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POETRY

SONNETS OCCASIONED BY THE REMOVAL OF THE LATE
BISHOP OF CALCUTTA

"Thy kingdom come"—the Christian daily pleads,
 "Jesus shall reign"—in heav'n a sure record reads,
 The king of kings shall bear His glorious sway,
 When all who labour now are swept away
 The watchful Christian sees the will of God,
 Both in the fostering hand, and chast'ning rod,
 Blighted his fairest hopes by death's cold arm,
 He can behold the stroke without alarm
 The shepherd taken, and the people left—
 They live in Christ, though of a friend bereft
 Brief was the course the watchman did enjoy
 But lately enter'd on the blest employ—
 An early crown the happy prelate gains,
 Nor now regrets his sacrifice or pains
 On India's main his master's word proclaim'd—
 Confirm'd the numbers who that master nam'd,
 Active in life his Saviour's cause to spread,
 Faithful he stood, till number'd with the dead
 Long shall the church his ardent zeal admire,
 His bright example many more inspire
 To enter into labor's will begun
 And follow Jesus till the work is done —
 All India's souls thy sacred word receive
 The faithful witness and his works believe,
 Confess him worthy evermore to reign—
 Know that "to live is Christ to die is gain"
 Reign mighty prince thy triumphs wide extend,
 Hasten Zion's wealth her troublous period end
 Bring all the nations ransomed to thy feet.—
 Around thy throne earth's varied people meet,
 To own thy sceptre all thy love explore,
 Nor Jew nor Gentile wander from thee more

DIFFERENCE BETWEEN TRUE AND FALSE RELIGION

No 1

(BY THE EDITOR)

As strange as it may appear, there are evidently four kinds of religion among those who profess to believe in the same Supreme Being and receive the same Book as the revelation of His Will—the religion of the *head*, the religion of the *understanding*, the religion of the *passions*, and the religion of the *heart*

By the religion of the *head*, I understand that religion which is neither founded upon rational conviction, nor produces conscientious uprightness of action, which is embraced, professed, and supported from worldly considerations. Such was the religion of the Jewish Scribes and Pharisees, who made a pompous and zealous profession of attachment to even the traditional rites and ceremonies of their national establishment, in order to acquire the honor of popular favour, and enrich themselves at the expense of the poor and credulous. Such was the religion of Simon Magus, who, for a time, professed the Christian faith for the sake of pecuniary gain, which he had hoped it would enable him to acquire. Such was the religion of the priesthood generally before the dawn of the Reformation. Such appears to have been the religion of the major part of the clergy in England, when Queen Elizabeth established the Protestant Faith by law, which led Archbishop Echarde to observe, that "the greatest part of the Bishops and Clergy complied against their consciences, and would have been ready for another *mass*, if the Queen had died while that race of incumbents lived, and the next successor had been of another religion." And such is the religion of all those who embrace any system or form of religious faith for the purpose of advancing their secular interests.

The religion of the *understanding*, I take to mean, that religious conviction and faith, produced in the

mind by an honest enquiry and investigation into the evidences, doctrines, and precepts of Divine Revelation, which is productive of a sincere desire to "maintain a conscience void of offence towards God and towards man." Such was the religion of Saul before he was renewed by the Holy Spirit. Such was the religion of Cornelius before he heard Peter preach and received the Holy Ghost. Such was the religion of the Ephesians before Paul visited them.* Such is the religion of every upright and conscientious moralist.

By the religion of the *passions*, may be understood an excitement of religious feeling, without any proper illumination or information of the understanding, produced by some powerful appeal, by the relation of some affecting narrative, by some extraordinary occurrence, or by a happy concurrence of several unusual circumstances. This is what is called *enthusiasm*. It operates upon its subject for the time being very much as *novels* operate upon their deluded admirers—and of the two, the *religious* enthusiast appears to me to be much more worthy of compassion and respect, than the weeping disciple of *romantic* fanaticism. This kind of religion generally elevates its subject to Pisgah's mount, or leaves him to mourn, uncomforted, in the valley. The amiable Mr Burder, in one of his Village Sermons, observes, that "as knowledge without feeling is Antinomianism, so feeling without knowledge is enthusiasm."

The religion of the *heart*, I would define, a belief of the mind founded upon evidence or information, and a supernatural excitement of the affections, occasioned by the enlightening, elevating, and sanctifying influence of the Holy Spirit. It is called in the scriptures, "a faith which works by love and purifies the heart," "a kingdom, which is righteousness, and peace, and joy in the Holy Ghost," "a gospel not in word only, but in power, in the Holy Ghost, and in much assurance."

To have proper notions and experience of religion, must be considered of the highest importance by every one who believes in a future state of existence,—and who doubts it, beside those who have reason to dread it?

The object of this enquiry is, to explain and illustrate the nature and evidences of true religion in the soul of man.

My present object is, to give a few of the distinguishing characteristics of the two kinds of religion last mentioned, namely, the religion of the *passions* and the *heart*.

True religion, or the religion of the heart, begins with the illumination of the mind. It is laid deep in the understanding, though not equally deep in all believers. It is founded upon evidence—upon evidence of the most clear and satisfactory nature, the concurring testimony of God's works, and Word, and Spirit. God is light, and his first step in taking possession of the creature he has made and redeemed, is, to enlighten him, for without divine illumination, man "walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."† The commencement of true religion then, must be the opening of these blinded eyes—the illumination of the mind. Therefore, says St Paul, "God, who commanded light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ."‡ Thus, when St Paul was sent to convert the Gentiles, he was commanded "to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God."§

As to the means by which the mind is thus enlightened, they are principally two—the Spirit, and word of God. In some instances, the Almighty, without any visible instrument, as in the conversion

of Saul, by the influence of his Spirit alone, enlightens, convinces, and brings the prodigal back to his Father's house, but generally, this work is effected through the instrumentality of His word, as contained in the Scriptures, as explained and enforced in religious books, but more frequently, as preached by the ministers of the sanctuary, for tho' each of the above, and many other means are occasionally blest to the awakening and conversion of sinners, God has been generally pleased, through the "foolishness of preaching, to save them that believe." But it should ever be remembered, that none, nor all, of these means possess any efficacy, without the accompanying influence of the Spirit of God. "Neither is he that planteth any thing, nor he that watereth, but God that giveth the increase."* It is His Spirit that convinces the world of sin, of righteousness, and of a judgment to come. Therefore both ministers and people should earnestly pray for the "unction from the Holy One" to attend their ministrations, and every other means of religious instruction.

In regard to the objects and extent of this illumination, they are the attributes and perfections of God, the requirements of His Holy Law, and the character and condition of the individual himself. Such an one's knowledge of the Divine perfections may be, in many instances, very limited, but whoever comes to God must not only know, but believe, that He is, and is a rewarder, of all them that diligently seek Him.† And he must know that the Law is holy, and cannot approve of sin, that it is spiritual, taking cognizance of the thoughts and workings of the mind, that it is just, letting no sin go unpunished, that is good, proceeding from the Best of Beings, established upon the most righteous principles, and designed for the best of purposes.‡

But true religion must also be founded upon a knowledge of one's own character and condition. Man is ever disposed to view and judge too favorably of his condition and conduct—to think of himself more highly than he ought to think—to imagine himself morally rich and increased in goods, and stands in need of nothing, when he is actually wretched, and miserable, and poor, and blind, and naked. He is in reality a beggar and a sinner before God, and only as such can he obtain forgiveness and help—and he must both know and feel himself such, before he can be induced in an acceptable manner, to seek for mercy and grace in time of need. He must know and feel, what many confess, that he is a "miserable offender"—that there "is no health in him." A discovery of the evils of sin must embitter it to his taste, & he must feel that the very "remembrance of his sin is grievous unto him, and the burden of it intolerable." He must see not only that the law is holy and spiritual, but that he is carnal, sold under sin, that so depraved and helpless is he, that when he desires and resolves to do good, he is unable to do it, so that the "good he would do, he does not, and the evil which he would not do, that he does."§ In view, therefore, of his past sinfulness and his present fallen helpless condition, he feels to exclaim, "O wretched man that I am! who shall deliver me from this body of death?" Reader, didst thou ever have such a discovery of thyself? If thou hast not, even the foundation of a saving religion is not yet laid in thy heart. "Know thyself—all wisdom centres here."

This discovery produces humility, contrition, an earnest desire and effort to forsake sin—in a word, true repentance.

Such is the foundation of the religion of the heart. It is very different with the religion of the passions. In this there is no such deep sense of the holiness of God, the exceeding sinfulness of sin, and our

* Ministry of England, p. 330

* Acts xiv 1-6 † Acts xv 9 Gal v 6 Rom xiv 17
‡ 1 Thess i 10 † 1 John ii 11 † 1 Cor in 6 † Acts xvi 18

* 1 Cor i 21 1 Cor iii 7 † Heb 4 6 † 1 Tim vi 17
‡ 12, 14 † Rev. iii 17 † § 1 Cor v. 19

own utter helplessness without divine aid. Such an one is what our Saviour calls, a stony ground hearer—he hears and receives the word with joy. He is pleased with the sublimity and beauty of the doctrines advanced—is delighted with the pleasing manner and style of delivery—approves of the convenient mode of worship—is affected with some animating appeal or melting narrative, and with much pleasure and satisfaction, becomes a disciple. But it cannot be said of such an one, as our Lord said of the good ground hearer, that he “*understandeth* the word.” He does not *understand* what is meant by the “*deceitfulness and desperate wickedness of the heart*.” He does not *understand* what is meant, by there being “*no health in us*.” He may *believe* it and *confess* it, but he does not *feel* it. He does not *feel* that he is *sick* and needs a physician. Therefore, while the good ground hearer *understandeth* the word, and receives it, as Job says, “*abhorring himself and repenting in dust and ashes,*” the one whose religion has no deeper foundation than that of the *passions*, receives it with joy, and straightway thinks himself *worthy* of being confirmed in the faith, and numbered among the accredited members of the church. Such an one’s religion generally changes with his circumstances, and sooner than suffer loss or persecution, he will renounce it altogether. But *true* religion breaks up thoroughly “*the fallow ground of the heart,*” and sinks its possessor low in the valley of humility and self abasement, it shows him what he is and what he must be, it gives him such a discovery of himself and the holiness of the Being before whom he stands, that he says with Isaiah, “*woe is me! for I am a man of unclean lips!*” and, overwhelmed with this discovery, he would sink into despair was it not for the reviving tidings, that Jesus Christ has died for the chief of sinners. He therefore looks to the Lamb of God and exclaims,

‘This all my hope and all my plea,
For me the Saviour died.’

