

# CHRISTIAN GUARDIAN.

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### PASTORAL ADDRESS OF THE CONFERENCE TO THE MEMBERS OF THE METHODIST EPISCOPAL CHURCH IN CANADA

Dearly beloved Brethren,—By the merciful providence and superintending care of the Lord our God, our lives have been spared during the labours of another year, and we are again permitted to address you in our Annual Conference. When we review the events of the past year, consider the agitated state of some congregations of our Church at the commencement of it and our present peace and prosperity, we feel that we have many, very many reasons for devout thankfulness to God the giver of every gift, and we trust, dear brethren, that you join with us, when we ascribe glory and honor and praise and dominion to Him who hath so wonderfully wrought for us and in whose light we are caused to rejoice. The spirit of discord and contention that disturbed some parts of our church has been banished from amongst us, and peace and unity and brotherly kindness again prevail in our societies; the spirit of grace has also enabled the conference with much mutual forbearance, and with great unanimity of sentiment and opinion, to consider and to dispose of the many important subjects which have come before them during the present session. Our Wesleyan brethren at this place, voluntarily opened their chapel for our religious services, and received us in the arms of brotherly love, and our exercises, we trust, have been in the fulness of the blessings of the gospel of Christ.

God who hath given to us peace in all our borders hath favoured us with abundant prosperity,—there appears to have been a very general revival of personal and family religion in our societies,—during the year, 1102\* have been added to the church,—a much larger increase than we have ever enjoyed before in so short a time,—Our missions are prospering, and the converted Indians, have been steadily increasing in Christian knowledge, and in pious and exemplary habits,—a religious periodical under the direction of the Conference has been established and widely circulated, and, bringing to you from week to week the glad news of "Zion's triumphs and Zion's prosperity as well" as warnings, encouragements, and instruction, has doubtless cheered and strengthened the hearts of many, the same prosperity in which we rejoice has, in a greater or less degree, been extended to the whole Wesleyan family, our brethren in Great Britain and the United States have shared abundantly in God's special blessings, both on their churches at home and their missions abroad.

These, Brethren, are some of the indications of divine favour which assure us that "God is with us," these are some of the manifestations of unmerited mercy and love which call forth our thankful acknowledgments and awaken our songs of praise.

We will now briefly advert to the means which the Head of the church has chiefly blessed to bring about this happy state of internal peace and external prosperity in the Methodist Church in Canada.

\* A much larger number than this have joined our Society during the last Conference year. Eleven hundred and two are the net increase without taking into account the additions that were necessary to make up the deficiencies occasioned by secession, expulsion, removal and death. This fact, taken in connexion with another much more interesting and important, that the work of grace is deepening in the hearts of the members of most of our Societies, affords peculiar encouragement to both Ministers and people "to be instant in season and out of season always abounding in the work of the Lord, knowing that the labour is not in vain in the Lord."—1 Cor. 15:58

1st The faithful preaching of "Christ crucified," and the mild and steady exercise of Christian discipline, on the part of the ministry, and an attentive and teachable spirit on the part of the brethren generally.—2dly The agency and influence of Sabbath Schools. Several important revivals have been commenced with the children of these schools.—3dly A liberal missionary spirit. While watering others we ourselves have been watered, and for the "glass of cold water" given to the perishing heathen, God has given to you and your families copious draughts of the water of life in proportion to the prevalence of this benevolent spirit. Has been the diffusion of God's saving truth,—and lastly, a special blessing on camp meetings—these during the season, with scarcely an exception, have in a wonderful degree been "seasons of refreshing" to God's people and the means of numerous conversions amongst unrenewed sinners.

Allow us to point out the means, the diligent use of which will, we conceive, secure the prosperity of religion amongst us, and cause it to abound more and more.

We would then, dear brethren, in general terms exhort you to pay increased attention to those means which we have enumerated as having been so generally owned of God during the past year. Attend the preaching of God's word with diligence, humility and teachableness,—more highly value and more zealously promote those institutions so highly favoured by the smiles of heaven's approbation, Sabbath schools.—We hope that every exertion will be used to increase their number, and those of our brethren in particular who are least unburdened with family cares should take an active part in them as teachers. Let class meetings be attended punctually—not formally, but in a spirit of prayer, and let the brethren speak with simplicity, and hear with charity and attention.—and many brethren, be increasingly diligent in the use of that means without which all other will be vain and ineffectual, prayer—pray much in faith and love. Pray for us, that an open door and effectual may be set before us, that we may be delivered from the malicious designs of unreasonable and evil men, and that the word dispensed by our ministry may come to the hearts of all in the demonstration of the spirit and in much assurance.—pray for a divine influence to rest upon our Sabbath schools and upon other means of grace, upon your offering to the mission cause, upon the Society and our heathen missions, and that God may strengthen and establish the poor Indian converts, that they may show forth his praise. We repeat it "dear brethren, and we beseech you by the tender mercies of God," that you cherish the spirit of humble prayer, and let brotherly love continue.

It remains for us to mention a few other important auxiliaries to the cause of religion, which deserve your serious attention, as well as zealous support and encouragement. The first is, the *Conference religious Newspaper*. By subscribing for, and by patronizing this, you provide a fund of much innocent amusement, religious instruction, & valuable information for yourselves and your families, and perhaps saving knowledge for your ignorant and irreligious neighbours, and at the same time contribute to the support of the aged and afflicted ministers of Christ, who have long ministered to you in spiritual things, and spoken to you the word of God, and of the widows and orphans of those who have died in this ministry.

Secondly, a *Seminary of Education*, where youth may be trained up in the knowledge and obedience of God, and at the same time be faithfully instructed in the various branches of human learning which the present state of Society renders absolutely necessary in order to respectability and

usefulness, and for the proper and successful discharge of the duties of the different stations of life to which Providence may call them. The plan of this institution will be laid before you, and we hope and pray that it may meet the warm and liberal support of all our brethren and of all that feel friendly to the promotion of Education among the youthful part of our population.

We would also recommend *Temperance Societies* to your attention and zealous patronage. These associations are designed to place Ardent Spirits, where they ought to be placed—among the drugs of the Apothecary, and to remove them from use (if they may be used at all) to cases of extreme necessity, or when the use or application of them may be prescribed by a temperate physician, and we fervently hope, that not one member of our church will either be so attached to the use of ardent spirits, or so indifferent to the sobriety and welfare of his fellow creatures as to withhold his name or support from an association which is so admirably adapted to accomplish the object it avowedly contemplates—the banishing of the use of Ardent Spirits from among us. Temperate persons should join a Temperance Society, for the same reasons that religious persons should join a society of religious people, and that intemperate persons ought to reform and become temperate, is not disputed by any. It is the design of our Discipline, and it has ever been our aim to make our Church emphatically a Temperance Society, and it is devoutly to be wished that every member of our Church should be a member of a Temperance Society, as he thereby unites his co-operating example and influence with the temperate of every name and creed to accomplish a common object, and promote a common interest.

And lastly, it gives us pain, dear brethren to have to state that some of our ministers came up to our annual Conference, embarrassed in their circumstances for the want of that temporal support which the Word of God and our Discipline authorizes them to expect from the people of their charge. Small as their annual allowance is, yet the prompt payment of it would have supplied their wants and ministered to the comfort and provided for the education of their families, but this they have not received. You will doubtless say "this ought not so to be." We confess that it ought not. God loves a cheerful giver, and He cannot be pleased when the faithful labourer is deprived of his hire, and when his own injunctions, that "he who preaches the Gospel, should live of the Gospel," is either neglected or contemned. We hope, dear brethren, the full allowance of your preachers will be made up quarterly, and to insure this in the easiest possible way, we strongly recommend the adoption of weekly class collections, especially in towns.

To conclude, your ministers are about to go forth to meet the people of their charge, they come in the spirit of love, ardently desirous of your happiness and salvation.—Receive them, dear brethren, with confidence, and affection, sustain and help them by your prayers, supply their wants, and may the God of Peace be with you and your families, and may "He who ministereth seed to the sower, both minister bread for your food and multiply your seed sown, and increase the fruits of your righteousness."—2 Cor. 9:10

We are, dear brethren, your sincere and affectionate Ministers and servants in the Gospel for Christ's sake.

By order of the Conference

WILLIAM CASE, President

JAMES RICHARDSON, junr Secretary

August 2, 1830

From the Wesleyan Methodist Magazine for January, 1839

# ON REVIVALS OF RELIGION

True religion does not consist in orthodox opinions, in the purest forms of divine worship, in correct moral conduct, or even in the combination of these things, important as they are, and, in many respects, even necessary. It is the mind that was in Christ, the love of God and man, filling the whole capacity of the souls, producing a constant delight in Him, a prevailing desire and zealous endeavour to please Him, and stimulating the individual who is possessed of it to the constant exercise of justice, mercy, and truth towards all mankind. This religion is obtained by faith in Christ, by a personal trust and confidence in Him, as the great atoning sacrifice for sin, and as our all prevalent advocate with God. By such a faith the sinner is justified from the guilt of all his past transgressions, and made a partaker of the comforting and regenerating Spirit, by whose inspiration alone it is that the corruptions of our nature are subdued and mortified, and "the love of God shed abroad in the heart." The ordinary means of faith is, the ministry of the Gospel. "Faith cometh by hearing, and hearing by the word of God." That ministry is an ordinance of Jesus Christ, and its success, in every instance, is owing to a divine influence. A dispensation of the Spirit is always vouchsafed when the truth of God is preached in its purity, by those who are rightly called and qualified for the sacred task, according to the promise, "Lo, I am with you always, even unto the end of the world." By the secret influence of the Holy Spirit it is that men are enabled to understand the Gospel, and are endued with power and an inclination to comply with its requirements. Hence it is, that those who remain under the Christian ministry, impenitent, guilty, and unsanctified, are without excuse, and hence, also, it is, that Ministers are authorized to claim, in faith, this divine sanction to their labours, and are bound to ascribe to the grace of God the exclusive glory of their success. The reality of the Spirit's influence is attested by repeated and express declarations of Holy Scripture, and by the nature of those effects which are invariably produced where the word is faithfully preached. There is, indeed, such an established and gracious connexion between the truth of God, and the energy of the Holy Ghost, that the Apostle identifies one with the other. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. i. 16).

