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Executed at this Office with neatness and despatch, and on the most reasonable terms.

RELIGIOUS MISCELLANY

NATURE AND EXTENT OF SANCTIFICATION

May the very God of peace sanctify you wholly and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. I thank him that calleth you, who also will do it. 1 Thess. v. 23, 24.

(Continued)

14 Once more on this head. The memory must be sanctified. So we call that wonderful power God hath bestowed upon us, of recalling former ideas and recollecting past events. This faculty, though strangely weakened and corrupted by the fall, still retains a surprising degree of strength and vigour in some, all ages have produced individuals whose power of recollection has been amazing. But with the generality the case is different: their memories are exceedingly treacherous which by no means proves that their souls have sustained more moral injury by sin than others, but only that their bodies are less perfect for it is well known that the memory depends on the brain, and is stronger or weaker, as the modification of that organ is more or less calculated for exerting this function. But, be it strong or weak, it is certainly like our other powers, greatly corrupted in all. Instead of being, as was originally intended, a well ordered repository of divine truths and useful remarks, drawn from experience and observation, it is become a mere sink of sin, or a lumber room of impertinence and folly. We commonly remember best what it would be well to forget, and forget what we ought to remember. Our minds, like a leaky vessel, readily let out the pure water of life, while they seldom fail to retain the filth of sin, and dregs of vanity. What is pious and useful makes but a very faint impression, and is therefore soon forgot, whereas what is impure and pre-occupied, being agreeable to our carnal hearts, sinks deep and remains long.

15 But the case is quite altered when the memory is sanctified. Then the things of God, appearing to the mind in all their importance, make a deep and lasting impression upon us whereas earthly and temporal things, the vanity and short duration

of which the understanding discovers, do not much affect us, and therefore are not remembered. Thus the memory is weakened with regard to those things which are trifling and hurtful, and strengthened with regard to those which are important and useful. Or rather, it casts away the former as unworthy of a place in such a sacred repository, and retains the latter, as things that deserve to be locked up in the cabinet of the heart. The understanding, the leading faculty, being enlightened, and rendered obedient to its dictates, the memory is only intrusted with what is useful and excellent, to which it is more at liberty to attend, and will keep with greater faithfulness, being freed from the care of that useless lumber, which before distracted and overcharged it. Add to this, that "The Spirit helps out in firmities," and brings to our remembrance the things we have seen and heard, and that at the very time when it is most needful. In this way is the damage our memory hath sustained by the fall much repaired. However, as it depends so much (as has been said) on a bodily organ, it cannot be supposed it will be restored to its original state, till the body itself is created anew by a glorious resurrection. Then, and not before, shall we be freed from this and every other infirmity.

16 In the meantime, be the memory strong or weak, it may be sanctified, and no longer employed as an instrument of unrighteousness unto sin, but devoted to the honour and service of God. Instead of serving the designs of Satan, and ministering to our guilt and misery, by supplying fuel to our pride, resentment and lust, it may serve the purpose of God's glory, and help to promote our holiness and happiness, by reminding us of motives to humility, faith, and love. Many have strong but unsanctified memories, which serve only to increase their knowledge, not their grace, and, of consequence, to aggravate their condemnation. But by sanctification, the memory being consecrated to God and religion, becomes a sacred storehouse for the Christian's supply in his journey through this wilderness to the new Jerusalem. There the word of truth is laid up, whence he is furnished with "the armour of righteousness on the right hand and on the left," with food to nourish, and with medicine to heal the disorders of his soul. There former experiences are preserved, which being reviewed, afford much matter for humiliation and gratitude, and greatly add to his confidence and joy. And these the dispensations of Divine Providence, whether of a public or a private nature, whether towards himself or others with whom he has been acquainted, are kept in store, and being reflected upon, serve both for caution and for comfort, both to guard him against those sins and follies for which God hath chastised him and others, and to prompt him to that holy living, and those good works, which fail not of meeting with a present reward. Above all, there he treasures up the commandments of God, with many prudential rules of duty, that he may never be at a loss to know the way wherein he ought to go, and "how he ought to walk therein so as to please God."

We come now to consider, 2dly, the sanctification of the soul, (which) including under that term the passions and appetites.

1 By the passions I mean those affections or emotions of the mind, which are excited upon the apprehension of any real or supposed good or evil. When we apprehend any thing good or excellent, we love (that is, esteem and take complacency in) it, if it appear any way suitable to us, we desire it, and that more or less, as it appears more or less suitable. If there be any prospect of attaining it, we hope for it, and our hope is in proportion to such a prospect. If we have actually attained it, and find it answer our expectations, we rejoice in the possession of it. On the other hand, when we apprehend any thing evil, we hate it, if it appear hurtful to us,

we are averse to it. If, farther, it seem likely to befall us, we fear it, and if it do in fact befall us, it excites sorrow and distress. These are generally accounted the principal and leading passions, from which all the rest are derived, and to which they may be referred, viz love and hatred, desire and aversion, hope and fear, joy and sorrow, and these I shall confine myself to at present.

2 Now all these must be sanctified, being naturally irregular and inordinate. It is a melancholy truth, manifest from daily experience and observation, and confirmed by the testimony of Scripture, that we are prone to love what we should hate, and hate what we should love, desire what we should abhor, and abhor what we should desire, hope for what we should rather fear, and fear what we should not. We excite our hope, rejoice in that which ought to give us sorrow, and sorrow for that which ought to afford us joy. And certainly, the supposed good things of this world, such as riches, honours, health, ease, the pleasures of sense, and those of imagination, naturally excite our love and desire, hope and joy, while the supposed evil things of the world, such as poverty, disgrace, sickness, pain, labour, toil, awaken in us the contrary passions of hatred, aversion, fear, and sorrow.

3 It is true, there is a sense in which this is lawful, viz when it is in perfect subordination to God, and his holy will, I mean, when these different and contrary passions are excited in us in a regular manner, in a due degree, and are only indulged for God's sake, and with a view to his glory. But surely, this is not the case with us before, or any farther than we are sanctified. Previous to this change being wrought upon us, not only the fore-mentioned things of the world reputed good, but sin itself, is the object of our love and desire, hope and joy, while God and religion, holiness and obedience, things spiritual and divine, are hated and availed, as though they were evil in themselves, and prejudicial to us. That this is the case, all who are enlightened by the Spirit of God, have seen and felt to their sorrow, and as for those who are still unawakened, I beg leave to remind them of the words of inspiration, "The heart (including the affections) is deceitful above all things, and desperately wicked," and again, "God saw that the wickedness of man was great upon the earth, and that the imaginations of the thoughts of his heart were only evil; and that continually,—evil from his youth up."

4 How much then do our passions need to be sanctified! How necessary is it that a change should be wrought in them! That they should be properly restrained and duly regulated! Subjected to the will of God, and fixed upon their proper objects, all which is implied in their sanctification. "The Lord direct your hearts into the love of God," says St Paul,* that is, May the whole train of your affections be under the influence of the love of God. Now this is really and fully done when we are sanctified. Then God and his holy will, religion and virtue, holiness here, and happiness hereafter, engage our chief attention, and possess the supreme place in our affections. We highly esteem and fervently love them, eagerly desire, and diligently pursue them, they are objects of our hope and joy, and we take complacency and delight in them from day to day. And if we desire or delight in any thing else, it is in subordination to God and his holy will. We are therefore "crucified unto the world, and the world is crucified unto us," we are saved from the love of things temporal, from all undue attachment to them, and desire after them, well knowing, "if any man love the world, the love of the Father is not in him."

5 In the meantime, our aversion to the evil things of the world, as poverty, reproach, sickness, and

pain, is so moderated, that we are resigned to suffer them when God shall so appoint, neither *fearing* them when absent with any fear that hath torment, nor *sorrowing* as those that have no hope nor portion in God, when they are present. But rather we desire often to "have fellowship with Christ in his sufferings, and rejoice that he is magnified in our body," whether by ease or pain, "life or death." Yea when our "afflictions abound, our consolations do much more abound." At the same time, *sin*, all *sin*, whether honour, or pleasure, or profit it promises, is the object of our *hatred and abhorrence*. We are heartily *sorry* for our past sins, the remembrance of them is grievous unto us, and by the grace of God we determine for the future not to repeat them. We have an utter *hatred* to every appearance of evil, and a filial *fear* of offending him whom our souls love. And thus are all our passions exercised upon their proper objects, and duly regulated.