Between true religion and that of the passions or the head, there is as great a difference in the knowledge they afford of the *remedy*, as there is in their discovery of the *disease*. In the one case, the knowledge of the sinfulness and plague of the heart is superficial, consequently so is the cure, for those who feel themselves whole, do not seek for a physician, and Christ came not to call the righteous, those who suppose themselves so, but *sinners*, those who feel themselves to be as the Church of England Liturgy express it, “*miserable sinners,*” to repentance and salvation. Therefore persons of this superficial religion are disposed either, in the wildness of their fancy, to make presumptuous pretensions to extraordinary revelations, or, in the blindness of their unbelief, they are unable to tell when or by whom they received any deliverance, or whether they have experienced any thing of the kind or not, and they not unfrequently question the reality of any such experience, and call it presumption to claim or expect any thing of the kind. Both of these errors evidently proceed from the same cause—ignorance. In the one case, it produces credulity, in the other, scepticism. Now a knowledge of deliverance “*from the law of sin and death,*” restrains the *vainings* of an enthusiastic fancy, by humbling the redeemed captive under a deep sense of undeserved mercies received, and it removes the objections of unbelief and carnal reason, by imparting the evidence of consciousness that salvation has come to the soul—just as the woman, in the Gospel, was conscious, that her issue of blood was dried up from that very hour when she touched the hem of Jesus’ garment. One that has *felt* the “*burden of his sin to be intolerable,*” undoubtedly *feels* rest when this “*intolerable burden*” is removed, for must not every man know when he experiences *rest*? otherwise, the “*miserable sinner*” would go *grieving* all his life long under the distressing pressure of an “*intolerable burden*.” He that “*with his heart has believed unto righteousness and with his tongue made confession unto salvation,*” “*knows* in whom he has believed—*feels* that old things have passed away,

and that all things have become new—can adopt the rejoicing language of the Prophet “*O Lord! I will praise thee, tho’ thou wast angry with me, thine anger is turned away, and thou comfortest me*”—he says with David “*come all ye that fear God, and I will tell what the Lord hath done for my soul, as far as the east is from the west, so far hath the Lord removed my transgressions from me*”—He has peace with God through our Lord Jesus Christ, and the Spirit of God bears witness with his Spirit, that he is a child of God. * Readers hast thou this witness? Is this thy experience?

The *fruits* of these two kinds of religion will be the subject of the next number.

N B The intelligent reader will perceive, that what is termed the religion of the heart, includes what I have taken the liberty to denominate the religion of the *understanding*, as also the religion of the *passions*, but neither of the two latter comprehends the former.

I intend, by the help of God, to pursue this subject in a series of numbers, in the course of which, I purpose to examine carefully the doctrines of the *witness of the Spirit*—a doctrine which I trust will be found to be established upon a Rock, that warrants the most implicit confidence of the rejoicing believer, and may bid defiance to the most ingenious attacks of the sceptic.

* 2 Tim i 12 2 Cor v 17 Isaiah xli 1 P lxxvi 16, c iii 12 Rom v i viii 15

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YORK, SATURDAY, MAY 22, 1830

A REMEDY FOR PREJUDICE AND BIGOTRY.—A remedy of this description is most desirable and important. A good and able attempt towards it will be found in an article below, headed *Substantial agreement of Evangelical men,* from a publication recently commenced in New York, called the *Evangelist*. The esteemed Editor of the *New England Herald* very appropriately observes

“The assertion of the writer, that ‘substantially the same process must be carried on in the mind of every true convert,’ cannot be denied. He, therefore very justly concludes that ‘most of the difference and debate among evangelical men, is a mere matter of words, and should pass for what it is worth and no more.’ The evils however, which grow out of the bickerings, the misrepresentations, and the strifes of words among evangelical men, would astonish any Christian who felt disposed to examine the subject in all its bearings, and make a careful estimation. But notwithstanding their magnitude, the remedy is simple, and of easy application. It consists, as in most cases, in removing the cause which is, an unwillingness on our part, that others should prosper and increase, whom, notwithstanding we consider essentially correct. We do not as we ought, rejoice in each other’s prosperity. The intelligence of the wonderful displays of the goodness of God, in the conversion of the heathen through the instrumentality of one denomination, instead of meeting with a warm hearted and brotherly reception, is too often listened to by the others with coolness and indifference, and may we not add, sometimes with jealousy and envy? These things ought not to be so. Engaged as we are in one common cause, nothing can be more apparent than that our interests are identified, and that we should therefore respect and assist each other. But the real state of things is, we fear, far very far from this.”

The writer, in referring to the Methodists, intimates that they believe, that man possesses of himself a “*spark of goodness*.” In this he is quite mistaken, either as respects their belief in the corruption of human nature, the power of man in himself considered, to do any good thing, or in the means and meritorious cause of our justification before God. This will appear evident from the following Articles of Faith, professed by the Methodists, as a people.

VII *Of Original or Birth Sin*—Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually.

VIII *Of Free Will*—The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and works, to faith, and calling upon God, Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX *Of the Justification of Man*—We are accounted righteous before God, only for the merit of our Lord and

Saviour Jesus Christ by faith, and not for our own works or deservings.—Wherefore that we are justified by faith only is a most wholesome doctrine and very full of comfort.

We believe, however, that there is another serious obstacle (besides that mentioned above) to union among those who are called evangelical men—it is the want of *spirituality*. They are evangelical in *theory*—they *believe* in the reality and necessity of a *divine* influence—of a complete renewal of the heart—of an *experimental* knowledge of Christ crucified, &c, but there are very many who question the truths, received in theory, in their practical application to themselves and others, and treat coolly and even oppose those who “*rejoice in the Lord,*” and receive the Spirit of adoption whereby they can cry, ‘*Abba, Father*.’ We have seen both among churches and individuals who had been much divided in feeling and sentiment that no sooner was the spirit of the life and power of godliness waked up among them, than their jars subsided, and they mutually loved as brethren, though each might still prefer his own religious communion. O that such a season of spiritual re-awakening might come upon all the churches!

SUBSTANTIAL AGREEMENT OF EVANGELICAL MEN

I have long been convinced that there was a much greater agreement among evangelical people than a superficial observer would suppose. This might be argued on the fundamental axiom of the like causes producing like effects. In the case of all evangelical men, of whatever denomination or form of doctrine this holds good. Originally they were alike—lost sinners. The same means have been applied to every one—revealed truth. The means have been rendered efficacious by the power of the same intelligent agent—the Holy Ghost—working in every instance upon the same materials, with the same instrument, and for the same end. The result also is essentially the same—holiness of heart and life—repentance for sin—faith in Christ—submission to God &c. Substantially the same progress must therefore be carried on in the mind of every true convert. It follows irresistibly that the practical, or *influential* views of all true christians must have a substantial identity.

I have meditated much on this and think I have seen that most of the difference and debate among them is a mere matter of words. In most cases, I think I can see the place where words begin to deceive my brethren as I have seen many points in which words have deceived myself. I have therefore acquired a habit of looking *through* what they say, and beyond it at *what they mean*. And I come at this by free application of the old adage, Actions speak louder than words. However men may express themselves in words, or however they may perplex themselves or others by what they say the fact is that they *believe as they act*. I mean, that when they act like real christians, and are at once zealous, humble, and loving or are *right in the state* in which a christian would wish to have his Lord find him, then they act out their real belief. Then they show the real nature of whatever of religion they have. And this is always produced by whatever of truth they receive.

So far as I have observed in the course of a very free and friendly intercourse with christians of different sects, I think their substantial agreement embraces all the leading facts which candid persons of either sect would contend for as points of primary practical importance. The difference is in their explanations and in their phraseology.

To speak now of the two great divisions of evangelical people the Calvinists and the Methodists. Their experience harmonizes most fully, in regard to the fact that mankind are to blame for their sin, that they are full of sin, and that they have nothing in them which is good enough to prevent their full desert of hell. Whatever the former say about the sin of Adam, and total depravity or the latter about a spark of goodness, they do not mean to hold any thing inconsistent with this. They agree also that whenever sinners are converted, it is God that converts them and they pray that he would convert sinners, and pray for the conversion of individuals, and they give thanks for signal displays of grace and power, whenever any are turned to the Lord. The aspirations of praise in this behalf are as fervent, and I doubt not as cordial, from the mouth of the pious Methodist, as from the equally pious Calvinist.

In regard to the *use of means*, I observe that they are much alike in their feelings so that both expect religion to prosper just in proportion as it is ably and zealously preached, and sustained by a corresponding life in its professors. I have never found any pious Calvinist who would not prefer to have his children and friends enjoy clear and faithful preaching, or who would expect as much concerning the progress of religion under the ‘*blowing of rams’ horns,*’ as under the ministrations of a laborious and consistent preacher of the gospel. At any rate I have observed that whenever pious people are looking out for a minister, for their own congregation, they like to get a good one. And I have not met with a single Calvinist, whose life was in favor of his piety, who did not feel, that when sinners hear the gospel of Jesus Christ, they *ought* to believe and obey it.

I well remember conversations which I have had with an aged preacher in the Methodist connexion, whose death and character I saw noticed in the Advocate a few weeks ago. For 30 years he told me, he had made it one part of the business of every day to make himself familiar with death. And he lived habitually in a state of placid and calm expectation of the heavenly rest. I do not know but he was

as assured, though not habitually so elevated, as Paul was when he wrote 'Henceforth there is laid up for me a crown of righteousness' And his only ground of this confident expectation was that divine grace, which had begun the work, would carry it on to perfection and finish it in glory I am sure I have found very few Calvinists who more decidedly hoped to persevere or who rested that hope more entirely upon the promised grace of God And what could we ask more?

