a year or so since I have only been able to ascertain the following items of books.

From Mr Mittleberger, 6 spelling books
Mr Biel—not recollecting—probably 6
Mr Leavenworth—6 spelling books and sundry toys (or A B C Primmers)—amount 7s 6d currency
Mr Rufus Wright—2 books

There were very probably several other donations of the kind but cannot be ascertained at this moment without much trouble and inconvenience.

I remain yours, &c, in haste

H LEAVENWORTH

Pev John Ryerson

Mr J also had books given to him at Niagara and other places. In addition to this I told Mr J at different times that there were many books wanting I would furnish them, as I was in the habit of furnishing the Mission Schools in the District with what books they needed of course I would supply him. But notwithstanding all these collections of books &c, and all of these circumstances this man affirms (with a confidence that never forsakes him) that he bought all the books for the school. Mr J states still further that he bought articles of clothing for the children. If Mr J bought articles of clothing for the few children that attended the school while he was there I would use Mr J's word because of the "three large boxes of clothing," &c to the value (as he himself stated in a number of places) of £50 and more—and which he says he delivered at Muncy. Now Mr Harris says in his testimony that Mr J has published for the purpose of slandering that he took these boxes to Muncy and distributed them among the Indians—that the destitute children of the school were supplied out of these clothes. The following are his words as published in Mr J's "corrective." "This may certify that in the fall of 1828 the Rev James Jackson forwarded to Muncytown three large boxes of goods of various kinds, which he had collected in the vicinity of Niagara, Queenston &c. The said boxes contained cloths, calico, &c and the above were distributed in the following manner viz. Said Jackson called on me and three Christian Indians to aid in the distribution thereof to the most needy of those suffering children of the forest which proved a timely aid to enable many of them to attend the school which they could not have attended without such assistance. Now Messrs Jackson and Harris in their statements are perfectly at issue. Mr J affirms that he bought the articles of clothing for the children of the school—Mr Harris affirms that the "needy children" were furnished out of those boxes of clothes sent on by benevolent persons at Niagara, Queenston &c for that purpose. If Mr H's statement be untrue why did Mr J publish it when he must have known it to be so at the time if Mr H's statement be true—Mr J's statement "that he bought articles of clothing for the children of the school" must be utterly untrue. But as there can be no doubt of the correctness of Mr H's evidence on the subject, it follows that Mr J was as far from being correct in this case as he was when he said he bought all the books for the school.

We are assisted in drawing this conclusion by another circumstance. It seems that there was such an abundance of clothing sent on to the mission that Mr J thought himself justifiable in converting some of it to his own private use. He acknowledged to Mr Bel on, a few days since, in the presence of several gentlemen that he had made use of a piece of flannel sent on for the mission and contended that he had a right to do so. The piece of flannel was probably the same that Mrs Powell and other ladies of Niagara bought and sent on for the poor females at Muncy, the price of which was £2 5. Now if Mr J had a right to take from the depository of the poor, one piece of flannel, he had a right to take more and the same principle that would justify a man in taking that which was not his own to the amount of nine dollars would justify him in taking that which was not his own to the amount of ninety. I might go a great deal further with this subject and show that the boxes alluded to above, were far from being full when they arrived at Muncytown—that there were a number of articles of value given by individuals which were never received at Muncy—for instance a piece of cotton given by Mr James Gage at Storey Creek, the value of which was fifty shillings. But

I forbear at present reserving the testimony that I have on these subjects for some future time, when perhaps it may be necessary to introduce it.

There are four things more in Mr J's "corrective to my incorrect statement" to which I wish to invite the attention of the public. First with respect to his superannuated money—text his declaring that he had in vain sought to have a settlement with me—next the proposal that he has made &c and lastly with regard to the receipt dated Southwold Jan 23rd 1829 the amount of which Mr J denies having received.

Mr J insinuates that I had stated that the £15 he received from the Conference was in payment for his labours at Muncy—he says it was for my pay as a superannuated preacher and had no relation to my pay for my services at Muncy whatever. Nor did I intimate that it had—no I said expressly that the £15 was for his support as a superannuated preacher—and Mr J is continuing at Muncy one or two months after the conference does not visit the case one way nor the other. The design of my statement was to show how kindly our conference had dealt with Mr J, and how much more they had paid him than what he had a legal right to demand for as he was in the employ of the missionary society the conference was under no necessity of giving him any thing as a superannuated preacher. But at that time when he was receiving at the rate of £50 a year from the missionary society the conference out of pity to his family gave him £15. Yes those very men to whom Mr J wrote the following year and said "You have employed an assassin to take away my life."