6 Having dwelt so long upon the foregoing particulars, I shall say less upon the *appetites*, the sanctification of which comes next to be considered. By the *appetites* I mean those *propensities* or *inclinations* which are suited to an animal nature, and which God hath, for wise ends, implanted in us, whom he hath endued with such a nature. These it is the not the will of God to eradicate, any more than our *passions*, but only to regulate and restrain them, of which surely they have great need. For, alas! how frequently, how almost universally are they indulged to excess? How much delicacy and expensive superfluity in eating and drinking! How many useless, nay, destructive dishes and invented liquors? How much intemperance among all orders and degrees of men! How much gluttony and drunkenness! How many estates are squandered away! How many families reduced to beggary, to gratify a vile appetite, to fulfil a beastly desire! And, what is yet more to be deplored, how many thus run a good constitution, and bring various diseases upon themselves, at once painful and loathsome, which it is beyond the power of medicine to remedy, and which terminate at last in an untimely death, while, in the meantime, they deprive themselves of the divine favour, and cast their souls into endless perdition! "Their end is destruction, because their God is their belly, and their glory is their shame." In fine, how much uncleanness of every kind, the scandal and reproach, I will not say of Christianity, but of human nature itself! How far, in these respects, is man degraded beneath the brutes that perish!

7 Now the sanctification of our *appetites* puts an entire end to all this, and enables us to live *sobriety*, as well as *righteously* and *godly* in this present world, strictly cultivating temperance and chastity in all their branches. It implies the crucifixion of all desire after superfluous or delicate food, and the restraint or eradication of all impure lusts whatsoever. Then shall we only take that quantity and quality of food which is most conducive to our bodily health, and best fits us for the service of God in that lawful calling wherein his providence hath placed us. Then shall we manifest in all our temper, words, and works, the inward purity of our hearts. We shall glorify God by chastity and modesty in a single life, the more excellent way to those who can receive it, or by temperance & fidelity in a marriage state, which is honourable in all, and necessary for many. In either state we shall preserve ourselves free from the "pollutions that are in the world through lust." Remembering that our *bodies* as well as *souls*, are temples of the Holy Ghost, and bought with the blood of Christ, we shall not prostitute them to sin and the devil by gratifying any base desire, but shall keep them holy, that we may "glorify God, as well in our body as spirit, which are God's."

FOR GENTLEMEN OF THE BAR

Colonel Tatham, who practised law while in the Tennessee government, published, among others, the following rules

"Fiat Justitia"

"Having adopted the above motto as early as I had the honour of admission to the bar I have co-

venanted with myself that I will never knowingly depart from it and on this foundation I have built a few maxims, which afford my reflections an unspeakable satisfaction

"1st I will practice law, because it offers me opportunities of being a more useful member of society

"2dly I will not turn a deaf ear to any man because his purse is empty

"3dly I will advise no man beyond my comprehension of his cause

"4thly I will bring none into law who my conscience tells me should be kept out of it

"5thly I will never be unmindful of the cause of humanity, and thus comprehends the fatherless, widows, and bondages

"6thly I will be faithful to my client, but never so unfaithful to myself as to become a party in his crime

"7thly I will never acknowledge the omnipotence of legislation, or consider any acts to be law beyond the spirit of the constitution

"8thly No man's greatness shall elevate him above the justice due to my client

"9thly I will not consent to a compromise where I conceive a verdict essential to my client's future reputation or protection for of this he cannot be a complete judge.

"10thly I will advise the turbulent with candor and, if they will go to law against my advice, they must pardon me for volunteering it against them

"11thly I will acknowledge every man's right to manage his own cause if he pleases

"The above are my rules of practice, and though I will not, at this critical juncture, promise to finish my business in person, but, if the public interest should require my removal from hence, will do every thing in my power for those who like to employ me, and endeavour to leave them in proper hands if I should be absent

(Signed)

"WILLIAM TATHAM

"Knoxville, March 21, 1793"

FAMILY WORSHIP AND THE BUSINESS OF THE WORLD

Not long since, the writer of this article visited a family professedly pious, every movement accorded with their profession. At the time of family devotion all were arranged in usual order, and as the exercise of reading a portion of Scripture, introductory to prayers, was about to be commenced, a man in haste approached on business. He made known the object of his visit, and expressed a desire to be immediately discharged. "Sit down sir," said the man of the house, "and attend prayers with us, and then I will attend to your business." "But I am in great haste," replied the uneasy visitor, "and wish you now to attend to my request." "Be patient, Sir," said the devoted Christian "Let your moderation be known to all men, and remember that the race is not to be swift, nor the battle to the strong, and that nothing is lost in business by devoting a suitable portion of your time to the service of that great and good Being in whom we live, and from whose hand we receive every blessing." Having made these remarks, without further ceremony he commenced reading, and then prayed, and also the throne of grace was addressed by one of his daughters. Religious services being concluded, he immediately attended to the business, and readily discharged the man, who had now become apparently willing to wait a proper time. We concluded this circumstance was worth noticing, as an example that well becomes all who are professors of Christianity, and have the direct charge of families. Many too frequently are directed from the path of faithfulness and obedience by the wily plans of those who are enemies to the cross of Christ. Against such, Christians should be guarded.—*Morning Star*

For the Christian Guardian ON THE DEATH OF THE RIGHTEOUS

By the Rev. James Dore

In the article of death, the righteous have glorious prerogatives. The truth of this principle is generally admitted. We do not hear me claiming "Let me die the death of the Philosophers" in what

ever terms they express their admiration of his talents, his experiments, and his discoveries, or, "Let me die the death of the Warrior" with what ever ardour they celebrate his martial virtues and his military achievements, or, "Let me die the death of the Statesman" whatever encomium they may be disposed to pass on his political abilities. No—their language is "Let me die the death of the righteous, and let my last end be like his!"

THE MORNING STAR

The Star of the morning
Now solely adorning
Thou concave late studded with gems of the night
With silver rays beaming,
Thou dusky mists gleaming,
Is fast disappearing, dissolving in light

Of man what an emblem,
His brief course resembling
Oft envelop'd in sorrow and poverty's gloom
Or should hope beguiling
Around him be smiling,
Yet still fast declining, he sinks to the tomb

But Christ, in the morning
Of Eternity's dawning
Beyond which the stars shall no longer endure
Thine undying spirit
Shall ceaseless inherit
A glorious existence, unfading and pure

JOHN WESLEY

Wesley contrived to give away more money in charity, out of a small income, than perhaps any man in his time, and he relates the following as his mode.—When he had £30 a year, he lived on 28, and gave away 2 the next year receiving £60, he gave 32 the third year he received £90, and gave away 62 the fourth, £120, and gave to the poor 92 and so on. And on a moderate calculation, he gave away, in about 50 years, 20 or 30 thousand pounds!

IMPORTANT SENTIMENTS

That is a bad religion which makes us hate the religion of other people. That is a bad sect of Christians which encourages its members to think contemptuously of all other sects of Christians.

If the sun were to rise only once in a quarter of a century, how many would get up to see it! But ought it to excite less devotion because it rises every morning? Ought it not rather to excite more? Are not common every day benefits the greatest benefits!

Enmity with righteousness is enmity with God. We are made one for another, and each is to be a supply to his neighbour.

Whosoever scornfully uses any man, disgraces human nature.

Wickedness does as naturally make us miserable, as it makes us unlike to the most happy being. As God is holy and happy, so we must be like him in holiness, that we may be happy. God's infinite goodness makes him completely happy. The degree of our happiness holds proportion to the measure of our goodness.

To know the difference between right and wrong, speaks our wisdom, to observe that difference, speaks our goodness.—*Dr Whitchcote*

RELIGIOUS INTELLIGENCE

GRAPE ISLAND MISSION

Grape Island, Jan 22nd 1830

REV AND DEAR SIR

The improvement of the schools are something on encouraging. We scarcely hoped for the success which has attended our efforts since their establishment on the infant plan. It commenced the 2nd of June last. I believe this system was originally designed for the improvement of infants, as its name imports and so soon as they arrived to the age of about six years they have been removed to other schools. But we have at this station, adopted it in connexion with the common school system, for all at school. The course we pursue is as follows: the two schools, male and female assemble at the same time, but in separate apartment.