The wisdom of God is manifold, and he is not confined to any one particular mode of operation. He "worketh all things according to the counsel of his own will," and there are seasons in which he is pleased, in an eminent and signal manner, to display his power. Sometimes his Spirit puts forth his "richer energy," to the delight of his people, and the astonishment of all those who witness the effects which he produces. Instances of this kind have occurred in the best and purest periods of the Scottish Church, among all classes of evangelical Christians in North America, both in modern days and in times comparatively remote, and in connexion with the labours of the two Wesleys and Mr. Whitefield, and their zealous coadjutors: nor have the successors of those eminent men been suffered to pursue their ministry without similar tokens of the divine presence and approval. In London, in Cornwall, in Lancashire, in Yorkshire, and in several other places, have the Methodist societies and congregations frequently witnessed scenes of this kind. The effects produced have been so marked and striking, that aged professors have exclaimed, with sacred delight, "We never saw it in this fashion!" and even persons inclined to doubt and cavil have at length been compelled to confess, "This is the finger of God." It is no argument against revivals of religion that they have sometimes been connected with a degree of disorder and extravagance. For what gift is there of either providence or grace, which the folly and perverseness of man have not abused? In Christian churches and societies where the greatest order and decorum prevail,

much lukewarmness, and worldliness, and sin, are often found to exist, and what wonder is it, therefore, if, in seasons of great excitement, men of warm passions and lit to judgment should sometimes bring dishonour upon the work of God, and furnish ground of offence, not only to gainsayers who seek occasion, but to sincere and upright Christians? In all revivals of religion Ministers and experienced Christians should take the lead in conducting meetings for prayer, give all due encouragement to what is manifestly the work of God, and with wisdom, mildness, and courage, check that which is merely human and injurious.

In every instance the work of the Holy Spirit in the heart of man is substantially the same, and yet the same, and yet the manner in which he effects his purposes of mercy differs widely in individual cases. Some are suddenly seized by strong convictions of their guilt and danger, so as to be filled with terror and alarm; others have the same convictions, but mixed with such encouraging and delightful views of the efficacy of the atonement, and of the riches of divine grace, as greatly moderate their distress, and lead them, almost imperceptibly, to repose confidence in Christ, and thus to find "rest unto their souls." Sometimes the Holy Spirit operates "like mighty winds or torrents fierce," and at other times his influence, as well as his doctrine, "distils as the dew," producing, however, in the minds of men, not less effectually, a penitent conviction of sin, a desire to flee from the wrath to come, a willingness and desire to be justified in the way of God's appointment, a filial trust in God through the mediation of Christ, peace and joy in believing, a fervent love to Christ, a strong attachment to his people, superiority to the world, an aversion to all sin, freedom from its dominion, a delight in the Scriptures and in the ordinances of religion, and a readiness for every good work. Instances have occurred in which whole congregations, entire families, and the greater part of the people in extensive and populous neighbourhoods, have been brought under religious impressions at the same time, not by the use of any extraordinary means of an outward nature, but by the silent and effectual working of the Divine Spirit. In these visitations there is ~~often~~ much of a gracious foreboding. "The wind bloweth where it listeth." When the Spirit is thus copiously poured out, not only are careless sinners brought under a religious concern, and "added to the Lord," but believers themselves are built up in their most holy faith. They are led to a more close walk with God, and to more active endeavours to promote his glory. They receive a richer baptism of the Holy Spirit, and in higher degrees are "made partakers of the divine nature." Ministers then preach the word with peculiar enlargement. They discover the meaning of Scripture as they never discovered it before. In the exercise of their ministry, their own feelings correspond with the truths they deliver, they are elevated above themselves by the devout attention and pious ejaculations of their hearers, "utterance," far beyond that which is merely natural, is given to them, and in preaching, as well as in prayer, they happily find, that "where the Spirit of the Lord is," in the plenitude of his influence, "there is liberty." Seasons like these are never forgotten. The hearts of Christians burn within them under these gracious visitations, and the people who are favoured with them retain a grateful recollection of their sweetness and power through every subsequent period of their Christian pilgrimage. There is reason to believe that visitations of this nature will become more frequent as the church increases in purity and spirituality, and the period approaches in which the world will become Christian. Formidable, indeed, is the array of opposition to Christianity which is presented by selfishness, superstition, idolatry, prejudice, satanic influence, and sin, and if the task of bringing all nations "to the obedience of faith" were to be executed by an agency merely human, those who are engaged in the enterprise would justly despair of success. But "the battle is the Lord's." The world is not to be converted by human wisdom and

power, but by the truth which God has revealed, and the agency of his almighty Spirit. Wealth, and power, and interest, and habit, and all the subtlety and energy of the enemy of mankind, will be put in requisition to oppose the evangelization of the world, and keep the nations in error and wickedness, but while the church goes forth to the holy conflict, her armies say, "Greater is He that is in us, than he that is in the world." In every encounter with ignorance and sin, they boldly appeal to Him under whose banners they are marshalled —

"Is any thing too hard for thee,  
Almighty Lord of all?"

The word is gone out of his mouth in righteousness, and his omnipotence stands pledged to accomplish the vast achievement, for "all flesh shall see the salvation of the Lord."

While this subject is cheering, in a high degree, to all the friends of Missions, and to those who are engaged in the Christian ministry, whether at home or abroad, it is of great practical importance. Fully recognizing the fact, that Christianity cannot be successfully propagated without divine interference, St. Paul most distinctly connects that interference with the prayers of good men. In most of his Epistles to the churches, he commends his labours to their united and fervent supplications, and assumes that providential interpositions, and gracious influences upon the minds of men, would be granted in compliance with their requests. In this he acted according to "the mind of Christ," with which he was intimately acquainted. It may be impossible, during the present life, to ascertain all the reasons by which the Almighty has been induced to render the spread of his Gospel, the effusion of his Spirit, and the consequent salvation of the souls of men, to a certain extent, dependent upon the prayers of his people. The fact, however, is undeniable. One reason may be, that by the constant habit of interceding with Him in behalf of a world lost and dead in sin, their pious and benevolent feelings may be kept in exercise, and may, by this means, be strengthened and matured. This part of the divine plan, however, lays Christians under very awful responsibility, and fearful will be their situation at last, should it be found that, in consequence of their lukewarmness and neglect, the word of God has been "hindered," and immortal souls have fallen short of salvation. While every exertion, therefore, is made, by the circulation of the Scriptures, and the preaching of the Gospel, to bring the world to a knowledge of the truth, prayer should be made without ceasing, that the Spirit may be poured out from on high, and the purposes of the divine mercy be accomplished, in the conversion of men from sin and error to the knowledge and service of God.

To this very important subject the attention of the evangelical Dissenters in this country has of late been specially directed, and, in the means which they have adopted to obtain a revival of religion in their several churches and congregations, they are an example to their brethren of all denominations. They have solemnly and distinctly acknowledged, that "the help which is done upon the earth, the Lord doeth it himself," and they have called each other to humiliation and prayer, that religion, in its spirituality and power, may be revived among them, and that the number of real Christians may be greatly increased. Several of the most eminent of their Ministers have written upon the subject in a manner which reflects honour upon the talents and piety, especially the Rev. Messrs. Fletcher, Burder, Orme, and James. In many places, also, particularly in London, the evangelical Dissenters are exerting themselves in the most laudable manner to promote the knowledge of Christ among the more neglected and depraved classes of society, and every consistent lover of God and man must wish them success in their pious labour.

I have good authority for saying, that in many parts of England the cause of true religion is, at present, in a state of encouraging prosperity among the Methodists. The societies are not only "waxing in the fear of the Lord, and in the comfort of the Holy Ghost," they are not only "edified" by

that ministry which they are accustomed to attend, but they are also increasing in regard to their numbers. That revivals of religion should become more general in the Connexion is infinitely desirable. It is a fact, that vast multitudes of people regularly attend the Methodist ministry, and yet remain in an unregenerate state. They assent to the truth, they know that their hearts are not right in the sight of God, they are, in a considerable degree, convinced of the necessity of inward religion, but still they walk according to the course of this world, and satisfy themselves with a hope that, at some future period of their lives, they shall experience that birth from above which is so often pressed upon their attention, as the only adequate preparation for a better world. O what can sufficiently alarm and move these impenitent bearers of the Gospel, but the awakening and convincing power of the Holy Spirit! The younger members of Methodist families are at present exceedingly numerous. Many of these imitate the piety of the parents, they not only belong to the society, but are among its brightest ornaments, and most active and useful members. Yet still a large number are growing up to mature years without vital piety. On various accounts, it is of immense importance that these young people should be effectually renewed in the spirit of their minds, turned from the vanities of the world and the pleasures of sin, and be made experimentally acquainted with God, and with their own hearts. After all that has been done to promote true religion in England within the last eighty years, it is a notorious fact, that in many districts a very considerable proportion of the people still neglect public worship, violate the sanctity of the Sabbath, live in open sin, and manifest a total disregard for serious godliness. It is only by an outpouring of the Spirit, in connexion with a faithful ministration of the word of truth, that these evils can be effectually corrected, and to obtain such a ministry, and such a general effusion of the Spirit, as the case requires, should be an object of ceaseless solicitude with all who love the Lord Jesus Christ in sincerity —

(To be continued.)