Every pious mind admits the christian duty of resignation under trials—even those that befall us from the wickedness of our fellow men If a pious Methodist were to hear that his son had been murdered by the pirates, he would feel bound to submit to it as a dispensation of divine providence and endeavor to profit by it, as a chastisement sent from his heavenly Father for his good And what could a pious Calvinist do more than his? As regards facts and principles there is a perfect agreement Their hearts agree The same truth produces in their minds the same affections

The respective theories or the hypothesis by which each party attempts to explain his feelings, is mere philosophy and is to pass for what it is worth, and no more The overstatements revolting language, in which each party has indulged, is chiefly the effect of reaction The spirit of repulsion would drive them further and further from the ground on which all christian hearts are agreed

GOOD ADVICE—Though the following advice, from a correspondent of the *Christian Mirror*, was designed for another region of country, we think it particularly applicable to ours and whilst we receive it and hope to profit by it ourselves we recommend it to the careful attention of our friends and brethren in those neighbourhoods of the Province which are infested with animals of the description referred to

"I have a word of advice to Ministers of the Gospel, editors of religious papers, and to private Christians It is simply this, not to spend their time nor health to make a reply to every unprincipled caviller who is disposed to make an attack upon them I will illustrate this advice with an anecdote Two men were about to perform a long journey upon urgent business, but for two or three of the first days were to pursue different routes, and then meet on an appointed day at a given place One arrived at the time set, and after waiting two days his companion made his appearance He was asked why he had been so dilatory? He replied the country through which I passed was full of dogs! At every house two or three, cross, barking snarling curs would be after me, and I have lost two days in stoning, clubbing and beating them off And the harder I fought, the more intent they seemed to be to bite and even devour me If I wounded one, his yelpings would call together all the dogs in the neighbourhood, and sometimes fifty were after me at once, and I narrowly escaped with my life Friend replied I see, you have been very foolish! The country through which I passed was full of dogs—they would run out and bark very loud—but I threw no stones—never struck at them once—took no notice of them, without it was to say, poor dog you have had miserable instruction, and I passed along without any danger or injury while you have lost two days out of four, and escaped very narrowly with your life Remember, the remainder of your journey when dogs only bark, not to stone them nor attempt to whip them, for the more resistibly you contend with them, the more furious by they will fly at you He accepted his friends advice and passed the remainder of his journey very quietly"

APPOINTMENTS OF CAMP MEETINGS—In Toronto, near Churchville, 11th June—At Presqu'isle, 2nd July—In Adolphustown, 9th July—In London, near Mr Nathan Jacobs place, 2nd July

APPOINTMENTS OF CAMP MEETINGS RECALLED—One appointed in Ancaster the 3rd June, is recalled on account of one to be holden on Niagara Circuit, another in Toronto, and a third in Burford nearly the same time—Another C Meeting appointed to be holden on Yonge Street is also recalled

We are requested to state, that Quarterly Meeting will be holden in the Hamilton Chapel, Gore District, 5th and 6th June

We perceive that religious meetings very like our Camp meetings possess a good deal of interest among the Presbyterians in some parts of the United States—and it was among them that camp meetings took their rise, altho' they obtain now more generally among the Methodists

The following article is from the *Charleston Observer*, and we earnestly desire that the suggestions contained in it, may sink deep into the hearts of all those who purpose in the course of the approaching summer to attend these means of religious instruction and improvement

FOUR DAY'S MEETINGS

It gives us pleasure to learn that the Presbytery of Hope well at their late Sessions, have made provision for a number of these meetings Their utility in promoting the growth of piety in the hearts of Christians, and in the conviction and conversion of sinners has been attested by the experi-

ence of so many of our Churches, that such seasons are regarded with an interest which ordinary occasions fail to inspire It is upon this fact that we rest the propriety of Ministers' and people assembling for several days in succession and devoting their time exclusively to the worship of God Yet, even these opportunities may fail to produce the accustomed result Considered as means, the desired end may not be effected It is upon this account that we hope not to be considered obstructive should we give a word of caution Let Christians examine themselves with more than ordinary strictness previous to the appointed time for holding such meetings that they may discover what manner of spirit they are of Let them diligently implore the presence and blessing of Christ—Let each mourn apart over his own transgressions with fasting and with heart felt penitence for the errors which he has committed Let nothing be done through strife or vain glory Let all secular concerns be laid aside for the time and let it be the earnest desire of their hearts, and their importunate cry at the throne of grace, that their assembling together may be crowned by the rich manifestations of the Spirit of God Let this course be pursued before and during and after the meeting, and if in spiritual things there be a connexion between means and ends a blessing will surely follow

DISTRESS IN GREAT BRITAIN

The following is an extract of a letter from a gentleman in London, dated 24th March, to his friend in this Town—The correctness of the picture of distress is established by the most unquestionable authority We should be led to doubt the correctness of the intimation, that 'no disposition appears to be excited in the proper quarter to alleviate the prevailing distress was not the same fact stated by several English newspapers, and confirmed by the corroborating statements of *Blackwood's Magazine*, a work of very high authority in matters of this kind The resources of the country are ample to supply plentifully every family in Great Britain, but these vast resources are wasted upon comparatively a few ecclesiastics, sinecurists & functionaries, whilst the great body, the bones and sinews of the nation are pining for the common necessaries of life

Thus one of the best of political systems is like to endanger its own safety, and a whole nation is reduced to distress, by an officious and unwarrantable interference with the concerns of Christ's Holy Religion A Holy and Jealous God will not suffer it without suitable expressions of his righteous indignation The Church is corrupted, the watchmen upon her walls are lulled or bribed to sleep the government groans under the weight of innumerable ecclesiastical sinecures, and the great body of the nation are reduced to a state of misery not to be described We believe this to be the principal and remotely the whole, cause of Great Britain's distress The seeds were sown centuries ago they have gradually grown up to this and are likely to produce a more abundant crop Children should learn wisdom from the experience of their parents

This has been an exceedingly hard and trying winter with us—most exceedingly severe Mortality in consequence added to the dreadful change in the times has prevailed to an alarming degree This morning I saw a whole family deposited in one grave, ostensibly occasioned by a sickness and fever, but recently known to arise from a deprivation of the commonest sustenance of nature—the sufferings under this head in secret, are not to be told—they may be conjectured, but cannot be described

The cry of distress is heard from one end of the kingdom to the other and notwithstanding the mournful lament, it is feared that no disposition is excited in the proper quarter to soothe or alleviate it"

The Brockville Recorder states, upon credible information, that the establishment of a religious news paper is contemplated by our brethren of the Presbyterian Church This we should be happy to see Such a publication, we have no doubt, would contribute much to the advantage of that Church and to the improvement of a religious public The field is large, the labourers are few

The aged Saint in view of heaven—The Rev Mr Neal, the first Methodist Preacher that ever crossed the Niagara River, and the oldest minister of that denomination in the Province (about 80 years of age) is now just able to sustain his trembling body While he was delivering a discourse, on the 15th instant, occasioned by the death of Mr Platt Wood, (Charlottetown) the long tried and happy pilgrim exclaimed—"O my children! I have long laboured with you I do not expect ever to meet with you again but Oh! will you meet me in heaven? He thinks I can see the promised land Yes! there (pointing towards heaven) is my blessed Jesus! and with him I soon shall dwell"

PRESCOTT TELEGRAPH—We have received the second number of a paper, bearing this title published in Prescott by Mr J K Averill It is printed on a Super Royal Sheet, at 12s 6d a year, payable quarterly The mechanical execution of it is very neat—and the Editor appears to possess ability, disposition and industry, to please and benefit his readers An ancient prophecy, in one sense, is fulfilling in Canada, that "many shall run to and fro, and knowledge shall be increased"

DAILY MAIL—A daily mail is established between this and Niagara during the summer season It is conveyed by the Steamer Canada, leaving York in the morning and returning in the evening This is an excellent arrangement It facilitates intercourse between this part of the Province and the frontier as well as with the United States—it economizes the public on both sides—lessens the expense of postage, and enables conductors of public prints to obtain their foreign journals from N Y in the short space of 5 or 6 days

Anniversaries of Religious and Benevolent Societies in N York—We have been favoured with a summary of the interesting proceedings of those monuments of Christian philanthropy, but we have no room for them to day Our readers may expect some interesting extracts next week

'An Observer' is received and is under consideration
'A Methodist Preacher' will find a place in our next

No later news from Europe

Letters have been received at the Guardian Office from the following persons, during the week ending May 21

W Smith (2), A Green J S Atwood J Carrol, J Shute, A S Green J Williams, W Case E Evans M Whiting, N Jacobs, N P A len, J H Smith, W Patrick

For the Christian Guardian

MESSENGERS—Very lately I noticed in the Canadian Freeman of the 25th February an article signed "James Jackson" in which Mr Jackson states that he had received an order from the Rev John Ryerson on me for \$12 and a half worth of wheat, and that the said order was not accepted &c I would just state that neither Mr J nor any other person ever presented such an order to me and it is the first that I ever heard that there was any such order in existence

NATHAN JACOBS,

Treasurer of the London, M R S

London, April 25th, 1830

Cross inconsistency and Melancholy death by means of Ardent Spirits—On Friday the 7th instant, there was a young man by the name of Christopher Sweazey only 28 years old killed at a Distillery His horse threw him on a stump while being intoxicated I think if some of our officers of the Temperate Society of this town had put a stop to retailing and distilling their liquor this youth might have been living to this day, and not cut off in the bloom of life—Communicated

These men of blood—these makers and retailers, as well as drinkers of ardent Spirits, will have a terrible account to give in a coming day—Ed

We have been favoured by an obliging friend in N York with a file of the *London World* up to the 31st March We subjoin the following items

The Lord Chancellor's Deputy—Lord Wynford, the second Deputy Lord Chancellor (Lord Tenterden being the first), when he sits to hear appeals, wears the judges costume long wig silk gown and takes the Lord Chancellor's seat at the table His lordship is now so infirm in his limbs (having apparently good health in other respects), that he is obliged to resort to the use of crutches to walk—*Evening Paper*

Rank and Poverty—The Countess of Suffolk had married Mr Howard, and they were so poor that they took the resolution of going to Hannover before the death of Queen Anne in order to pay their court to the future Royal Family Such was their poverty that, having invited some friends to dinner, and being disappointed of a small remittance, she was forced to sell her hair to furnish the entertainment Long wigs were then in fashion, and her hair being fine long and fair, produced her twenty pounds—*Mirror*

