

# CHRISTIAN GUARDIAN.

PUBLISHED FOR THE METHODIST EPISCOPAL CHURCH IN CANADA E RYERSON & F METCALF, EDITORS

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## GUARDIAN OFFICE,

March street, north of the New Court House

W J COATES, PRINTER

## POETRY

For the Christian Guardian

### THE WIDOW'S CONSOLATION

In one sad hour, Love watched his breath  
In one sweet hour Hope wiped the tear,  
In one sad hour, he sunk in death  
And hope was lost in deep despair

And wouldst thou, Margaret raise him up,  
Now Heaven's decree has laid him low?

Now piercing anguish fills thy cup?  
Says Nature, yes? Grace answers, no!

Is it in vain, dear lady, say,  
To tell thee grief has no avail?

Will bliss encrease? Or woes delay?  
Or life return at thy sad wail?

Perhaps 'twere vain alike to show,  
That grief corrodes and wears the mind  
That health sinks under weight of woe,  
Grief leaves no useful trace behind

Oh Margaret! do I right to tell,  
Do I for balm, apply a rod,

When I say, grief's the sport of Hell,  
A murmur at the will of God?

Then wouldst thou, Margaret, raise him up,  
Now Heaven's decree has laid him low?

Though streaming o'er thy painful cap  
Thou'lt be resigned and answer, no—

Or wilt thou say my words are hard?

Must swelling nature have her course?  
And n. n. the wean without regard,

For the Christian Guardian

MESSRS EDITORS,

In looking over the 26th number of the Christian Guardian, I was much gratified to learn the astonishing success of the Missionaries in the West Indies, but at the same time, astonished and grieved to find that this success, instead of exciting the gratitude and securing the liberal support and protection of the government, had roused their jealousy and enmity, and that the House of Assembly had re enacted and added to the severity of the most oppressive laws, which would break up all the country stations and bar many thousand poor Negroes from the only means to which they have access, to learn the truths connected with their salvation

The injustice and impolicy of such measures are so obvious, and they are so inconsistent with the spirit of the age, that it is difficult to assign any satisfactory reason for such strange, oppressive, and arbitrary proceedings, unless we ascribe them to the advice and influence of some Venerable Advisers, who, like Venerable advisers "elsewhere," have convinced His Majesty's government in these Islands, that Dissenters are altogether inimical to "British Institutions," and are such perverters of the ways of truth and righteousness, that whoever shall kill and extirpate them, will be doing God and the king service

Now Messrs Editors, it may be thought, that so many and such indubitable proofs of the loyalty and detestation of dissenters, both in England and elsewhere, to the royal person and government, have already on all occasions been given, that they would be beyond the reach of such suspicions of enmity and disloyalty, and safe from the efforts of such advice, however exalted the source from which it might come

But, Sirs, when we recollect the destruction of the Wesleyan Chapel in Barbadoes, and the almost miraculous preservation of the Missionary, and also who were the principal agents and even actors in this disgraceful affair, and by whom they were encouraged and even justified—When we remember the tragical fate of that pious, useful and lamented servant of Christ, the Rev J Smith, of Demerara, Missionary of the London Missionary Society, who was accused by his enemies and (if we can believe the statements made by the Directors of the Society to the Imperial Parliament,) on charges which no British tribunal, civil or military, could lawfully entertain, he was torn from the bosom of his family, closely confined in a most unwholesome prison for two months previous to his trial, his private journals and all his papers seized, prohibited from all intercourse with his friends, and exposed to such treatment as is unknown to English prisoners whatever be their crimes, accused at the tribunal of martial law, tried on the evidence of slaves, and notwithstanding his labouring under a painful and dangerous disease, his trial protracted during six weeks, condemned without guilt, and that upon evidence which by the ordinary laws of the colony, no property to the amount of forty shillings would have been effected, or the guilt of a white person established for any offence, and under the sentence of death, languished and expired in a goal

But even after death the implacable malignity of his unfeeling persecutors followed him and his defenceless wife. The day before his funeral there came a message from high authority (the Governor of the Island) forbidding Mrs Smith and her friend Mrs Elliot from following the remains of Mr S to the place of interment. Convulsed with inexpressible feelings of indignation at this outrage upon every feeling of humanity, her mind was over come with strong emotions of offended fidelity, and Mrs S exclaimed, "My husband is murdered, & is this not enough? Tell the GENERAL that I will follow my husband's coffin to the grave." The messenger

went, but soon returned with the threatening, that if she attempted to go, she should be confined

When we recollect these things, we shall not for a moment be surprised to learn, that a corrupt and obsequious House of Assembly can be induced to re enact and increase the severity of the most obnoxious clauses of an oppressive law, to the injury of his Majesty's faithful subjects, the Baptist Missionaries in Jamaica, and the eternal destruction of thousands of immortal souls

But is it not astonishing, indeed, that the British Government will allow of proceedings in the Colonies which they would not tolerate for an hour at home? That while the Bill of Rights secures, and is designed to secure, equally to his Majesty's subjects in every part of his dominions, the free and full enjoyment of all their civil and religious privileges, yet these rights and privileges are violated, and almost faithful subjects abused and oppressed, their property destroyed, their missions and people wrenched from them, and they deprived of their liberty and even lives, while the plea that "I am a British subject," instead of affording them any security, only serves to exasperate the malice of their enemies and to bring on themselves more speedy and certain destruction

But Messrs Editors, although what are usually styled dissenting denominations, may be far from these dangers in all their extent in this country, especially while blessed with an intelligent and judicious House of Assembly, yet Sirs, are we not subject to many vexatious discouragements in our religious enterprises, from the officious interference, advice and influence of persons in high and influential situations under the government? Have not some of them already descended to use flattery, persuasion, and even threatening, to induce the lately reformed and converted Indians to abandon those teachers, who alone had been instrumental under God in their reformation and conversion, and persuade them to come under the Church of England? and instead of encouraging and supporting them, as might have been expected, inform them, in the most positive terms, that the government could afford no protection or encouragement to them, but the Church of England, and that the government were finally determined to take them off their charge whether they consented or not. And if the reports are true His Excellency the Lt Governor has determined to interfere with the Methodist Missions at several of their most promising stations, and where they have already spent considerable sums in christianizing and instructing the Indians, and where their schools are now in a most prosperous and encouraging state, by sending other teachers amongst them, under the pretence that they need more efficient teachers, and thus to endeavour to draw them off from their present pious and successful instructors—if these things be so what may we not expect and fear even in this enlightened and favoured Colony, and under the liberal and enlightened administration of our present Lt Governor?

Although the poor perishing Indians were never thought of, any more than the poor slave in Jamaica is thought of, while they were in a state of hopeless ignorance and wretchedness, while they were falling by thousands victims to intemperance and debauchery, and, to use the language of one of their eloquent speakers who is now no more, "likely to fade from the earth like a frozen flower," and to perish eternally, yet "no sooner do missionaries, at a sacrifice of ease, friends, and home" go amongst them, and by the special blessing of God, succeed in reforming and christianising them, than the "jealousy and enmity of those who ought to have been fathers to them is roused" and they become uncommonly concerned about the poor Indians, and though they cannot altogether

prevent them attending the instructions of their teachers and Missionaries. Yet by flattery and persuasion by forbidding their attending Camp meetings, &c inducements are held out to lead them to forsake their teachers, and to discourage them in their present course—Nor will it alter the case to say, that teachers only are to be sent, that there is no intention of interfering with the labours of the Missionary, for it is well known that the schools are an important and essential part of not only the Methodist Missionary operations in Canada, but of all Missionary operations throughout the world, that in many places the missions are commenced by first introducing schools amongst them, and sending pious teachers who also instruct them in matters of religion.

As to the efficiency of the schools and the ability of the present teachers, these are to be judged from the proficiency of the scholars. Now sirs, if the improvement of the children in the Methodist mission schools, labouring as they do under the disadvantage of having to learn in a language with which they are altogether unacquainted, be compared with that of the Church of England missionary schools among the Mowhowks which have been in operation for nearly half a century, and have very few of those difficulties to overcome, or if they be compared with the progress of any of the schools amongst the white population during the same time, it will, I am certain, result most creditably to the Methodist school teachers and the proficiency of the children will be found to equal if not to exceed that of any other school in the province.

Where then is the necessity or propriety of such an interference, and what will be the feelings of the public mind on the subject? Will they not be led to believe that was it not for fear of public opinion, we should be called to witness in this country the same scenes that are such a stain and reproach to the Island of Demerara, and are now disgracing the government of Jamaica.

But I hope Messrs Editors that these reports are not true, and that you will be able to give us correct information on the subject, whether there is any intention of thus interfering with the Methodist Missions or not. On the injustice and impolicy of such a measure I will probably trouble you again here.

AN OBSERVER

MARKS—With the general principles of the communication we are free to express our hearty concurrence, but in respect to some of theusions, and the manner in which some of the sentiments are expressed, we must withhold our approbation. We admire the frankness with which "An Observer" has made his observations—it manifests, what the Archdeacon of York expressed his high gratification at seeing pervade the British Nation, "a lofty sense of independence," but we think our talented correspondent has drawn some of his conclusions in terms too strong for the premises upon which they are predicated. This remark we conceive to be particularly applicable to his observations on the supposed measures of His Excellency the Lieutenant Governor. "An Observer" acknowledges these to be doubtful,—yet he animadverts upon them as if they were authenticated facts.

Were his apprehensions facts, we think the extraordinary case would amply warrant animadversions much more severe nor should we shrink one moment from the important duty of holding up to merited reprobation a measure, which would blast all prospect of attending Missionary operations among the unconverted tribes—throw into a state of confusion those tribes that have already embraced the christian religion—occasion very many to apostatise—destroy the good that has already been done among them—and at length leave the major part as miserable as they were before the gospel was ever preached to them. "As they have received the Lord Jesus Christ, so should they walk in him"—and woe be that man who casts a stumblingblock in their way. "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea, than to cause one of these little ones to offend."

As to "An Observer's" enquiry, we must confess that this is the first we ever heard of His Excellency's intending to interfere with the Methodist Mission Stations, and we are happy to say that we have been informed, that His Excellency has, to different Indian Missionaries who have been honored with interviews with him, disavowed any intentions of the kind, and expressed the highest satisfaction at the extraordinary success which attends the unweaned labours of the Methodist Missionary Society.