After opening the schools by singing and prayer about an hour and a half is devoted to reading, spelling, writing and figures, then after a short intermission, both schools assemble in one, and ascend the gallery where they are taught on the infant plan the elements of arithmetic geography astronomy geometry English grammar, and natural and sacred history, for which purpose the following apparatus is used "A numerical frame," in the form of a rectangle, with 144 moveable balls strung on twelve parallel wires— This is used for various purposes, but principally for teaching the principles of arithmetic By the map of the world is taught geography Astronomy is taught the help of a Globe, and figures on a large slate (black board) By the help of cuts and figures of various forms, is taught the elements of geometry, and by the help of various cuts of beasts, birds, fishes, and reptiles, is taught natural history By thus uniting the two systems, we enjoy the advantages of both, while they afford a variety, both amusing and instructive

One important object is attained by the adoption of the infant system, in a native school it is a valuable auxiliary in giving them a general knowledge of the English, and were no other advantages derived, the patrons of the school would have no occasion to regret that they lent a helping hand But beside this they are continually gaining information in the branches above named and we are of opinion that the knowledge they gain, will leave a more lasting impression on the mind, from the plan on which they are taught, being by representations or familiar comparisons

In both schools 34 are reading in the English Reader and Testament, 23 of these are writing, and 15 are ciphering Smaller ones are in their abbs and spelling It is the business of one class to read the Testament in English, and translate into the Indian

The whole number who attend the schools is about 60 The Sabbath School is kept up by Mrs Case and Miss Seelec Some have learned considerable portions of Scripture They have not unfrequently committed 12 or 15 verses weekly both in the English and Indian Most of them have committed to memory the Lord's prayer the ten commandments, the Apostles Creed both in English and Indian The smaller children who cannot read, have also committed them by hearing others repeat them which they do often In this way if but two or three know their lessons at first, the rest will soon learn them

It adds new interest to the school if a letter from a friend or some interesting news from the missions or a suitable tract be read to them by the teacher It would have been interesting to the friends of *Indian children*, had they been present when the tract entitled "Poor Sarah" was read to them

After saying, "she was a good Indian woman, and we expect she is now in heaven they were all attention, and they seemed almost insensibly to slink from their seats and gather around the teacher upon their knees, as though they received a sentence would be lost When a pause was made to receive the voice or wipe a falling tear, they were ready to ask many questions about Sarah, which showed how deeply they were interested in the narrative How applicable was this Scripture on that occasion "They that water, shall also be watered"

To make it easier for the teacher and more profitable to the children they have been divided into classes, and teachers chosen as in other Sabbath Schools

A spirit of inquiry, both among parents and children, has much increased of late so that it has been found expedient to appoint meetings expressly for hearing and solving their queries The attentions of Sabbaths are appointed for this service From the following (which were proposed not long since) it may be perceived that their minds are alive to many interesting and important subjects, contained in the Scriptures When Moses was a child who took care of him and brought him up? Who was the mother of Jesus and what became of her when he was crucified? "Who are the foolish virgins and how did they get to heaven?" "Why did Joseph have a coat of many colors?" These offered a fair opportunity of explaining the *care of Parents, the duty of children, the operations of grace* &c

Among the most difficult tasks of the missionary to the Indians is that of bringing them to habits of industry, and they economy to system Before their converts on time was of little value to them Neither the season of harvest or the delightful morning labour had any preference for business If they were accustomed to being and eating sleep was ever their felt inclination And even were their settlement together in a village there has been wanting that regularity in the time of their meals which was necessary so that when their help has been needed in their path would and the efforts of all were necessary at the same time as would say, "I have had no breakfast yet and here, I want my dinner first" and thus a important piece of work must be dropped, and a part of them thrown out of work on account of the irregularity of their meals nor was it practicable at once to bring them to system—it would have been putting *new wine into old bottles* But now that they understand better the importance of labour we have obtained their concurrence to the following regulations

1st At the sound of the horn in the morning at 9 o'clock in winter and 10 o'clock in summer all to arise
2nd At half past 7 o'clock in winter, and half past 6 o'clock in summer, to break fast Dinner at half past 12 o'clock and supper at 5 o'clock The bell to be rung in our kitchen, and at the time of sitting down at table

3rd 9 o'clock P M Horn to sound for being at home to prepare for rest

Regulations for the Sabbath

At 6 A M Meeting for prayer Sabbath School at 9 o'clock A M in winter, at 8 o'clock in summer Public preaching at 11 o'clock A M Meeting for asking and solving questions 1 o'clock P M General Class meeting at 3 o'clock P M Prayer meeting at half past 6 o'clock P M Also on Tuesday and Friday evenings, Prayer meetings

The Indians have principally returned from their hunting At present they are employed in providing a stock of wood for the season They will soon be engaged in procuring lumber for mechanical uses

The deaths during the past year have been 13 mostly children The births 18 The older people left us in hope of meeting in Ishpeming

Respectfully yours

J B BROWN

P S In my report of the school, I should have omitted my remarks on the religious state of this people, but for the particular request of the superintendent, and thus is my apology for being so particular J B B

To the Editors of the Christian Guardian

Rev Sirs,
I arrived on my circuit, on what is called Fair day in Richmond, and with other unpleasant occurrences to meet, there was that of extremely bad roads The next day I commenced my labours on the circuit and travelled round with almost incredible difficulties, which are now measurably removed After seeing to those souls more immediately under our care, I inquired into the state of the country in respect to religion I found several settlements where the word of God had never been preached by a Minister of any denomination I applied to some friends to conduct me through the country, which they readily did, sometimes on horse back and at other times on foot In visiting through the country, I have been most generally better treated than at first received, I suppose principally owing to a mistaken notion, that many had imbibed, that my sole object was to proselyte to our church, which I endeavoured carefully to remove, many appeared at first to suspect my conductor and myself on that business, perhaps not being accustomed to such visiting I believe that the Lord has made that means, with the use of discipline, a great blessing to many souls on this circuit About two months and a half ago, the Lord commenced a great work on this circuit, the congregations began to increase, sinners began to cry to God for mercy Sometimes I suppose as many as twelve or fourteen would come forward in a prayer meeting and kneel down before the pulpit, to be prayer for as rioters in Zion One night there rose up as many as fifteen, to evidence their conversion in that prayer meeting Glory to God, he is working powerfully among us, in abolishing the works of darkness The use of ardent spirits is ceasing among us in this part of the country, and some Inkeepers are crying out against us, as being detrimental to their craft Our circuit is enlarging its borders, We have formed three new societies, and expect soon to form some more The Lord is adding to our number converted souls rapidly The net is cast upon the right side of the ship About two months back we have been taking fast In one day we took in seven, another fifteen, and a week last sabbath, twenty, and have continued on until we have taken in seventy one, and the work is progressing powerfully The harvest is truly great and the labourers are comparatively few There are applications from several places for visiting and preaching, where I have not been yet I preached yesterday to a very respectable congregation to the first time The personal and religious appearance would have done an honour to any people They received me thankfully and I requested me to remain I have now appointments where I have never been yet And though I am greatly blessed with good health, and am laying the work to heart, I find that I am not able to attend to it, as the case require O that God would raise up labourers and thrust them into his vineyard Who will labour for the sake of the sheep and not the fleece Prying that the borders of our Zion may be enlarged and her cords lengthened and her stakes made strong, and that the same of reformation may burn among us,

I remain in the bonds of a peaceful gospel, yours with due respect, &c JOHN H HUSTON - - January 23rd, 1830

Extract of a letter from the Rev Thomas Maden, dated Augusta 3d Feb 1830—"We have encouragement on the Circuit We have received as probationers in Society between 40 and 50 The Societies are much united, and at our late Quarterly Meeting, much of the Divine presence attended God is with us"

SUNDAY SCHOOLS

Extract of a letter from the Rev S Waldron, dated Rideau, 29th January, 1830—"Our Sunday Schools prosper At a late examination of one I was much pleased with the attention and apparent affect of truth upon the minds of the children, while I was preaching to them, (about 60 in number) many of their parents were present and expressed in high terms their satisfaction, &c Some of them said their children had made better improvement in their other studies by far, than previous to their attendance at the Sunday School So experience proves that the attendance of children at Sunday School is not a preventative to other studies, (as some pretend) but to the reverse it is a help I have been much blessed in and preaching to the children at the different Day Schools Three of them have professed religion I received one into society The prospect are flattering, and I know the Lord will suffer the children to come unto him, and we must neither forbid them nor hinder them, but help them and not offend on of these little ones"

FIRST QUARTERLY REPORT OF THE RICHMOND SABBATH SCHOOL

The Richmond Sunday School which is established by the Richmond Sunday School Society Auxiliary to "the Upper Canada Sunday School Society of the M E Church" was commenced on the 1st of November last in the fourth Concession of Richmond and fifth range, with only a superintendent three Teachers and twelve Children And notwithstanding the badness of the weather, and the scattered state of the neighborhood, the School has gradually increased beyond our expectation, and we are happy to state, that two of the Children we hope have been soundly converted to God, since the commencement of the School, and others appear seriously impressed In the north part of the settlement a number have lately experienced religion, some of whom have recently attended the Sabbath School The first Quarterly examination of the School took place on the 31st of January At which time the School consisted of a Superintendent, Secretary, Treasurer, Librarian and five managers, together, with six Teachers, and thirty three children At the close of the School Matilda Martin, and Margaret McBride, were presented, each, with a New Testament, as a reward for their diligence in reciting Scripture, and Truman Beckman was presented with a Testament, as a reward for his diligence, in procuring Scriptural Answers, to Questions, given out in the School

And a variety of other presents, of small Books, were given out in the School In the Quarter ending the 31st of Jan last, twelve of the children have recited three thousand one hundred and twenty nine verses in Scripture, and five have produced three hundred and twenty one Answers in Scripture, and twelve have recited seven hundred and seventy five answers in Catechism

Notwithstanding the infant state of the School and the many inconveniences under which we labour, we have every reason to expect that great good will yet result from the Sabbath School, in this place May the Lord grant that our expectations may be more than realised, and reformation succeed reformation till the Canadas shall be overspread with the glory of God

