

CHRISTIAN GUARDIAN.

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POLTRY

For the Christian Guardian
AN ACROSTIC

Wealth is sought and seldom found,
It sinks the soul beneath the ground —
Lo! Pleasure draws to death amain,
Legions of souls within her train
In pride in pride, ten thousands fall,
And life is fill'd with deepest gall —
My friend wouldst thou in safety roll,
Cast thy stern gaze into thy soul
Unveil its faults, from weakness rise,
Rush boldly on, and win the prize —
Rush on — sweet wisdom's in the street,
Entricing all mens warring feet,
Now now she calls, and waits for thee,
To crown thy brow with victory —

ARTHUR

PRAYER Zech xii 10

Pray'r is the soul's sincere desire,
Utter'd or unexpress'd,
The motion of a hidden fire,
That trembles in the breast

Pray'r is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near

Pray'r is the simplest form of speech,
That infant lips can try
Pray'r the sublime-*est* strains that reach
The Majesty on high

Pray'r is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death,
He enters heav'n by pray'r

Pray'r is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And say "Behold, he prays"

The saints in pray'r appear as one,
In word, and deed and mind,
When with the Father and his Son,
Their fellowship they find

Nor pray'r is made on earth alone,
The Holy Spirit pleads,
And Jesus, on the eternal throne,
For sinners intercedes

O thou, by whom we come to God,
The life, the truth, the way
The path of pray'r thyself hast trod,
Lord teach us "how to pray" —

I need not friend departs
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end
Were this frail world our final rest,
Loving or dying none were the best

* * * * *
There is a world above
Where parting is unknown,
A long eternity of love
I longed for the good above
And faith beholds the dying here,
Translated to that glorious sphere

MOVINGDAY

BELLVILLE MISSIONARY SOCIETY

The anniversary of the Bellville Missionary Society was held on Thursday, the 13th ult. To a respectable congregation, deeply attentive, was delivered a discourse, by Rev J Beatty. Addresses were also delivered by Rev J Reynolds, McMullen, and W Case. As the meeting was about to conclude John Sunday was called on to speak — After some hesitation he arose and spoke in English, to the following effect

"My white friends, I very glad to see so many at this meeting. This meeting seem strange to me I never see such meeting three years ago. It seem strange, Mah mah kah tah kah, I suppose you don't understand what that mean — great thing — This meeting great, you help poor wicked Indians be good, give up whiskey, — learn to read and pray I member about four years ago Indians used to come to Bellville, they come to one tree and lie down in shade, send one man to the Still house for whiskey, then all drink, get very drunk, fight and quarrel. These Indians no more drink whiskey now. They sing and pray

"Once when we come Bellville we go to the man got the whiskey, we call him good man. Now when we come Bellville, we go to the house, where he got the Bible. This we now think the good man. The Indians live very poor in the woods, sometimes plenty to eat, they can get nothing to eat, two days, three four days. Then our children cry, for nothing to eat. We cut down trees — get bark and moss, boil it to eat. Now we have enough to eat, since we serve the Lord." Here one called to Sunday to inquire if the Indians raised corn — "Yes, get plenty corn, we use corn last year enough for our families all the year"

"We very glad you send Missionaries and School teacher every where. Great many Indians north. They have no bible, they can't read, they can't know how to serve God. They pray very much, that all the Indians may serve the Great Spirit, give up whiskey, and be happy, and go to the heaven"

Knowing the worthy deportment of Sunday, his artless remarks were listened to with great attention, and his address heard with much pleasure

The Report which was read by Dr Kellogg, was as follows

In transmitting the following Report, we have to regret as a Society, that we have not been able since our formation to send a larger sum to your Treasury, and particularly for the year 1828. But the deficiency of that year was in a great degree in consequence of the general sickness which prevailed in our Village at the time of our Annual Meeting. But we have not altogether forgotten the Missionary cause, neither have we lost our confidence in him who has said he will have the *Heathen for his inheritance and the uttermost parts of the Earth for his possession*. We can now say with pleasure that our Society is in a more flourishing state than it has been since its formation