That a most unwarrantable interference has heretofore been meditated and attempted, we have but too melancholy a proof in the Journals of our Provincial House of Commons. But we trust that such days of bigotry and darkness are no more to scourge this portion of the British Empire.

We have always entertained a very high opinion of His Excellency's good wishes and liberal views in promoting the welfare of the Indian Tribes. He has always been accessible to their requests, and has uniformly expressed the deepest concern for their improvement and settled prosperity. His Excellency's proposals and measures for building them houses at different places demonstrate his parental good will towards them—and we have been neither insensible nor silent to these laudable and beneficial undertakings. We think it, however, no more than fair to say, that the expenses of the buildings &c, among the Indians, going on under the direction of His Excellency, are defrayed from the Indians' annuities, or what amounts to the same thing, the savings of the Indian Department, for it is stated in a communication from His Excellency that he had no other funds, for the improvement of the Indians, under his controul. If we are mistaken in this we shall deem it a pleasure to stand corrected.

In conclusion, we beg leave to state what we conceive to be the just and merited prerogatives of the Methodist Missionary Society among the converted Indian tribes, and what would be in our opinion, an interference with its beneficial operations.

In their barbarous and heathen state, Missionaries of every religious denomination have an undoubted and equal right to visit, establish Missions among, and convert, them—just as much as they have an equal right to establish missions among the Asiatic or African tribes. Here then is an uncultivated field equally open to all. But should one adventurous & philanthropic agriculturalist take peaceable possession of, actively and successfully cultivate, a part of the unbroken soil, for the sole benefit of his fellow creatures, would it be just, honorable, or even tolerable, for another possessed philanthropist, under pretence of promoting the same benevolent object, to force, directly or indirectly, the former to retire, and, merely because the intruder possessed superior power, to take possession of a field which had been brought into a state of promising fertility by the sacrifices, toils and sweat of another? Every generous feeling of human nature would cry shame! upon such an ignoble transaction. It would be said, and justly said, let each break up and cultivate the ground for himself—and let not him who folded his hands and slumbered and slept, whilst his neighbour laboured, and sowed his seed, and watched and gathered the fruit, come at the harvest gathering, and virtually wrest from the industrious labourer the reward of his meritorious toil.—The reader will be prepared to make the application.

It may be asked, what is to be understood by an interference with the Methodist Missions? We answer, we view it an interference with the Methodist Missions, to send either Missionaries or teachers among those tribes who have embraced Christianity and united themselves with the Methodist Society. These infant Christians are the spiritual children of the Methodist Missionaries. The Missionaries can say to them as St Paul said to his Corinthian brethren, "we have begotten you to a lively hope through the gospel—our fruits are ye in the Lord." For other individuals or another society (unless requested) to send teachers among them (whilst the M. S. has provided for their instruction) would be

like interfering with the concerns of your neighbour's household—a thing forbidden by the laws of decency, justice, and religion. It is as essential that the Missionary Society should have the direction of all the persons employed amongst the Indians under their pastoral care, in order to preserve harmony and efficiency in their operations, as it is for a father to have the controul over all the members of his own household. The schools are the chief corner stones in the spiritual bulwark—and to talk about establishing schools at or near Missionary Stations, and not interfere with the Missions, is like knocking away the foundation, and saying it is no interference with the building. This subject is luminously set forth in the Rev Mr West's first Journal amongst the North American Indians.

If therefore assistance would be rendered to promote the instruction of any of those tribes who are embraced in the Missionary stations, should it not be done through the medium of the Missionary Society, through whose instrumentality the converted Indians have been made what they are. We may return to this subject hereafter, and may then examine at large into the reasons of the inefficiency of many attempts that have been made to christianize the American Indians.—Eds

## CHRISTIAN GUARDIAN.

YORK, SATURDAY, MAY 29, 1830

### PROTESTANTISM AND POPERY

We insert the following article, extracted from the London "Christian Guardian and Church of England Magazine," by particular request, in order as it is expressed that "the people of Canada may be informed in what light the mingling of Protestantism with Popery in the Colonies is viewed by London Episcopalians." For the allusions to popery we do not feel ourselves responsible—they are our assertions. We merely give them as the opinion of a pious and extensively patronized Episcopal Journal. Of the justice and propriety of the observations made, our readers will judge for themselves.

ward now, to notice this profanation at Montreal, and re-
buke that conduct in our public functionaries in Canada,
which makes British Protestantism the laughing-stock of
Infidels, the boast of Papists and the shame of Christians?

The following is from the London 'Christian Observer,'
another Church of England publication of very high repute
... A new Popish cathedral has recently been opened in the
town of Montreal, on which occasion, his Excellency, the
Governor attended with his suite and assisted in the su-
perstitions and unscriptural ceremonies. What an example
of unrighteous concession to popery. In England, a ma-
gistrate must not appear in a Protestant Dissenting meeting
in the insignia of his office, without offending against the
law, but in Canada he may mingle in great military state
in the very heart of a Popish festival. Where, alas! is our
national consistency? Where is our Protestant honor?
Where, above all, is our Christian principle? Will our go-
vernment at home sanction such unnecessary departures
from the spirit of English Institution?

State of Great Britain—As every thing that relates to
the present condition of Great Britain is eagerly sought for,
we have copied, on another page some sensible remarks from
the N York Spectator in addition to which we extract the
following observations from the Albion of the 22d instant.
The learned Editor's remarks do not coincide with ours of
last week.—We hope his views are correct but it should be
recollected that speculations, conjectures and comparisons
are one thing, and matters of fact, another. The ingenious
apologies of the Albion appear to us to excite suspicion
rather than produce conviction, in respect to the soundness
of his theory—and we think the "excellent judgment" of
Mr Southey, enlightened with the fullest personal know-
ledge of every transaction to which he adverts is quite as
much to be depended upon as the doubtful speculations of a
foreign journalist.

Still without arrivals from Europe, we devote the space
generally occupied by the intelligence received from thence
to a few short reflections on the present situation of the
lower orders in England a subject on which we believe
much misapprehension generally prevails. That the labour-
ing people there suffer hardships we do not deny, but we
believe that a less degree of physical distress falls to their
share than does to that of the same class in the most flour-
ishing countries of the Continent. We do not institute a
comparison with the United States, because in new coun-
tries, in which a civilized population has at its command a
boundless extent of the richest soil, the condition of the la-
bourer is probably happier than in any society which has
lasted for many centuries.

It will scarcely be maintained that the lazzaroni who
sleep under the porticos of Naples or the beggars, who be-
sieve the convents of Spain, are in a happier situation than
the English commonalty. The distress which has lately
been experienced in the northern part of Germany one of
the best governed districts of Europe, surpasses if we may
believe a celebrated publication, any thing which has been
known of late years in England. In Norway and Sweden,
the peasantry are constantly compelled to mix bark with
their bread and even this expedient has not always preserv-
ed whole families from perishing together of famine. No
distress which the people in England, or even Ireland have
endured for centuries, approaches to that which has been
felt by the French in our own times. At Magendie informs
us, that in 1815 the inhabitants of six departments were re-
duced first, to oatmeal and potatoes, and at last to nettles
beanstalks and other kinds of herbage fit only for cattle,
that when the next harvest enabled them to improve the
quality of their diet many of them died from imtemperate
indulgence in eating bad bread and that a disease of a pe-
culiar description was produced by it. On the whole we
believe that the labouring classes of England are better off
as to real comforts, than the inhabitants of any equally ex-
tensive district of the old world and that on that account
distress when it does come it is more loudly bewailed there
than elsewhere while the activity of the press, and the ex-
aggerations of party, paint it in these striking colours
which illiberality and envy elsewhere delight to hold up to
view.

We owe to the Edinburgh Review the purport of the
above remarks. It is not a little extraordinary to see this
work standing forward as the advocate of Ministers, while
the Quarterly is becoming very lukewarm in their defence
at all events the effusions of Mr Southey in the last few
numbers of the latter periodical have worn that aspect.

The articles to which we allude, as wearing such a des-
ponding cast, are generally admitted to be Mr Southey's
and it has always been a matter of surprise to us that the
son in law of Sir Walter Scott should admit them without
some modification. Mr Southey whose talents is of the
first order and whose loyalty is unimpeachable, has in his
solicitude for the safety and happiness of the country suf-
fered his apprehensions to get the better of his judgment
excellent as that judgment generally is. He sees or he
imagines he sees symptoms of decay in the glorious fabric
of the English constitution, and anticipates a dissolution of
the British power unless preserved or regenerated by an in-
terposition of Providence. We can respect the religious
fears of Mr Southey but we cannot be terrified into a par-

ticipation of his hallucinations. Providence, we know, has
always showered her blessings on the British nation, and
why should we now doubt a continuance of her favour?
But, it is asked is not the country loaded with a debt that
is unparalleled? We answer, certainly but then the coun-
try is enjoying a degree of wealth that is also unparalleled.
If the nation owes more millions than formerly, she has
more millions to pay them. The pressure which is in fact
casual can only be temporary and is felt in common with
most other countries. The nation is richer now than in
1790 and will be still richer in 1850. The great current of
public wealth is augmenting notwithstanding the check at
present experienced which indeed has arisen from a desire
to regenerate the country by returning to a healthy curren-
cy, and from a strict and honest compliance with the pecu-
niary obligations of the nation. Temporary checks should
not be considered permanent disasters—partial distress
should not be confounded with general calamity. A single
wave may recede but the tide, as the Edinburgh Review
finely expresses it, is certainly coming in.

In the absence of all foreign news of importance we
have devoted a considerable portion of this paper to what is
done by the various benevolent religious and moral associ-
ations amongst our neighbours in the United States—a spe-
cies of intelligence which we trust will be found by no
means uninteresting. These, in connexion with those
mighty efforts which a great portion of European Christen-
dom are making speak the predicted and long prayed for
day near when the Son of Man will have the heathen for
his inheritance and the uttermost parts of the earth for his
possession.