NATHAN ROBINSON
Superintendent and Secretary,
DANIEL MCBRIDE
Treasurer

Richmond, February 2d, 1830

SELECTED POETRY

"IT IS FINISHED"

John xix 30

Yes the work is finished now,
Whence our joys and comforts flow,
Just ye followers of the Lamb,
Jesus doth the news proclaim
Hark Immanuel God with us
Shouts aloud our ransom thus
It is finished by my Cross

See the Son of God comes down,
Assumes a nature not his own,
Knows a life of want and pain,
Bleeds and dies and lives again,
Lives triumphant evermore
Want and pain and death are o'er
These were finished on the Cross

Tremble all ye powers of hell,
While the glorious truth we tell,
Your malicious joy is spoiled,
All your stratagems are foiled,
See the woman's seed is come,
He hath crush'd your captain down
This he finished on the Cross

Ghastly death, thou king of terrors,
Gloomy grave with all thy horrors,
Ye are conquered by our king,
Or say oh death where is thy sting?
Oh thou oh grave thy victory!
Oh vanquished both on Calvary
It was finished on the Cross

Oh 'tis finished yes, lost man,
Jesus himself laid down the plan
To drink himself the bitter cup,
And to the dregs to drink it up,
That thou mayst live and saved be
From sin and endless misery
This he finished on the Cross

Sunday Morning

THE UNCERTAINTY OF HUMAN LIFE

Procarious is life's chequer'd state'
How transient is the smile of Fate'
But what is life? a airy dream'
A bubble dancing on the stream'
A vision courted by mankind'
A meteor floating on the wind'
Woes rise on woes, an endless train
Like billows on the angry main,
Joy and grief are ever found
Revolving their alternate round
Strangers to want ye sons of wealth,
Whom Heaven has blest with pow'r and health'
Can ye, vain men presumptuous say
No cloud shall intercept your day?
Can ye with prying eyes foresee
The secrets of futurity?
May not the flames destroy your store,
And leave you desolate and poor?
May Death not strike the fatal blow,
And lay your wealth and honours low?
Indulge not then in vain desires,
For the wants which life requires
The silver moon with equal grace
Does not always lift her face'
A youth with rapid swift time's flies
Beauty's lustre quickly dies'
Then what is life? a moment's thought
With toil, and care, and trouble fraught'
A trial all must undergo
For teach us thankful mar below
That endless happiness to prize
Which God upwards hurn in the skies'

SATURDAY NIGHT

God over all for ever blest'
Grant me thy grace within
That I may keep to-morrow's rest
A rest indeed from sin
A rest from all my usual play,
A holy rest in thee
When will thy blessed sabbath days
Be a sweet rest to me

Lord, sanctify my every thought,
In these my days of youth,
Make me remember what I'm taught
Out of thy word of truth
O teach me how to pray aright,
And what to ask of thee,
That when I'm kneeling in thy sigh,
I may not thoughtless be
But give me faith to look above
And see my Jesus there,
To feel a dying Saviour's love
In answer to my prayer

* * * The proceeds of this paper will be applied to the support of superannuated 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 spreading of the Gospel

CHRISTIAN GUARDIAN.

YORK, SATURDAY, FEBRUARY 13

LAWS AGAINST INTEMPERANCE

There's yet unnumber'd ills that he unseen
In the pernicious draught the word obscene,
Or harsh (which once elanc'd must ever fly
Irrevocably,) the too prompt reply,
Seed of severe distrust and fierce debate
What we should shun and what we ought to hate

PRISON

We unders and that a petition from certain inhabitants of Bellville, has been recently presented to the House of Assembly praying that honorable body to take into consideration the evils occasioned in the Province by intemperance, and to devise more effectual means for the suppression of that destructive vice. This we believe is the first petition of the kind ever introduced to our Provincial Parliament. We have heard that a petition, from one or two townships, was sent some one or two years since, to the Lieutenant Governor, praying His Excellency not to appoint any more drunken Magistrates among them, but we have never heard of the Legislature being appealed to before on this subject. It is a very important subject, worthy the serious attention of every philanthropist, and especially of the most careful deliberation of those who are appointed by the people, and authorised by the constitution to promote the best interests of the country.

Of the efficacy of the remedy proposed by the petitioners, we are doubtful, and indeed it is not, in our opinion, easy to determine what legislative remedy would be most effectual upon a general scale, to bring into disuse what has become an article of commerce and consumption, an article of traffic which is annually slaying us thousands and tens of thousands. Drunkenness undoubtedly may, with perfect safety, be put upon a level with profane swearing and Sabbath breaking, which legally subject the offender to an ignominious fine or disgraceful imprisonment. But unless some farther remedy should be applied, the law in respect to intemperance, would be like that in respect to profane swearing and Sabbath breaking, merely nominal. The crime would be considered undefinable, or the execution of the law would be prevented or retarded by disinclination on the part of the magistrate—and the drunkard would eventually indulge his morbid appetite with as little restraint as he does now, and as unblushingly as many men, even public men, now take God's Holy Name in vain, and violate the instituted Sabbath day.

But this circumstance argues not against the existence of such laws—it only shews the necessity of devising effectual means to secure the prompt and salutary execution of the laws. The best laws and regulations cannot promote any valuable purpose without a diligent and unyielding administration of them. Such an administration of them must unquestionably be secured, in respect to any laws that may be passed for the suppression of intemperance.

Thus subject being of very great importance in a moral and religious as well as in a civil and poli-

tical, point of view, we shall give it at least a passing notice, expressing ourselves, according to the views we entertain respecting it, with as little reserve as St Paul reasoned before a covetous luxurious, and mercenary Governor, upon righteousness, temperance and a judgment to come.

Whatever laws may be enacted to save the country from being ruined or enervated by intemperance, they should, in our opinion, have a peculiar bearing upon the two classes of persons in which the community may be properly divided, first upon public officers in the State—secondly upon private individuals, or those that hold no public situations.

As to the first of these, namely public officers, they must certainly be held amenable for their conduct in every respect in which their conduct affects the interests of the State. And this it doubtless does in three ways. 1st by their example, 2ndly, by their maintaining, or derogating from, the dignity of their office, and 3rdly, by their administration of it. How far the existing laws require their accountability in these respects, it is not necessary for us to enquire, that they do not do so, in most cases, in respect to intemperance, we presume no one will pretend to deny. And if it can be shewn that intemperance in public officers is highly injurious to the interests of the State in the above mentioned respects, we think it will follow by undeniable inference, and by inference of more than ordinary power, that that very intemperance should incapacitate such persons from thus perniciously filling such important offices.

To show the comparative influence which a demoralizing subjection to this loathsome vice, intemperance, has in every office in the State, would lead us beyond all reasonable bounds. As an illustration of the general principle, it may be sufficient for us to notice one department only, and as the most important, we select the public administration of justice, and for the sake of brevity, we will confine our remarks to the office of Magistrates.

That the magisterial office gives its incumbent a notoriety and influence which he did not previously possess, will not be disputed by any Magistrate are, as an elegant writer expresses it, "like a public pageant, upon which all eyes are fixed, they are those houses built upon a summit, the sole situation of which renders them visible from afar, those flaming torches, the splendour of which alone betrays and exposes them to view." Hence then the vast influence of their public example—and hence the necessity of securing the preponderating power of that public example upon the side of public morality upon the side of public good. If "one sinner," in ordinary cases, "destroyeth much good"—if, to use the words of Dr Paley, "the drinker collects his circle, the circle naturally spreads, of those who are drawn within it, many become the corruptors and centres of sets and circles of their own, every one countenancing, and perhaps emulating the result till a whole neighbourhood be infected from the contagion of a single example"—if such be the baneful influence of intemperate example in the common walks of life, how still more dreadfully contagious must it be, in the elevated persons of magistrates, who, as an able divine well remarks, "possess more direct power upon the public mind than any other class of men in the community." And as it is by virtue of their office, that they possess the greatest part of this power, ought not the authority which placed them in that office, require the concurrence of their example, in rendering that office, not a source of weakness and evil to the nation, but, as the Governor of the Universe designed it, "a terror to evil doers, and a praise to them that do well?" If, therefore, any magistrate, should like the wicked servant in the Gospel, "begin to eat and drink and to be drunken," ought not, by some specific enactment, his talent of power be immediately taken from him—lest he pervert it to farther evil—and be given to another, especially since the primary object of human laws and punishment is, not to require satisfaction for, but to prevent the commission of crime.