#### A PIOUS MINISTRY

Dr. Scott,

That judicious and devoted servant of Christ has a remark, which bears directly on the point.

"It is proper that some, or even many ministers should be classical scholars, but I am of opinion that a good fund of general knowledge, connected with an accurate and enlarged acquaintance with the Bible, and with theology as a science, (all of which may be attained by one who understands his native language alone,) are far more useful in the pastoral office, in general circumstances, than a moderate acquaintance with the languages can be. In short, I would have two sorts of ministers, one so completely learned as to be able to meet the enemies of Christianity on that ground, and to be above them at their own weapons, the other pastors of no other pretensions than to be scribes well instructed in the word of God and the great things of salvation. A smattering of Greek, Latin, or Hebrew, procured by an adult at a great expense of time, if not of money, that might be better employed, is seldom of much use, and frequently renders the possessor conceited and dogmatical."—*Scott's Life*

#### THE MOST IMPORTANT QUALIFICATIONS TO RENDER A MINISTRY USEFUL

Pliny Fisk

This sensible and devoted missionary, wrote a long letter to the editors of the New York Observer on the subject of theological education. It was dated at Beyroot in Syria, June 10th, 1824, and published in the Observer, Dec 4th, of the same year. The following extracts are worthy of being deeply pondered.

"The question, when we contemplate the prospects of the church, is not, how many well educated ministers are there? but, how many evangelical ministers are there?—not how many have received

the honors of a college, but, how many have received the spirit of Christ?

In estimating the number of competent ministers, the question has been decided by the degree of education and intellectual culture possessed by the individual and consequently Arminians with all their rigid formality, and Arians and Socinians, with all their infidelity, have been enumerated as competent ministers, while many very many unlearned men, who know the truth as it is in Jesus, and preach it faithfully and successfully, though perhaps awkwardly, are rejected as unworthy to be enumerated among the ministers of Christ. Would Paul have made a classification of ministers on this principle?

"The great body of Moravian, of Baptist, of Methodist missionaries have gone into the field of unlearned men. But when or where has the church ever seen better soldiers, or more glorious successes?"

"If the churches do not guard well against the pride of human learning, they have reason to fear that God will give them some awful lessons on the subject, that he may stain the pride of all glory, and bring into contempt all the honorable of the earth."

"The education of the dissenting ministers in England (Independents) is certainly much inferior to that of our clergy. The length of time spent in preparatory studies is generally about three years. The Baptists and Methodists have few men among their ministers, who are more learned than any in the same denominations in America, but I know not whether this can be said of the great body of their preachers."

"On whom is the church to rely principally for soldiers in the great enterprise of converting the nations? On those who may be converted in the wonderful revival with which our country is blessed, and consequently forsake their shops and their farms, their 'ships' and then 'nets,' to go and preach the word of God."

"I have known more ministers, who have impaired their usefulness by their ignorance of the common concerns of life, and of the customs and situations of their people, than by their ignorance of Cæsar's Commentaries."

"The habits of industry, order, temperance, and economy, which are formed while under paternal government, and preparing to support themselves by their own labour, are of great use to country ministers and missionaries, and I presume not at all injurious to ministers in any station."

#### THE ANGELS AND LOT IN SODOM

Many a one is hardened by the good word of God, and instead of receiving the counsel, rages at the messenger. When men are grown to that pass, that they are no whit better by afflictions, and worse by admonitions, God finds it time to strike. How little did the Sodomites think that vengeance was so near them!

Now they have done sinning, and God begins to judge. Wickedness hath but a time, the punishment of wickedness is beyond all time. The residue of the night was both short and dangerous, yet good Lot, though sought for by the Sodomites, and newly pulled into his house by the angels, goes forth out of his house to seek his son in law. No good man would be saved alone. Faith makes us charitable, with the neglect of all peril. He warns them like a prophet, and rebukes them like a father, but both in vain. He seems to them as if he mocked, and they do more than seem to mock him again. Why should to-morrow differ from other days?—Who ever saw it rain fire? or whence should that brimstone come? Or if such showers must fall, how shall nothing burn this valley? So, to carnal man, preaching is foolishness, devotion idleness, the prophets mad men, Paul a babler.

The messengers of God do not only hasten Lot, but pull him, by a gracious violence, out of that impure city.

We are all naturally in Sodom. If God did not haul us out while we linger, we should be condemned with the world. If God meets with a very good

field, he pulls up the weeds and lets the corn grow, if different, he lets corn and weeds grow together, if very ill, he gathers the few ears of corn and burns the weeds.—*Bishop Hall*

#### UNIVERSALISM

Universalists say it is attention to the bible which has established universal salvation on a permanent foundation. To this cause they ascribe the rapid cause of Universalism within the last thirty years.

Query—Why do they oppose bible societies, especially as these institutions have it for their object to put the bible into the hands of every man, "with out note or comment?"—*Cincinnati Oh Journal*

#### THE NAME OF THE CHRISTIAN

It is extremely probable, both from the nature of the case, and from the expression of King Agrippa to Paul, "Almost thou persuadest me to be a Christian," as well as that of St Peter, "If any man suffer as a Christian, let him not be ashamed," that this name was given to the believers by the enemies of the Gospel, perhaps by the haughty Romans, as a term of reproach or contempt. But now, while the name of Jew denotes an unhappy race of outcasts and wanderers, while that of Greeks bespeaks an oppressed, and persecuted, and unhappily, a superstitious and immoral people, while the once proud name of Roman is confined, as a national appellation, to the people of a ruined and defenceless city, that of *Christian* is a high and holy distinction, not depending upon casual locality, nor upon the will of man, a name, in which the civilized world rejoices and exults, and which, in every nation, and in every condition of life, may be made, by the grace of God, a title to be "inheritance of the saints in light."—*Bishop Blomfield*

Prayer—In primitive times prayer was the great means of converting men, and extending the kingdom of the Prince of Peace. What large portions of time our Redeemer devoted to this holy exercise! How efficacious were the fervent and persevering prayers of the apostles and early Christians. In modern times preaching seems to have usurped the place and importance of prayer. Men are more convinced their fellow men than to prevail with God, and they have their reward. Men slight each other's persuasions, and God will not hear heartless petitions. Let prayer then have the first place, and let us try to move our Creator rather than our fellow men. All hearts are in his hand, and he will be entreated by his people.

Mispent time—Hours have wings, and fly up to the Author of time, and carry news of our usage. All our prayers cannot entreat one of them either to return or slacken his pace. The mispend of every minute is a new record against us in Heaven, sure if we thought thus we would dismiss them with better report, and not suffer them to go away empty, or laden with dangerous intelligence. How happy is it that every hour could convey up, not only the message, but the fruits of good, and stay with the ancient of days, to speak for us before his glorious throne.—*Milton*

Anecdote of R. Rogers—This puritan divine was styled the Enock of his day. Bishop Kennett said of him that England hardly ever brought forth a man who walked more closely with God. He was always remarkable for gravity and seriousness in company. Being once addressed by a gentleman of rank, "Mr Rogers, I like you and your company well enough, but you are too precise." "O, sir," replied Mr Rogers, "I serve a precise God."

There is room enough for apparent Christianity, and real corruption, to be gaming ground, each in their respective territories, and the delusion is, that, while many are rejoicing in the symptoms of our country's reformation, the country itself may be opening for some awful crisis, by which to mark, in characters of vengeance, the consummation of its guilt.—*Calmer's Civic Economy*

## SUNDAY SCHOOL DEPARTMENT

The Sabbath School Union of the Methodist Episcopal Church in Canada, held its first regular annual meeting in the Methodist Chapel in Belleville, August 26th, 1880

Rev THOMAS WHITEHEAD, *President*,  
in the chair

" A. GREEN, *Secretary*

The first Annual Report was read, adopted, and ordered to be published

## OFFICERS FOR THE ENSUING YEAR

Rev Thos Whitehead, *President*

" W. Ryerson,

" F. Metcalf,

" J. Ryerson,

" W. Smith, *Treasurer*

" E. Ryerson, *Secretary*

## FIRST ANNUAL REPORT &amp;c

The Committee appointed to enquire into the state of the Sabbath School within the bounds of the Canada Conference Sabbath School Union Society, report as follows

In presenting the first annual report your committee need not dwell upon the glorious nature of the cause in which the society is engaged, or set forth the blessed consequences likely to result from persevering efforts in the instruction of children in the all important truths of our holy religion. Your Committee feel assured that the blessings which have already been poured upon the world through the instrumentality of Sabbath School education, could they be viewed by us at a comprehensive glance, as they are seen by him "who knoweth the end from the beginning" I would stir up all who have been engaged in this good work, and labour of love, to holy zeal and redoubled diligence. Your committee regret that owing to a want of regular reports, they are unable to lay before you all that pleasing information which may have been anticipated. Reports have been received from but twelve Circuits, and on some of these we have no doubt but there are many schools unnoticed. The number of schools reported are, 77 containing about 1900 children, and we are happy to state that some of these schools are in a very prosperous state. Upon some of them the Divine Spirit has been graciously poured out, and not a small number have been "brought into the glorious liberty of the sons of God." In corroboration of these remarks, and for the encouragement of such as are saying, "Who will show us any good?" your committee beg leave to introduce the following brief extracts from some of the Reports received—

"East Lake Sab Sch No 1 commenced Feb 28th 1829. The average number of scholars is 50, who have committed to memory in 5 Quarters 16,828 verses of scripture. There have been about 25 instances of conversion produced by means of its instructions."