HORRID ATTEMPT—Our readers will notice, by an adver-
tisement on another page that £100 Reward has been offer-
ed by the Magistrates of this District for the detection of
the person who attempted a few evenings ago, to burn the
dwellinghouse occupied by Mr J R Armstrong merchant.
This daring attempt was made between one and two o'clock
in the morning. The incendiary set fire to one corner of
the house on the outside by means of shingles and bits of
dry boards. Several of the outside boards had taken fire
so that the blaze was seen from the main street. The
smoke ascending between the weather boards and plastered
wall nearly suffocated two small boys who slept in the
upper chamber, by whom the alarm was given—and in a few
minutes the fire was extinguished. Had the fire remained
undiscovered ten minutes longer, the house and probably
several adjacent buildings would have been consumed. Much
excitement has been produced in town on the subject—and
a public meeting is to be held at the Court House, this day
at 12 o'clock, to devise more effectual means to defend the
Town from such monsters.

Several communications deferred until next week

Letters have been received at the Guardian Office from the
following persons during the week ending May 23

M Hill G W Whithead, W Case A Morse, J Kel-
logg G Miller, R Hyland, T Madden W Henderson

WORTHY OF Imitation

To the Editors of the Christian Guardian

Messrs Editors

Having perused the observations of a Friend to Mis-
sions and the remarks of a Presbyterian with attention
and feeling a deep interest in the cause which they have
expressed, I have come to the following conclusion, to be
come one of the one hundred who will pay ten dollars a
year for ten years commencing on the 1st of January 1850
for the support of the Missionary cause. Yours &c
A MECHANIC

Ancaster, May 21st, 1830

ANNIVERSARY

Messrs Editors—I wish you to give notice through the
medium of your paper that the Anniversary of the Ancas-
ter and Beverly Temperance Society, will be attended on
Tuesday the eight of June next at the Union Chapel Ancas-
ter at 2 o'clock P M—When it is expected an address will
be delivered on the subject of Intemperance
FREDERICK DESSER, Secretary

Legal Distinctions—Lester the Englishman who was
lately arrested at Paris for stealing from the gambling house
at Frescati, 50 000 francs was on the 30th ult, acquitted
on the grounds first, that a gambling house is not a dwell-
ing house such as the law meant to protect and secondly
that the theft could not be said to be committed feloniously
at night according to the meaning of the law since the
there were 100 candles burning and the night at a dwell-
ing house is the day of the hour.

Female Preacher of High Rank—The young, beautiful,
and fascinating Irish widow the Viscountess Powerscourt,
is preaching and expounding the Scriptures at public assen-
blies at Brussels, with eloquence and fervour. She opens
her service with a hymn of which, after touching a piano
forte, she gives out the melody and first stanza

"Few of our readers probably are aware to what an
alarming extent popish idolatry is countenanced and encour-
aged in our several colonies. It is well known that Cap-
tain Atchison and Lieutenant Dawson were dismissed from
the army for remonstrating against firing salutes in the Pop-
ish ceremonies at Malta. But it is not by any means gen-
erally understood that British officers are required to assist on
similar occasions in many other places. His Majesty's Com-
mander at Corfu and in the Ionian Isles regularly attends
in honour of St Spiridon and candles are carried and canno-
nies supported and salutes fired while the disgusting relics
of this contemptible Saint are carried about. But our atten-
tion has been more especially recalled to this painful subject
by the long accounts inserted in some recent Canadian Jour-
nals of the opening of the Popish Cathedral at Montreal in
Canada. Here we are told His Excellency the Administra-
tor—that is the representative of his Britannic Majesty Sir
James Kemp and his suite among whom we find the names
of Colonel Yoke Lieutenant Col Heriot and Captain Ham-
ilton the judges of the Kings Bench a number of Legis-
lative Councillors the Speakers and Members of Assembly
—the Bar in their respective robes, with about ten thousand
spectators attended while High Mass was performed. On
entering the church we are told his Excellency the Admin-
istrator was saluted by the Royal Montreal Cavalry and
Life Corps, who were drawn up in the aisle and by a nu-
merous band of amateurs placed in the organ loft playing
the national anthem. Shortly after the Bishop of Tennesse
attended by an immense concourse of clergy, entered, who
all took their seats around the centre altar. The service
of devotion did not commence much before ten o'clock.
The waters on this occasion were an offering on the part of
the bar of this district, who attended in their robes and were
brought forward to receive the benediction of the Bishop
by eight barristers. During a part of the service several
ladies went round the church and made a collection in aid of
the funds for building this splendid temple of idolatry and
vice and we are informed, the liberal contributions of all
classes of the community.

The collection amounted to two hundred and twelve
pounds and after High Mass a Te Deum was sung
during which a salute was fired from St Helen's Battery,
&c.

It is one thing to tolerate the Popish rites—but it is another
to sanction support, and encourage them. In the present
case we have to mourn not merely their existence in a colony
which has been for nearly a century under the British
sway, but are still further roused to holy indignation, when
we behold the Representative of the British Monarch, to-
gether with all the great officers of state united together in
doing homage to the papal superstitions and in compelling
the British soldiers and sailors to mount guard and fire sal-
utes for the purpose of doing honour to the consecration
of a new temple dedicated to idolatry and superstition.

And this vast concourse been drawn together solely by
curiosity or had the public officers been present in
their private capacity censure might have been silent
had approbation been refused. To witness the opening of
St. Charles—two hundred and forty six feet in length one
hundred and twenty three in breadth and eighty four in
height containing above one thousand two hundred and forty
four commodious pews—was an occasion which might
have tempted many an individual, provided he believed that
his presence as a spectator was not giving countenance to
the idolatrous sacrifice of the mass, and the other supersti-
tious or blasphemous ceremonies which distinguish the Pa-
pal worship.

But the conduct of Sir James Kemp and his suite,—that
of the Judges Counsellors Speaker and members of As-
sembly must be regarded in a far different light. We must
figure these distinguished individuals entering the Cathedral
in their robes of office, bearing the crosses on and retung
as the representatives of his Majesty. We must follow them
through lines of soldiers to an elevated station in front of
the high altar and surrounded with the emblems of Papal
idolatry. We there behold the governor seated upon a
throne surrounded by his staff. The pompous ritual com-
mon to the mass is presented by several members of the Bar in
their robes while presently it is consecrated, and at the
idolatrous ceremony of elevating the host the Representa-
tive of the British King together with the other public offi-
cers, fall prostrate in hypocritical adoration, while the roar
of cannon from the garrison and the ships is intended to give
additional effect to the imposing but hateful ceremony.

Surely never forget that God is not mocked. Britain
has been favored above every nation upon earth. Her privi-
leges are great, her responsibility is fearful. The case of
the Mediterranean abominations, and the cruel wrongs in-
flicted on two deserving officers have as yet attracted but
little sympathy in the Log Cabin, but will no one stop for

## RELIGIOUS MISCELLANY

The following article is recommended to the careful attention of all who desire to feel an interest in spreading the glad tidings of a saving gospel among the Indian Tribes of North America. The author is a young minister of the Gospel—and while he pleads in a language and spirit that will melt any human heart he concludes his appeal by a most noble example. His allowance is £25 a year, and he has probably never received that amount for his extensive itinerant labours during any one year of his ministry—yet he pledges the one tenth of that uncertain allowance for the important work of extending Missionary operations. Will not a spirit of emulation as well as of Christian benevolence and love provoke the many wealthy of Canada, to “put of their abundance into the treasury?”

For the Christian Guardian

*An Appeal to the Members of the Methodist Episcopal Church in behalf of the Missionary Cause*

It is with feelings of deep and intense interest that, for two years past, I have witnessed the progress of missionary efforts among the original proprietors of our soil, and while I have rejoiced to see so many wanderers returning to the shepherd and bishop of their souls, my heart has been pained to observe so little interest manifested by professing christians, on a subject of such vital importance. My design in the present appeal is, by the help of the Lord, to wake up the slumbering feelings of my brethren, to the claims which this cause has upon their christian benevolence.

The great and fundamental principle laid down in scripture, and our discipline, is, not merely to do good, but to do all the good that we possibly can, both to the bodies and the souls of men, and in this we only imitate the example of him, whose whole life was a life of labour for us, and for our salvation, and who just before his ascension into the kingdom of heaven, provided for the instruction of the world to the remotest period of time. The important command, imposed upon his disciples, was, “go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.” From the passage now quoted, to every reflecting and intelligent mind, the following inquiries will readily occur—“How shall they call on him in whom they have not believed?—and how shall they believe in him of whom they have not heard?—and how shall they hear without a preacher?—and how shall they preach except they be sent?” In the above passage, this plain and simple truth is unquestionably taught, that the gospel is to be promulgated in the world, not by miraculous agency, “but in an ordinary way of instruction.” If it is morally impossible for the heathen to believe without they hear—so is it equally impossible for the ministering servants of God to go unless they are sent. But who is to send them? I answer, it is the duty of christians—those who have felt the beneficial effects of the christian religion on their hearts. Yes, my brethren, it is your duty to enter into this field of labour which the providence of God has opened before you, where you can cast your bread upon the waters, with a certain expectation of its being gathered after many days.

Important are the claims which God has upon you. Listen to the calls of those in our western woods, “come and help us—send us teachers—send us the bread of life or we perish—ignorance reigns among us—Christians, christians, come and help us!”

Can we listen to these heart rending cries and be indifferent?—yes, we can—we have done it. Who will dare to say that his efforts have been proportionate to his means? who will dare to say, that he has not appropriated to his own indulgence, what ought to have been poured into the treasury of the Lord? Have we felt the high responsibility of our situation and acted accordingly? Do we consider ourselves, in the use of our earthly blessings, as the stewards of the Lord, and “that ought of the things which we possess are not our own,” but are all derived from the hand of our divine benefactor, to be appropriated to his service whenever he calls for them? Look through the whole series of your

wealth, upon what can you lay your hand, and say this is my own?—Upon nothing. God has a demand upon all, and now in the pressing demand of missionary labours, he makes known that claim. Beware then, how you withhold, when he so loudly asserts this claim, lest he deprive you of your wealth, and with it the power and happiness of being useful. How many are there who are abundantly able to give ten or twenty dollars a year, who only give the small sum of half a dollar, and many not even that sum! How can such clear themselves from the charge of avarice, “this dreadful canker worm of the soul”—this deliterious weed, which springs up, over runs, and destroys all the generous feelings of the heart!—What vice so debasing, so unworthy a follower of Christ? And yet we cannot say that we are not tainted with it. But, say you, “I have done—I yearly pay the amount of my membership.”—So you do, but can you do no more? Will not the tender sympathies of your nature lead you to make a small sacrifice, to save a soul from the “jaws of the devouring lion?” The Son of God could lay aside the glories of heaven, he could clothe himself in the habiliments of mortals—Although rich, yet could become poor—could lead a life of suffering and toil, that he might loose the chains from the hands of the captive, and open heaven for the reception of the guilty. And yet christians, who pretend to be imitators of the holy Redeemer, can lead a life of selfish indulgence, without making one sacrifice for the good of his fellow men—while the cry of “I perish, I perish,” is proceeding from no less than forty thousand poor savages, who now throng our western forests.