In the next place with respect to Mr Jackson trying to have a settlement with me. He says "He (Mr R) knows that I have anxiously sought a settlement with him for my labours but he has always refused to settle with me. This is utterly false. If Mr J has sought a settlement with me why does he not mention when and where he had asked me to settle with him and who were present on these occasions. The fact is there is no settlement to be had on this subject but for Mr J to give credit for all the money he has collected and for what he has received more than is his due and to pay it back to the missionary society. I paid Mr J all that was due to him on the 23rd of Jan 1829. This was a few days after he had left the school—then I knew nothing of the sums of money that he collected in different places with the exception of the 25 dollars he received of Mr Osgood. I had heard that he had received that—but I thought at that time I would pass over it and say nothing about it. A few days after this I saw Mr J at Copetown when he presented an account to Mr Case and myself and demanded more money. But as we knew there was nothing due him we declined paying him any more. A few days after this Mr J again met Elder Case in York and then by affirming in the most solemn manner that I had not paid him Mr Case supposing that in some way I had overlooked something due to Mr J, paid him twenty dollars more. Mr J all this while never letting us know of all the sums of money he had collected in different places. From that day to this Mr J has never said any thing to me about a settlement of any kind but has been going through the country declaring (for the purpose no doubt of concealing his dishonesty) that the missionary society was owing him—some times he would say 40 dollars—in other places 50—again in others 60 or 70—as suited him best and last of all (in his corrective that I am reviewing) he has got it up to "one hundred" and says "that Mr Case and myself have conspired to defraud him out of it." Mr J for the purpose of proving that he had in vain sought a settlement with Mr Case and myself—inserts a certificate that he had got from Messrs Harris, Stafford, and Thayer, which goes to say that Mr J had presented an account to them at the annual meeting of the Muncytown Relief Society, from which it appeared that the missionary society was considerably in debt to him and which account he wished to have compared with Mr Ryerson's accounts. With the first item of this statement namely that it appeared from Mr J's account that the missionary society was considerably in debt to him I have no hesitation in concurring yes, and if the missionary society were to permit Mr J to filch its funds out of two or three hundred dollars more I have no doubt but "according to Mr Jackson's account" they would be in debt to him still. But why did Messrs Harris, Stafford and Thayer say "that Mr J desired to have his accounts compared with mine? Why because Mr Jackson told them so and they at that time believed him, but do they believe him now? No, subsequently to signing that article Mr Harris (and perhaps Mr Stafford) has told him that he was well convinced he did not wish any settlement with me.

You may be surprised, Messrs Editors, at such a certificate being given at all, without any other authority than Mr Jackson's statement, but you will be more surprised when I inform you that Mr Jackson obtained it more than a year ago—only a few weeks after the famous Hallowell convention, and at a time when these persons had some confidence in his word and when he had nearly got them inveigled in his snare. Mr J carefully suppresses the date of the certificate (for that alone would have defeated his object) and introduces what was said more than a year ago to prove that up to the present month I have refused to settle with him. All that the persons who signed the certificate knew about the affair, was what Mr J had told them, and they gave as their authority, in the certificate, Mr J's account and word. It amounts therefore, to nothing more than Mr J's own word in his own case—and does not possess a straw's weight of authority one way or the other.

Mr J next undertakes to prove by a Mr. Crouter that he (Mr J) called on Mr Case, and Mr C referred him to me. Plus of course, Elder Case would do as he knew nothing of the business, except what he had heard and wished to have no altercation with such a person as Mr Jackson.

In the next place Mr Jackson proposes to leave the affair to a disinterested committee and offers many wordy pledges that he will abide by their decision. This at first sight may appear plausible but does it appear more plausible than Mr Ryan's proposals and pledges to the late conventions? But did the decisions of those conventions settle Mr Ryan's complaints against the conference, as he solemnly declared they should? No those conventions, composed of persons after Mr Ryan's own liking examined and decided and Mr Ryan turns around and attacks them in connection with the conference, and makes their proceedings a new subject of excitement and abuse against certain members of the conference. So Mr Jackson after the example of his friend and companion, makes a similar proposal, and offers similar pledges and almost in the same words and knowing that, either as to character or property he has no a penny to lose he may, possibly make it an instrument of some gain, by thus getting a new theme to harangue his auditors upon, as he and his friend Mr Ryan have done in respect to the late conventions—especially as they can only live and prosper in the atmosphere of strife and the theme of their old accusations has become so stale that their own few admirers are quite tired of it. We would therefore be under the necessity of doing in the end what I am compelled to do now of bringing the whole affair before the public at large. If Mr Ryan has done so in regard to two conventions each consisting of 14 or 16 persons and in effect, chosen by himself what would not his hopeful friend Mr Jackson do in respect to a committee of a much less number. And as they have been furnished by the one with matter of strife to live upon more than a year I should be sorry to furnish them with fuel to fan up the dying embers of such a pestilential existence another year. There are two ways by which Mr Jackson may have his accounts and debts fully examined into if he wishes it the one is by bringing the affair before the missionary committee which is appointed by the society to attend to all the pecuniary matters of the society and the members of which have no personal interest in its decisions, and the other is by bringing it into a court of justice. Both of these resources are open to Mr Jackson, and I am prepared with a sufficient set off to meet his claims before either tribunal.