"East Lake School No 2 commenced Feb 8th 1829. Average number of scholars 45. Much improvement has been made in their morals. East Lake School No 3 has 45 children under its care, who have made much improvement."

A School has been in operation on the East side of West Lake, which averages 30 scholars. Here has been much improvement in morals, and several conversions have taken place."

"Wellington Sab School commenced Oct 25th 1829 and contains 40 scholars, among whom there have been several instances of conversion."

"Pleasant Bay, Hillier. A school was organized here July 6th 1828. There have been 30,000 verses of scripture recited. The number of scholars has varied from 35 to 50."

A school was established at South Bay July 4th 1830, containing 43 scholars.

Sophiasburg Sunday School No 1 was re established May 18th 1830, and has 48 children under its care.

Sophiasburg School No 3 commenced June 28th 1829. Averages 25 scholars. The number of verses recited by a boy in one Quarter 892, and 637 in

7 weeks by an orphan boy. A school has been several times in operation at Demorestville, but is at present discontinued. This is much to be regretted, as it was honoured by God in the conversion of 8 children, some of whom still remain pious."

"Green Bush Sab School No 3 commenced Jan 18th 1829, and averaged during the first year 60 scholars, about 80 have experienced religion, 20 of whom are now in society."

Hallowell Sab School No 2 was established in Dec 1829 and averages about 45 scholars."

Hallowell Sab School No 4 was organized the 23rd Day of August 1829, and contains about 35 scholars who have made considerable progress."

The above schools are all on the Hallowell Circuit, and your committee understand there are 7 other schools on it from which no reports have been received."

A school went into operation in the 4th Concession of Ernestown on the 4th day of July 1830, which averages 42 scholars."

The report states that a general seriousness prevails among the children and some of the parents who occasionally attend Ernestown 5th Concession school No 2, averages 54 scholars. This school is represented as suffering for want of Books and pious teachers."

Lundy's Lane Sabbath School has been in operation about a year, has procured the whole library recommended by the Parent Society, has about 30 scholars, who are progressively improving in scriptural knowledge."

A School has been lately established at Stamford village which promises usefulness."

Two auxiliaries have been formed at Lyon's Creek Jerusalem and East Settlement Sabbath School, (Ottawa Ct) contains 108 scholars, 11 of whom are French Catholics, and the school is prospering."

A School has been established in W Hawkesbury District containing 40 scholars, few of whom are more than 12 years old. There have been 11,047 verses of scripture recited, and several conversions have taken place."

There are 10 Schools on the Rideau Circuit, averaging 20 scholars each, most of which are in a flourishing state."

In Chatham two Schools are in operation one containing 74 and the other 25 scholars. The accounts are flattering."

Four Schools are in operation on Augusta Circuit containing 140 scholars."

From Brockville Ct information has been received that 7 schools are in successful operation containing about 200 scholars."

There are 11 schools on Belleville Ct most of which are in a flourishing state, about 12 conversions have taken place in the Belleville school."

Information has been received from Ancaster Ct. There are 10 schools containing about 400 children. These are in a general state of prosperity."

There are 6 schools on Fort George Ct containing about 150 scholars."

The auxiliary school in Kingston has been favoured of God, and several children have received converting grace."

Accounts have been received from Amherstburg Ct. There are two schools containing 50 scholars."

The Thames Ct has one school with about 25 scholars."

The Mississippi Ct 1 school with 50 scholars."

But while your committee rejoice in contemplating these pleasing scenes they feel themselves bound to state that they discover the necessity of entering with greater spirit into every department of this great work. They learn from the documents and information before them, that many parts of the country suffer much from the difficulty and in some places the impracticability of procuring books and that some schools of once promising usefulness have been discontinued on this account and we think that some measures should be immediately adopted to remedy this evil. Your committee therefore recommend that a general depository of Sunday School Books be established in York under the direction of the Editors, and that depositories be made in each part of the country as the Presi-

ding Elders may deem expedient. In looking over the vast extent of country within the bounds of this society's operation, your committee see that there is still much ground to be occupied, and recommend that every preacher shall use his utmost endeavours to form auxiliaries on his circuit, and that for the encouragement of the society and its friends, he shall procure an annual report from each auxiliary containing the number of Teachers & scholars and the state of the library together with any interesting information."

A communication has been laid before your committee by Mr Richard Gardner from Hallowell, whose indefatigable exertions in establishing Sabbath schools in the surrounding neighbourhoods are worthy of the imitation of all who wish well to the youth of our country, while the success which has attended his labours cannot but encourage him to prosecute them with the same unwearied assiduity. In this communication he submits the propriety of a Sabbath School Missionary being appointed, and although this may not be practicable at present, yet your committee recommend that such an appointment be made as soon as circumstances will permit. In closing their Report your committee can not but express their unforgotten gratitude to Almighty God for the great blessings which he has conferred, and is still conferring upon this institution, and they earnestly entreat all the lovers of Christ to aid this society by their personal labours, their pecuniary support and their most fervent prayers, in promoting the present and eternal interests of the children of this Province."

(Signed) S. BELFON, *Chairman of Com*

## APPENDIX BY THE EDITOR

It will be perceived that Reports have been received from only twelve Circuits. There are at present thirty-one Circuits in the bounds of the Canada Conference exclusive of Missionary circuits and stations. From the remaining twenty circuits no returns have been received. It is to be hoped that the suggestions in the above Report will be carefully attended to by the managers of Sunday Schools and the travelling Preachers, who are ex officio managers of the Parent Society."

In addition to the facts stated in the Annual Report, we may observe, that there is a Sabbath School in the Methodist Chapel in York, which numbers from 100 to 150 scholars. The whole Library, recommended to Auxiliaries, has been purchased for the use of the school together with a variety of other suitable and interesting books, and a number of conversions have taken place through the instrumentality of the School during the past year."

On the Toronto Circuit there are eighteen schools, including upwards of 500 scholars. The present blessing of the Lord has been poured upon some of these schools and in a number of instances has He "ordained praise out of the mouths of babes."

The following are extracts from Reports of Auxiliaries, which have been received since the Report of the Parent Society was adopted."

Chatham Sunday School—"Marks of intellectual and moral advancement are plainly to be seen. There seems to be a peculiarly harmonious feeling among the children and a general respect for each other. The Library consisting of 96 volumes, was obtained from the city of New York. The books have been judiciously selected, and they are well adapted to the capacities of the youth who attend the school."

The North Gower Sunday School—"The number of regular scholars is only fourteen. Their age is from 4 to 14. The greatest number of verses recited by one scholar at once is 64. The greatest number by one during the last quarter is 396 verses. The total number by the School during the last quarter is 2475 verses."

Jackson Street Sabbath School (in Lanark). The Auxiliary Society by which this Sunday School is supported was organized the 20th of last June. A constitution was adopted similar to that recommended in the 7th number of the Guardian and the following persons were elected officers for the ensuing year."

Samuel Boyd, *President*; Thos. Jackson, *Vice President*; Andrew Stephenson, *Treasurer*; Robert Mills, *Secretary*, and five managers."

This School at the present time averages about 50 scholars. The children are teachable—the teachers are diligent—and the prospects are flattering."



For the benefit of those neighbourhoods to which the 7th number of the Guardian has not been sent, we republish the Copy of Constitution recommended to Auxiliaries.

#### A CONSTITUTION FOR AUXILIARY SOCIETIES

**Article 1st**—This Society shall be called the—*San Day School Society* auxiliary to "The Upper Canada Sunday School Society of the M. F. Church" whose object shall be to concur with the Parent Society in extending religious instructions through the means of well managed Sabbath Schools to the children and youth of this Province.

**Art 2nd**—Each person subscribing and paying annually the sum of ——— to the aid of this Society shall be a member thereof and any subscriber paying at any time the sum of ——— shall be a member for life.

**Art 3rd**—Donations from such as may not choose to be come members of this Society, are earnestly solicited and will be thankfully received.

**Art 4th**—The business of this society shall be conducted by a President, Vice President, Secretary, Treasurer and managers who shall have authority to direct and control the affairs of the Society, and whose duty it shall be to forward its objects and interests by every just and laudable means within their power.

**Art 5th**—The funds of this Society shall be applied to the procuring of Books from the Depository of the Parent Society—or elsewhere if they can be obtained to greater advantage—for supplying the demands of the school, or schools which may be established under its patronage.