Ah! “shall it be told in Gath—shall it be published in the streets of Askelon, that any of the people of God will not diminish their wealth a little for him who bought all their riches with his poverty? Should their chance to be a covetous christian among all the disciples of the Lord Jesus, that will not spend his money to save men from hell, pray let his history be a secret, let him lodge in some wilderness, where his example may not cast a reproach upon his master, and his brethren, and let him find a grave in some dark glen, and sleep in solitude, and rise alone, and come alone to judgment. Still, when that brother shall die, and be reckoned with, it must remain a doubt, whether, having showed no mercy, he must not expect judgment without mercy.” Yes, an awful doubt must rest upon that man’s salvation, who has probably prayed for years—“Thy kingdom come, thy will be done on earth as it is in heaven,”—and yet has himself done nothing to accomplish the will of God, or to establish his kingdom on the earth. Is not such a prayer solemn mockery? Is it not an insult offered to the Majesty of Heaven? Stop, my brother, ask thy heart, “am not I the man?”—have I not prayed a thousand times “thy kingdom come?” and what have I done to promote the kingdom of God in the world? What have I done to stop the progress of sin—to ransom the Pagan from his servitude—to save a world from ruin?—Comparatively nothing.

I appeal then to you, ye followers of the Lamb, to the benevolence of your hearts, I call upon you by all that you hold dear and sacred to man, by the vows which you have made—to stretch forth your hand, and employ all your energies, in turning the fertilizing stream of the gospel into the wilderness. O! scatter the dark and gloomy cloud which has so long brooded over the west—supply the means—say to the missionary go.

“To the ransomed world proclaim  
Salvation and immeasurable grace  
Peace and good will to all the human race.  
A purchased heaven, an opened paradise  
Unbounded joys and never ending bliss.”

Let the world see the estimate you put upon religion, by your zealous endeavours in sending it to others—improve the auspicious moment. Heaven now opens a vast field before you, where you may labour and obtain a rich reward—leave not for another generation what ought to be done by the present.

I will plead no more. In the language of another, “let me tell you in parting, that when you shall

song, and if lost yourself, then indeed there will be weeping, and wailing, and gnashing of teeth.”

And now, Messrs Editors, I would not only use my pen, but the limited means, which a bountiful providence has put into my hands of promoting so glorious a cause. I propose to co operate in the benevolent project of “A Friend to Missions,” by becoming one of the hundred who shall pay ten dollars annually for ten years. My first payment shall be made at the ensuing Annual Conference.

A METHODIST PREACHER

CHARACTER OF A TRUE CHRISTIAN—OBJECTION OF INFIDELITY ANSWERED

(By the Rev Dr Bangs)

A consistent Christian is one whose faith, experience, and practice, all correspond. His faith embraces a system of doctrines which involves no contradictions, resorts to no evasion to shun a close investigation, nor needs to employ any sophisms in its support. His system of doctrines unfolds, illustrates, and harmonizes the divine perfections, not sacrificing justice to sovereignty, truth and sincerity to arbitrary determinations, nor goodness and mercy to tyranny and oppression, nor yet does it suffer justice to be prostrated at the expense of mercy.

His experience is in exact conformity to his theory. Believing in a Being who exercises all those perfections which render him a wise, just, and gracious Ruler, the heart of the consistent Christian bows submission to his government, acquiesces in the dispensations of his providence, and feels the reconciliation to God which is the result of having his native enmity slain. As he believes in a God who is a Spirit, he renders to him a spiritual service, and rests not without a consciousness of having that eternal Spirit to be his guide, his comforter, and his never failing source of joy.

To this his practice conforms. As he is commanded to be like his Father who is in heaven, he endeavours to regulate his conduct in his intercourse with mankind by the immutable principles of justice, truth, goodness, and mercy. He can no more stoop to intrigue to accomplish his purposes, than he can violate the laws of justice and goodness to the injury of his neighbour. All this Christianity requires. More than this no man will demand from his fellows.

We ask, then, if all who profess this religion were to live according to its precepts, what becomes of the objections of infidelity? Do they not cease to exist? On the other hand when the professed friends and advocates of Christianity give practical evidence that they neither believe its doctrines, nor experience its saving truths, nor practise its precepts, of what avail are their arguments? Whenever you urge upon an infidel the excellence and utility of this system of religion, he immediately replies that your arguments are unsound, because, says, he facts abundantly disprove your theory. Christians are as proud, as imperious and haughty, as full of cunning and artifice, as much attached to the pomp and glory of the world, and even as revengeful, as fond of war and military glory, and will as soon take the advantage of the necessities of their neighbours to accumulate wealth, as any other persons. So far as this is true, it presents, if not an unanswerable objection, at least a very great difficulty in the way of promulgating the truths of Christianity.

It is in vain that we tell the infidel that he ought in justice and candour, to distinguish between a cause itself and its professed friends and advocates. This, if he be candid and intelligent, he will allow. But he urges, and he has the right to urge, that

Christianity proposes to mend the heart, to enlighten and rectify the understanding, as well as to reform the life, and if it does not do what it professes to do, and what, according to its principles, ought to be done, it gives a false testimony, and therefore ought not to be believed. We feel the force of this objection, and hasten to meet it. We grant, however, that if it were universally true, that all the professors of Christianity, in every age of the Church, were thus inconsistent, so that none had been just, holy, and good, we should hardly know how to meet fairly, and repel effectually, this formidable objection.

*But we deny its universal application.* There have been men in every period of the Church, more at some times than others, on whom the truths of Christianity have had all that effect which they profess to have.—Though the blood of the martyrs and confessors does not incontestably prove the truth of the religion for the sake of which they suffered and died, yet it proves that those dying witnesses for Jesus sincerely believed what they professed, and the holiness of their lives for many years before their triumphant deaths, was a proof irrefragable of the power and efficacy of the truth of that religion which they professed. Here, then, is a double testimony. We present the *lives*, the *spirit*, the *temper*, the *conduct* of the martyrs, as an evidence of the truth of Christianity, even of that truth which proposes to reform the heart and life of sinners, and we present their death as an equally undeniable proof of the sincerity with which they embraced and persevered in this same truth.

Will the infidel deny this? Then he equivocates.—Does he deny that there have been such individuals, in whose life and conduct the graces of Christianity shone? Will he say that there have not been those whose lives were a continual sacrifice to the principles of truth, of justice, of goodness, of meekness and forbearance, and of every good word and work? Then he closes his eyes upon all history. Then may he for ever close his eyes and sit down in disdain, ever arriving to the knowledge or belief of any one truth, either of history or philosophy.

But why does he attempt to deny this? Is it not because he knows that, once admitted, it loosens his grasp upon infidelity? But if this be his motive for denying the truth, then does his objection recoil upon himself with all its weight. He has embraced a system of unbelief which, that he may yield it his support, forces him to conceal the truth, to evade the force of argument, and to close his eyes upon all authentic testimony. *Who is the hypocrite now?* Who now attempts to screen himself from the searching eyes of truth, lest the rottenness of his system should be disclosed?

It is, therefore, on account of the irresistible language of this truth, that we wish to urge its importance upon our own and upon the consciences of all our readers.—That infidelity may be silent in its clamours, that its disciples may cease to vaunt themselves on account of the manifest inconsistency between the professions and conduct of Christians, let us all show out of an "unfeigned faith and good conversation" that we fully believe, heartily experience, and steadily practise, whatever our religion requires.

#### A SINGULAR PROVIDENCE

(A CURIOUS AND AFFECTING NARRATIVE.)

Sir Richard Cradock a justice of the peace, who was a violent hater and persecutor of the Dissenters and who exerted himself to enforce all the severe laws then in existence against them, happened to live near Mr Rogers to whom he bore a particular enmity and whom he wanted above all things to have in his power. Hearing that he was to preach at a place some miles distant he thought it a fair opportunity for accomplishing his base design, and in order thereto hired two men to go as spies, and take down the names of all the hearers whom they knew, that they might appear as witnesses both against them and Mr Rogers. The plan seemed to succeed to his wishes, these men brought him the names of several persons who were present at the meeting, and he warned such of them as he had a particular spite against together with Mr Rogers, to appear before him. Knowing the violence of the man they came with trembling hearts expecting to be treated with the utmost severity. While they were waiting in the great hall, ex-