During the three years past, many of us have frequently visited the School at Grape Island, and with much interest have from time to time witnessed the improvement made by the native children in the various branches of education and in civilization. We can also bear witness from actual observation that the conduct of the natives, belonging to that establishment, has generally been such, since their conversion to the Christian faith, as to do honor to the religion which they profess. The devotion which we have witnessed in some of them is sufficient to put to shame many who have long been the professors of religion

We truly rejoice in the success of the Missionary cause at the present day, not only in our own country but through other parts of the world. And whilst we come forward with our small offerings, our prayers to God is, that he will extend the king-

dom of our dear Redeemer, until the whole Earth, shall be filled with the knowledge of his truth, as the waters fill the channels of the great deep

The amount received by your Treasurer and paid over to the Treasurer of the Parent Society for the year 1829, is as follows

Public collection	£ 1 3 0
For membership	6 7 5
Donation from B Flint jun'r	11 0 0
Do " individuals	4 10

Sum total £18 15 3
JABEZ KELLOGG, Treas'r

To the Editors of the Christian Guardian
Messrs Editors,

I have been in the habit (for a short time) of endeavouring to improve my mind while alone, by proposing questions on various subjects and trying to solve the same. The other evening while engaged in this exercise, I more than ever discovered that my ignorance was very great. I then contemplated the supreme advantages of those, whose opportunities have been fair for literary acquirements, and had I been favoured with means, I think, I should soon have found myself seated in the hall of some Academy. I am at the present led to ask why the Methodist in Upper Canada do not establish some institution of the kind? They are a numerous body, and in many places, make up the most respectable and wealthy part of the community. The cause I do not think can be attributed to a spirit of indifference as it respects mental improvement. This may be the case of a few individuals, who at times, appear to be content with their ignorance, yet at other times, manifest their disapprobation and condemn those whose acquisitions excel their own, and who, from a species of reasoning, would lead you to suppose, "how hardly shall they that be wise enter into the kingdom of Heaven?" But as ignorance has been condemned by the world in every age, while knowledge has been highly esteemed and earnestly sought for, and as we are not obtaining it by any miraculous plan at the present, a diligent use of the means is necessary. And for this, we have the example of those ministers who of God, were made the founders of Methodism. How did they apply their minds to the important work of gaining information, (even after they had passed the academic halls) by rising early and setting up late, studying to show themselves workmen that need not to be ashamed. Knowledge has no tendency to alienate the mind from God, but rather brings us nearer, and helps us to form more accurate ideas of God's goodness and power. Knowledge is no preventative to the introduction of Divine Grace into the soul, but how does it establish those whose hearts overflow with the love of God. But we did not design to argue the point but rather to enquire into the hindrances. Neither can it be, because they are deficient in the means for the erection of a Seminary. Many, I doubt not, but feel anxious to see an establishment of the kind, they have sons and daughters, but know not where to send them to a school, liberal in its principles, and also in its charges. Many, rather than send their children to the United States, will suffer them to grow up with their minds like the uncultivated wilderness, overspread with thorns and briars. Let an effort be made, and I can not doubt but it will be carried into effect — and trust the day is not distant, when we shall see the Methodist Church in Canada, favoured with an institution of the kind. I feel sorry that my means are so circumscribed as not to allow me to manifest my anxiety. I offer you my mite, £10,* though small it may with the

* I let not the small sum in anywise discourage others who have of their abundance. He who offers gives in proportion to his income, which does not exceed one shilling and nine pence a day

blessing of heaven, do some good I have no personal interest in offering the above I am young, yet I do not expect to go, or to have others to send It is expressive of a desire to see the mists of ignorance banished from the minds of the rising generation, and particularly from the Methodist youths