**Art 6th**—Should the funds of this Society be more than adequate to supply with Books those schools raised up under its immediate care such surplus funds shall be transmitted from time to time to the Treasurer of the Parent Society to aid in promoting the general interests of Sabbath Schools throughout this Province.

**Art 7th**—There shall be an annual meeting of this Society on the ——— day of ——— at which time the report of the preceding year shall be read, the officers elected, and the general business of the Society transacted.

**Art 8th**—Any of the above rules may be altered, by a majority of two thirds of the Society at its annual meeting.

#### MISCELLANEOUS ARTICLES

##### GREEK AND ROMAN CHURCHES

There was an appearance of friendship kept up between the Church of Rome and that of Constantinople for seven centuries from the time of the spread of Christianity. The apostolic Church was certainly founded in Greece before that of Rome, but the Romish prelates assumed the right of being considered the great head of the Christian Church, which the bishops of Constantinople as constantly denied them. Disputes had long existed on various subjects, particularly on the use of images, which the Greek patriarchs condemned as idolatrous. These disputes proceeded to such a length, that in the year 858 Pope Nicholas I. condemned the election which had been made by the Emperor Michael, of Photius to the post of grand patriarch of Constantinople, and excommunicated Photius. But Photius, so far from conceding to Nicholas the right of superiority, assembled a council of divines at Constantinople, and answered the Romish bull by another, in which he excommunicated the pope himself. From this moment we may date the separation of the Christian world into the Romish and Greek Churches. The Roman Catholics condemn the Greeks as schismatics, and bear a feeling of hostility and hatred towards them, while the Greeks, with certainly more reason, claim to be the orthodox Church, and return the hatred of the Catholics with those bitter feelings to which religious bigotry as often gives rise. Many of the corruptions of the Church of Rome arose before the final separation took place between it and the Greek Church, and as many of these had their origin in the east, they contained in both Churches after the division, so that in the Greek Church may be found many of what are considered as errors in the Latin Church, but though the former departed widely from the faith which it once professed, and is now sunk in deplorable ignorance and superstition, it can scarcely be admitted that it is so very corrupt as the latter. The Greeks deny the supremacy and infallibility of the pope of Rome, but substitute for him their patriarch, whose seat is at Constantinople, and who, they contend, is the head of the true catholic Church. The Greek Church condemns as idolatrous the use of images as practised in the Romish Church, but for images it substitutes

pictures. It does not condemn its priests to celibacy, though no priest can marry a second time, nor can a married priest rise to the rank of bishop. It rejects the Romish doctrine of purgatory, but it directs masses for the souls of the dead. Unlike the Romish Church, it does not condemn the people to an ignorance of the Scriptures. But the invocation of the saints, and the adoration of the virgin Mary, are carried to a much greater extent than is allowed by the canons of the Church. The panagia, or all holy virgin, is to the Greeks the alpha and omega of their religion. More prayers are addressed to her, and more confidence placed in her intercessions with the Father, than in those of the Son. The walls of every house are covered with her pictures, and the meanest hut or the poorest fishing boat is never found, day or night, without a lamp trimmed and burning before the picture of the virgin. —*Howe's Greek Revolution*

##### ORIGIN OF TRACT SOCIETIES

The practice of printing and distributing religious tracts, on specific subjects, in modern days, originated with that apostolic man, for whose immense and successful labours in almost every department of Christian theology and benevolent enterprise, the world is much indebted to God—we mean the Rev John Wesley. Under date of December, 1745, Mr Wesley says—

"We had, within a short time, given away some thousands of little tracts, among the common people. And it pleased God hereby to provoke others to jealousy—inasmuch that the lord mayor had ordered a large quantity of papers, discharging from cursing and swearing, to be printed and distributed to the train bands. And this day an earnest exhortation to serious repentance was given at every church door in or near London to every person who came out, and one left at the house of every householder who was absent from church. I doubt not but God gave his blessing therewith. And perhaps then the sentence of desolation was recalled."

Now although there was at this time no regularly organized tract society, under a written constitution, officers, &c, according to the regulations of tract societies at present existing among us, there must have been concentrated and combined action to enable them to distribute on one day a tract to all the people coming out of all the churches in and about London, and also to every householder who was absent from church. Allowing this to have been done solely by the expense, and labour, and influence of John Wesley, as is no doubt true, is to allow that he possessed an energy, a benevolence, and influence fully equal to every tract society now in existence. The tract above alluded to is found in his works vol. 11 of the English edition, and is dated London, 1745.

Among the other various tracts found in his works we find none other dated, except the one entitled "A Word to a Struggler," which is dated "London, Jan 30, 1767." They were probably written at different periods, as the exigencies of the times might seem to demand them, and we believe the expense of printing and circulating them, was all ways defrayed by himself alone. —*Christ Advocate and Journal*

##### A FIDELITY OLD FRENCH SOLDIER

The following affecting anecdote of an old French soldier was recently related by Col. Lee, pastor of several Protestant churches in the North of France, to an English friend. We copy it from the London Evangelical Magazine for July. "It strikingly illustrates the dearth of real piety on the continent of Europe during the last forty years.—*N. Y. Observer*

An old Catholic, aged forty years, who lives in the neighbourhood of Lisie, had been in his youth with faithful Christians—probably they were Jesuits. Having entered the military service early in life, he had always preserved something of what he had learned from them, without being able to account for it, or to form at all correct ideas on the subject. He served forty years, and was engaged in almost all the campaigns of the French revolution.

Wherever he went, he enquired if there were persons of the religion of Jesus Christ. It was thus he called the Christians with whom he had mixed in his youth, but he could discover them no where. Having returned to his village at the end of half a century, he asked constantly, "Are there no longer here persons of the Religion of Jesus Christ? Can I find them no more before I die?" This was always his most ardent desire. The Lord condescended at last to satisfy him in the following manner.—The grandson of this old man met one of my parishoners who is in the custom house. He spoke to the child concerning Jesus Christ, and gave him some tracts. "Are you not of the religion of Jesus Christ?" said the young person to him. "Yes, my friend," replied my parishoner. "O how I wish you could see my grandfather, who is constantly seeking persons of your religion without being able to find them!" "Where does he live?" "At three leagues' distance." "I cannot visit him myself, but give me his address, and I will send one of my religious companions, who will speak to him of Jesus Christ, and of all that he has done to save us."—He did send to him one of our young people, who go from house to house carrying religious books and preaching the gospel. As soon as the old man saw him, he threw himself into his arms, crying out with much emotion, "You are then my brother in Jesus Christ! I salute thee, my beloved brother in Christ." He called immediately all his family, and said, "Listen to what my brother in Jesus Christ is about to tell us." The pious old man wept abundantly during the discourse concerning the Saviour and his words. "It is this! it is this!" cried he, "which they told me in my youth!" He was so prepared by Divine grace that, like Simeon, he immediately embraced Jesus Christ as the mighty Redeemer of his soul. Since that time, in order to hear the gospel, he walks five miles every Sunday with his family, returning the same distance. He ceases not to speak of the love of Christ to sinners, and he is about to hold a Christian meeting at his own house every sabbath. I have every reason to hope that he will become an instrument of good in his village, as he has already been in his family.

##### A PICTURE—AND AN APOLOGY

The editor of the Richmond Telegraph gives from a correspondent this picture of a place in the southern country, and then deems it necessary to offer the subjoined apology for his honesty and plain dealing, in telling the truth.

##### The Picture

"During the short time that I have been here, several have fallen, unwept, into an untimely and a dishonored grave, and the living have exclaimed—'Happy indeed! happy to their families and to society! We are glad they are gone, for they were a curse to the community.' Such is the eulogium pronounced over the drunkard's grave. Some weeks since one who had been a respectable young man, endeavored in a drunken fit to destroy himself and family. His wife, though badly wounded, escaped his murderous hands, and with winged footsteps, eluded his pursuit. He returned to his house and killed his child (or children) and then cut his own throat! Such are the effects of strong drink, yet who among us has quit the bottle, or dashed the maddening cup from his lips?"

##### The Apology

"You are filling your columns with personal reflections, and holding up the faults of individuals before the public" is the charge which has often repeated. The charge is in part true. Though very unwilling to wound the feelings of any one,—yet we find it difficult, if not impossible, to speak of sin without being personal—for it is a personal concern, so much so that the moral desolations of the land cannot be described without exposing the vices and ruin of individuals. They must be described, to show those who are deeply interested, their real condition, and to excite the church to send to those dark places the light of the gospel.—And if men are not ashamed to live in darkness—

they ought not to be ashamed to contemplate the picture of that darkness. And if they can encourage or countenance intemperance, and sabbath breaking, and profanity, by their practices—they ought to be willing to read, with or without shame, a record of their own works—which also concern the public—for the public is made worse by the corrupting influences of their example."

## CHRISTIAN GUARDIAN.

YORK, SATURDAY, SEPTEMBER 4, 1830

### ANNUAL CONFERENCE OF THE MINISTERS OF THE METHODIST EPISCOPAL CHURCH IN CANADA

This body of Ministers commenced their Session in the Methodist Episcopal Chapel in Kingston, the 17th ult.

The Rev Wm Case President opened the Session with an appropriate address singing and prayer.

The Rev James Richardson was chosen Secretary.