pecting to be called upon, a little girl, about six or seven years of age, who was Sir Richard's grand daughter happened to come into the hall she looked at Mr Rogers and was much taken with his venerable appearance. He being naturally fond of children, took her upon his knee and caressed her which occasioned her to conceive a great fondness for him. At length Sir Richard sent a servant to inform him and the rest, that one of the witnesses being taken ill was unable to attend and that therefore they must come again another day. They accordingly came at the time appointed and being convicted, the justice ordered their mittimus to be written to send them all to prison. Mr Rogers expecting to see the little girl again, brought some sweetmeats with him to give her. As soon as she saw him she came running to him, and appeared fonder of him than before. This child being a great favorite with her grand father had got such an ascendancy over him that he could deny her nothing and she possessed such a violent spirit that she could bear no contradiction, so that she was indulged in every thing she wanted. At one time, when she had been contradicted she ran a pocket knife into her arm to the great danger of her life. This bad spirit, in the present instance was overruled for good. While she was sitting on Mr Rogers's knee, eating the sweetmeats, she looked earnestly at him, and asked "What are you here for Sir?" He said "I believe your grandfather is going to send me and my friends to jail." "To jail, said she "why what have you done?" "Why I did nothing but preach and they did nothing but hear me." "He shall not send you to jail" replied she. "Aye but my dear said he, "I believe he is now making out our mittimus to send us all there. Upon this she ran up to the chamber where Sir Richard was, and knocked with her head and heels till she got in, and said to him, "What are you going to do with my good old gentleman in the hall?" "That's nothing to you" said he "get you about your business." "But I won't" says she "he tells me that you are going to send him and his friends to jail and if you send them I will drown myself in the pond as soon as they are gone—I will indeed. When he saw the child thus peremptory it shook his resolution and induced him to abandon his malicious design. Taking the mittimus in his hand, he went down into the hall and thus addressed these good men. "I had made out your mittimus to send you all to jail, as you deserve, but at my grandchild's request, I drop the prosecution and set you all at liberty. They all bowed and thanked his worship. But Mr Rogers going to the child laid his hand upon her head and lifting up his eyes to heaven exclaimed "God bless you, my dear child may the blessing of that God whose cause you did now plead, though, as yet you know him not be upon you, in life, in death, and to all eternity." The above remarkable story was told by Mr Timothy Rogers the son of the ejected minister, who had frequently heard his father relate it with great pleasure, and the celebrated Mr Thomas Bradbury once heard it from him when he was dining at the house of Mrs Tooley, an eminent christian lady in London who was distinguished for her religion, and for her love to Christ and his people, whose house and table, like Lydia's were always open to them. What followed is yet more remarkable as containing a striking proof of Mr Rogers's prayers for this child, and the blessing which descended upon her who had been such an instrument in the deliverance of the persecuted servants of God. Mrs Rogers had listened with uncommon attention to Mr Rogers's story and when he had ended it, she asked him "And are you that Mr Rogers's son?" He told her he was, upon which she said "well as long as I have been acquainted with you I never knew that before, and now I will tell you something that you do not know,—I am the very girl your dear father blessed in the manner that you have related and it made an impression upon me that I never could forget." Upon this double discovery, Mr Rogers and Mrs Tooley found an additional tie of mutual love and affection and then he and Mr Bradbury expressed a desire to know how she, who had been brought up in an aversion to dissenters and to serious religion now discovered such an attachment to both, upon which she cheerfully gave them the following narrative.—After her grandfather's death she became sole heiress to his estate, which was considerable. Being in the bloom of youth, and having none to control her, she ran into all the fashionable diversions of the age without any restraint but she confessed, when the pleasurable scenes were over, she felt a dissatisfaction both with them and herself that always struck a damp to her heart which she did not know how to get rid of any other way than by running over the same round again and again but all was in vain. Having contracted some slight illness she thought she would go to Bath, hearing that it was a place for pleasure as well as health. When she came thither she was providentially led to consult an apothecary who was a very worthy and religious man. When he inquired what ailed her she answered, "Why Doctor I don't ail much as to my body, but I have an uneasy mind that I cannot get rid of." "Truly, Miss (said he) I was so too, till I met with a certain book and that cured me." "Books, (said she) I get all the books I can lay my hands on all the plays novels and romances I hear of, but after I have read them my uneasiness is the same." "That may be, Miss, (said he) and I don't wonder at it. But as to this book I speak of, I can say of it what I can say of no other I ever read that I never tire in reading it, but can read it again and again as if I had never read it before, and I always see something new in it." Pray Doctor, (says she,) what book is that? Nay, Miss (answered he) that is a secret I don't tell every one. "But could not I get a sight

of that book," says she? "Yes, (replied he) if you speak me fair, I can help you to a sight of it." "Fray, then get it me, Doctor, and I'll give you any thing you please." "Yes (said he) if you will promise me one thing I'll bring it you, and that is that you will read it over carefully, and if you should not see much in it at first that you will give it a second reading. She promised faithfully that she would. After coming two or three times without it, to raise her curiosity he at last took it out of his pocket and gave it her. This book was the New Testament. When she looked at it she said, with a frown "Poh! I could get it at any time." "Why, Miss (said he) so you might but remember I have your solemn promise to read it carefully." "Well, (says she,) though I never read it before I'll give it a reading." Accordingly she began to read it, and it soon attracted her attention. She saw something in it wherein she had a deep concern, but her mind now became ten times more uneasy than ever. Not knowing what to do she soon returned to London, resolved to try again what the diversions there would do to dissipate her gloom but nothing of this kind answered her purpose. She lodged at the court end of the town where she had with her a female companion. On Saturday evening she had a remarkable dream, which was, that she was in a place of worship, where she heard a sermon but when she awoke, she could remember nothing but the text. This dream made a deep impression upon her mind, and the idea she had of the place and of the minister's person was as strong as if she had been long acquainted with both. On the Lord's day morning she told her dream to her companion and said that after breakfast she was resolved to go in quest of the place though she should go from one end of London to the other. They accordingly set out and went into several churches as they passed along but none of them answered to what she saw in her dream. About one o'clock they found themselves in the heart of the city, where they dined and then set out again in search of this place of worship. Being in the Poultry about half after two o'clock they saw a great number of people going down the Old Jewry and she determined to see where they went. She mingled with the company, and they conducted her to the meeting house where Mr Shower was the minister in the Old Jewry. As soon as she entered the door and surveyed the place, she turned to her companion and said, with some surprise, "This is the very place I saw in my dream." She had not been long there, before she saw Mr Shower go up into the pulpit, and looking at him with greater surprise, said, "This is the very man I saw in my dream," and if every part of it hold true he will take for his text Psalm cxvi. 7.—"Return to thy rest O my soul, for the Lord hath dealt bountifully with thee." When he rose up to pray, she was all attention and every sentence went to her heart. Having finished his prayer he took that very passage for his text and God was pleased to make the discourse founded upon it the means of her saving conversion and thus she at last found what she had so long sought else where in vain—"Rest to her soul." And now she obtained that blessing from God, the fountain of felicity, which pious Mr Rogers so many years before had so solemnly and fervently implored in her behalf.

#### CONSCIENTIOUS REGARD TO THE SABBATH PROVIDENTLY REWARDED

(An extraordinary Circumstance)

In the city of Bath, during the last century, lived a barber, who made a practice of following his ordinary occupations on the Lord's day. As he was pursuing his morning's employment, he happened to look into some place of worship, just as the minister was giving out the text "Remember the Sabbath-day to keep it holy." He listened long enough to be convinced, that he was constantly breaking the laws of God and man, by shaving, and dressing his customers on the Lord's day. He became uneasy, and went with a heavy heart to his Sabbath task. At length he took courage, and opened his mind to the minister, who advised him to give up Sabbath dressing, and worship God. He replied, beggary would be the consequence, he had a flourishing trade, but it would almost all be lost. At length, after many a sleepless night spent in weeping and praying, he was determined to cast all his care upon God, as the more he reflected, the more his duty became apparent. He discontinued Sabbath dressing, went constantly and early to the public services of religion, and soon enjoyed that satisfaction of mind, which is one of the rewards of doing our duty, and that peace of God which the world can neither give nor take away. The consequences he foresaw, actually followed. His genteel customers left him, as he was nick named a puritan or methodist. He was obliged to give up his fashionable shop, and in the course of years became so reduced as to take a cellar under the old market house, and shave the common people.

One Saturday evening, between light and dark, a stranger from one of the coaches, asking for a bar-

ber, was directed by the ostler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, as he did not like to violate the Sabbath. Thus was touching the barber on a tender chord, he burst into tears, asked the stranger to lend him a half penny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be reduced. When shaved, he said, "There must be some thing extraordinary in your history, which I have not now time to hear. Here is half a crown for you, when I return I will call and investigate your case. What is your name?" "William Reed!" said the astonished barber. "William Reed!" echoed the stranger, "William Reed! by your dialect you are from the West?" "Yes, sir, from Kingston, near Taunton." "William Reed, from Kingston, near Taunton! What was your father's name?" "Thomas." "Had he any brother?" "Yes, Sir, one, after whom I was named, but he went to the Indies, and, as we never heard from him, we suppose him to be dead." "Come along, follow me," said the stranger, "I am going to see a person, who says his name is William Reed of Kingston, near Taunton. Come and confront him. If you prove to be indeed him whom you say you are, I have glorious news for you. Your uncle is dead and has left an immense fortune, which I will put you in possession of when all legal doubts are removed." They went by the coach, saw the pretended William Reed, and proved him to be an imposter. The stranger, who was a pious attorney, was soon legally satisfied of the barber's identity, and told him that he had advertised him in vain. Providence had now thrown him in his way, in a most extraordinary manner, and he had much pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property. Thus was man's extremity God's opportunity. Had the poor barber possessed one half penny, or even had credit for a candle, he might have remained unknown for years, but he trusted in God, who never said, "seek ye my face in vain."

RELIGIOUS INTELLIGENCE

To the Editors of the Christian Guardian

Oxford April 8th 1830

DEAR BRETHREN—The conversion of the three remaining families of Indians residing in this vicinity adds another triumph to the Gospel and is a farther encouragement for our Missionary friends, and a further evidence of the utility of native labourers.

The names which these families bear are, *Chief Shane*, *Raccoon*, and *Muskehunge* all these have been noted for drunkenness. If any were more so than the others they were *Widow Shane* and *Raccoon* and his wife. *Raccoon* having been much among the whites has learned to converse in English and having heard the white man swear and thinking it a mark of dignity to imitate the consequent blasphemy, he *strutted* and swore profanely. These habits are now all done away. They are industriously employed in making baskets and brooms which they no longer sell to the whites for whiskey but for the necessaries of life. The Government being about to settle the several broken bodies together at *Muncy town*, their families set off to-morrow for that place. They go down the *Thames* with their canoes loaded with the donations of several white friends, of potatoes &c for planting.

The first awakening among these people was about two years ago when *Samuel Waubanche* & other native speakers from the *Credit* being on a Missionary tour to *Muncy town* called at the wigwags and told them of the Saviour and the happiness of their converted brethren. Some of them were persuaded to attend meeting at the *Chapel* at *Oxford*, on their return from meeting *Jim* was asked if he liked it "O some." After his return from the next meeting, he says "I like very well I never find any more whiskey. When they left the meeting the next day, they were under heavy convictions, they trembled, and could with difficulty stand up. On the return of the speakers from *Muncy*, three penitents accompanied them to the *Credit* where they found mercy and peace and have ever since remained steady and pious.