METHODIST JUVENIS

Hilher, May, 1830

To the Editors of the Christian Guardian

Messrs Editors—A correspondent of your paper of May 15th, who signs himself "Observer" gives us a very learned and alarming dissertation on Tea, and though he makes his statement with all the confidence of a Tea planter and a Tea drier by trade, I must beg leave to differ from him in several particulars. What he says about its being "dried on copper imbibing verdigris &c" is now well known to be merely popular prejudice originating in ignorance. Experienced Chemists after the most careful analysis, made for the express purpose of ascertaining the fact have found that not a particle of verdigris or any other poisonous substance is contained in Tea. Besides the plant has been recently introduced into other countries besides China, and the process of drying it is no secret. The Tea plant is an evergreen shrub, from three to six feet high. Its leaves are long, narrow and tapering to a point resembling the leaf of the sweet briar. The various kinds of Tea are all gathered from the same plant differing only in colour and fragrance according to the difference of soil, the time of gathering and the method of preparation. The Bohea Tea chiefly differs from the green, by its being gathered six or seven weeks sooner, when the plant is in full bloom, and the leaves full of juice, whereas the other by being left longer on the tree loses a great part of its juice and contracts a different colour, taste and virtue. The Bohea Tea is gathered the beginning of March, the hung or Imperial in April, and the single or Green in May or June. During all the months of gathering, the leaves on the top of the shrub are the finest and dearest, and are gradually coarser towards the bottom of the plant.

The Bohea is first dried in the shade, and afterwards exposed to the heat of the sun. The Green is dried in the sun as soon as gathered, and both are afterwards shrivelled up in earthen pans over a slow fire. The essential qualities of Tea reside in its fragrant or volatile parts.

It is a well known fact that Tea drinking is a great preservative against intemperance. A drunkard hates tea. On the continent of Europe where the common people make a free use of tea and coffee, drunkenness is much less frequent than in Great Britain, where fermented liquors are used by the same class of persons. And what beverage would "Observer" substitute? I fear we shall hardly persuade mankind to go back to patriarchal, or rather savage simplicity and drink cold water with their breakfast and supper. No spirits and fermented liquor would be substituted. Perhaps he will say use milk like the patriarchs. But this, in towns and cities where the population is the greatest cannot be procured by but a few. Perhaps "Observer" will recommend some of the numerous weeds and herbs that are sometimes used in the country—but I fear that a careful examination would prove many of these to possess much more noxious qualities than Tea. But Tea says your correspondent, is expensive and a heavy tax. So is bread—and I much doubt whether any beverage can be substituted for tea, so cheap and at the same time so innocent. It is no doubt hurtful when taken too strong and in too large quantities but this is by no means generally the case but is confined to a few of the more wealthy. It has now in a manner become a necessary of life. I have been more particular in these remarks because many have been made uneasy by what Mr Wesley & Dr A Clarke have written upon the subject. I will add that Dr A Clarke drinks chocolate instead of tea, which is too expensive for most people—and Mr Wesley wrote against tea but too to drinking it himself in the latter part of his life and found it very beneficial to him.

"Observer" has mentioned a valuable property of tea which I did not know that it possessed namely, that it will dissolve animal food—it then has the properties of the gas-tric juice and must greatly assist digestion. One of the pernicious propensities of ardent spirit is that it will not dissolve but harden animal substances which may be preserved in it for a length of time, it therefore obstructs digestion and destroys the health. I have no doubt, that "Observer" has written from benevolent and patriotic motives but after examining his arguments and considering the subject generally, the same motives compel me still to subscribe myself,

A MODERATE TEA DRINKER

June 1st, 1830

For the Christian Guardian

Messrs Editors,

At the particular request of the pious and aged parents, and other religious relatives of sister Jane Graham, all members of the Methodist Church on the Cavan circuit, I send an obituary notice and short notice of this interesting young Christian, for publication in your paper if you think proper.