Among the Bibles voted to persons in indigent circumstances at the committee meeting of the Elginshire Auxiliary Bible Society held on Wednesday last, was one to a poor woman upwards of 80 years of age, who had learned to read within the last three years—*Elgin Courier*

Dr A Thomson and the General Assembly—When the Edinburgh Christian Instructor was violently assailed in the General Assembly of the Church of Scotland, speaker after speaker condemning this publication in the most unqualified terms Dr Thomson hearing them to amuse, at last arose, and addressed the chair to the following effect—"Moderator the scene we have now witnessed brings to my recollection an occurrence that happened in a court of justice the judge seeing a man with a large jaw enter the court, leaning over the bench, whispered into the ear of an advocate 'That man would make an excellent advocate' 'Why so?' 'Because,' replied the judge 'he has got plenty of jaw' 'But' rejoined the advocate 'he would make a bad judge' 'Why?' 'Because all the jaw is on the one side' The Assembly were convulsed with laughter, and from that day to this the Edinburgh Christian Instructor has met with no opposition from the General Assembly

THE CHRISTIAN

Fearless through life's stormy ocean,
View the Christian steer his way
Winds and waves in constant motion,
Calm he triumphs o'er the sea

O'er the treacherous billows gliding,
Christ, his vessel, bears him up,
Firmly in his strength confiding,
Built on faith and steer'd by hope

Sorrows round the bark may hover,
Clouds the sky may overcast,
But the storm blows harmless over,
And he safely rides at last

On he moves upheld and guarded
By his Saviour's unseen hand,
Till, at length, his toils rewarded
With the wish'd-for promised land

Heavenly grace which through life's anguish
Can succor and comfort give,
Though his spirit pine and languish
Still it bids him hope and live!

M M D

From the Evangelist

WHAT IS A REVIVAL OF RELIGION?

Having seen the list of subjects proposed for discussion in the first number of the Evangelist, I beg leave to offer a few remarks on the first in order, viz., What is a REVIVAL of religion?

Before I speak of a revival, however, I must be allowed to inquire, What is religion?

1 I answer, negatively, it is not an implanted or infused principle, incorporated with our mental constitution at the time of regeneration

2 Religion does not consist in any new taste or relish of the soul, created by the Spirit of God, independent of voluntary exercise or free agency

3 Religion does not consist in any alteration of the faculties of the soul, nor in creating or bringing into exercise any faculties not already under its control

4 Neither does religion consist in any consequences whatever, resulting from an alteration of the faculties or capacities of the soul

I answer, affirmatively, religion does consist in the right use of those faculties of soul and body with which our Creator has endowed us, in other words, religion consists in the exercise of such affections, and in the performance of such actions, as the law of God requires

A REVIVAL of religion is the renewal of those affections which were exercised by man in his primeval state, and which, since the fall, are totally extinct in every soul, until renewed by the grace of God

In the more ordinary use of the term, a revival is the first excitement of holy affections and holy actions in sinners, and the increase of those affections and actions in saints. This excitement, which constitutes a revival, is effected invariably by the Holy Spirit, through the instrumentality of gospel motives. There is not the shadow of an evidence derived either from facts or scripture, that a revival can be produced in any other way. Religion is revived in any and every heart, so far as holy affections are excited or revived, and it is self-evident, from the very nature of the case, that there can be no revival in any heart any farther than there is an excitement of holy feeling

I have heard persons speak favourably of revivals in the abstract, who seemed to be greatly alarmed at the thought of an excitement. This, however, is as unsophistical as it is unscriptural. A revival without an excitement is a contradiction of terms. Every person of ordinary theological acumen will perceive at once, that, although every excitement is not a revival, yet every revival is an excitement

Others will allow of the propriety and necessity of some excitement, at the same time they are studiously labouring to prevent any considerable degree of it, and yet, as strange as it may appear, would wish to have it understood that they are quite desirous to promote the revival. This course of procedure is about as unphilosophical as it would be in the husbandman to fold up his arms in perpetual sloth, and then set himself to pray that he might be prospered in the labour of his hands, or as if he were

to cast his seed into the earth with one hand, and diligently pluck up every shooting blade with the other

Excitement, not of mere animal feeling, but of very high and holy affection, is precisely what God requires. To look for a great revival, therefore, with but little excitement, is to look for more than a miracle, a downright absurdity

A great revival in one heart, is the excitement of high and holy affections. A great and general revival is the excitement of high and holy affections throughout the community. Therefore to attempt the suppression of highly raised and holy affections, is to counteract a revival—the very thing which God requires at all times and in all places, and which the individuals supposed, profess to be seeking

And here let me repeat, that all excitement is not holy excitement, for sinners are often excited while they are possessed of no holiness at all, and even Christians may be greatly excited about religion, without any considerable degree of holy affection. Holiness is made up of affections, and there can be no holiness in any case, without an excitement of holy feelings

It may be asked, "Is it desirable that an excitement should be very great and general in a revival?" I answer, yes, the greater and the more general the better, if produced and controlled by the influence of truth

CONCLUSIONS

1 We learn one reason why some churches never have revivals of religion. They are looking, and perhaps praying and labouring, for a revival without excitement. The fear of excitement deters them from using those means which are absolutely necessary for producing a revival

2 We learn why revivals, in many instances, are not more general. Efforts are successfully made to stay the spreading excitement, and this may be done with none other than the kind intention of preventing that which by many is supposed to be a great evil

3 We see why revivals in some instances are not more lasting. The little spark of holy feeling which is kindled is carefully extinguished. If Christians would have a revival long continued, they ought to hold up all those gospel motives which are calculated to sustain and even increase the excitement

4 We see the inconsistency of those persons who express their partialities for such revivals as are not attended with much excitement. In attempting to avoid some extravagances, which are liable to be connected with revivals, they run into an opposite extreme, equally absurd and equally dangerous

I did intend to make some remarks on animal feeling, but will defer them to a future number.

A Friend to pure Pentecost Revivals

MINISTERS' DEPARTMENT

THE IMPORTANCE OF FIDELITY TO A MINISTER OF THE GOSPEL

When a preacher is possessed of christian piety, or in other words when he has made his peace with God by that deep repentance which enables us to die unto sin, and by that living faith which unites us to Christ he naturally invites the world to embrace a Saviour who has wrought for him so wonderful a deliverance and this invitation he enforces with all that power and warmth which must ever accompany deep sensibility. After having believed with the heart to the obtaining of righteousness he is prepared to confess with his lips and to testify of his salvation crying out as sincerely as Samson but in a sense far more complete, "Lord, now lettest Thou thy servant depart in peace for according to thy word mine eyes have seen thy salvation." "Here," says Mr Ostervald, "may be applied, what was spoken by our blessed Lord." "A good man, out of the good treasure of his heart, bringeth forth good things." "Erasmus speaks the same thing Nihil proventus ad extandos bonos affectus quam propium affectum for te habere in pectore. Si vis me flere, dolendum est ac te following the idea, of the author, You will never win others over to a religious life, unless you yourself are first possessed of piety. This inspires thoughts, dispositions, and words, which nothing else can produce. It is thus that animates the voice, the gesture, and every action of the christian preacher. When he is thus grounded in piety, it is difficult to conceive with what fidelity, and with what success he labours still enjoying an unspeakable sweetness in himself. Then it is, that he is truly scrupulous of his voca-

tion, then he speaks in the cause of God and then only he is in a proper situation to affect others."

It appeared so necessary to the fathers, who composed the synod of Berne, that every minister should be possessed of solid piety that they believed it impossible for a man to be a good catechist without it. After recommending it to pastors to explain among the youth the Lord's prayer and the Apostles' creed, they add "This will be abundantly more effectual, if first of all we are careful that Jesus Christ may arise in our own hearts. The fire, with which we should then be animated, would soon stir up and warm the docile minds of children. Otherwise that which reason alone draws from books, and is taught by other men, is no more than a human work, and will be ineffectual, till the great master the Holy Spirit, itself becomes of the party, creating, renewing and regenerating to a celestial and eternal life."—Fletcher's Portrait of St Paul

PARENTS' DEPARTMENT

THE EFFECT OF PIOUS INSTRUCTION AND EXAMPLE

The late Rev Richard Cecil, in alluding to the time that preceded his conversion, has made some observations derived from what he experienced, which are so happily illustrative of the effect of pious example and instruction, as to deserve the most serious attention from every Christian parent

"The spirit and tone of your house will have great influence on your children. If it is what it ought to be, it will often fasten conviction on their minds, however wicked they may become. I have felt the truth of this in my own case. I said, 'My father is right, and I am wrong, O let me die the death of the righteous, and let my last end be like his!'"

The bye conversations in a family are, in this view, of unspeakable importance. Arguments addressed to the heart press more forcibly than those addressed to the head. When I was a child and a very wicked one too, one of Dr Watt's hymns sent me into a corner to weep. The lives in Janeway's 'Token' had the same effect. I felt the influence of faith in suffering Christians. The character of young Samuel came home to me, when nothing else had any hold on my mind. The implantation of principles is of unspeakable importance, especially when called from time to time out of the Bible. A man can very seldom get rid of these principles, they stand in his way—he wishes to forget them, perhaps, but it is impossible. Where parental influence does not convert, it hampers it hangs on the wheels of evil. I had a pious mother, who dropped things in my way. I could never rid myself of them. I was a professed infidel, but then I liked to be an infidel in company, rather than alone. I was wretched when by myself. These principles, maxims, and data, spoiled my jollity. With my companions I could some times stifle them like embers, we kept one another warm. Besides I was here a sort of hero. I had beguiled several of my associates into my own opinions, and I had to maintain a character before them. But I could not divest myself of my better principles. I went with one of my companions to see "The Minor," a profane play. He could laugh heartily at Mother Cole—I could not. He saw in her the picture of all who talked about religion—I knew better. The ridicule on regeneration was high sport to him—to me it was none. It could not move my features. He knew no difference between regeneration and transubstantiation—I did. I knew there was such a thing. I was afraid and ashamed to laugh at it. Parental influence thus cleaves to a man, it harasses him—it throws itself continually in his way. My mother would talk to me, and weep as she talked. I flung out of the house with an oath, but wept when I got into the street. Sympathy is the powerful engine of a mother, it is of incalculable importance to obtain a hold on the conscience. Children have a conscience, and it is not seared, though it is evil. Bringing the eternal world into their view—planning and acting with that world before us,—this gains at length such a hold on them, that, with all the infidel poison which they may afterwards imbibe, there are few children who at night in their chamber—in the dark—in a storm of thunder, will not fear. They cannot cheat like other men. They recollect that Error's net which stands in their way, it rises up before

them, it goads them, it thunders in their ears. After all, they are obliged to compound the matter with conscience, if they cannot be prevailed upon to return to God without delay. "I must be religious one time or another—that is clear. I cannot get rid of this thing. Well, I will begin at such a time—I will finish such a scheme, and then!"