*Raccoon* and his family remained opposed to religion till last autumn when, he came to the camp of *Jim* saying he wanted to be good and soon began to pray. He afterwards said, "I want to see meeting I never see meeting house." After attending religious service at the *Chapel* he obtained comfort.

We administered the ordinance of baptism to the remaining family, this morning. They are *John Raccoon* son of *Mow-*

so meh, of about 35 years of age, Sally his wife about the same age and Abigail their daughter about 13 years old.

Their answers on the subject of religion were satisfactory and the solemnity of the ordinance seemed to make good impressions on the minds of the assembly present.

Respectfully yours, W CASL

EXTRACTS FROM THE MINUTES OF THE THIRD SESSION OF THE JOHNSTOWN BAPTIST ASSOCIATION—FEB 4, 1830

The Missionary Board (which was not formed in time to be mentioned in the Minutes of last year) expended for Missionary labour within the Province the sum of \$41 60 cents since its commencement.

Met on the evening of 4th February 1830, at Deacon Reads, to elect Officers and Directors for the present year—the following were chosen—

MOSES READ, *President* JOLL PARISH, *Treasurer* ADAM HILLIS, *Secretary*

DIRECTORS

*Bastard*—Abel Stevens Peter Schofield, Nicholas Bresseo *Yonge*—Elder Peter H June

*Augusta*—Carlton Read

*Leeds*—Jehiel Myler Jabez Rhodes

*Gananoqua*—Elder William Carson

It is hoped that the Directors will use all their influence to increase the funds of the Board, that the destitute places may be supplied with the Bread of life.

CORRESPONDING LETTER

The Johnstown Baptist Association to the Associations with whom they correspond present Christian Salutation

BELOVED BRETHREN

We rejoice that through the tender mercy of our God, our unworthy and unprofitable lives are yet spared—Nothing (next to the love of God) can give the Christian sweeter satisfaction than mutual intercourse with the household of faith. Our hearts have been made glad during this anniversary by these streams which refresh the city of God. We have felt our souls lifted above the world and have been made to realize the "as subjects of the King of Zion, we are called to activity and enterprise in advancing the interests of this heavenly Kingdom. Our churches in this region are feeble and few, yet we cannot conceal the humbling fact that there is a criminal apathy justly chargeable upon us. We indulge however, the cheering hope that amidst the coldness and unconcern that so alarmingly prevails here are a few Ehs to be found who are trembling for the ark of God and anxiously crying 'Lord! what wilt thou have me to do?' We dare not expect a revival of Religion in our Churches but in connection with faithful, continued prayerful and persevering efforts, on the part of the people of God. We cannot contemplate the fact that for a long period, nothing has a revival of religion has been enjoyed without earnestly exhorting upon brethren, without delving to humble themselves before God—to proclaim a fast and call a solemn assembly. We deeply appreciate your friendly correspondence and affectionately solicit the continuance of it. It shall ever be warmly reciprocated by us.—We solicit an interest in your prayers that the Great Head of the church may pour down upon all his children the choicest blessings of his grace that "the little one may become a thousand and the small ones a strong nation. Subscribing ourselves affectionately yours for Jesus sake

JOSI PH W SAWYER Moderator

WILLIAM CARSON, Clerk

REPORTS OF THE FRIENDS OF RELIGION AND MORALITY IN THE UNITED STATES

Missionary Society of the Methodist Episcopal Church—The eleventh anniversary of this society was held in the John street church in the city of New York, on Monday evening, May 10th 1830.

The Rev Dr Hedding presiding bishop of the annual conference took the chair at seven o'clock—prayer by the Rev Daniel Ostrander presiding elder of the New York district and one of the vice presiders of the society.

The annual report was then read by the Rev Dr Bangs treasurer of the society. It appears from the report that the whole number of missionaries in the United States and territories is 38 and the number of church members 6 126. The missions under the control of the Canada conference are in a most flourishing state, the number of persons under religious instruction is estimated at 1 800 pious Indians 1 100, schools 16 number of children 420. About one fourth part of the children are able to read in the Testament nearly as many are writing, &c. The receipts of the last year amounted to \$13,128 63, expenditures \$10 554 88.

American Seamen's Friend Society—The annual meeting of this most useful society was held on Monday. The yearly report presented many gratifying facts, calculated to encourage the members of the institution in their labour of love. The primary objects of the society are now fully developing themselves, and after languishing for years, the poor seamen's cause appears to attract the attention of the wise and good. The receipts of the last year amounted to \$4 159 89 being an increase over the receipts of the last year of \$2,945 51. About 2000 copies of the 'Sailors Magazine' are regularly published, which are appropriately disposed of by furnishing shirts &c. Mariners churches have been established in New Orleans Savannah, Charleston, Baltimore Philadelphia New York New Haven, Boston and Portland. upwards of fifty vessels which sail from the port of Boston, have no spirituous liquor on board, and

the same may be said of many vessels sailing from New Haven. It is also stated in the report that a number of vessels have been fitted out from the ports of Nantucket New Bedford Stonington Sag Harbour, and New London on whaling voyages without any supply of intoxicating liquors. Many vessels from other eastern ports, and from New York as well as several from Philadelphia and Baltimore are known to be fitted out on the same principle. At Charleston forty have been entered at the register's office, as on the temperance plan and it is worthy of remark, that very little difficulty has been experienced in obtaining crew on these conditions. Indeed the best seamen have generally preferred such vessels to any other.

New York and New York Southern Sunday School Union—On Tuesday afternoon the fourteenth anniversary of the society was celebrated. The superintendents teachers, and scholars to the number of about 10,000 assembled in the Park, and proceeded thence to Castle Garden, each school under its own banner, and accompanied by its officers. From five to ten thousand persons collected to witness this most gratifying spectacle. The garden was literally filled. The usual hymns for the occasion were sung by the choir. The whole vast assemblage could join in these—and the rich swelling strains of 'Old Hundred' were heard and felt in a mighty volume of melody by all who could not join their own voices in the divine song. The spectacle was truly a very imposing one. And it was an object of delightful contemplation to think of the mass of human intellect here collected together to expand as it is cultivated and nurtured and ultimately to be diffused abroad over the whole land like the elements of vegetable life, which being borne as the wind whistle cause the earth to be fruitful and nature to rejoice in her own unforced and unprotected wealth,—the splendour of her variegated attire. The greatest order and decorum prevailed and the appearance of the schools was highly creditable. We learn from the report that the whole number of schools in connexion with the Southern Union is 206, of which seventy are new schools. The whole number of scholars is 31 189. The whole number of teachers has not been reported, but it is ascertained that 220 teachers and 175 scholars have become hopefully pious during the past year. The number of volumes belonging to the libraries of the schools reported is 19 207. The report contains some gratifying facts of the happy influence of sabbath school instruction.

New York City Temperance Society—The second anniversary meeting of this society took place on Tuesday evening in the Murray street church. The annual report exhibited a vast collection of interesting and important facts, calculated to encourage the society in the active continuation of its efforts in this most philanthropic work of benevolence. I was gathered from the report or the author's collection of the port that the quantity of distilled spirits imported in 1827 was 2 056 739 gallons, in 1828 2 925 705 in 1829 1 690 368 being 1,299 937 gallons less than in the preceding year, and 795 354 less than the average of the two preceding years. The exports of foreign liquors in 1827 amounted to 126 534 gallons, in 1828 186 894 in 1829, 428 475 leaving for this market in 1827 1 930 205 gallons in 1828 2 738 811 and in 1829 only 1 267 093, a diminution from the preceding year of 1 471 718 gallons, and from the average of the two preceding years 1 066 415. The quantity of domestic spirits imported into this city in 1827 was stated at 98 310 casks in 1828 111 540 in 1829 79 913, being 31 591 casks less than in the preceding year and 24 994 less than the average of the two preceding years. From these facts says the report it appears that the diminution in the quantity of foreign liquors passing through the New York market for domestic consumption has been 1 471 718 gallons worth about as many dollars and being 7 falling off of more than 53 per cent of domestic spirits it has been 2 000 000 of gallons worth at first cost about \$250 000, making a saving of more than \$1,500 000.

Am near Tract Society—The fifth annual meeting of the society was held on Wednesday morning. During the year 67 publications have been stereotyped in six different languages, English French Spanish German Italian and Welsh. The whole number of the society's publications is 496, and arrangements are in progress to enlarge this number. The report states that the whole number of tracts printed during the year ending May 1st is 5 239 000 viz 3 738 000 12mo English tracts in the separate form, in 600 000 comprised in 19 000 bound volumes 341 000 children's tracts 312 000 handbill tracts 114 000 tracts in the German language 90 000 in French, 8 000 in Spanish and 6,000 in Italian. The whole number of tracts printed since the formation of the society is 20 341 000. The whole number of pages of 12mo tracts printed during the year is 51 440 000 the whole number since the formation of the society, 166 159 000. The whole number of pages of children's tracts printed during the year is 7 940 000 and the whole number since the formation of the society is 20 417 000. The whole number of pages of the various publications of the society including children's tracts and the bound volumes enumerated above but exclusive of the Magazine, Christian Almanac and reports of the society circulated during the year is 62 120 444 and the whole number since the formation of the society is 185 717 222. The whole number of pages of tracts gratuitously distributed is 3 983 128. The receipts during the year amounted to \$60 210 94 of which \$48 454 59 were for tract sold and \$11,756 35 in deposit. The expenditures on the tract

are set own at \$50 210 24 One hundred and more new auxiliaries were recognised during the year, and the number of branches and auxiliaries to 825. These the American Tract Society of Boston at the of its last anniversary had 610 auxiliaries the Pennsylvania Philadelphia has 373, and there are in connection with it large branches or auxiliaries 800, to which the Tract Magazine is regularly sent gratis. 783, which, added to 825 above gives a total of 2,608. Which have been reported as auxiliary to either directly or through the medium of large branches and auxiliaries. The report concludes with a detailed notice of the society's operations in the Mississippi in foreign countries, and the Divine publication is &c.