GILBERT MILLER

Jane, the youngest daughter of Francis and Catharine Graham, was born in Ireland 20th, February 1811. She was blessed with a religious education and early taught the fear of God through the medium of the Holy Scriptures, in the knowledge of which she was carefully instructed. She also derived great advantage from the preaching and instructions of the Methodist ministers who visited those parts, and who were frequently entertained under her father's roof. Through the power of the Holy Spirit, so happy was the influence of these various means upon her heart, that at the early age of ten years, she was brought to an experimental knowledge of God in Jesus Christ, and of her sins forgiven through faith in his name. To the reality and power of vital, experimental religion she bore a living and daring testimony nor was this declared in word only, her holy and pious life and peaceful triumph, were a practical comment on the heart cheering doctrine of a present, and I may say, a conscious salvation. Having "remember her Creator in the days of her youth" She walked in his commandments and ordinances blameless. From the time of her arrival in this country with her parents in 1821, till her death, she was evidently growing in grace, and manifested an increasing knowledge of God by a growing attachment to his word, his people, his ordinances and the cause and Kingdom of Christ. Class meetings were particularly dear to her, they were to her generally seasons of refreshing and spiritual renovation. Her kind and amiable deportment greatly endured her to her venerable parents, her brothers and her sisters. But "in the midst of life we are in death," this fair flower which had been nurtured in the garden of God was about to be plucked by the master's hand to be displayed in the mansions above. She was seized with pulmonary consumption in January 1829, which terminated her life 8th July following. Her disorder soon assumed symptoms, which much alarmed her anxious friends, but though she cheerfully submitted to medical advice and regimen yet she would frequently say, "there is but one Physician in whom I trust," often repeating with great delight and animation these lines—

"I'll trust in that Physician's skill,
What he prescribes can never be ill;
For each disease he knows what's fit
He's wise and good and I'll submit

The bright and glorious prospects of the eternal world which opened before her eyes of faith, often filled her holy and happy soul with joy and peace unspeakable. With a glow of heavenly animation she would often exclaim

His word has calmed the ocean,
His lamp has cheered this gloomy vale,
O may this friend be with me,
When through the gates of death I sail

The sabbath before her death, she met with her Christian brethren in class meeting, in her father's house, she insisted on rising up, and declared her sense of the goodness of God to her, and her assurance that if this earthly tabernacle were dissolved, she had "a building of God eternal in heaven," that death was no terror to her, but that she longed to depart and be with Christ. Encouraged by her parents and kind sisters to look to God our Saviour for support in this trying hour, she replied

"Sure I must fight if I would reign,
Increases my courage Lord
I'll bear the toil and endure the pain
Supported by thy word"

Her few remaining days were generally spent in praising God, and exhorting all who visited her to live for God and eternity. On the 8th July, "the weary wheels of life stood still," and reclining in the arms of her aged mother, she "fell asleep in Jesus," and doubtless entered into life by "the new and living way which he hath opened up"

Otonabee, May 18th, 1830

For the Christian Guardian

Messrs Editors—The proposition of "Dorcas" to the Ladies of Canada to pay ten dollars annually for the Indian Mission is accepted by one more, and the money forwarded to Mr. Case, Treasur. of the Canada Conference Missionary Society. With much solicitude for the continued

prosperity of our interesting Indian Missions I shall be looking for the signatures of the Canada Ladies to fill the number of one hundred for providing one thousand dollars annually for the Indian missions

ELIZABETH
U Canada April 1830

CHRISTIAN GUARDIAN.

YORK, SATURDAY, JUNE 5, 1830

By the last arrivals we have news from Great Britain to 26th April. In England the state of the country appears to be gradually improving though no decided change for the better has yet taken place. The King's health was also a little better but we think, very precarious.

We recommend to the attention of our brethren the communication of one of our correspondents on the subject of a Methodist seminary. We propose to bring the subject before our readers in a short time.

Some Editorial remarks on the subject of Sabbath School are deferred till next week.

The melancholy details of the shipwreck of the Newry, which will be found in our columns will we fear awaken most painful apprehensions in the bosoms of those of our readers, who are expecting friends from Ireland.