"After all, in some cases, perhaps, every thing seems to have been done and exhibited by the pious parent in vain. Yet he casts his bread upon the waters and, perhaps, after he has been in the grave twenty years, his son remembers what his father told him!"

CULTURE OF THE MIND

The human mind is originally an unsown field, prepared for the reception of any crop and if those to whom the culture of it belongs, neglect to fill it with good grain, it will speedily be covered with weeds. If right principles of action are not implanted, wrong principles will soon make their appearance.

LADIES' DEPARTMENT

SUPERFICIAL EDUCATION OF FEMALES

The advantages of a solid education are numerous, and unspeakably important to the formation of the female character. The importance of superficial attainments is well set forth in the following piece of irony, which we copy from an eastern paper—

Receipt to make a Dandyzette

Take any ordinary girl, about fifteen, who can read so as to comprehend a novel, the less she is incumbered with modesty the better, scour her face and neck, hands and arms, thoroughly, with soap and sand, and send her for three weeks to a fashionable boarding school, there let her be sprinkled and perfumed daily with a wash composed of the following ingredients—Music, French, geography, history, drawing, embroidery, grammar and composition, of each one gram, dissolved in a quart of inattention and imbecility. Let her be constantly fed on a dish made up of pride, vanity, conceit, presumption, impudence, folly, and romantic expectation, and let her only drink be flattery and indulgence, administered by her parents and others, in unlimited quantities. Let her sole exercise—to occupy seven eighths of her time at least, when not asleep—be learning to curtsy, practising attitudes, and dancing waltzes and cotillions, under the tuition of a French dancing master. At the end of three weeks, take her home, dress her in the extreme of the fashion, and array her in a mixture of the most gaudy and incongruous finery, make a splendid ball for the purpose of bringing her out, after which, let her walk the streets from morning till night, in tight laced stays, a double Leghorn, bonnet flapping over her eyes at every step, and with a gold watch chain, seals, and keys hanging from her sides, and let her be attended by a dandy of the first water. This method, properly pursued, will infallibly and speedily produce an animal, denominated in the fashionable sphere a dandyzette, who, at balls, and parties, and every public place, will be constantly surrounded by all the brainless fops of one sex, and envied by all the tools of the other. She will in due time, if she does not worse, marry a worthless dandy for a husband, in opposition to the wishes of her best friends, and will soon find herself reduced to as comfortable a state of poverty as she ever read of in romance.

DRESS INDICATIVE OF CHARACTER

Were a circle of ladies from the higher walks of life just rising from kneeling upon their knees around the altar of the meek and lowly Jesus, where their souls had been penetrated with a sense of his amazing love in dying for them, and where the strictness, the self denial, the exceeding purity of the religion which they profess, had been evidently set before their eyes, to be solemnly addressed on the subject of sinful extravagance in dress, I feel

confident that a very deep impression would be produced. What! can no difference be discerned, between these separated, ransomed, and sealed servants of the Lord, and their gay companions who remain behind or have left the church? What! has it never struck this delicately sensitive and remarkably judicious little circle, how strange it must seem to the minister to be almost forced from his proper station, and hindered from taking the usual circuit with the consecrated element, by towering ornaments and nodding plumes? Can it be that they have never thought how it must have struck a stranger, to have heard in the epistle, "Let the women adorn themselves in modest apparel, with shame facedness and sobriety, not with brodered hair, or gold, or pearls, or costly array," and immediately afterwards to see all the professors of godliness crowd forward with great apparent sincerity and devotion, bedecked far more exceptionally than those whom the apostle had censured? Strange, strange infatuation and blindness of some of the very best people who are to be found upon the face of the earth!

How are we to account for this? Why, by saying that the tyrant custom has held them all their lives in bondage, not only exacting care, and expense, and endless trouble, at their hands, but also absolutely so binding their eyes and hardening their hearts, that they have never yet perceived or felt the truth of God, on this momentous subject of practical consistency and duty.

Another cause may be the sinful negligence of ministers and pious parents, in not holding up the scriptural standard, and insisting that plain, simple, chaste, tasteful, modest apparel, is as much an enjoined duty, as the observance of the Lord's day.

But the great cause is to be sought in the pride of the sinful heart. Fondness for show, ornament, brilliant appearance, and the love of distinction and applause, are natural to the depraved heart, and oh! horrid perversion of what is called education! they are sedulously, steadily, and universally instilled into the hearts of the young, and especially, of young women, until not the wishes of parents, not the imperious demands of necessity, no, not even the obligations of religion, can bring the absurd, the paltry, selfish and odious passion under proper controul.

How would a Christian dress at a funeral, when not attending as a mourner? How would she dress, if she seriously considered the subject, when kneeling like penitent Mary at the very feet of Jesus Christ? How would she dress if she expected to meet Him personally in the house of prayer? Surely it is not too much to say that thus should she always dress!—*Phil Rev*

YOUTHS' DEPARTMENT

HOW SCHOLARS ARE MADE

COSTLY apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, as a man is, under God, the master of his own fortune, so he is the maker of his own mind. The Creator has so constituted the human intellect, that it can grow only by its own action, and by its own action, it will most certainly and necessarily grow. Every man must, therefore, in an important sense, educate himself. His book and teacher are but helps, the work is his. A man is not educated until he has the ability to summon, in an emergency, all his mental powers in vigorous exercise to effect his purposed object. It is not the man who has seen most, or has read most, who can do this, such a one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigor and capacity. The greatest of all warriors that went to the siege of Troy, had not the preeminence, because nature had given him strength, and he carried the largest bow, but because self discipline had taught him how to bend it.—*Hon D Webster*

EARLY PIETY

"Early piety," says Henry, "is likely to be eminent piety." The happy subjects of it escape the

snarcs to which others are exposed, and have not to struggle with the force of evil habits, or, with propensities strengthened by long continuance in vice. They are also spared many a pang of guilty remorse which reflection brings upon those who are converted later in life. Whenever you become religious, you will regret that you did not sooner decide in the cause of piety. Mr Pomfret was converted at the age of nineteen, yet, the remembrance of so large a portion of his life spent in impenitence, ever after affected his heart, and he used often to repeat the words of Austin, "O Lord, too late I loved thee!"

RELIGIOUS MISCELLANY

INQUIRIES OF THE ST. CLAIR INDIANS

(Continued)

After holding a meeting with the chiefs and principal men belonging to the St. Clair tribe of Chipeways, on the 5th August, 1829, we went down the river a little and stopped to wash our blankets and clothing. As Thomas McGee, Thomas Smith, and Alexander Chief were together, they were visited by three of the pagan Indians, one of whom was a chief by the name of *Yellow Bird*. When they came to the Christian Indians they said, "These are some of them, we will sit down in the shade and talk with them." So our brothers left their washing and sat down with them when the following conversation took place.

Pagan Indians—Brothers! We have come to inquire of you about some things we have heard concerning your religion. We have been told that your ministers give the Indians some medicine to drink to wash their hearts, and that beside, they pour water upon their bodies to make them clean all over, and that after the Indian is thus washed he cares no more about drinking the *fire waters*. Are these things so?

Christian Indians—Brothers! We have never been so served. What you have been told is not true. When we became christians the only thing the ministers did to us was, that they poured some water on our heads in the name of the Great Spirit. They gave us no medicine to drink.

Pagan Indians—Brothers! What is the matter with one of your Christian Brothers*, who was here some time since. We understood he was a Christian, but he would get drunk, and fight, and steal. He took away a gun that he had borrowed and sold it for whiskey?

Christian Indians—Brothers! This is the case with all who are not faithful to the Great Spirit—Such will become more wicked and more miserable than they were before. No one can overcome his evil ways but those who are faithful to the Great Spirit.

Pagan Indians—Brothers! How is it with white people all around us? They say they are christians, but we see them quarrel, fight, cheat, and get drunk! Is this the way that christians live and act?

Christian Indians—Brothers! Jesus Christ our Saviour has condemned all such wicked practices. The white people are not all good christians. Many people who live in this christian land are very wicked. They do not mind what the Great Spirit has told them and give up their wicked ways. All those who say they are christians, when they act thus wickedly, are not true christians. They do not keep the words of the Great Spirit.

Pagan Indians—Brothers! We have heard that the christian Indians after they begin to pray never dream about any thing. Is this the case?

Christian Indians—The Christian Indians have dreams as well as others, but dreams are nothing. We do not live by dreaming. Dreams will never save us.

Pagan Indians—We also hear that the Christians have no souls. Is this true? Our conjurers say they cannot see nor find any souls about the

* They alluded to an Indian who had been among the Christian Indians, but was never received into their communion.