**Methodist Episcopal Sunday School Union**—The Sunday School Union of the Methodist Episcopal Church celebrated its third anniversary on the 14th inst. The children attached to the schools in this city amount to nearly 2,000 and by 2 o'clock in the afternoon the church in Duane street was filled in the galleries and below with the scholars, presenting a most delightful and animating appearance. Their singing was fine and the addresses to them by the Rev Mr Matthias of Albany and the Rev Mr Moffat—happy and appropriate. The exercises closed with the Lord's Prayer, in which all the children responded. The effect of so many hundred infant voices, uniting in this one exercise was very striking and touching. The annual meeting was held the same evening in the Forsyth street Church. Its annual report was filled with encouraging details of the excellency of Sabbath school exertions 406 auxiliaries now belong to this Society, embracing 2,436 schools under the care of 4,872 superintendents and containing 158,240 scholars yielding an increase the past year of 75 auxiliaries 436 schools, 6,540 teachers, and 28,240 scholars. The report stated that parts of the infant school system, had been introduced with great success into some of the schools and recommends it to the favourable notice of its auxiliaries. Few efforts of the age, deserve more universal support than the Sunday school system, and how truly, has it been said that many a star of glory will be seen shining as the Sun in the firmament, whose fires are first kindled in a Sabbath school.

**American Home Missionary Society**—The fourth anniversary of this society was celebrated on Wednesday evening. The committee appointed to prepare the annual report gave a highly gratifying account of the society's operations during the year. Five hundred congregations and missionary districts have been assisted by the labour of 393 missionaries. Receipts during the year \$42,345 39 expenditures \$12,429 50. Amount of debt due by the society to individuals &c \$31,254 68. The whole number reported as added to the churches, aided by this society during the past year 1,357. Many of these have been the gradual ingathering of the successive souls of the ministry of those whose labours have been attended with no general awakening. Others have been the fruits of the more copious outpourings of the spirit of God. Not less than 40 of the churches aided have been blessed with what is appropriately called revivals of religion each of which has been attended with from 20 to 100 hopeful conversions.

**American Bible Society**—The fourteenth anniversary of this important society was celebrated on Thursday. It was a most interesting scene. Representatives were present from fifteen different states. We learn from the report that the receipts for the past year have been \$170,067 viz \$68,796 in payment of books sold, \$18,441 from legacies, \$43,159 to aid the general supply, \$14,966 from other sources except loans, loans \$20,800. The receipts from donations and legacies have been more than double that of the year proceeding and the income also from the sale of books has been considerable—but notwithstanding this augmented income such have been the expenditures of the year that the society is now in debt as stated, for borrowed money, to the amount of \$20,800. There were 308,000 Bibles and Testaments published or purchased during the year viz English Bibles 229,000 Testaments 74,750, Spanish Bibles 2,000, gospel of Luke in Seneca 750 German Testaments 1,000. There were issued from the depository, 238,583 books, making an aggregate since the formation of the society, of 1,024,360 copies. Of those issued during the year just closed, 130,354 were entire Bibles, the remainder Testaments. Of the whole number, 43,373 were distributed gratuitously, and the balance sold. The report notices particularly the supply of books in the different parts of the Union, the distribution of the Bible in foreign countries &c and concludes with the following paragraph—“The board are gratified that they have the present year an opportunity of testifying in an emphatic manner their unfeigned regard for the officers and members of the venerable British and Foreign Bible Society. The Rev Dr Milnor secretary for foreign correspondence, who sailed for England on the 16th of March has been commissioned to act as delegate of this institution at the coming anniversary of the British and Foreign Bible Society. From the perfect familiarity of Dr Milnor with all the operations of this board, and his ardent attachment to the Bible cause as well as his kind and conciliatory deportment as a Christian minister there are substantial grounds for belief that his visit will tend to draw still closer those bonds of sympathy and fellowship which now happily subsist between the friends of the Bible on both sides of the water.”

**American Education Society**—This society celebrated its fourteenth anniversary on Thursday evening. The object of this society is to assist poor pious young men in acquiring a collegiate education preparatory to their preaching the gospel. The number of such aided during the year ending May 1st 1830 amounted to 524, making the whole number assisted since the organization of the society 1,936. Fifty five beneficiaries have been licensed during the year to preach the word. The patronage of the society has been withdrawn from two young men. The amount of earnings during the year being the avails of school keeping manual labour &c is \$11,910. Receipts for the year, \$30,910 14. Expenditures \$34,797 89. Deficiency in the funds, \$8,347 91. The permanent fund amounts to \$20,000.

**American Peace Society**—The second anniversary meeting of this society was held on Thursday afternoon, in the South Baptist Church Nassau street. About 20,000 tracts have been issued by the society during the past year for the purpose of disseminating information as to the objects of the institution.

**NEW YORK CONFERENCE**

This conference closed after a very laborious and harmonious session of 9 days, on the 15th inst. Bishop Hedding presided.

There were preachers received on trial 13 ordained deacons 5, ordained elders 13 returned supernumerary 19, superannuated 13, and one had died.

The next conference is to be held in the city of Middletown Conn., May 4 1831.

Number of church members this year	35,162
Last year	33,160
Increase this year	2,002
Number transferred to another conference	1,080
Total increase	3,082

**MISCELLANEOUS SUMMARY**

**Absence of News**—It is now nearly five weeks since the arrival of any ships bringing later advices from Europe, and although from the succession of very short arrivals with which we were favored early in April an interregnum of some length was anticipated yet it was hardly supposed when the last Liverpool ships came in that the news then brought would travel to New Orleans and back before further advices should reach us. At the date of our last intelligence from France and England the political affairs of both countries were a cloudy and interesting aspect—France was agitated by strong political excitement and England was suffering from domestic distress so deep and universal as to be almost without a parallel. But while the state of the former was feverish and unquiet, the people of the latter were exhibiting a degree of fortitude and patient endurance, above all praise and perhaps above all example. We expect no immediate disturbance in either country—Still we have a much stronger anxiety than common to anticipate the state of affairs in both for some months to come.—*N Y Spectator*

Mr Watson, an English gentleman has invented a mode of preventing vessels from foundering. It consists in placing air tight tubes in the hold. They are made of copper. The cost for large vessels of war would be \$4,000 per vessel. The plan has been submitted to the British French Dutch Russian, and American governments. Since 1793 67 British vessels of war have foundered 283 have been wrecked and 13 have been burned 8,000—value £8,000,000—7700 seamen had perished.

**Sicily**—It appears by a recent census of Sicily that it contains 1,730,000 inhabitants 300,000 of whom are ecclesiastics or living on ecclesiastical revenues there are in the island 1,117 convents containing 30,900 monks, and 30 nuns.—*N Y Obs*

**Marriage Law**—By a late law of New York males of 17, and females of 14 years of age, are capable of legally contracting marriages.

**The Ruling Passion**—It is related in a recent biography of Lombert the astronomer, of Mulhausen that on being asked how he liked an opera at Berlin to which he had been taken by some of his friends he replied that he had not seen it, as he had been occupied during the entire evening in calculating the refraction of light from the lustre.

**COST OF AN ENGLISH LADY'S WINE**

Mr Editor  
On the cover of a most excellent religious periodical, is said in London about two months ago I noticed an advertisement which in these days of transience, seemed to me somewhat curious. I wish the editors of that work and other good friends in the mother country whom we may be in danger of imitating would read the advertisement again, and by inserting it in your paper you may set its face to wards Old England once more. It follows—  
A Young Lady without children whose husband is engaged in the mornings wishes to receive a Lady to board to promote whoe comfort the kindest attentions will be paid. As the advertiser keeps an open carriage, and foot man, the lady may have the advantage of daily rides. Terms 100 guineas exclusive of wine, 90 guineas. Situation airy, a quarter of a mile from Hyde Park and Kensington (r Jones)

I have copied it exactly except that I have put some of the noticeable parts in italics. Ten guineas worth of wine then may be considered as the per annum allowance for an English Lady.—*Journal of Humanity*

Literal despatch from the late George Canning to Sir Charles Bagot, Ambassador at the Hague

In matters of commerce the fault of the Dutch is giving too little and asking too much. With equalized duties the French are content, So we'll clap on Dutch bottoms full fifteen per cent.

London is the only city in Europe, containing more than one million of inhabitants. According to the census in 1826, it had 1,814,000 houses, and 1,350,000 souls.

**The Weather**—We never remember to have experienced in any climate so cold and ungenial a month, as the one we are now concluding. It has been more like October than May—perpetual rains, thunder, and high winds have characterised a season hitherto proverbial for associations the most cheering and enlivening—and which have considerably retarded the precocious vegetation that a few scorching days in the month of April produced. We shall feel no regret in taking our leave of what under different circumstances would be styled “the merry month of May”—*Kingston Chronicle*

**100 POUNDS REWARD.**

WHEREAS an attempt was made in the night, between Wednesday and Thursday of the 28th and 29th instant, by some evil disposed person to SET FIRE to the house occupied by Mr James R Armstrong, on Newgate street in the Town of York. The Magistrates do hereby offer the above Reward of ONE HUNDRED POUNDS to any person who will give such information as will lead to the Detection or Conviction of the perpetrator or perpetrators of the said act.

By Order S WASHBURN  
Clerk Peace, Home District

Dated 27th May 1830 28 4

100 KEGS of RICHMOND TOBACCO for sale by S BURNHAM York 27th May 1830 28 8

**NOTICE TO BUILDERS**

TENDERS will be received until Noon of Tuesday, the 8th June next for the whole or any part of the under mentioned work, to the Presbyterian Church viz

*Excavating and Building the Stone Work, Building the Brick Work, Making the Sashes and Frames, the Doors and Door Frames, and the Roof and Joists*

Contractors to furnish all materials. Specifications may be seen at Mr Thomas Carfrae's Store, where the tenders will also be received.

York 28th May 1830 28 2

NOTICE—The Trustees of the Presbyterian Church having appointed Messrs John Morrison, George Nichol J A McKenzie, and Robert Turnbull Collectors. The subscribers are respectfully informed that they will be called on in a few days.

By Order of the Trustees  
W ROSE, Secretary

York 28th May 1830

**BANK NOTICE**

PUBLIC notice is hereby given that the annual meeting of the stockholders of the Bank of Upper Canada will be held at the Bank in the Town of York on Monday the seventh day of June next at 10 o'clock in the forenoon, for the purpose of electing by ballot Directors to serve for the ensuing year as provided in the act of incorporation.

THOMAS G PIDOU, Cashier

Bank of Upper Canada, York 27th April 1830 24 6

N B A List of the Stockholders, with the number of Shares held by each, will be open for the inspection of the Stockholders, at the Bank, from the 31st May to the day of Election inclusive.