To the great satisfaction of the Preachers their faithful friend and benefactor the Rev Bishop Hedding visited Kingston and was present during the principal part of the Session of the Conference.

Before the usual business of the Conference was commenced it was moved and resolved "That this Conference feel highly gratified with and grateful for the visit of the Rev Bishop Hedding amongst us."

2—"That he is invited to take a seat in this Conference and assist by his counsel and advice."

3—"That he is most respectfully requested to preside during the religious services of the Sabbath and ordain those preachers who may be presented to him as suitable persons for ordination."

On the passing of these resolutions the Rev Bishop rose and observed that he felt happy in being permitted to visit and observe the proceedings and order of the Conference, and although he did not consider himself possessing or holding any authority over this Conference that authority having ceased by mutual consent of the Canada and General Conferences when the Methodists in this country became a separate and independent Church yet he would cheerfully lend any assistance in his power, and would willingly perform the ordinations for he felt himself fully authorized so to do, provided he was requested by this Conference. He considered himself justified in ordaining such of the preachers as might be eligible and presented for ordination by several considerations. First there was nothing in the Discipline of the Methodist Episcopal Church in the United States that required him to confine his ordaining to ministers of that Church. Secondly Bishop Asbury formerly ordained English Missionaries for Nova Scotia the West Indies, &c. This example he thought was in point, and felt himself fully authorized to follow it. Thirdly, he had been authorized by the General Conference to ordain a Superintendent for the Methodist Church in this country, provided one should be elected by the Canada Conference. His having authority to ordain a Superintendent he thought obviously implied his having authority to ordain other preachers. For these reasons and others that might be offered and as he was now requested, he should have no objections to perform the ordinations of such preachers as might be, or had been, elected to the sacred office.

It was then moved and voted unanimously, "That the respects of this Conference be presented to the Rev Mr Turner, Wesleyan Missionary, and that he be invited to take a seat in the Conference during the present Session, and give such assistance in our consultations as he may think proper."

This resolution was enclosed in a note to Mr Turner by the Secretary of the Conference and throughout the principal part of the Session, we were favoured with the presence and occasional counsel of this pious and amiable Minister of Jesus Christ.

The Conference then proceeded to business and continued its Session from day to day (Sabbath excepted) until Monday the 23rd ult at 5 o'clock P M—when it adjourned to Belleville, after transacting a variety of important business in great harmony and peace.—The result of the deliberations of the Conference on several important subjects, will be laid before our readers hereafter.

Among the many interesting circumstances connected with the Session of Conference, there is one which we think worthy of particular notice. That is, the services of Sabbath. Our Presbyterian brethren very kindly offered the Conference the use of the Union Church for the services

of Sabbath, and the Trustees and Minister of the Wesleyan Missionary chapel, also made the same kind offer in respect to their very commodious place of worship. In the former place the Rev A Green preached at 10 o'clock A M, the Rev F Metcalf at 6 P M. In the Wesleyan Methodist Chapel, there was preaching at 10, at 2 and at 6. At 10 o'clock, A M, Bishop Hedding preached a very able and pathetic sermon on the call the qualifications the duties and the encouragements of true Ministers of Jesus Christ. His text was Matthew 28th chapter, 18 & 19th verses.

After the conclusion of the discourse twenty one persons were set apart to the office of Deacons by the imposition of hands—the most of whom were young men, who in the morning of life and in the youthful ardour of their christian zeal, were devoting the whole day of their lives, their strength and their all to the glory of God and the public service of his church.

During the afternoon service seven were ordained Elders.

After public preaching in the evening, the Lord's Supper was partaken of by about sixty preachers, and a very large number of other communicants. This was an hour of peculiar refreshing from the presence of the Lord—a season of sweet communion among the servants and disciples of Jesus Christ the Saviour.

It was affectingly observed by Bishop Hedding in his observations preparatory to the holy communion that it had been frequently said, "The Wesleyan Methodists were one in every part of the world." By the Wesleyan Methodists he understood first the Mother church or Wesleyan connexion in Europe secondly, the elder sister in the United States called the Methodist Episcopal Church in America, thirdly, the younger sister in this country distinguished by the name of "The Methodist Episcopal Church in Canada." These three bodies though they are perfectly independent of each other in all their ecclesiastical regulations are one in all the prominent features of their discipline—perfectly one in doctrine—one in name—one in spirit—and one in aim—they are indeed one great family.

We have continued the Bishop a representation, this evening of the three branches of the Wesleyan family—a scene as it is the first, may be the last which we may be permitted to witness. After making some farther interesting observations on this point on the union and fellowship which he and his brethren felt with christians of other denominations who were not of the same name, and on the particular case of the supper at feast, the Bishop requested brother Turner, elder of the Wesleyan connexion brother Israel Chamberlayne member of the Genesee Conference and elder of the Methodist Episcopal Church in the United States and one or two of the elders of the Methodist Church in Canada, to come around the sacramental table when the service of consecration was performed and the ministers of those three connexions partook of the symbols of our blessed Saviour's sacrificial body and blood, after which the elements were administered to the rest of the Preachers and the members of the different Societies together with such members of other christian denominations as were disposed to commune.

While company after company were pressing to the table "to eat and drink in remembrance that Christ died for them the thought forcibly occurred to the writer, that if the spirit of that just man made perfect (the Rev John Wesley,) were permitted to minister to or survey the different branches of his spiritual family, who were made heirs of salvation through the instrumentality of the doctrines which he suffered & laboured so much and so long to preach, and if he should now be witnessing what he so strenuously insisted upon in the very last letter that he ever wrote to America "lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue,

"Though mountains rise and oceans roll,

To sever us in vain."

If that happy spirit would not, under such circumstances enjoy an increase of the exceeding great and eternal weight of glory of which he lived and in joyful anticipation

The following persons were ordained (travelling)

Deacons	
John C Davidson,	William Smith,
George Poole,	John Beatty,
John S Atwood,	Asahel Hurlbut,
James Norris,	Alva Adams,
Cyrus R Allison,	Richard Phelps,
Peter Jones, and	Hamilton Biggar,
Matthew Whiting,	Ephraim Evans
John H Huston,	

### Ordained Elders

Edmund Stoney,	John Black,
James Richardson,	Anson Green,
Egerton Ryerson,	Daniel McMullen

### STATIONS OF PREACHERS

WILLIAM CASE, GENERAL SUPERINTENDENT  
NIAGARA DISTRICT—John Ryerson, P E

### Circuits Preachers

Stamford—Joseph Messmore, James Wason  
Niagara—Edmund Stoney, Ephraim Evans  
Ancaster—Wm Griffiths, J S Atwood  
Dumfries—Andrew Prindle  
Long Point—Joseph Gatchel, Asahel Hurlbut  
London—J Baty  
Westminster—Samuel Belton, S Huntington  
River Thames—To be supplied  
Amherstburgh—Matthew Whiting  
Grand River Mission—George Ryerson  
Canborough—Richard Phelps

BAY QUINTE DISTRICT—William Ryerson P E

### Circuits Preachers

Bay Quinte—George Ferguson, George Bissel  
Belleville—John Beatty, Wm Patrick  
Hallowell—Rowley Heyland, Thomas Bevirt  
Coburg—David Wright, Daniel McMullen  
Whitby—H Biggar, C Vanduzen  
Cavan—Gilbert Miller  
Rice Lake Mission—James Evans  
Yonge Street—Ezra Adams, James Norris  
Albion—Jacob Pool  
Yellow Head Mission—Cyrus R Allison  
York—William Smith  
Toronto—R Conson, H Shaler  
Credit Mission—David Youmans  
Madjudusk Mission—James Currie

AUGUSTA DISTRICT—Franklin Metcalf, P E

### Circuits Preachers

Kingston—James Richardson, R Jones  
Brockville—Anson Green, William H Williams  
Augusta—Thomas Madden, S Waldron  
Cornwall—John Black  
Ottawa—George Pool, L S Church  
Rideau—Ezra Heyland  
Perth—John Carroll  
Mississippi—Charles Wood  
Richmond Mission—John H Huston  
Bytown—John C Davidson  
Bonshire—Alva Adams  
Missionary to the Indian tribes—Peter Jones  
Editor of the Christian Guardian—E Ryerson

### Number of Members in Society

Stations,	White	Col'd	Indians	Total
Fort George } or Stamford }	Ct 216	0	0	216
Niagara	456	2	0	458
Ancaster	493	2	0	495
Dumfries	195	0	0	195
Long Point	373	0	0	373
London	280	0	0	280
Westminster	278	0	0	278
River Thames	228	0	0	228
Amherstburgh	139	0	11	150
Grand River Mission	4	0	170	174
Muncy Mission	2	0	70	72
Bay Quinte	680	6	0	686
Belleville	444	0	67	511
Hallowell	709	0	0	709
Grape Island Mission	5	0	120	125
Cobourg	519	0	0	519
Whitby	324	0	0	324
Rice Lake includ ing Schoogog and Mud Lakes }	3	0	175	178
Cavan	132	0	0	132
Yonge Street	510	1	0	511
Albion	108	0	0	108
Lake Simcoe Maja dushk & Saugee Mission }	2	0	400	402
York	176	0	0	176
Toronto	530	0	0	530
Credit Mission	4	0	110	114
Kingston	657	0	0	657