Christian Indians, as they can of others who are not Christians

Christian Indians—It is on account of our souls that we pray to the Great Spirit, that our souls when we die may live forever with the Great Spirit. No person can find or see the soul of a Christian. The Great Spirit has charge of the souls of his own faithful people, so that no conjuror can do any thing with their souls

Pagan Indians—We have been informed that the Christian Indians have thrown away their *medicine bags*, and all their magical instruments

Christian Indians—All the praying Indians have given up their old customs. They have renounced all their heathenish customs and thrown away these *medicine bags*. On giving up their wicked ways, they prayed to the Great Good Spirit to accept of their bodies and souls, and to bless and help them to serve him all their days

Our Brothers then proceeded to unfold to them the miseries of heathenism and drunkenness. They spoke from past experience, having themselves once been in that wretched state. They also declared the joys and happiness they felt in their hearts since they began to serve the Great Good Spirit. They gave the reasons which induced them to make this visit. They earnestly desired that they might find the true God and the blessings of the Lord Jesus Christ who died for them and for all people. They also spoke of the coming judgment, when the world would be destroyed,—when all men must appear before the Great Judge, and said, you will all see that day

During this last discourse the Pagan Indians appeared thoughtful, and responded at the close of each sentence, thereby assenting to the things which were told to them by the Christian Indians

The above discourses having made a favourable impression on the minds of several of these Indians, they now appear (at least a portion of them) to be waiting for the word, and have earnestly solicited that those men with whom they discoursed may again visit them. It is now expected that Mr Jones, Thomas McGee, and perhaps others, will soon visit them again and teach them more perfectly the way of the Lord

Respectfully W CASE

To the Editors of the Christian Guardian
Grape Island, 4th May, 1830

Dear Brethren,—Having lately received an interesting letter from Rev Z Paddock, the stationed minister at Cazenovia, I send you an extract, any part of which you are at liberty to publish

Respectfully, W CASE

"Cazenovia April 12th, 1830

"Our Seminary here is in a state of unabated prosperity. The semi-annual examination is now in progress, and certainly places the school before the public in a very favourable light, and it is as well a nursery of *piety* as of *learning*. More than one hundred students have hopefully passed from death unto life *within its walls*, since it first went into operation. At this time God seems to smile on every effort made by the Methodist Church to establish literary institutions. In this, as in all other respects may we scrupulously follow the leadings of his providence!

"Religion throughout this region of country, is evidently in a state of much more than usual prosperity. Our Zion, especially is greatly favoured. I believe the increase throughout the whole church, notwithstanding the efforts of schismatics, will considerably exceed that of any former year, and perhaps we have seldom, if ever seen the time, when more real vital union prevailed among us. Surely the Lord "Settleth the tumult of the people" as well as the waves of the sea"

"Our Missions too are prospering. The melancholy fall of D at the Oneida, tho' it did injury to the Mission, did not do so much as was fearfully anticipated. The converts there are steadfast, multiplying and growing in grace. The Onondagas are also desirous of having a school and mission established among them. Indeed doors are opening on

every hand, "great and effectual," for diffusing the blessings of religion and civilization among the savage tribes of our country"

To the Editors of the Christian Guardian
Bellville, May 7, 1830

Dear Brethren,
For the information of our friends, please give place to the following extracts of letters

W CASE
A letter from Rev William Brown of the Rideau District dated Wolford April 23 says, "I have now closed my third tour of quarterly meetings, and most of them have been seasons of divine influence. Br Poole has recovered his health. Mrs Black and Huston have the ague and fever. The other preachers in the district have good health. Most of the circuits are in a most flourishing state. The Bonshire Mission remains unsupplied, I visited it in the winter past. They were much pleased with the opportunity of hearing the word, some of the leading persons from Clarendon, L C came six miles through the snow, on foot to hear preaching. I am informed that on both sides of the Ottawa River there are six or seven places which call for our services. The people of Bytown it was a serious disappointment that Br Poole was so long ill and unable to preach. This circumstance together with the destruction of their new chapel by fire was calculated to dishearten but their enterprising spirit is unbroken. They have promptly engaged in building another chapel. The walls are up and the roof on. They intend fitting it up so as to be able to have meetings there this summer. Permit me to add a word in favour of this people. The burning of their Chapel has been a serious loss and their situation certainly calls for the consideration of the benevolent public. When an individual suffers loss by fire or otherwise, his case is felt and his loss is repaired. This is as it should be. The friends in Bytown are feeble in means and few in number but their zeal is ardent and their unremitting exertions prove it. They are now in debt, and it will require something like £100 to finish the building, a sum they are altogether unable to raise. Bytown is rising into importance and will be the principal town in this part of the country. These considerations urge strongly for assistance, and as the friends in these parts have done their duty in affording assistance to build chapels in other towns and circuits, we hope their situation will not be overlooked. Any sums deposited with any of the preachers will be conveyed to us at the Conference, in August—These donations will be gratefully received, and will be faithfully and usefully applied.

From the representation of Br Brown and others, of the situation of the chapel at Bytown, I would recommend that assistance be afforded for completing the building

Respectfully W CASE

TEMPERANCE

TEMPERANCE SOCIETY

Agreeably to public notice, a meeting of the inhabitants of the Township of Cavan was held on Monday, the third day of May 1830, for the purpose of taking into consideration the subject of Temperance, and adopting the most effectual measures for its promotion—when the Rev Wm Ryerson was called to the chair, and James Evans junr was requested to act as Secretary

It was then moved, and seconded, that the members of this meeting do now form themselves into a society for the promotion of Temperance, to be called the "Cavan Temperance Society." The resolution was ably supported by an address from the chair, when the following constitution was adopted

(The Constitution requires entire abstinence from the use of ardent Spirits, except when medically prescribed—Ep)

The following were elected officers of the Society for the ensuing year—

P MCGUIRE, Esq *President*
Mr JOHN GARDNER, *Vice President*
Mr J HENRY, *Secretary*

CORRESPONDING COMMITTEE—Messrs Matthew Emerson, Cuthbert Richardson, Matthew Gardner, John Russel, Jacob Choates, John Thompson, James Barnhart

Messrs Editors—I forward you the above agreeably to the desire of the meeting, and under an impression, that it may be beneficial in promoting this promising institution. Here, Sirs, in a remote part of our province has taken root, that thrifty sprout which bids fair to spread its branches far and wide, and under its shade to cover from the threatening storm of drunkenness many of our youth, whilst its bended boughs, laden with good will, stoop over the rolling torrent of vice, and of

fer a safe and commodious grasp, to such as are fast hurrying to perdition, until they can recover themselves from that calamity which has seized them, and which prevents them from gaining the shores of peace and comfort. Already between twenty and thirty have joined, and I may safely say, scores more only wait for an opportunity

I am, Sirs, yours in the Gospel,

JAMES EVANS

Rice Lake, 4th May, 1830

ANOTHER TEMPERANCE SOCIETY, and where but on the Rideau Canal. At a public meeting held in the School House in Merricksville, the 26th April 1830, for the purpose of forming a Temperance Society, the Rev S Waldron was called to the chair, and T Smith, Esq appointed Secretary. The following constitution was presented and unanimously adopted

[The constitution enjoins entire abstinence from Ardent Spirits except "as an article of medicine when prescribed by a Physician" Ed]

The following persons were elected officers of the Society for the year ensuing

Messrs Wm MERRICK, *President*,
" THOMAS BLACK, *Vice President*
T SMITH, Esq *Secretary*

Pelham Temperance Society—A meeting was held at the Union School house, in Pelham, on Monday the 19th of April, for the purpose of forming a Temperance Society, and after a discourse on the subject, by the Rev D W Eastman, and Society being organized, 31 persons pledged themselves, "to touch not, taste not, handle not," the deadly bowl

The following persons were elected officers for the present year—

JOSHUA HYATT, *President*
ROBERT KILLMAN, *Vice President*
DANIEL BIRDELL, } *Secretaries*
JESSE M HYATT, }

Committee—Andrew More, John Scholfeld, Jacob Patteison, Alexander M'Glashar, Martin Dillman—*Farmers Journal*

TEMPERANCE IN NOVA SCOTIA

Formation of the Falmouth Temperance Society
This Society was organized on the 8th of December last, consisting of twenty five members, three of whom had previously joined the Horton Society

Temperance in Aylesford—On Saturday the 10th April, a barn was raised by Mr Francis Hatcheson, without any ardent spirits. Upwards of forty men attended. The barn went up without confusion or accident, after which the party partook of a lunch, and went home perfectly satisfied, since which a meeting house has been erected, at which there was no rum. This is a good example and I hope will be followed by all who have buildings to raise—*Hal Acad Rec*

MISCELLANY

HINDOO SACRILEGE

Among the humorous ideas which the pantheons of idolatry afford, few are more ludicrous than those which are combined in the following article. We have been long amused with the mythological tale of the titans waging war against heaven, in which the deities of heathenism were but barely able to defend themselves. In India we behold a similar display of sacred imbecility, as the stolen idol is neither able to resist the thief nor to reveal the place of his concealment

The following is extracted from a native newspaper called Sombadkownoodce, No 40, dated Calcutta 31st August, 1822—

(TRANSLATION)

Robbery—On the night of Saturday, the 27th instant the following robbery was committed at the house of Brindabon Surar, in the parish of Mohunga, Calcutta

A thief acquainted with the premises having unlocked the door of the Thackoor's (Idol's) house, stole away the idol Shalgram, a small stone representing Shuce (or Ward's History of the Hindoos, vol II p 15) together with the golden thread (Pocta) with which he was invested the idol's plate, &c, but at what precise hour no one of the family is aware

'At 10 o'clock the following morning the officiating Brahmin having prepared the usual offerings, was about to perform worship, when behold, on drawing aside the curtains, (placed to defend the god from the flies,) the idol was gone.

"The Brahmin, in the greatest agitation immediately cried out to the master of the house, 'Oh! sir we are undone! The golden throne and the god are stolen! Only the empty throne (pedestal) is remaining! On hearing this, the master and the women seized with the utmost consternation, and beating their heads came running to the house of the idol, and saw that it was indeed a fact. The god was gone! some thief having taken him away, had occasioned their ruin! What now could be done? Weeping, and full of perplexity as the serpent robbed of the jewel in his forehead, they began to search far and near, but without success. They next fasted with intense exertion of thought for three days and nights, and yet no favour was shewn by the deity."

"On Monday the 16th, a neighbour named Thakoordas by profession a barber said thus to a friend—I say friend, I am informed that Brindabou Sircar's god and the plate have been stolen if you promise not to mention the matter I can tell you something about it."

"Answer—Tell me, I'll not say a word. We two are one are we not? Who would think of telling what might cost both of us our lives?"

Thakoordas—Well now you see I am a poor man—I'm a rascal to speak lest you should tell it again. Well mind this, I will tell you but the oath of your own idol is upon you that you make no discovery. Afterwards he proceeded Well, now I'll tell you. This Randoon from whom I receive employment, is a rogue, no doubt of it he has hid Brindabou's plate in the earth in a corner of his shop. Now remember you are bound by all that is sacred not to discover this."