2 In the next place, the dignity of the office should be maintained. And can any thing so impor-

unconsciously derogate from the dignity of any public office, and more particularly that of an administrator of public justice, than drunkenness? Mr Herbert speaks forcibly to this point

The drunkard forfeits man and doth divest
All worldly right, save what he hath by beast

Æschines, commending Philip, King of Macedonia, for a jovial man, that would drink freely, Demosthenes warmly answered, 'That this was a good quality in a sponge, but not in a king.' So may say, that drinking is a good quality in a sponge, but not in a magistrate—and when a magistrate thus demeans himself, what is he better than a "sponge," and how diametrically does he degrade his office in the estimation of those for whose welfare it was established. What can be more disgraceful to their office, than for those whom the Scriptures emphatically style, "the ministers of God for good," to be "overcharged with surfeiting and drunkenness," so that the face is flushed—the eyes reddened—cheerfulness arises to boisterous mirth, noise, and ribaldry—imbecility succeeds vivacity—giddiness comes on—the power of the muscles fails—the lips fall—the eyelids become half closed—the head nods—circulation fails—the eyes become dim, usual at last, "the countenances, (as Dr Beecher says) and the wounds, and the babbings, are over—the red eye sleeps—the tortured body rests—the deformed visage is hid from human observation, and the soul, while the body crumbles back to dust, returns to God who gave it to receive the reward promised to swearers, and liars, and drunkards." "They are (says the Homily of the Church of England against gluttony and drunkenness) they are unprofitable to the commonwealth for a drunkard is neither fit to rule, nor to be ruled. They are a slander to the Church and congregation of Christ, and therefore St Paul doth excommunicate them among whose members, idolaters, covetous persons, and extortioners, forbidding Christians to eat with them." When an individual then betrays his high and responsible trust, derogates in so flagrant a manner from the dignity of his office, turns what was designed to be a "minister of God," into a beast, and as it were, draws his very pain money through his throat, should not the curse be legibly and tangibly specified, and the unfaithful steward be immediately removed from his abased stewardship?

We now advance to a brief consideration of that part of the magistrate's office, which is more immediately connected with the object of its appointment, namely, the administration of justice. The necessity of a civil compact and a legal provision for the judicial adjustment of a numberless variety of cases that daily occur, arises from that principle of selfishness which predominates in every fallen creature's bosom to a greater or less degree, at the expense of public good—and from those exorbitant and disorderly passions which flow from the corrupted fountain of the human heart, in man's moral alienation from the image and government of his Creator. But in exact proportion to the existing necessity of providing means to "punish evil doers" and defend the innocent, and encourage the virtuous, is the necessity of providing that those means be suitable to the proposed end, lest the law which is established for good, be turned into an instrument of incalculable mischief. That suitable persons can always be obtained, especially in an infant country, to accomplish the ends of justice, cannot be supposed by any one the least acquainted with communities in such disadvantageous circumstances, but that intemperance may be properly considered as a universal disqualification in any man appointed to sit on the Arcopagan Seat, and to hold the sober balances of justice in his hand, and to decide on grave and important matters between men and men, and to counsel for the general good of society, must be unhesitatingly admitted in our humble opinion, by every reflecting person. Not to notice the ruinous effects of drunkenness upon the moral principles of the drunkard, thereby rendering him unfit to administer justice—not to notice that it is an impeachment to bribery and to almost every crime, which the drunkard will perpetrate for the love of liquor—not to notice the enervation of both the bodily and mental faculties, which is superinduced upon the system by intemperate drinking, we will merely advert to the effects which drinking potent spirits during the sessions of courts, must inevitably have upon the administration of justice.

trate for the love of liquor—not to notice the enervation of both the bodily and mental faculties, which is superinduced upon the system by intemperate drinking, we will merely advert to the effects which drinking potent spirits during the sessions of courts, must inevitably have upon the administration of justice

To how great an extent this evil exists, we are not prepared to say, but that its consequences are deleterious indeed to the salutary purposes of our wisely established laws where it does exist, must be confessed by every one who reflects, that the magistrate, who indulges to intoxication at night, or takes his first, and perhaps second glass in the morning, before he enters into the sacred hall of Justice, will in reality (tho' in some cases imperceptibly) labor under a mental fermentation, utterly repugnant to that clearness and collectedness of mind so essential to close & discerning enquiry, and impartial decision. There will be good naturedness too imprudent, or an irascibility and implacableness too violent and severe, a loquaciousness too romantic, for a scowling sullenness too morose, too great a confusion of memory and interruption of thought, for the sober and all important business of examining into, and deciding upon, the interests, and the rights, and the characters of their fellow men and subjects.

It is recorded of Cyrus, that when quite a youth, at the court of his grandfather Astages, he undertook one day to perform the office of cup bearer. He delivered the cup to the King very gracefully, but omitted the usual custom of first fastening himself. The King reminded him of it, supposing he had forgotten the practice, "No, Sir," replied Cyrus, "but I was afraid there might be poison in it, for I have observed that the lords of your court, after drinking became noisy, quarrelsome, and frantic, and even you, Sir, seem to have forgotten that you are king. Such excess may do for heathen lords, in a heathen king's court, but in civil magistrates, in a christian country, how disgraceful to the office, how injurious to the public interest, how dangerous to the rights, and characters, and lives of individuals. Says Mr Heiber—

He that is drunk en may his mother kill
Big with his sister he hath lost his soul,
Is outw'd by himself—All ends of ill
Did, with his liquor, elude the laws of heaven

"In magistrates (says the Homily of the Church of England, on drunkenness, an acknowledged high authority in the 35th article of that Church, and which we therefore trust, will not be questioned on this subject) "in magistrates it cometh cruelly instead of justice, as that wise philosopher Plato perceived right well, when he affirmed, that a drunken man hath a tyrannous heart, and therefore will rule at his pleasure, contrary to right and reason. And certainly drunkenness maketh men forget both law and equity, which caused King Solomon so strictly to charge that no wine should be given unto rulers, lest peradventure by drinking they forget what the law appointeth them, and so change the judgment of all the children of the poor, Pro xxxi 4, 5. Therefore among all sorts of men excessive drinking is most intolerable in a magistrate or man of authority, as Plato saith for a drunkard knoweth not where he is himself. If then a man of authority should be a drunkard, alas! how might he be a guide unto other men, standing in need of a governor himself?"

To the above, other arguments and authorities might be multiplied, but we presume these are quite sufficient to show, that whatever legislative measures may be adopted for the suppression of intemperance, the fountain ought to be first purified—the axe ought to be laid at the root of the tree—and "as a rot, handle not, to be not," should be enforced upon the magistrate, during the days of his judicial administration, with the authority of a legislative enactment, and might not dismissal be the penalty of intoxication, at any other time?

This would enable them, "by a quiet, peaceable and sober life," to magnify their office and make it honourable—to be ministers of God for good—to be a terror to evil doers and a praise to them that do well.

As to the extent of legislative interference on the

vice of intemperance, in respect to private individuals, or those who do not hold any public situations, we feel rather at a loss, at this early period, to offer an opinion. Perhaps one of the most salutary measures would be, to prohibit all intemperate persons from holding any office of trust of any description. Such a measure appears to us to be unobjectionable, as it would render the individual responsible for his conduct, only in as far as that conduct might affect the interests of the compact of which he is a member.

We have been led to this (what some perhaps may consider novel) train of reflections, by the petition on the subject of intemperance presented the other day to our provincial Legislature—by the recommendation of Sir James Kempt to the Parliament of Lower Canada, to pass a law for the qualification of Justices of the Peace, adapted to the circumstances of the Colony—and by a conviction that whatever we say or do, that will tend to bring intemperance into disrepute, we achieve a great moral good for the country. Our views will probably be opposed by some, but we are confident that the opposers, in general, will be those who need the proposed remedy. We feel it to be a reason of great thankfulness to Him who wills the happiness of men, that from what we hear by several correspondents—the cause of temperance is rapidly advancing in many places, and we hope that the watch words of all the friends of temperance will be, *Vigilance and Perseverance*.

O Temperance mild when ruf'd by vice,
The brute obedient, and the man is free
Soft are his lumbers balmy is his rest,
His veins not boiling from the midnight feast
'Tis to thy robes bright Temperance we owe
All pleasures such from health and strength can flow
Vigour of body purity of mind
Unclouded reason sentiments refined,
Unmix'd unartificial joys without remorse,
Th' intemperate sensualist's never failing curse!

TO OUR SUBSCRIBERS AND THE PUBLIC—This number of the Guardian completes the first quarter. We commence our labours under many disadvantages from some of which we are not altogether relieved yet. But we trust by the close of the present month they will be principally removed. When we issued our first number we had between three and four hundred subscribers—that number has increased to between 1000 & 1500, and our subscription list is daily increasing. This is a circulation we believe, unequalled in British North America, and it affords us the strongest testimony, that the course we have avowedly adopted and the sentiments we have endeavoured to advocate, are alike agreeable to the spirit and principles of the christian religion, and the prevailing opinion of an intelligent public. A mushroom opinion has, to be sure been raised against us but this, by the fiery and violent spirit which it breathed has already doomed itself to an almost silent confusion and like an evil spirit is rapidly falling into the pit of disappointment and shame, which it had wantonly dug for others.