The unjust and cruel conduct of the United States government towards the Indian Nations living within their boundaries, excites in the intelligent inhabitants of this colony a deeper sympathy and a more lively interest, than we generally feel in regard to the transactions of our neighbors. It appears to be the settled determination of the President and his coadjutors to tear these injured people from their hereditary possessions, the land and the graves of their fathers, and to drive them into the wilderness beyond the Mississippi. It would, however, be well for these politicians to remember what they appear to have, but very indistinct apprehensions of that there is "a God who reigneth and who executeth judgment, He pleads the cause of the oppressed." And though hand join in hand the wicked shall not prosper.—The tears and sighs of the injured natives of America, as well as the blood and sweat of the poor Negro slave, are in heaven for a memorial. And of all who aid in their oppression either in the United States or in other countries we say and we believe the sentiment will be heartily responded by the Canadian public, O my soul enter not into their secret, unto their assembly, mine honor, be not thou united. The following from an American paper is part of a speech made in opposition to the bill now pending before Congress, for the removal of the Indians beyond the Mississippi.

"It was mentioned in this paper on Saturday, that Mr Crockett spoke against the bill. The Correspondent of the United States Gazette gives the following brief account of what Mr C said.

He declared that his conscience would not let him vote for the bill. He said he had to answer to his constituents for his vote and he was willing to meet their commendation or their condemnation but he was responsible to a higher tribunal he should have to answer to his God for his vote and if he was to stand alone on this question he would give that vote and rejoice to his dying day that he had thus given it. He expressed his belief that he should, on this occasion be separated by the vote which he intended to give, from the rest of his colleagues, as he had before been on other questions but as he lived on the borders of the Chickasaw nation, and knew that they were not willing to move their residence but they preferred rather to meet death where they now are he could not consent to place them in the situation in which this bill would place the Indians."

Letters have been received at the Guardian Office from the following persons during the week ending June 4
D Peck & Co, Gideon, Lanning John A Tidey, S Waldron Danl Harris John Black James Richardson

FOREIGN NEWS

Illness of the King—The King has been severely ill—his attack being of a bilious nature attended by a difficulty of respiration. The latest bulletin from the Court Circular appears in the Courier of the evening of the 21st as follows—

His Majesty's health has, we are happy to state improved since the issuing of the bulletin on Monday. The King passed a good night on Monday night and was better yesterday.

His Majesty received a visit during the morning from the Duchess of Gloucester.

Sur Henry Hallford left the Palace at Windsor shortly before eight o'clock yesterday morning and returned to

low, both the medical attendants were absent from the Palace during the day, the state of his Majesty's health not requiring their constant attendance. In the evening Sir Henry Hallford returned to the Palace about half past seven.

The Globe of the same day, says "Nothing of a later date than the above has transpired except an assurance from authority that he is not considered in imminent danger." The Liverpool Mercury of April 23d, says in addition to the foregoing accounts—"A gentleman of our acquaintance, who has more than ordinary opportunities of obtaining correct information upon subjects connected with politics and the Court, has favored us with the following information on the subject of the King's health, in a letter of the 21st, London—

"I have private information respecting the health of the king, which convinces me that there is but little chance of his recovery. I know a gentleman who is very familiar with his Majesty's appearance, and who pronounces a very unfavorable opinion from the altered state of his countenance, on seeing him last week. The king has been cupped once a month until lately, but that operation cannot now be continued. The difficulty of breathing arises from dangerous internal disease."

Corn Exchange April 21.—In the wheat trade there is little doing and no alteration from the last market's quotations. Oats are dull. For Barley there is a trifling demand but not sufficient to affect the price, which remains as on Monday. In Beans and Peas no alteration.