Brockville	668	0	0	668
Augusta	474	0	0	474
Cornwall	289	0	0	289
Ottawa	283	0	0	283
Rideau	243	1	0	244
Perth	148	0	0	148
Mississippi	115	0	0	115
Richmond Mission	368	0	0	368
By Town & Bonshire	125	0	0	125

Total this year, 10160 15 1153 11348  
 Last year, 9156 23 1052 10231

Increase, 1024 (d 8) 101 1117  
 Travelling preachers last year, 53  
 this year, 62 — Increase 9

Appointments of Quarterly Meetings on the Niagara District for the first quarter

Stamford Circuit	25th and 26th	of September
Dumfries do	2d and 3d	October
Long Point do	9th and 10th	do
Ansonia do	16th and 17th	do
Do do	23d and 24th	do
Canterbury do	30th and 31st	do
Niagara do	6th and 7th	November,
Do do	13th and 14th	do
London do	20th and 21st	do
Thames do	27th and 28th	do
Aurthurburgh do	4th and 5th	December
Westminster do	11th and 12th	do

Appointments of Quarterly Meetings on the Augusta District for the first quarter

Cornwall	September	25th and 26th
Ottawa	October	2d and 3d
Bytown	do	9th and 10th
Richmond	do	16th and 17th
Mississippi	do	23d and 24th
Perth	do	30th and 31st
Rideau	November	6th and 7th
Kingston	do	13th and 14th
Brockville	do	20th and 21st
Augusta	do	27th and 28th

A general meeting having been appointed at Oswego on the 18th inst for the purpose of devising the best means of furnishing the Seamen upon our Lake with religious instruction—agreeable to the wishes of some benevolent individuals a meeting will take place in the Methodist Chapel in this town on the evening of the 11th at 7 o'clock to take into consideration the appointment of a delegate to attend at Oswego and co operate with them in their humane and praiseworthy object—Communicated

We have received and perused the first three numbers of the CANADIAN WATCHMAN published in Kingston by Mr S Miles and edited by Mr E S Ely—under the patronage of the United Presbytery of Upper Canada. To these numbers we have pleasure in giving our unqualified approbation and we congratulate the public and our Presbyterian brethren in particular, upon the accession of such a periodical to the religious publications of this country—and for such Editorial labourers as Mr Ely appears to be, there yet is room even in this Province. To Mr Miles we take this opportunity of tendering our grateful acknowledgments for the pleasure and profit we have derived from the perusal of the many entertaining and profitable articles with which the pages of the late Kingston Gazette and Religious Advocate abounded. Mr Miles has the credit and honour of being the first Editor of a religious paper in Canada, which fearlessly arrayed itself against the shafts of vice and sensuality and we hope that the Canadian Watchman will be a still more powerful auxiliary to the cause of practical and experimental religion.

An Enquirer will be attended to next week. The minutes of Conference (including the Pastoral address) will be printed in the course of next week. Price 3d per copy. Agents will please send their orders at as early a period as possible.—We find it important and necessary to remind agents of the resolution of the Conference respecting stock and subscriptions.

The United Presbytery of Upper Canada have been in session in the Presbyterian Chapel in this town during the week, but we are as yet ignorant of their proceedings.

London papers have been received at New York down to the 15th of July.

His late Majesty George IV of illustrious memory, was consigned with great pomp, to the tomb of his Ancestors at Windsor Castle on the 15th ult amid the lamentations of the nation.

Algiers was captured by the French on the 5th of July. Of this achievement the New York *Advocate* speaks thus—Thus has this den of thieves, which, from the mutual jealousy of the European powers, for ages bid defiance to the civilized world been at last humbled and its proud crescent consecrated by cruelty and blood been at last trampled in the dust. The Dey has surrendered the strong hold of his bloody predecessors unconditionally.—It is certain that this power has fallen to rise no more, and the result is a triumph to Christianity. It is certain too that France has acted in concert with the rest of Europe and that whatsoever disposition may be made hereafter will be in accordance with the general views of the civilized world.

From reports, said to be founded on good authority, it is more than probable the West India ports will be opened to the United States.

His Excellency Sir Peregrine Maitland has dissolved the House of Assembly of Nova Scotia on receiving the official accounts of the demise of his late Majesty.

#### From the London Morning Chronicle THE DISSENTERS A MAJORITY OF THE PEOPLE

In England we are inclined to believe from the information we have received from those who have the means of knowing the numbers of the Dissenters, that admitting all who do not belong to any dissenting congregation to be Church of England men—a very liberal estimation, as there are not a few who trouble neither church nor chapel with their presence—the Dissenters are the majority. Wherever, throughout the country, there is a village sufficiently populous to admit of a chapel having a chance of being filled there a Dissenting or a Methodist chapel is to be seen. In all towns of above five thousand inhabitants the Dissenters and Methodists are unquestionably the majority and any one who knows what a proportion of the inhabitants of England live in towns may form some idea of the number of Dissenters. One Sect alone the Independents have in England above 2200 congregations. The manufacturing population are almost to a man Dissenters or Methodists. In several of the great counties the late Returns exhibit a majority of Dissenting Chapels, and taking one with another, the chapels are much larger (in point of seat room) than churches. A Dissenting Clergyman cannot exist without a large audience.

We were assured by a gentleman, whose especial business it had been for years to make himself acquainted with the state and numbers of the separatists that adding the proportion of children to those who belonged to the respective congregations, and including the Presbyterians in Scotland the Separatists amounted to ten millions. Say, however, that in England alone they amount only to seven millions, that would be the half of the population.

However, waving the question of numbers as a matter of right in all the colonies acquired since the Union between England and Scotland at the common expense and by the common exertions it would be flagrant injustice to establish one of the Churches exclusively. Canada is one of the colonies which has been acquired since the Union, and it is with respect to Canada that the complaint is made. In the old colonies settled by Englishmen there will be less objection to establish the Church of England. But where the natives of the three kingdoms meet together on new ground, they should be considered as on a footing of equality in point of religion. To attempt to establish the Church of England in the woods of Canada amongst Presbyterians, Catholics and Methodists, is to make that Church an object of general hatred.

At the same time there may be truth in what fell from Sir George Murray namely that the *Indians* in the woods of Canada were but too prone from their situation and society to indulge in habits of religious bordering on what may be called superstition. He thought, therefore, that the labours of those who disseminated the principles of true religion could not be considered as wholly unnecessary to the well being of the colony. But admitting that the Clergy of the Church of England are less liable to the charge of disseminating gloomy and superstitious views of religion than the Clergy of most other Protestant persuasions those who go to the wilds of Canada to labour in good earnest in instructing the people, would be found, we fear little less fanatical than their rivals. We are not alluding to the Jobbers about the Seats of Government but the working Clergy. The sensible Church of England Clergy take care to keep out of the woods. They are wise in their generation. The ground must be prepared and ready for the scribe before they make their appearance.

The *Manchester Times* referring to the New Church Bill remarks: It will be seen that the framers of the bill in their horror of popular suffrage purpose to deprive persons who erect and endow churches of any share in the election of their pastor by limiting the patronage to three individuals. Why do not the evangelical party in the church secede, and form a body of Episcopal Dissenters bearing the same relation to the Established Church, as the Associate Synod or Secession does to the Kirk of Scotland? In that country they may also see the example of an episcopal church totally unconnected with the state.

Southern Association of Baptist Ministers and Churches.—This Association held its annual meeting at Forton, near

Gosport on the 1st and 2d inst. The sermons delivered were of the highest order. The services on Wednesday evening took place in the Independent Chapel in Gosport which was kindly offered for the purpose by the Rev J J Carruthers and his friends when the Rev E Davis of Newport preached on "the Ministry of Reconciliation." The ministers and their friends of different denominations (upwards of sixty,) dined and supped at the new Assembly room North street, where several very eloquent and instructive speeches were delivered. Amongst the speakers were the Rev C E Birt, A M, J J Carruthers C Cakobread, E Davis, and James Hoskins Esq. One of the subjects discussed was that of a National Registry of the Birth of Children, to supersede the present inefficient and obnoxious statute which bears so oppressively on Dissenters generally and especially on those of the Baptist denomination who conscientiously decline the baptism of infants, and who consequently cannot consent to the prostitution of a divine ordinance for the sake of worldly advantages. It was resolved to appeal to Parliament for relief from this, one of the last drops of intolerance. James Hoskins Esq. Solicitor of Gosport, kindly offered his valuable services to carry into effect the object contemplated, and it is hoped the Dissenters throughout England will co operate in so desirable a measure.

**Abolition of Slavery**—A meeting was held in London on the 15th of May, to consider the necessary means to hasten the abolition of Slavery throughout the British dominions. Among the gentlemen who addressed the meeting were Wilberforce Buxton Brougham and O'Connell. Hunt made a short speech against the object of the meeting, but was scarcely able to proceed on account of the constant expressions of disapprobation with which his sentiments were received.

**"Thou Tea Chest"**—Lord Erskine's punning inscription of "Thou Dances" Thou Tea Chest was never more happily illustrated than by the following novel mode of communication. At the bottom of a chest of tea imported to Baltimore, this note was found—"If this box of tea could find its way to America and should be opened by an American, I wish he would inform my brother, John Willson of New York that I am a prisoner in Peking, 1829—W Willson."