I now come to my account published in the 10th No of the Guardian. The only item of this which Mr Jackson has ventured to challenge is £3 2 6 the receipt of which was dated Southwold, Jan 23rd 1829. Mr J is forced to acknowledge that he gave this receipt but says that he has never received the amount of it and that I have been informed of the fact. In answer to this, I beg leave to say that Mr J's present statement is the first information I ever received on this subject. As to his never having received the sum acknowledged in the receipt it is only a counter part of his other statements. The receipt speaks for itself. This sum was paid Mr J not in an order on one Nathan Jacobs as he falsely states but in silver at what is called five stakes, in the house of a Mr S Smith in the presence of Messrs E Stoney J Baily a Whiting, and L Harris. And I think Mr Smith the man of the house was in the room at the time, on the day of the month mentioned in the receipt. I have not been able to see any of these gentlemen, except Mr Stoney, since Mr J's "corrective" appeared in print but I have written to them and will probably hear from them shortly. I herewith annex Mr Stoney's certificate.

"This may certify that I was present in Southwold, at Mr Smith's, on the 23rd June 1829 when Mr James Jackson came there and asked the Rev J Ryerson for more money for his services at money mission and that Mr Ryerson called me out of doors and advised with me whether or not he should pay him any more and the conclusion was that Mr Ryerson should pay him about twelve dollars and I further state that after we returned into the house I saw Mr Ryerson pay him (James Jackson) to the host of my collection, money to the amount of about twelve dollars.

Signed EDMUND STONEY

Harold March 9th 1830

To conclude. The task of developing these facts has been a most disagreeable and painful one to me and the unperious necessity of the case is my only plea for indulgence in calling the public notice to a subject of this kind. I can have no personal interest in what is paid or not paid to Mr Jackson. It would not have been a farthing's gain to me if Mr J had never been paid a shilling—it would not be a farthing's loss to me, if he had been paid a hundred pounds. I am only agent for the missionary society, and am accountable to that society for all that I receive as well as for what I pay. And it is somewhat remarkable that all the teachers except Mr James Jackson at our several mission schools should find the society's agents strictly honest in their dealings—but Mr Jackson alone finds them out to be the basest of rogues and that the whole Methodist conference is made up of the most vile characters, and that he (Mr Jackson) who palms himself upon the public as a Methodist preacher, is almost the only one in Canada who bears that name that is worthy of any kind of confidence. This is a very remarkable circumstance and not without its significance.

The intelligent reader will perceive from the foregoing authenticated statements and remarks, that Mr Jackson's conduct, in the first place, of the most dis-

graceful dishonesty in converting religious charities to his own private use. In the next place of propagating wilful untruths in relation to the following things. 1 In saying that he bought all the books used by the children in the Muncey Schools. 2 In saying that he had purchased the clothing for the Indian children. 3 In stating that I had always refused to settle with him. 4 In denying that he had received the money for the receipt dated Southwold Jan 23rd 1829. 5 Stating that the missionary Society owed him a hundred dollars.

Now a man who has done such things what will he not do? Will he not make a hole through his hat, and then say it was shot through by an assassin who attempted to murder him, and every where publish it in such a way as to throw the odium of it upon certain ministers of the Methodist Church? and in order to give currency to his fabricated story go before a magistrate and take his oath of it? Will not such a man in some places impeach Mr Wm Patrick of York of it and in other places deny it? In some places impeach Wm Ryerson or the Ryersons and in other places deny it? Will not such a man write to our Conference and say "You have employed an assassin to take away my life" and afterwards deny ever having thus accused the Conference, and appeal to his Creator and declare that he had never written such a letter altho it is now in the possession of the Secretary of the Conference?

I turn with feelings of horror from the survey of such a man and leave him in the hands of Him, who will judge every man according to his works.

JOHN RYERSON

Supt of the Indian Mission in the Niagara District
Glasby 20th March 1830

P S Canada Conference Missionary Society,

To James Jackson, Dr

For four months and three weeks labour as school teacher at Muncey	£19 12 6
To expenses in conveying 2 boxes of clothes, &c	2 5 0
To travelling expenses (we will say)	1 10 0
	£21 7 6
By amount paid published in the 10th No of the Christian Guardian	£34 19 0
By public collection at St Catharines	3 10 0
	38 9 0
	23 7 6
Balance due the Missionary Society	£15 1 6

No mention is made in this abstract of the \$50 which was paid Mr J as a supernumerary preacher nor of considerable sums of money which Mr Jackson collected in different places of which he has rendered no account. J R