Melancholy and fatal shipwreck.—It is with the greatest regret that we have to communicate the particulars of one of the most fatal shipwrecks that has occurred on the coast of this country for several years. On Friday night last the Newry, Captain Crosbie, from the port of Newry, bound for Quebec with about four hundred passengers on board ran on the rocks at Portuncleon, near Bardsey, in Carnarvon Bay and was dashed to pieces in a few hours, two hundred of the passengers perishing in the wreck. The particulars which we have been able to collect of this dreadful event are the following. The ship left Newry on Wednesday, and in beating down the Channel, the weather being very foggy, she got too far into Carnarvon Bay, and was driven on the rocks, about nine o'clock on Friday night. A considerable part of the passengers, who were principally Irish emigrants, were below when the ship struck, and such was the violence of the shock that the ladders between decks were knocked away, and the ship filling with water every soul below perished. The captain with the crew, and about half the passengers succeeded in reaching the shore though in what manner we have not learned. They were all in the most wretched condition, many of them having lost every thing that they possessed in the world. The greater part of them are at Carnarvon, where they have been treated with great kindness by the inhabitants. A passenger arrived from Portuncleon, at Carnarvon a short time before the last accounts were sent away, who stated that the ship had gone to pieces and that the shore was covered with dead bodies. Among those who have perished are said to be several respectable families.—Liverpool Times

We have taken some trouble to obtain further information respecting the above disastrous occurrence, but have not been able to collect more than the following particulars. The accident was occasioned in consequence of the light on Bardsey being rendered invisible by the thickness of the weather, but the captain having observed breakers to be near, he ordered the ship to be put about. It was too late, however for this manoeuvre to direct her from her perilous course among the shoals, for in coming round she grounded upon a rock, and the result was the dreadful catastrophe detailed above. In this distressing situation the captain ordered the mizen mast to be cut away, so as to fall upon the rock, in order to form a gangway for those to get on shore who were able to leave the vessel. In this manner the crew and one hundred passengers only, out of three hundred and sixty who were said to have been on board, contrived to save their lives. A number of the passengers arrived at Carnarvon on Sunday some of them almost destitute of clothing where they received all the assistance which the humanity of the inhabitants could bestow, and the mayor and magistrates in a spirit most honorable to their feelings, instantly set on foot a subscription for their relief, for which purpose £11 was immediately raised.

In reference to the spirit of emigration, and the passengers on board the unfortunate vessel above alluded to, the Newry Telegraph has the following paragraph—"The spirit of emigration to British America has not been stronger, or more extensively prevalent in this part of the country, for several years back, than at the present. Messrs Lyle's large and commodious ship the Newry, is just on the eve of leaving this port, with a full complement of passengers, for Quebec, and three other vessels are already advertised for the same destination, to sail in the course of this and the ensuing month. A number of the persons going out in the Newry are very respectable, and we have observed an appearance of comfort, and to use a word abundantly expressive, and which our country friends at least will understand, of roughness about the passengers generally not always to be met with.

Emigration (says the Liverpool Times of the 6th April,) is going on to greater extent than usual to the United States and all parts of North America.

The steam packet Meteor arrived from Falmouth at Malton with a mail from India on the 25th of February in twenty days, being the first trip of the seamen to meet the mails to

be sent up by steam vessels from Calcutta up to the Red Sea, thence across to the Mediterranean.

The Day of Algiers is making the most active preparations to give the French a warm reception, and the contest is likely to be extremely desperate.

Mr O'Connell is about to establish a new society for the improvement of Ireland. The plan is to raise up, in the place of the present 'Society for the improvement of Ireland' a confederacy of all parties and creeds to attend to Irish interests, and press upon the legislature measures for the benefit of the country.

Liverpool April 9th.—The change in the weather from premature summer to the apparent depth of winter, appears to have been pretty general throughout England. In London and the vicinity there were during last week some severe snow storms, and the snow lay on the ground three or four inches deep. The snow in the neighbourhood has disappeared and the weather became much milder.

FRANCE.—The French papers generally agreed in regarding the dissolution of the Chambers as near at hand and both parties were preparing for the event.