"Answer—Why what need of so much? do you think I am out of my mind? I shall keep it close."

"On which, taking leave he went and told the whole to the owner of the plate, who, together with his wife and old, was incensed by the idea of detecting the thief and of again recovering his god. However without expressing a word he hastily dismissed the person who brought the intelligence. Afterwards about nine in the evening taking with him four or five more persons, and repairing to the front of Randoon's shop he began to make inquiries. Shortly after came the officers of the police, and having heard the particulars, and beginning to dig in the corner they presently brought out a cup, upon which they bound fast Randoon, the keeper of the shop, and Randoon's neighbour, and then inquired—"

"Whence came you by this?"

"Answer—I know nothing of it. One of Baboo Brindabou's servants left it here a day or two ago."

"They then secured the servant, who denied, and said, 'If I left it here how comes it that you have buried it knee deep in the ground?'"

The officers handed over the party to the police office, and from thence to the magistrate. Being brought before the magistrate, the servant acknowledged that he had stolen the articles in question and had deposited them with the shop keeper."

"Magistrate—Well, but what have you done with the idol and his gold poets?"

"Bearer—Sir, I'm pleased to let some one go with me, and I will shew the place where I hid the poets, but as for the god, where he is I cannot exactly say for at the time I committed the theft taking him in my hand, and jerking him away from off the top of the house, I heard him plump down at a distance but am unable to say precisely where."

The editor concludes—"The land lord, it is true experienced some satisfaction in the detection of the thief but he still continues to be immersed in grief at not being able to recover his god."

[Such are the duties of heathenism and if the voice of Infidelity could be heard, such would by thine, O England!]

Imp Mag

TURKISH SUPERSTITION

If a common Turk hath a horse sick, he will have the Alcoran read over it and rather than fail, the law of Moses, or the gospel of Christ. And here are poor Christians in Turkey so contagious is superstition, that will get a holy man, though a Turk, to read over a sick child, and the poor Jews the like. It is the reading over that they value together with the venerable phiz of the holy man that performs, without much distinction of what it is he reads. Once the Lord ambassador went to an audience of the vizier with the natives attending and he, being no horseman was carried in a chair. That appeared to the Turks as a miracle, and they dejected it as unbecoming a man, who ought to govern himself upon his horse, and not to be carried like a child in a cradle. As they went, an old Turkish woman, thinking the man in the chair was sick, asked our merchant whether they were conveying that poor sick man? and he turning to her answered, to be read over. 'God bless you,' said she 'you are good men and that is a very good thing,' and so they went on.—Life of Sir Dudley North

MISCELLANEOUS SUMMARY

NOVASCOTIA

The Weather—We have been particularly favoured with a beautiful spring weather during the last ten days. Accord

ing to the usual progress of our seasons, so genial and rich an atmosphere could not be expected before June.—Halifax Rec 21st April

NEW BRUNSWICK

Unprecedented Despatch—The St John Weekly Observer mentions the following instance of extraordinary despatch. Orders for goods forwarded by some of our Merchants to Great Britain. Brig Prince Leboe on the 27th of February arrived at Cork in 18 days—from thence sent to Glasgow there executed, and the goods received here by the Spray on Thursday last—but forty seven days having elapsed from the time of despatching the orders until the receipt of the goods.

NEWFOUNDLAND

Three hundred vessels having on board upwards of 2,400 men, sailed from the different parts of Newfoundland this spring, for the Sealing voyage. About one hundred of these had sailed from the port of St Johns prior to the 16th March. The important business of Seal fishing has been singularly productive this season in Newfoundland, from the 24th March to the 29th inclusive seventeen vessels which were engaged in Seal Trade had arrived—the number of Seals taken by them is 38,988.

PRINCE EDWARD ISLAND

The Legislature of this Island commenced its session the 14th instant. In the opening Speech of the Lt Governor it is stated, that agriculture and internal communications are improving. Education is attracting an increased attention among the people of that Island—and the Lt Governor asks for 'some further control in the election of school masters'."

Failure—By an arrival at Boston from Calcutta intelligence has been received, that the extensive and long established mercantile house of Palmer & Co stopped payment on the 4th January. There had been a meeting of the Creditors, and the property was made over to Assignees for the benefit of the whole. The failure is said to be for two and a half crores of Rupees, equal to twelve and a half millions of dollars. Messrs Cockerell Trail, & Co of London were creditors to the amount of £400,000 sterling. The property made over to the Assignees will, it is said, pay 50 per cent to the creditors.—Mon Gazette

New Steam boat burnt—On the 9th inst on the waters of the St Lawrence, about ten miles above this place, a new steam boat built at Brownville (N Y) on her first trip down the river took fire about the furnace and so rapid was the combustion that all attempts to extinguish it proved unavailing. The boat was run ashore when she burned till the hole filled with water. The passengers and crew got safe on land after throwing out as much as possible of the cargo.—Brockville Recorder

New Steam Boat—We are gratified to learn from Hawkesbury that the new Steamboat built at that place during the winter under the superintendance of George Hamilton Esquire, was safely launched on the afternoon of the 3d instant. This Boat, which is of larger size and superior power to any other on the Ottawa, is described to be a most beautiful model and her construction reflects much credit on the master builder Mr Fleming. She was expected to be in operation in about ten days.—Mon Gazette

The Army—Lieutenant General Sir Thomas Bradford sailed from India for England on the 4th January, in the Isabella. Captain Bourchier after three years residence in India as Commander in Chief of the Bombay Army.—Mon Gazette

Melancholy Event—On Friday last John Owens John R Brown and John Thomas were proceeding up the Nashawad Creek in a Canoe, on reaching the Bridge below Pickard's Mill, where the current was very strong, the canoe came in contact with one of the piers of the Bridge swung round and upset, and we are sorry to add John Thomas sunk to rise no more. He bore a good character and has left a wife and 6 children to lament his loss. His body has since been found and a Coroner's Inquest held.—Verdict—Accidentally drowned.—Fredericton Gazette

Melancholy Accident—On Tuesday last a soldier of the 79th Highlanders, of the name of Stuart, quartered in this garrison was unfortunately drowned while paddling a skiff at the Kings wharf, he sunk before any assistance could be procured, the accident having occurred in the dark—his body has not yet been found.—Kingston Chron

The tea and coffee and salt duties reduction bill will pass the Senate of the United States—they have ordered it for a third reading. It will benefit the colonists two hundred thousand dollars yearly.—Col Adn

VESSELS ARRIVED AT QUEBEC—May 2—Ship Kingston, Croule from London, ballast

May 5—Bark Centurion, Banker, from Portsmouth, ballast Ship William, McDougal, from Liverpool, general cargo

The Captain of the Onondaga, which arrived at Malbato on Saturday the 2d inst has come to town. The ship left the Downs on the 1st April, passed the Isle of Wight on the 3d came into the ice inside St Paul on the 16th in 13 days, was detained by ice eleven days and met with it as far up as this end of Anticosti. Saw only one vessel in the ice, supposed the Unicorn (arrived) Left London Docks 27th March and beat down the Thames in company with the Asia. The London traders generally were all to sail early, the Ottawa on the 1st April, the Thames was half full, No regular traders have yet arrived at Quebec

BIRTHS

At York on the 17th inst, the lady of the Rev Mr Hudson, Chaplain of the Forees—a daughter
At Stamford on Tuesday evening the 11th instant the Lady of the Rev Anson Green—a Son

MARRIED

On the 20th instant by the Rev Mr Ross Isaac Bell, Esq of Howard, to Miss Ann Kitchen of Orford
At Clinton on the 12th instant by the Rev Daniel Est man, Mr Jesse Wickersham to Miss Mary Comfort, of the same place
On the 2d March at St Ann's, Shandon Cornelius Cal aghan of the 3d Dragoon Guards aged nineteen to Miss Jane Ford, of Market street, aged twenty three Lon World

DIED

At York on Monday the 17th inst after a long and painful illness, Miss MARY PHILLIPS second daughter of the Rev Dr Phillips, aged seventeen years
On the 13th instant in Charlotteville London District, Mr Platt Wood aged between 50 and 60 years. Mr Wood was a very old resident in the Country—has been many years an exemplary member of the Methodist Church—and has left a large family to mourn his loss
On Monday, at the very advanced age of 101 years, Mr Joseph Ellis, tailor Furnace hill. He was working at his own trade, in good health, on Saturday last.—Lon World
At his house on Richmond terrace, Whitehall after a few days severe illness Sir Robert Townsend Burghular, Bart M P many years Governor of the Mauritius and its dependence.—ib

PRICES CURRENT.

(CORRECTED WEEKLY)

	YORK	MONTREAL	N YORK
	£ s d	£ s d	£ s d
ASHES, Pot, per cwt	0 0 0	1 10 6	1 8 9
Pearl	0 0 0	1 11 6	1 11 6
FLOUR, Superfi per bbl	1 3 9	1 12 6	1 5 0
Fine	1 2 6	1 10 0	0 0 0
Middling	0 0 0	1 7 6	0 0 0
WHEAT, per bushel	0 5 2	0 6 10	0 4 9
OATS,	0 1 6	0 1 5	0 1 8
BARLEY,	0 2 6	0 3 6	0 3 6
RYE,	0 2 6	0 4 0	0 3 8
PEAS,	0 3 0	0 1 0	0 0 0
INDIAN CORN,	0 2 6	0 3 6	0 3 6
POTATOES,	0 1 6 1/2	0 0 0	0 0 0
TURNIPS,	0 1 0	0 0 0	0 0 0
ONIONS,	0 5 0	0 0 0	0 0 0
PORK, Mess, per bbl	1 7 6	4 5 0	3 0 0
Prime Mess,	0 0 0	3 5 0	0 0 0
Prime,	0 0 0	3 0 0	2 6 0
Cargo,	0 0 0	2 15 0	0 0 0
BEEF, Mess per cwt	1 5 0	2 17 6	2 2 6
Prime Mess,	0 0 0	2 3 6	0 0 0
Prime,	0 0 0	1 15 0	1 8 9
in market per lb	0 0 4	0 0 3 1/2	0 0 0
MUTTON	0 0 5	0 0 0	0 0 0
VEAL	0 0 4	0 0 0	0 0 0
BUTTER,	0 0 9 1/2	0 0 6	0 0 0
CHEESE,	0 0 5	0 0 4	0 0 0
LARD,	0 0 5	0 0 4	0 0 4
TALLOW,	0 0 5	0 0 6	0 0 0
BEES WAX,	0 1 4	0 0 0	0 1 1
CANDLES moulded	0 0 8 1/2	0 0 7	0 0 0
Dips	0 0 7 1/2	0 0 6	0 0 0
TOBACCO U C Leaf,	0 0 0	0 0 4 1/2	0 0 0
HAY per ton	3 5 0	2 0 0	0 0 0
FIREWOOD, per cord	0 10 0	1 0 0	0 0 0

Remarks from the Montreal Gazette

At the above quotations Ashes are rather dull
Flour in slow demand
Some small lots of Prime Wheat have been sold at 7s to 7s 3d
Upper Canada Tobacco is scarce
Prices of Timber as yet unsettled
Exchange both on London and New York rather declining

A GREAT BARGAIN.