**SURGEON DENTIST**

THE Subscriber's Room is at D BOSTFORD'S On Jarvis House where all dental operations will be performed to the satisfaction of the applicant or no charges will be required. Those who wish his professional services are requested to call soon, as he will remain in Town only a few days.

E A BIGELOW  
York May 28th 1830 21

WANTED a Person of suitable qualifications to take charge of a Free School about to be established in Bellville. Apply to

BILLA FLINT, Junr  
Bellville, 27th April 1830

TEMPERANCE

TEMPERANCE SOCIETIES

Pursuant to a public appointment, a meeting was held in Nissouri on the 15th April, 1830, for the purpose of forming a society for the suppression of Intemperance, and after an appropriate address delivered by the Rev M Whiting, the following preamble and resolutions were adopted

Resolved, That viewing the fatal and alarming effect of Intemperance on society the general, the devastation it is spreading through our country, laying waste the morals and talents of many of the rising generation, while the aged are sinking more deeply into the vortex of dissipation, and being fully convinced that public sentiment must be turned against the use of ardent Spirits before a reformation can take place—the persons composing this meeting feel it to be a civil and moral duty to use their influence and best exertion for its suppression, and for this purpose they agree to form themselves into a society for the promotion of temperance, to be called the "Temperance Society of Nissouri"

(The usual form of constitution was adopted) 6th article reads thus—All persons becoming members of this Society shall forward their names to the Secretary—abstain from the use of ardent Spirits except when used medicinally by the direction of a Physician, and shall use their influence to bring ardent spirits into general disuse

OFFICERS CHOSEN

- Messrs BENJAMIN SWASEY *President*  
 " LEMUEL C TEEPLE } *Vice Presidents*  
 " JOHN FLETCHER }  
 " NATHAN P ALLEN *Secretary*  
 " JOHN YOUNG *Treasurer*

COMMITTEE—Messrs Thomas Brown, James Brown, Oliver Teeple, Wm Uran, Israel Swasey

A meeting of a very respectable number of the inhabitants of London and its vicinity, was held on the 6th instant for the promotion of temperance, when the Rev John Bailey was called to the Chair, and Mr H Smith was requested to act as Secretary

The usual form of Constitution, upon the principle of total abstinence, was adopted, and the following persons are elected officers for the ensuing year

- JOHN SCATCHOLD *Esq President*  
 Mr WM WARNER, *Vice President*  
 " H SMITH, *Secretary*  
 Committee—Messrs James Mitchell, Nathan Jacobs, Wm Morden, John Sifton, Reubin Simons, Noble English, John Willis

PRECEPT AND EXAMPLE COMBINED

Address of Oliver Phelps, Esq at the first quarterly meeting of the Thorold Temperance Society

Mr President  
 Sir—When I reflect on the importance of the subject which we have met to contemplate this day I cannot refrain from making a few remarks, but when I consider my inability to do justice to this subject, I shall say but little. Three years ago, (as you will doubtless recollect sir) I was actively engaged in erecting a factory for making poison by the wholesale, but when I was brought to reflect seriously on the subject, I was led to the following conclusion: That if a small distillery, running thirty gallons a day slew its thousands' mine must slay its tens of thousands. With this conviction fastened on my mind, I had but little rest, by night or by day, until I was brought, sir, to resolve, that whatever loss I might sustain or whatever others might do I would abandon the manufacture and traffick of ardent spirits

With these views and feelings, on a tour of business through the state of N York, I took up a newspaper and the first that attracted my attention was a notice of a Temperance Society, formed on the same principles as the one over which you now have the honour to preside

I trust, sir, that every one who knows what food is to a hungry person, will readily conceive the support this news afforded me, being the first Temperance Society I had heard of, in any part of the world. I immediately subscribed for the paper, and have ever since taken it, and I can assure you, sir that I would sooner part with any other property of ten fold value, than part with those papers which furnish the current news of the day on the progress and blessed facts of Temperance. I can now look back, sir, to this little cloud, which was as a man's hand, and stand astonished to see how it has risen, and widened, and shed its healing influence over many nations.

I shall leave, sir, the farther description of this glorious cause, to abler minds; and I trust, sir, that the time is not far distant when, if we could take the wings of the morning and fly to the uttermost parts of the earth we should not exceed the bounds of its progress

I shall conclude, sir with giving you the utmost assurance, that I hope ever to be found heartily engaged in the cause of Temperance, and I trust that by our united exertions of precept and example we shall first convince, and then convert all around us

I hold in my hand, sir, a Temperance paper, with the names of twelve persons attached to it, who are dear to me. I believe them to be thoroughly convinced that it is a good cause. They have all put their names to it within the last three days and I would not exchange, sir, this pledge of theirs for any title to real or personal estate, for who can calculate the good that may be effected through their influence? Eternity alone will unfold the blessings which will descend upon themselves their posterity, and all around them.—*Farmer's Journal*

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

Bank of Upper Canada, }  
 York, Dec 11th, 1829 } 5—6m

BANK NOTICE.

PUBLIC notice is hereby given, that the annual meeting of the stockholders of the Bank of Upper Canada will be held at the Bank in the Town of York, on Monday the seventh day of June next at 10 o'clock in the forenoon, for the purpose of electing by ballot Directors to serve for the ensuing year as provided in the act of incorporation  
 THOMAS G RIDOUT,  
*Cashier*

Bank of Upper Canada, }  
 York, 27th April 1830 } 24 6

N B Editors of the several newspapers in the Province are requested to publish the above until the day of election

EDUCATION

THE Subscriber will be at liberty to engage as a Teacher in either a public or private School on the first day of June next. He is qualified to give instruction in the English language grammatically Writing Arithmetic, Book keeping Geometry, Algebra Trigonometry with its application to Surveying & Navigation Mensuration, Conic Sections, &c Apply to the Editor of this paper to Mr James Kirkpatrick Famboro' West, or to, if by letter post paid,

Glanford, 12th March, 1830 JAMES O'LOANE 19 10

DESJARDINS CANAL COMPANY

PURSUANT to public notice a meeting of the Stockholders of the Desjardins Canal Company was held at Dundas on the fifth of April, 1830, at Jones' Inn, for the purpose of electing Directors to serve the ensuing year. James Hamilton and John Patterson were chosen scrutineers by a majority of the Stockholders present, who proceeded to ballot, due proclamation having first been made agreeable to the Statute when the following gentlemen were declared by the scrutineers duly elected Directors for the ensuing year

- JAMES CROOKS *Esq*  
 JOHN PATTERSON *Esq*  
 ALLAN NAPIER McNAB, *Esq*  
 THOMAS STOVLE, *Esq*  
 WILLIAM APPLGARTH, *Esq*

The following persons were then nominated and unanimously chosen

- ALLAN NAPIER McNAB, *Esq, President*  
 JOHN PATTERSON, *Esq, Vice President*  
 and ANDREW STEVEN, *Secretary*

26 3

To save is to gain!

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

CHEAPSIDE,  
 King street, near Yonge street, to examine the stock now offered for sale, and make a trial of the Goods  
 PHILAN & LAVERLY  
 York, Dec 25th, 1829 8

NEW GOODS  
 CHEAPER THAN EVER

J R ARMSTRONG,

[North side King Street, east of the Episcoporum]

HAS just received a complete assortment of Good adapted to the season, amongst which are—Black, light and dark drab, olive brown, brown, Oxford mixed steel mixed and grey Fimo and Superfine BROAD CLOTHS—Fur and Haat Cloth and Kerseymeres with a great variety of coarse Cloths Flannels, Blankets Flannels &c &c at from 25 to 30 per cent lower than last year. A very general collection of COTTON LINEN AND SILK GOODS Also, Teas Leaf and Muscovado Sugar Coffee Chocolate Pepper, Allspice Ginger Nutmegs, Cloves Barley, Rice Alum Indigo Fig Blue Iron Steel, Nails, Window Glass, Putty, Paints and Oil Stoves Holloware, Shovels, Spades Frying pan Teakettles Hand saws Cutlery &c &c, with a variety of other articles, TOO NUMEROUS to detail in an advertisement. All of which will be sold EXTREMELY LOW for CASH  
 York, Nov 20th, 1829 21—tf

CHAIR MAKING.

THE subscriber having followed the above business in this place for nearly 12 years feels grateful for favors received & still hopes to merit the patronage of the public. He intends to keep a supply of Chairs, on hand, of the various descriptions, both Fancy and Windsor that are used and for prompt pay will sell as low as can be purchased in the country

Chairs made to order and sent agreeable to directions Sign Painting, Lettering, Gilding, &c, done at the shortest notice  
 J BICKFORD  
 Bollville, May 4th 1830 26 G

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

EXCELLENT LEATHER,

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

BUILDING LOTS for Sale on the front of Park Lots No 19 and 20 on Lot Street and in the Field adjoining Mr Dunn's, on Lot and Peter Streets. Enquire of Mr Crookshank or Mr Mercer  
 York, 23rd February 1830 15tf

CASH will be paid for SHEEP and DEER SKINS free from holes and stain, at the Parchment Manufactory, Dundas Street  
 F W LONG  
 York, 7th May 1830 23 tf

WANTED.

A Journeyman Blacksmith either married or single, of a good moral character, and acquainted with different branches of the business especially with Horse Shoeing. Apply to  
 LEWIS BRIGF  
 York March 30th, 1830 20 tf

TAKE NOTICE—All persons are hereby forbid to trust or harbour Margaret, my wife, on my account, as she has left my bed and board without any just cause or complaint  
 CALES R WHITING  
 Trafalgar 1st April, 1829 20 tf

A GREAT BARGAIN.

TWO BE SOLD FOR CASH 200 Acres of excellent Land, in Chingrousey, Lot No 12, in the fourth concession West of the Centre Road—ten acres cleared. The whole will be sold for two dollars an acre for CASH. Also 200 Acres of good land in Uxbridge at five shillings per acre cash. For further particulars apply to the subscriber  
 PETER LAWRENCE  
 Yongo Street, 21st May, 1830 27u

FOR SALE by private contract a DWELLING HOUSE AND LOT in Newgate Street occupied by John G Spragg, Esq—For information apply to the subscriber  
 MATTHEW WALTON  
 York, Feb 12th 1830 13 tf

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