A society, which is said to have greatly contributed by its exertions to the popular turn of the late elections, and which has taken for its motto the words 'Aide toi, le Ciel t'aidera' (Assist thyself, Heaven will assist thee) has addressed a printed circular to its correspondents for the purpose of preparing them for a dissolution, and engaging them to take measures accordingly. Towards the conclusion is the following sentence: "You ought to consider the dissolution as very near, our adversaries are already preparing for it, we ought on our side to occupy ourselves with it immediately." In the mean time the Deputies who voted the obnoxious Address continued to receive the most flattering testimonials of the approbation of their constituents. On the arrival of M. Maillé, one of the Deputies of the Lower Seine, at Rouen, he was waited upon by a deputation, consisting of 120 electors, who congratulated him on belonging to "the loyal majority, who had just conveyed to the foot of the Throne the sincere expression of the sentiments of the country."

MISCELLANEOUS SUMMARY

Suffocation by a candle.—Mr and Mrs Demison, being on a visit to her father, Mr Richard Kidney, left their two lovely children to the care of a woman servant, about 30 years of age, and a young girl about 14 years of age. They, having put them to bed in a small bedroom, left the candle on the mantle in the room adjoining, about a quarter of an hour after, the woman spoke to them, and they not answering, she supposed them to have gone to sleep, satisfied in her mind of this, she and the younger girl pursued their work in the kitchen for about half an hour, when they both went up stairs for the purpose of seeing them. They found the bedroom door shut, and the children in the arms of death, being smothered by the intense smoke which filled the room. The only way of accounting for this, is, that the oldest child, after the servant last left them, arose, took the light in his room, shut the door, and went to sleep.—N Y American

Suicide.—On Sunday morning last Mr ELFAZER CLARK, of this town, terminated his life, by cutting his throat from ear to ear. The cause, we understand which led to the commission of this horrid deed, was an apprehension of becoming poor producing a state of despondency or insanity, which had been apparent for some weeks. One of the neighbors, who had been at the house during the night, to observe his conduct, had left before sun rise, soon after which Mr CLARK arose with the rest of the family went to the chamber, and took his leave of some of his children, and gave to one of them a hymn book, came down to the kitchen, and gave to one of his sons what money he had, with an injunction to take care of it, passed into an adjoining room and closed the door after him without the precaution of fastening it. Mrs Clark instantly followed him when she opened the door she beheld her husband in the very act, without power of time, to arrest him in his purpose. With one cut of his razor he severed the jugular veins and was unable to utter a word. His pocket knife had fallen from him the night before, and care taken to sound the house but he was ignorant of its whereabouts. He was about 50 years of age, and had been in this town where he had acquired a fortune but a trifle and reputation of a farmer, townsman.—St Paul

Melancholy accident occurred a few days since at Long Island. A female whose name we do not know, was employed as a laborer under Philip's wife of one of the neighbouring houses. She returned with an infant on her back, and carrying a bundle in her hand, it appears that she was crossing the river in some dangerous place on a plank, and she fell into the water, and before she could be rescued she had been some time in the water, and before she was rescued she had been some time in the water, and before she was rescued she had been some time in the water.

any assistance could be rendered, she with the infant was precipitated over the falls. She has left a distracted husband, and several small children.—Frederick Telegraph

More Steam Boat Accidents.—We copy the following from the Southern papers. The number of boilers burst has now reached eight, and certainly Congress which has seriously entered upon the business of preventing this by legal steps is fully authorized to interfere. The bill regulating the inspection of Engines will no doubt pass.

The Nashville Republican of April 20, has the paragraph subjoined.—We learn from a gentleman just arrived from the mouth of the Cumberland, that the Steamboat Hountress, on her passage from New Orleans to Louisville, burst her boiler near Shawneetown, killing one of her engineers and several others.

The Natches Galaxy of 15 April says.—The Steamboat William Tell recently burst her boiler near the mouth of Red River and sunk. Boat and cargo entirely lost.