We do not pretend to be free from errors of judgment and consequently not free from errors in practice, and every day's experience adds painful reflections to the conviction, that we possess like infirmities with other men. If we have erred in any opinions we have advanced in any expressions we have chosen or in any articles we have selected, it has not been intentional nor the offspring of unkindly feelings, but the result of a not sufficiently chastened desire to promote the present and future interests of our fellow men.

On several subjects we of course differ in opinion from some of our contemporaries, but mutual consistency and cordial attentions will dictate us to support and extend our professed principles with a zeal and perseverance which we do think both in respect to scriptural authority and public expedience, their importance demands it is our laboured prayer that we may not do it in wrath, "nor it cov'n against a man's sake."

We should be glad in general to confine our observations to subjects more immediately connected with practical theology but from the present circumstances of the Colony, and from the circumstances in which we are placed as well as from the fact that some subjects, having a direct bearing upon the moral and civil interests of the Country have been almost a desideratum in the public journals of the day, we are induced to take a more extended view of some public questions. But in doing so, we trust that we are only referring unto Caesar the things that are Caesar's.

whilst on the other hand, we seek to render unto God the things that are Gods

In the course of another month, we expect that the leading matter of our paper will be original, and that we shall be able to communicate that matter to the public on an improved quality of paper

Whilst we intend thus to increase our exertions to please and profit our readers, we hope that the patronage and support of a generous public will also be increased, and that the prayers of the pious for the prosperity of our right endeavours will not be withheld

FIRST ANNIVERSARY OF THE YORK BIBLE SOCIETY, AUXILIARY TO THE BRITISH AND FOREIGN BIBLE SOCIETY

The first Anniversary of this Society was held on Tuesday Evening the 9th instant in one of Mr Bradley's large rooms. The assembly was large and highly respectable. At half past 6 o'clock the Chair was taken by the President, the Honorable J H Dunn, and the business of the evening was commenced by prayer from the Rev F Metcalf. The Report was read by the Rev A Stewart one of the Secretaries of the Society. The Report was full of interesting matter. From the Report it appears that the British and Foreign Bible Society "is now at the head of 2,300 institutions of a similar kind engaged in the same Holy Cause without including the numerous other Independent Societies, some of which have hundreds of auxiliaries attached to them. It has already issued no less than 6 119 376 copies of the word of God and translated, or assisted in translating the Scriptures into 145 different languages, or dialects into which they had never before been rendered. An Angel indeed carrying the Gospel to every creature—a precious tried Stone cut out almost without hands, but is like to fill the whole earth.

The amount of subscriptions and donations paid into the York Auxiliary during the last year is £128 18 3. There have been issued during the same period, 152 Bibles, and 390 Testaments making in all 542 copies. 412 Bibles and 948 Testaments yet remain in the hands of the depository, Mr Henderson.

Branch Societies have been formed in the Townships of Allouan and Calton, Esquesing, Chinguacousy, and Toronto.

The attention of the Managing Committee has been directed to the translation of the Scriptures into the Chippewa language—the most or tongue of between 30 and 40000 of the North Western Indian tribes. A printed copy of the first seven chapters of the Gospel according to St Matthew translated by Peter Jones, and printed at the expense of His Excellency Sir John Colborne—has been submitted to Capt Anderson, at Rice Lake, who is supposed to be a competent judge, and has been pronounced by him to be "a good translation as the Indian language will admit."

We intended to make some general remarks, but we know not how we can do it so well as in the language of the Report itself.

"The extensive usefulness of other Societies—viz Missionary, Sabbath School, and tract Societies &c your committee most cordially admit and rejoice in but when it is recollected that the object of this Society is the more extensive promulgation of the laws of God among those who as rational creatures are bound to obey those laws, and yet who cannot be expected to believe doctrines or to follow principles of which they are ignorant. When your committee consider the objects to which this pious charity is extended from the destitute of our own race to the poor Indian who till lately, the slave of the vilest passions, was to be seen roving about our streets the worst enemy to himself and the severest rebuke to his more enlightened white brethren. When they reflect that while other associations are by their benevolent exertions feeding the hungry and clothing the naked your Society so employed in the distribution of the word of life—in affording assistance to the unhappy in circumstances and under calamities to which the relief extended by other institutions cannot reach. When they behold the mighty progress which has been made by the parent institution, within the comparatively short period of five and twenty years, and her still increasing energies—your Committee cannot hesitate in placing the associations for the distribution of the Bible at the head of all the benevolent institutions of the world, they cannot but see the finger of the Almighty manifest in the wonderful success which has attended them—and they cannot but look forward with Christian confidence to the time when through the instrumentality of such societies as the humble instruments, in the hands of the Great Creator all kindreds of the earth will be possessed of the inestimable treasure of the word of God—and in the ample fold of the Peaceable Church all nations be blessed.

RESOLUTIONS MOVED AND ADOPTED BY THE BIBLE SOCIETY MEETING.—At the opening of the Meeting the Hon President, delivered a short and very appropriate, and interesting

address. After the Report was read, it was moved by the Rev F Metcalf, and seconded by the Rev Mr Boulton, "That the Report now read, be approved of by the meeting and be printed under the direction of the Committee." In support of this motion, the mover delivered a very sensible address of considerable length.

Moved by the Hon M S Bidwell and seconded by the Rev George Barclay, "That this Society acknowledge with gratitude the generous support which it has received from the Parent Institution." This resolution was supported by a few appropriate observations from the Rev Mr Barclay and a very elaborate and animated address from the Hon Speaker of the House of Assembly. The learned gentleman took a very luminous view of the noble and truly catholic principles upon which the British and Foreign Bible Society is established, its vast utility both at home and abroad and the sublime prospect which the accomplishment of its zealously prosecuted object presents to the mind of the contemplative and devoted Christian.

Moved by Dr Baldwin, and seconded by the Rev T Ryerson "That this meeting cordially approves of the steps which have been already taken by the committee, in order to effect a translation of the Sacred Scriptures into the Chipewey Language, and it farther recommends the prosecution of it as extremely desirable and praise worthy, being confident that it will not fail to receive from Christians of all denominations, that support which its importance demands." Both the mover and the seconder made a few observations in support of this resolution.

Moved by the Rev James Harris and seconded by Mr Joseph Wenham, "That the success which has attended the efforts of this Society, especially in forming branch associations during the past year demand the expression of unfeigned gratitude to God." This motion was accompanied by a concise, interesting and impressive address from both the mover and seconder.

On motion of Robert Baldwin, Esq, seconded by Jesse Ketchum, Esq it was resolved "That the thanks of the Society be given to our country friends for the readiness which they have manifested in the formation of Branch Societies and to those gentlemen who have become presidents vice presidents, and office bearers." Mr Baldwin in his remarks gave a deserved meed of praise to those who labor under many disadvantages in country places, for contributing their zealous efforts and means in furthering the word of God to the poor and destitute. Mr Ketchum, in introducing some sensible remarks in support of the motion, observed, that if some of us were not to speak, it might be said that the cause of the Bible Society was advocated by none but the great and learned but the weak things of the world were sometimes chosen to confound the strong.

John Rolph Esq, seconded by Mr Patterson, moved that the cordial thanks of this Society be presented to His Excellency the Lieutenant Governor, for his continued patronage. This motion was preceded by the reading of a letter from His Excellency to the President of the Society, in which Sir John Colborne expressed his fervent desire to zealously aid the Society in every way in his power. Mr Rolph supported his motion by a very forcible, eloquent, and finished speech. Among many of his observations that were received with great applause by the assembly was this, that the Lieutenant Governor by patronizing an institution which is equally supported by all religious denominations, thereby expressed his equal good will to every denomination of religious people in the Province.

Moved by Mr Sullivan, and seconded by the Rev A Stewart, "That the thanks of this meeting be given to the Honorable John Henry Dunn President of the Society for the interest which he has manifested in promoting its objects and success."

On the passing of this resolution the Hon Mr Dunn rose and returned his cordial thanks to the Ladies and Gentlemen for their unmerited expressions of praise and gratitude assuring them at the same time that to the best of his humble ability he was at all times ready to assist in so good a cause.

Moved by James Wilson, Esq, and seconded by Peter Perry, Esq. That the Officers and Members of the Committee are entitled to the thanks of the Society for the zealous and successful manner in which they have conducted the business of the past year and that the following gentlemen be requested to serve as Members of the Committee for the year ensuing with power to fill up vacancies. (The names are omitted.)

H C Thomson, Esq seconded by Mr Mitchell, moved, "That the thanks of the meeting be given to the Hon Mr

for his attention to the business of the meeting.—Each of the above resolutions was supported by a few observations from the respective movers.

It was then resolved, "That a subscription be opened to those to subscribe who have not had an opportunity to become subscribers heretofore."

The meeting was concluded with prayer from the Rev James Harris.—It could not fail to affect and refresh every Christian mind to see ministers and members of the Church of England, the Presbyterian, Baptist & Methodist Church all harmoniously unite, none saying ought of the things of his own, and labouring with one heart and one soul to impart those Scriptures which are able to make us wise unto salvation, to the destitute among our own population and to our neglected, needy, and enquiring neighbours of the forest.