**Wilberforce—the Colony of Blacks in Upper Canada**—The "coloured people" who emigrated about a year since from Cincinnati and vicinity have named their colony *Wilberforce*. They have commenced opening and improving their lands, obtained by purchase and are raising small crops this season. They have an agent Israel Lewis in the United States, who with the advice of several gentlemen of the first respectability in Auburn N Y addressed a letter several weeks since to the clergy of New York Pennsylvania, and Ohio requesting them to "take up collections" on the 4th inst in aid of the colony of Wilberforce. The colony now consists of about eleven hundred persons who left Ohio last fall. Others are on the way.—*See Rel Tel*.

**Frog Market at Brussels**—There is in Brussels a market for frogs, which are brought alive in pairs and cubs and prepared for dressing on the spot. The hind limbs which are the only parts used are cut from the body with scissors by the woman who brings the animals for sale.—*Ibid*.

**Sporting on the Sabbath**—Fifteen men and boys were drowned at Summerland Eng on Sunday May 23d while visiting a West Indian man in a pleasure boat. One was to have been married the next week, and two of the boys were truants from a Sabbath school.

#### EDUCATION

**A PROFESSIONAL GENTLEMAN** who has been employed as a Teacher in some of the most respectable Families and Schools in England, (bearing unexceptionable testimonials) would be happy to receive proposals to teach Reading Writing, Arithmetic Mathematics English Grammar, Geography, the Use of the Globes, the Classics, &c.

Letters addressed to the Rev WM PHILLIPS  
 MESSRS HENDLSON & McLELLAN  
 Market Square York

Will be punctually attended to  
 York August 6th 1830 38 1/2

**NOTICE**—A general meeting of the Temperance Society will be held at the German Church in Thorold, (near the ten Mile Creek) in the District of Niagara on Saturday the 25th September next at one o'clock P M. And it is particularly requested that Ministers of the Gospel and all others who would wish to lend their aid in the suppression of Intemperance will endeavour to attend on that laudable occasion. UNION IS POWER  
 July 28th 1830 39

#### STRAYED OR STOLEN

**FROM** the Garrison Plains about the 1st of June last a *BROWN HORSE*, black mane and tail five years old about 13 hands high. Whoever will bring said Horse or give information where he may be found shall be well rewarded.  
 YORK, August 6th 1830 38

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

## POETRY

From the Harbinger of Peace

## THE CHILD'S INQUIRY

"How big was Alexander, Pa  
That people call him great?  
Was he like old Goliath tall—  
His spear a hundred weight?

Was he so large that he could stand  
Like some tall steeple high  
And while his feet were on the ground,  
His hands could touch the sky?

"Oh no, my child, about as large  
As I, or uncle James  
"Twas not his stature made him great,  
But greatness of his name"

"His name so great? I know 'tis long,  
But easy, quite to spell—  
And more than half a year ago  
I know it very well"

"I mean my child his actions were  
So great he got a name  
That every body speaks with praise,  
And tells about his fame."

"Well what great action did he do?  
I want to know it all"  
"Why, he it was that conquered Troy,  
And levelled down her wall

And thousands of her people slew—  
And then to Persia went—  
And fire and sword on every side  
Through many a region sent

A hundred conquered cities shone  
With midnight burning red—  
And, strewed o'er many a battle ground,  
A thousand soldiers bled"

"Did killing people make him great?  
Then why was Abdel Young  
Who killed his neighbour, tramping day,  
Put into jail and hung?"

"I never heard them call him great—  
Why no—twas not in war—  
And him that kills a single man  
His neighbours all abhor"

"Well then, if I should kill a man,  
I'd kill a hundred more,  
I should be great, and not get hung  
Like Abdel Young before"

"Not so, my child, twill never do—  
The gospel bids be kind  
"Then they that kill, and they that pray,  
The gospel do not mind"

"You know, my child the Bible says,  
That you must always do  
To other people as you wish  
To have them do to you"

"But, Pa did Alexander wish  
That some strong man would come  
And burn his house, and kill him too,  
And do as he had done?"

And every body call him great  
For killing people so—  
Well, now, what right he had to kill,  
I should be glad to know"

If one should burn the buildings here,  
And kill the folks within—  
Would any body call him great,  
For such a wicked thing?"

Minot, Me Dec 1828

TO THE FREE AND INDEPENDENT ELECTORS  
OF THE TOWN OF YORK

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

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

I am, Gentlemen,  
Your very obliged  
Fellow Citizen,  
ROBERT BALDWIN.

26th August, 1830

## LAKE ONTARIO STEAM-BOAT



## VIAGRA.

THE *VIAGRA* Captain John Mosier commences his regular trips for the season, on SATURDAY, May 1st, ending on TUESDAY November 2d

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

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

## RATES OF PASSAGE.

To or from Prescott and Niagara	£2 10 0
From Prescott to York	2 10 0
To or from Kingston and Niagara	2 0 0
To or from Kingston and York	2 0 0
To or from Kingston and Prescott	0 10 0
To or from York and Niagara	0 10 0

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

The *VIAGRA* (341 tons burthen) is in the best sailing order—has every superior accommodation, and her engine by Ward on the low pressure principle

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

Niagara, April 10th 1830

NEW LINE OF STAGES AND STEAMBOATS  
FROM YORK TO PRESCOTT,

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

Will leave the Carrying Place every TUESDAY and FRIDAY morning at 4 o'clock and arrive at YORK the same evening



The above arrangements are in connexion with the Steam Boat *SIR JAMES KEMPT* so that persons travelling this route will find a comfortable and convenient mode of travelling

The road is very much repaired and the line fitted up with good horses, new Carriages and careful drivers

Passes through from York to Prescott, £2 10 0, the same as in the Lake Boats

Intermediate distances, fare as usual

All baggage at the risk of the owner

N.B. Extras furnished at York, Cobourg, or the Carrying Place, on reasonable terms

York June 9th 1830

WILLIAM WELLS

30

## CHEAP CLOTHING STORE

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

WILLIAM LAWSON Merchant Tailor, respectfully informs the inhabitants of York and its vicinity that he has on hand a general assortment of Ready made CLOTHING, suitable for the season, Warranted well made

Orders to measure executed with dispatch, and according to the latest Fashions

Also just received an Excellent assortment of Dry Goods of every description which will be sold Extremely low for cash

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

Ladies Black Kid, Seal skin and Purnella Shoes,  
Seal skin and Purnella Boots,  
Children's assorted Boots, & Shoes,

Also a Barren Lock of Leghorn and Straw Bonnets, with a large quantity of Straw Hats, all direct from London, so that Ladies can have their Bonnets, Hats &c made to order according to the newest London Fashions

York, July 9th, 1830

34

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

GILBERT MILLER,  
JOHN M. COYLE,

Witness our hands at  
York U.C. 17th July 1830.

35

## HAT STORE.



THE Subscriber begs leave to inform his friends and the public that in addition to his extensive stock of ready made HATS & BONNETS he has received, direct from London a large assortment of

## LONDON HATS

Of the finest quality and newest fashion manufactured by Mr. CHURCH of Bond Street, which he will dispose of on reasonable terms at his old stand opposite the English Church

JOSEPH ROGERS  
34 B

York June 20 1830

## NOTICE.

MR. MITCHELL begs leave to inform the public that he has received an extensive and general assortment of

## MEDICINES,

which he offers for sale on reasonable terms amongst which are some of the latest chemical preparations from London and Paris. Should any of the Medical Profession and veterinary surgeons favor him with their patronage, they will be most thankfully received

Hamilton, May 17th, 1830

30



## 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, and 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 care to please, they hope still to merit the patronage and portion of the custom of the Public

York, Church Street, 1st July, 13th, 1830

13

## NOTICE TO LANDLIPS AND CURRIERS

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

C. W. PAGE Saddler,  
King street

N.B.—None but those of steady habits, and acquainted with both branches need apply

York June 24th 1830

C. W. P.

32

W. ARMSTRONG A first rate Brewer a man with a family can be accommodated with a House at the Brewer's

Apply to JOHN ARMSTRONG or ROBERT DARLING

39

CASH will be paid for SILVER and DEER SKINS free from holes and stain, at the Parchment Manufactory, Dundas Street

F. W. LONG

23

York, 7th May 1830

FOR SALE in the Town of Niagara, a part of Lot No. 44 having two fronts one containing one hundred and ten feet in front by a hundred and four feet deep the other containing fifty four feet front, either of which will be sold on reasonable terms Apply to

JOHN HARTMAN

York August 28th 1830

FOR SALE—Two hundred acres of excellent land in the township of East Gullburg, Lot No. 29 in the 7th Concession. The land is of a good quality and in a flourishing township. Most kinds of country produce will be taken in part payment such as Flour Wheat Indian Corn Peas Potatoes, or Cattle. For further information apply to

JAMES JOBBITT

King Street

York June 19th, 1830

31

BUILDING LOTS for Sale on the front of Park Lots No. 19 and 20 on Lot Street and in the lot adjoining Mr. Dunn's, on Lot and Peter Streets. Inquire of Mr. Crookshank or Mr. Mercer

York, 23rd February, 1830

144

## FOUR DOLLARS REWARD.

STRAYED from the Common at York about the First of May, a small RED COW, about four years old with very crooked horns and a slit in her ear. Whoever will return the said Cow to the Subscriber will receive the reward

JAMES JOBBITT

31

York, June 14th, 1830