TO BE SOLD FOR CASH, 300 Acres of excellent Land, in Chingacousy, Lot No 12, in the fourth concession West of the Centre Road—ten acres cleared. The whole will be sold for two dollars an acre for CASH. Also 200 Acres of good land in Uxbridge at five shillings per acre cash. For further particulars apply to the subscriber
PETER LAWRENCE
Yonge Street, 21st May 1830 271f

SURGEON DENTIST.

THE Subscriber's Room is at D BOSTSFORD'S Ontario House, where all dental operations will be performed to the satisfaction of the applicant or no charge will be required. Those who wish his professional services are requested to call soon, as he will remain in Town only a few days.
York, May 21th 1830 P A BIGELOW 21

William Pitt—The late Mr Pitt was a remarkably shy man. He was on terms of the greatest intimacy with Lord Camden, and being at his house on a morning visit, "Pitt," said his Lordship, "my children have heard so much about you, that they are extremely anxious to have a glimpse of the great man. They are just now at dinner in the next room. Will you oblige me by going in with me, for a moment?" "O," pray don't ask me, what on earth could I say to them?" "Give them at least the pleasure of seeing you." And half led, half pushed into the room, the Prime Minister approached the little group, looked from their father to them, from them to their father, remained a few minutes twirling his hat, without a single sentence at his disposal, and departed. So much for the domestic eloquence of an orator!

It is too much a custom to give ill names to those who differ from us in opinion. Dr Hammond mentions as a humorous instance of it—that when a Dutchman's horse will not go as he would have him, he, in a great rage, calls him an **Arminian**!

Death reduces the Master to a Level with the Slave—Diogenes was not in the wrong, who, when the great Alexander finding him in the charnel house, asked him what he was seeking for, he answered 'I am seeking for your father's bones, and those of my slave, but I cannot find them, because there is no distinction between them.'

Boasting—A man boasting of his honesty, is generally a rogue, of his courage, generally a coward, of his riches generally not wealthy, of democracy, generally an aristocrat, of his intimacy with great men, generally despised by those who may chance to know him of his wit, popularity, and high standing, always a fool.—*Advocate*

Old friends are best. King James used to call for his old shoes, they were easiest to his feet.

If your enemy is forced to have recourse to a lie to blacken you, consider what a pleasure it is to think of your having supported such a character as to render it impossible for malice to hurt you, without the aid of falsehood.—*Burch*

Sleep—Sleep has so often been mentioned as the image of death—'So like it,' says Sir Thomas Brown "that I dare not trust it without my prayers." Their resemblance is indeed striking and apparent they both, when they seize the body, leave the soul at liberty—and wise is he that remembers of both, that they can be made safe and happy on by virtue.

Remedies For sea sickness, stay on shore. For drunk enness, drink cold water. For the gout board with the printer. To keep out of jail, keep out of debt. To please every body, mind your own business. To preserve your appetite keep out of the kitchen. To allay hunger, eat a hearty supper.

Bank of Upper Canada

PUBLIC NOTICE is hereby given, that at a general meeting of the Stockholders held this day as advertised,—
It was resolved, That the remaining Twenty five per cent of the Capital Stock outstanding, shall be called in and shall be made payable at the Bank by the following instalments, viz
Ten per cent, or £1 5 0, on each share, on the 20th February next, being the 10th instalment
Ten per cent or £1 5 0 on each share on the 24th of April next, being the 11th instalment. And—
Five per cent, or 12s 6d, on each share on the 1st day of July next, being the 12th and last instalment, thereby completing the payment of the full amount of the Capital Stock of the Bank under its Charter
By order of the Stockholders
THOMAS G RIDOUT,
Cashier

Bank of Upper Canada, }
York Dec 11th 1829 } 5-6n

BANK NOTICE

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

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

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

EDUCATION.

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

JAMES OLOAND
Glanford, 12th March, 1830 19 10

DESJARDINS CANAL COMPANY.

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

- JAMES CROOKS, Esq
- JOHN PATTERSON Esq
- ALLAN NAPIER McNAB, Esq
- THOMAS STOYLE, Esq
- WILLIAM APPELGARTH, Esq

The following persons were then nominated and unanimously chosen

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

26 3

ROAD CONTRACT.

SIXTEEN MILE CREEK

PERSONS wishing to contract for cutting the Hill on the west side of the Creek in a straight line with Dundas Street—making a Bridge over the Sixteen, &c agreeable to a plan to be seen at the office of G Chalmers, Esq will send sealed proposals to his House on or before the 26th inst, naming the securities for the due performance of the contract
P ADAMSON, Commissioner
Toronto House, 8th May, 1830 26

NEW GOODS.

CHEAPER THAN EVER

J R ARMSTRONG,

(North side King Street, east of the Episcopal Church)

HAS just received a complete and WELL SELECTED assortment of New Goods, adapted to the season amongst which are blue, black, light and dark drab, olive, olive brown, brown, Oxford mixed steel mixed, and grey. Fine and Superfine BROAD CLOTHS—Pehuse and Habit Cloth and Kerseymeres, with a great variety of coarse Cloths Flannels, Blankets Flannels &c &c at from 2s to 30 per cent lower than last year. A very general collection of COFFTON, LINEN, AND SILK GOODS Also, Teas, Loaf and Muscovado Sugar Coffee Chocolate, Pepper, Allspice, Ginger Nutmegs Cloves, Barley Rice Alum Indigo Fig Blue Iron, Steel Nails, Window Glass, Putty, Paints and Oil Stoves Holloware Shovels Spades Frying pans, Teakettles Hand saws Cutlery, &c &c with a variety of other articles. **NUMEROUS** to detail in an advertisement. All of which will be sold **EXTREMELY LOW** for CASH
York, Nov 20th, 1829 21-1f

To save us to gain!

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

CHEAPSIDE,

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

PHILAN & LAVERTY
York, Dec 26th 1829 6

CHAIR MAKING.

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

IF Chairs made to order and sent agreeable to directions Sign Painting, Lettering, Gilding, &c, done at the shortest notice
J BICKIORD
Bellville, May 4th, 1830 26 6

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

EXCELLENT LEATHER,

Bought in New York, and that from their attention and desire to please, they hope still to merit the patronage and a portion of the custom of the Public
York Church Street, Febr y, 13th, 1830 13 1f

BUILDING LOTS for Sale on the front of Park Lots No 19 and 20, on Lot Street and in the Field adjoining Mr Dunn's, on Lot and Peter Streets Enquire of Mr Chesbrough or Mr Mercer
York, 23rd Decr, 1830 15 1f

IN the Press and will be published in the course of the present year,

THE UPPER CANADA SPELLING BOOK,

Being an introduction to the English language containing a great variety of Lessons progressively arranged designed to produce uniformity in the Common Schools of the Province of Upper Canada and to preclude the necessity of using Elementary Books of this nature, obtained from a foreign source,

IN THREE PARTS

To which are added, several useful Tables, the outlines of Geography a comprehensive sketch of Grammar &c &c The words divided and accented, according to the pure modes of pronunciation,

BY ALEXANDER DAVIDSON

"— Know ledge in the soul
Is power and liberty, and peace,
And while eternal ages roll,
The joys of knowledge shall increase

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

F W LONG
York, 7th May 1830 23 1f

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

BILLA FLINT Junr
Bellville, 27th April 1830



STRAYED—On the 14th of last month from the Don Mills, a DARK BRINDLI COW, about nine years old with two holes bored in the underside of her horns and a bell about her neck. Any person returning the same will be rewarded for his trouble
Don Mills, May 3rd 1830 2s 3

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

WANTED.

A Journeyman Blacksmith, either married or single, of a good moral character, and acquainted with different branches of the business, especially with *Horse Shoeing* Apply to
LEWIS BRIGHT
York, March 30th, 1830 20 1f



FOR SALE by private contract a DWELLING HOUSE AND LOT, in Newgate Street occupied by John G Spragg, Esq—10 information apply to the subscriber

MATTHEW WALTON
York Feb 12th 1830 13 1f

TO BE SOLD by private sale A HOUSE and LOT, situate in Upper George Street, York, adjoining Mr Robert Petch's. For further particulars apply to Mr Matthew Walton or to the subscriber
Wm MARWOOD
Yonge street Jan 2nd, 1829 7z

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

The Postage is four shillings a year, and must also be paid within one month after receiving the first number by those who wish to be considered as paying in advance

All travelling and local Preachers of the M E Church are authorised Agents to procure Subscribers and forward their names with subscriptions and to all authorized Agents who shall procure fifteen responsible subscribers and aid in the collection &c one copy will be sent gratis—The accounts will be kept with the subscribers individually, who alone will be held responsible

No subscription will be received for less than six months and no subscriber has a right to discontinue except at an option, until all arrears are paid Agents will be careful to attend to this

Advertisements inserted at the usual prices—all advertisements for insertion must be handed in before twelve o'clock on the day previous to publication

All biographies must be accompanied with the author's names

All communications unless they contain £2 or more, or at least five new subscribers, must be post paid

** The proceeds of this paper will be applied to the support of supernumerated or worn out Preachers of the M E Church in Canada and of widows and orphans of those who have died in the work, and to the general spread of the Gospel