THE NOCKER CONVERTED

The Rev Dr Singer, of Dublin, related the following anecdote at the late meeting of the British and Foreign Bible Society—

Some time since, in one of the midland counties in Ireland, a public discussion took place between a Roman Catholic and a Protestant clergyman. Many farmers and peasants from the neighbourhood attended that discussion, and being under the influence of infidelity they did so merely for the purpose of ridiculing and censuring the contemptible arguments (in their opinion) which were brought forward by the two clergymen. Many of the farmers and peasantry who attended were well acquainted with the writings of Paine and Voltaire, whose works, strange to tell, especially those of Paine, have been circulated in print and manuscript through the country. They ridiculed the meeting—it amused them—and they said, "We will have a discussion of our own." "You shall be the Roman Catholic," said one, "and I will be the Protestant, and our friends here shall be the judges who displays the most ability and ingenuity." They carried their blasphemous object almost into effect. The time was appointed, and they seriously set about preparing for the contest. It was agreed that they should do what they had never done before—read the Scriptures, in order to prepare for the attack, and the result was, as might have been expected, that those who did so became convinced of the truth of that book and converts to its doctrines. And a neighbour of theirs, from whom I had the particulars, was able to unite with this a fact no less interesting and valuable, for he told me that one of the persons who first brought Paine's "Age of Reason" and a similar publication into that part of the country, was so conscience stricken that he could not rest in his bed, but, while his family was asleep, he got up, lighted a fire on his little hearth, and did not retire to bed till the last mouldering fragment of that book was consumed to ashes.

WINES—The introduction of the lighter kinds of wine into more general use, has been strongly recommended as one of the means of suppressing entirely the consumption of ardent spirit. Great caution, however, is necessary to be observed, lest by this means mankind be induced merely to substitute one poison for another. That the moderate use of pure wine is unattended by nearly all those deleterious effects consequent upon the employment of ardent spirit to any amount, we cheerfully acknowledge. Nevertheless, there is an important consideration in relation to this subject, which we fear has been, in a great measure, overlooked, and to which we beg leave now to direct the attention of the public. We allude to the fact, that from every gallon of pure wine which is sold, there is perhaps a pipe, or fifty times the quantity, of that which is adulterated, and in various manners sophisticated—the whole, without exception, the source of a thousand disorders, and, in many instances, an active poison, imperfectly disguised. The encouragement for this adulteration will, of course, be increased in proportion to the quantity of wine consumed, until, at least, the vine shall be more generally cultivated in our own country, and the motive for the deception be in consequence in a great measure removed. —*Journal of Health*

Sudden Death by drawing the Cork of a Bottle—On Sunday evening last, Mr Chevell, the cooper, was sent for to hold an inquest at the Hoop Inn, Cambridge, (Eng) on view of the body of Mr Wm Fuller, the head waiter there, (and who had filled that situation for a period of about 20 years,) whose death was occasioned by the following melancholy circumstance,—The deceased had gone into the wine cellar with a decanter, in order to fill it there, to prevent its being cloudy, and it appeared from the evidence, that whilst in the act of drawing the cork, the bottle broke between his thighs, and the lower part of the bottle falling, the neck with a splinter of the shoulder, remained, and from the consequent pressure between the two thighs, the splinter of the bottle entered his left thigh, and caused a wound through the femoral artery, which was followed by an immediate loss of a large quantity of blood. The deceased walked from the further end to the steps of the cellar, and there called out, "Mrs Bird, I am dying!" A waiter heard him call out, and ran down stairs. Mr Abbot the surgeon, was in immediate attendance, but the wound was of such a shocking and fatal description, that life was quite extinct. The Jury returned their verdict—"That he died in consequence of a wound in the thigh, from the accidental breaking of the neck of a bottle in drawing a cork." Thus we find a fellow creature in good health, wounded by accident, immediate death ensuing, and an inquest held on his body, in the short space of an hour. It is a remarkable fact as connected with this unfortunate event, that the deceased had, on several occasions, expressed an earnest wish that when ever his death did occur, it might be of a sudden nature, and also that he might terminate his life upon the premises of the Inn, at which, he had so many years been a faithful servant.—*Cambridge Chron*

To Preserve Black Lead Pencil Drawings—A thin wash of isinglass may be used to prevent their rubbing out. The same effect may be produced by the simple application of skimmed milk. The best way of using this is to lay the drawing flat upon the surface of the milk, taking it up expeditiously and hanging it up by one corner till it drains and dries. The milk must be perfectly free from cream, otherwise it will grease the paper. To prevent the lead from smearing, the loose particles should first be taken off with a dry hair pencil, or even by blowing it.

Strange Legislation—Governor Duval, of Florida, has recommended the passage of a law by which, when a slave is executed for the murder of another slave, the value of the murdered slave shall be paid from the Treasury, to be divided between the owners of both.