PROGRESS OF TEMPERANCE.—A great deal of feeling and a very deep interest is excited on this subject in different parts of the Province. Several interesting instances have been related to us, this week, by persons from different parts of several almost ruined drunkards who have renounced the use of ardent spirits and have maintained, for some months past, entire abstinence from all intoxicating liquors. This has been principally achieved by means of Temperance Societies. We were informed a few days ago that a man, convinced and persuaded by what he had seen in this paper had conscientiously come to the conclusion that he would throw up his distillery and not in any respect be henceforth instrumental in poisoning his fellow creatures.—A much respected friend in Cayuga, under the date of January 25th instant writes thus "I hope you will continue your warm opposition to the unholy and ruinous cause of intemperance. One man who is a reader of your paper observed to me the other day in a conversation on intemperance that for several years, on an average he did not think he had annually used less than 10 gallons of ardent spirits in his family. He had partially given it up some time since and was now resolved on entire abstinence. I hope, my Dear Sir that the period is not far distant when this good cause shall have so far triumphed over its opposite and a total opposition, that the above resolution will be echoing from all quarters of our highly favoured country. Intemperance has exerted & is still exerting a most destructive influence in this new country. I hope we shall be able to form Temperance Societies here before long." A gentleman in this Town has just favoured us with the reading of a letter from an acquaintance of his in the State of Pennsylvania dated 1st Feb 1830. The writer says there is no place in which the Temperate Society has been so successful as in this county. In the township adjoining this there are 370 families. In 1826 there were three hundred gallons of ardent spirits used, in 1827 five hundred gallons, in 1828 only ten gallons. There are but 54 men in this Town, that have not joined the society and there are only 3 men who are known to get drunk. There are only 4 taverns. They will not sell the second drink except to a stranger. The poor houses are empty. There is but one in the town—there is no brawling between husband and wife—no rioting at the night.

MONTREAL VINDICATOR.—A friend has sent us a late number of this paper in which we perceive besides the general remarks of the Editor, the coherent and meek spirited effusions of a correspondent, who, our friend assures us, was bred a Protestant but has since joined the Roman Church—who is in no business and is one that had rather beg than work—and who has more than once been heard to say he did not care a farthing for religion. With the Editor and his correspondent we have nothing to do—and in as to their confident assurances of our loyalty and that of the Methodists in this Province they are quite too stable to deserve notice even had they come from a supposed respectable source.—Our reasons for not taking any further notice of 'The Vindicator,' and his coadjutor Steve Gallin, are found in Nehemiah vi 3 and I rov xli, v 3.

To our Country Subscribers.—We have had several requests this week to publish the York prices and now and then to insert the Montreal prices of produce. This we will do very readily in the course of two or three weeks, when we shall be relieved from the press of matter which had been promised to our Subscribers during the Session of Parliament.

The long and ingenious letter of H Merritt Esq has occupied the place this week, we had allotted to a Summary of Parliamentary proceedings...

Internal navigation has enriched what were once comparatively worthless parts of the United States, and a judicious enterprise in its improvement in this Province will be no less beneficial...

To Correspondents - We have stated more than once, that no communication would be noticed by us unless accompanied with the proper name of the author

Erratum - In a letter which appeared in our tenth number, signed "J Ryerson," for "1829" in Mr Jackson's receipt for £4 14s, read 1828. The error occurred with the printer

DOMESTIC

To the Editors of the Christian Guardian

INTERNAL IMPROVEMENTS

The improvement of the navigation of the St Lawrence has been recommended for the consideration of the present Legislature by his Excellency Sir John Colborne. The present time seems propitious for its commencement...

The design of the writer is to show by the following statement, that the prices we paid for transportation on the quantity of merchandize and produce passing up and down the St Lawrence in 1827 would afford a sufficient toll to pay the interest on any sum which may be supposed necessary for the construction of a canal between Prescott and Montreal...

Table with 2 columns: Description of transport and tolls, and Amount in £ s d. Includes items like 'Price for conveying a ton of merchandize from Montreal to Prescott 120 miles'.

which shews we are in effect paying a direct tax of near \$11 per ton on every article we consume merely for the want of a boat canal which would pay for itself out of the toll included in the St.

It has been the general opinion that produce and lumber of all descriptions passes down the St Lawrence cheaper than it would if a canal were constructed on its banks. The following statement of prices now actually paid on the Saint Lawrence and Erie Canal shows the contrary.

The price for transportation from Prescott to Montreal on all our exports is per ton, £ 1 5 0 Insurance 3d per bbl for flour, equal to 2 6

On the Erie Canal for 120 miles 1 7 6 Shewing a loss per ton on produce of 9 6 The price paid for conveying 1000 pipe staves is 6 5 0 Risque or insurance per 1000 1 5 0

On the Erie Canal for the same distance 7 10 0 3 10 6

Shewing a loss per 1000 of £ 3 19 6

Punchoon staves 2 10 0 1 0 0 On 100 miles on the Erie Canal, 1 19 0 1 0 0

On each 1000 feet of timber the saving is 1 19 0 1 0 0

and on all other articles in the same proportion. The price generally charged on the Erie Canal is 1 1/2 cents per ton per mile for tolls descending, and double ascending. The transportation is valued at 1 1/2 cents per ton per mile either way it will be observed these prices are taken from freights paid on a boat canal with only 4 feet depth of water, the one contemplated on the St Lawrence would make the transportation proportionably less.

Here follows a statement which may be seen in this office, of the produce regularly imported into the Lower Province in 1827 and merchandize of which in the aggregate is equal to 3000 tons merchandize ascending and shipped from Prescott

1000 do on the St Lawrence, above and below 2000 do of miscellaneous articles, not accounted for

Table listing quantities of goods like '6,500 viz for the American market', '23 000 tons descending by the Collector's returns', and 'The following statement of the quantity of lumber passing down the St Lawrence was obtained from George Longley, Esq M P P in March, 1829'.

This does not include a number of articles which could be enumerated neither can it contain near the quantity of merchandize passing up, or produce down the St Lawrence - If so, it exhibits a lamentable statement of the present commerce of the country. However, we take it from the best information to be obtained.

Table showing tolls on the Erie Canal: 'The tolls on the above at the same rate now charged on the Erie Canal will be for 120 miles, the distance between these points as follows'.

This sum is exclusive of the insurance or risque, which is computed at 6s 3d per ton up, and 2s 6d per ton down 20s per 1000 pipe staves &c which may be safely computed at £ 8 000 would be a fair charge on the toll.

Table showing the amount of loss the province sustains for want of this communication: 'On 6,500 tons merchandize, 60s 3d £23287'.

A correct estimate of the expense for constructing a canal from Prescott to Montreal with locks not less than 120 feet long 40 feet wide and 9 feet depth of water (as the above dimensions prove by the experience we now possess to be the most suitable for steam navigation on the lakes) cannot at present be ascertained with certainty.

The estimate made in 1826 by Messrs Clowes and Rykert from Prescott to Cornwall, is sufficient data for the distance they surveyed. By this survey, as well as from information obtained from gentlemen residing in that part of the country, it appears there is already a good natural navigation on this line of 32 1/2 miles leaving off 37 1/4 of canal with a descent of 196 feet lockage.

The American Commissioners after examining this communication, gave the following opinion: 'The land along the St Lawrence descends proportionably to the water, so that there can be but little deep cutting. The soil is easy to dig there are no streams or ravines of any consequence to cross and there is an inexhaustible supply of pure water which never varies much in its height for any canal whatever.'

Since then, a boat canal has been constructed from Oswego to Syracuse 38 miles in length with 123 feet lockage nearly on the same elevation as Rome for \$436,000.

It is of very little consequence to the country whether this canal should cost a few thousand over or under. From its favourable situation its short distance and moderate elevation, not having a single aqueduct or any extra artificial erection on the whole line, the expense is not likely to exceed £300 000 however, we will suppose it to cost 5 or £600 000 a sufficient sum from the tolls is shown to cover the interest on this expenditure.

An extent of country is already embraced bordering on the navigable waters of Lake Erie, to assure those who are not determined to be incredulous, that an abundant supply will be furnished in a very short time for two or three canals.

In addition to this, another year will bring a greater quantity of produce to Lake Erie than is at this time exported from the two Provinces. Merchandize for the supply of part of Kentucky, Indiana, Tennessee, Illinois and Virginia has already found its way through Lake Erie from whence it has been conveyed by land through the State of Ohio.

Table comparing routes from the Ohio River to New York: 'From the Ohio River to New York, the distance is 941 miles, viz, boat navigation 306, Cleveland to Oswego by vessels, 311 1/2, Oswego to Albany, boats, 200, Albany to New York, vessels, 150'.

Table showing prices of transport: 'Scioto to Cleveland per ton, \$ 9, Cleveland to G Riv or Buff, 1, Lake Erie to New York, 9 44, Scioto to New Orleans, 6, Orleans to New York, 10, Commission, storage, and insurance, 4'.

Table showing time required for transport: 'Canal navigation, 13 days, Lake and River ditto, 5, By the Ocean, Scioto to New Orleans, 10 days, New Orleans to New York, 20 30'.

Admitting the price of transportation equal by the two routes, a saving of 3 000 miles in length and at least 12 days in time is effected. Besides, there is always a decided preference given to a northern market, the cause of which is explained in the following extract of a letter from Alfred Kelly Esq one of the Commissioners of the Ohio Canal.

'From the unhealth situation of New Orleans merchants of large capital cannot be induced to settle there and business is not transacted for small and regular profits. From the heat of the climate produce cannot be stored for any length of time, and from the great quantity thrown in during the spring the markets are very irregular, and not to be depended on.'

I cannot speak with any degree of certainty on the amount of produce which will be exported from this State to New York or Quebec, as it will be governed entirely by the state of the markets. 500 000 barrels of flour, 500 000 barrels of corn, corn meal and whiskey - 100 000 barrels of pork will be sent and this amount doubled in a few years if the state of the markets will warrant.

To be continued

Dirn - At York U C on Sunday morning last aged 28 years Mary, the wife of John Dawson, (late of the city of London) After a protracted sickness which (by her confidence in her Redeemer) she was enabled to bear with a patient resignation, which was almost more than mortal, evidencing as she verged towards the close of her probation that as was her day, so was her strength, her faith and hope increasing, until she resigned her soul to Him who gave it.

Letters have been received at the Guardian Office from the following persons during the week ending Feb 12: A Keeler, J C Davidson, S Waldron, N Robinson, R Jones, J Ryerson, T Madden, A Green, (no) George Whitehead, Joseph Messmore, W Patric.

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

EXCELLENT LEATHER, Bought in New York and that from their attention and desire to please, they hope still to merit the patronage and a portion of the custom of the Public York, Church Street, Feb'y, 13th, 1830 19 1/2

POETRY

O thou invisible spirit of Rum! if thou hadst no name by which to know thee, we would call thee—Devil!

Shakspeare

ODE TO RUM

- Let thy devotees extol thee
And thy wondrous virtues sum
But the worst of names I'll call thee
O thou hydra monster RUM!
Pimple maker—village bloater,
Health corrupter—idler's mate,
Vicious breeder—vice promoter,
Cruel spoiler—devil's bait
Alms-house builder—pauper maker,
Trust betrayer—sorrows sower,
Pocket emptier—Sabbath breaker,
Conscience stuffer—guilt's resource,
Nerve enfeebler—system shatterer,
Thirst increaser—vagrant thief
Cough producer—treacherous flatterer
Mud bedaber—mock relief
Business hinderer—spleen instiller
Woe begetter—friendship's bane,
Anger heater—Bridewell filler,
Debt involver—topen's chain
Memory drowner—honor wrecker
Judgment warper—blue faced quack,
Feud beginner—rags bedecker,
Strife kindler—fortune's wreck
Summer's cooler—winter's warmer,
Blood polluter—specious snare
Mob collector—man transformer,
Bond undeer—gambler's fare
Speech bewragger—headlong bringer
Vitals burner—deadly fire,
Riot mover—firebrand flinger,
Discord kindler—misery's sire
Business robber—worth depriver,
Strength subduer—hideous foe
Reason thwarter—fraud contriver,
Money waster—nation's woe
Vile seducer—joy dispeller,
Peace disturber—black guard guest
Sloth implanter—liver sweller,
Bram distracter—hateful pest
Utterance boggler—stench emitter,
Strong man sprawler—fatal drop
Tumult raiser—venom spitter,
Wrath inspirer—coward's prop
Pain inflicter—eyes inflamer,
Heart corrupter—folly's nurse,
Secret babbler—holy namer,
Thrift defater—leathome curse
Wit destroyer—joy imparer,
Scandal dealer—foulmouthed scourge
Senses blunter—youth ensnarer,
Crime inventor—rum's venge
Virtue blaster—base deceiver,
Rage displayer—sot's delight
Noise exciter—stomach heaver,
Falschood spreader—scorpion's bite
Quarrel plotter—rage discharger,
Giant conqueror—wasteful sway
Chin carbuncle—tongue enslaver,
Mahoe venter—death's broad way
Tempest scatterer—windows smasher,
Death forerunner—hell's dire bunk
Ravenous murder—wind pipe slasher,
Drunkard's lodging—meat and drink

The above "Ode to Rum" says the Virginia Literary Museum, of Nov 25, 1829, "first appeared in the Hingham Gazette, of Mass and exhibits considerable talent and power of language. The ode travelled to Germany and fell accidentally into the hands of Dr Baerman the accomplished translator of the works of Calderon de la Barca. By him a singularly faithful translation has been made into the German language"

DEFERRED ARTICLES

ENGLAND

There have been some disturbances among the weavers at Norwich. Their employers undertook to reduce their wages. The weavers sent a deputation to their employers, to prevent the reduction but not succeeding, a mob, to the number of 3000 broke the windows, gates, furniture, &c of their masters, and continued embodied in the perpetration of mischief until a squadron of dragoons appeared, as likely to come in their way.

Many instances are related in the English papers, of handsome reductions made by landlords in the rents of their tenants and by clergymen of their tithes in consequence of the low prices of agricultural products, and the general pressure of the times.

Rail Roads.—The very favourable experiments which have been made on the Liverpool and Manchester rail roads have induced a great number of other places to form similar projections. Many places are now getting up meetings for the purpose of applying for bills on the next session of Parliament, which if granted will afford employment to thousands of our starving population of England.

The Church Property.—The report gains ground that the Duke of Wellington intends to make some important alteration in the division of Church property. We sincerely hope he will, it is a disgrace to the English nation, that some of our Bishops who scarcely ever preach, or visit their flocks, and perhaps never pray, receive 30, 40, 50 and £60,000 per annum, whilst many poor Curates, with large families, receive but £50 per annum.

Egypt.—FLOOD OF THE NILE.—Very afflicting accounts have been received from Alexandria of the great damage done by the overflowing of the Nile. It is stated that not less than 30,000 persons have perished. On hearing the disasters, the Viceroy did not leave his room for three days. This calamity had such an effect on the Pacha as to produce a severe fit of illness, and, to add to his troubles, the state of his relations with the Porte had been assuming for a considerable time a more gloomy aspect. The damage sustained in consequence of this flood, amounted to 15 millions of francs according to one version, and to 50 millions according to another. Whole villages had been destroyed. There has been no such inundation in Egypt since the year 1798. In addition to this, the quantity of mud caused by the waters had so obstructed the canal, that it was thought it would not be navigable for at least a year to come. In consequence of which all the merchandise would have to go by way of Rosetta, and suffer all the consequent delay and inconvenience.

Russia and the Porte.—The Allgemeine Zeitung contains news from Constantinople, by the regular mail, to the 11th of November, stating, amongst other things, that the Divan had met several times in the course of the last two weeks, to deliberate, as was supposed, on a communication from London, relative to the affairs of Greece, without hinting, however, at the result of the deliberations. It was reported that one of the principal merchants at Smyrna had set out for London to try to negotiate a loan for the Porte, on the security of the revenue produced by the customs of Smyrna and Constantinople.

AUCTION

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

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

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

York, January 13th, 1830

THOS OTWAY PAGE 933

CASE FOR WHEAT

WILL be paid by the subscriber, for all the MTR CHANTABLE WHEAT delivered a bus Mule during the Winter.

JOHN CUMMER

Yonge Street, Jan 19th 1830

The Mill is situated one mile and three quarters east of John Montgomery's Inn, Yonge Street. Any person from the north wishing to come to the Mill will find it the nearest and most convenient way to turn out at the Town Lane between York and Markham 10th J.C.

EDUCATION.

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

J. R. B. hopes by strict attention to his Pupils both in Morals and Learning and from his experience as a Teacher in New Brunswick and Canada, to give general satisfaction to those who may honour him by entrusting their children to his care. York, January 1st 1830

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 30 of February next, being the 10th instalment

Ten per cent, or £1 5 0 on each share, on the 30th of April next, being the 11th instalment. And—

Five per cent or 12. 6a, on each share on the 1st day of July next being the 12th and last instalment thereon 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, Cashr

Bank of Upper Canada, York, Dec 11th, 1829

To save us to gain!

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

CHEAPSIDE,

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

PHELAN & LAVERTY

York, Dec 26th, 1829

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

PHELAN & LAVERTY

York, Dec 26, 1829

NEW ARRANGEMENT OF STAGES

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

Books kept at the Steam Boat Hotel, York, a Kingston Hotel Kingston

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

Wm WELIER York

H. NORTON & Co, King st

December 2nd 1829

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

MATTHEW WALTON

York Feb 12th 1830

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

W. MARWOOD

Yonge street, Jan 2nd, 1830