The following is stated under date of Louisville, May 1.—Rumour says one of the boilers of the Felviana exploded, since she left this port for New Orleans, but we cannot ascertain precisely where or when the accident occurred. It is said no lives were lost.

The vessels arrived from Great Britain, which sailed after the 1st April, experienced unusually boisterous passages. Captains Sparks and Nail, both seamen of upwards of twenty years standing say that they do not recollect such tempestuous weather as they have had. For several days the passengers could not get on deck, and in one gale, of 260 hours duration to which the Soha was exposed apprehensions for the safety of the vessel were felt. The prevailing winds were from North to West. We fear that a number of our traders will have suffered serious damage, and probably several have been lost. The passengers this year appear to resemble those of 1824, in which so many vessels were injured, and 8 or 10 which sailed for this port were never heard of again.—Quebec Gaz

A singular circumstance occurred a few days ago at Doctors' commons. An executor attended to prove the will of a deceased friend who died in Winchester, when a codicil, dated in November, 1829, was produced, but, upon holding up the paper, to examine if any erasure had been made it was found to bear the water mark of 1830. Fortunately the witnesses were all living or it might have given some trouble. Suppose a law suit depending on date—and this paper had been produced—how fatal would have been the result and shews the necessity of paying more attention on the part of paper makers.

Dram Drinking.—The streets of Salford have been plaudered within the last few days with a paper, entitled "Warning to the Poor," and bearing the signatures of the three overseers of that township. This "warning" is no less than a declaration, that these gentlemen have made up in their minds to refuse relief to any applicant known to be guilty of frequenting dram shops, and partaking of ardent spirits. It calls also upon the inhabitants generally, to inform against such as are chargeable with these "immoral practices."—Manchester Times

English Bankers.—Amongst the 70 failures that took place among English country bankers in 1825, sixty of them have paid 20s in the pound, and this too in the face of sacrifices without a parallel in the history of banking.

Savings Banks.—These institutions since their nature and advantages became known afford an excellent test of the condition of the working classes. Now, it appears, from a return just printed, that in 1828 and 1829, the sums paid in and drawn out were as follows—

	1828	1829
Paid in	£945,448	£449,493
Drawn out	678,490	1,444,937

Thus the sums paid in 1829, are less than half the amount of those in 1825, while the sums drawn out in the former years are more than double of those in the latter. Nothing could shew more clearly that the gains of the working classes were falling off, and their sufferings increasing last year, as compared with the year before.

Lottery Gambling in China.—A sort of lottery exists among the Chinese, although discountenanced by government. They say that getting a great prize is the sure ruin of any village, because of the gambling spirit which it excites. People have been known to sell their clothes, and pawn their mosquito curtains, to get money to buy lottery tickets.

Longevity.—Anthony Van Pelt, of Green County, N C late died at the advanced age of 126 years and two months. His faculties, particularly his sight, were preserved to the last.

Louisa S. Hepler, the housekeeper of Oberlin, was honored with a prize from the French Academy, at a late distribution of the Monthyon prizes, in consideration of her having been the foundress of Infant Schools. Baron Cuvier delivered the oration, in which he bestowed the highest encomiums upon her. At a very advanced age she still devoted herself to her beloved gratuitous school of 200 children from three to seven years old.

RELIGIOUS MISCELLANY

ARCHBISHOP TILLOTSON'S SERMON AGAINST EVIL SPEAKING. PREACHED BEFORE THE KING AND QUEEN AT WHITEHALL, (ENG.) FEBRUARY 25TH, 1693--4

This is an admirable production. The following are his rules for the prevention and cure of this great evil—

“First, never say any evil of any man, but what you certainly know. Whenever you positively accuse and impute any man of any crime, though it be private and among friends, speak as you were upon your oath, because God sees and hears you. This, not only charity, but justice and regard to truth do demand of us. He that easily credits an ill report is almost as faulty as the first inventor of it. For though you do not make, yet you commonly propagate a lie. Therefore never speak evil of any upon common fame, which for the most part is false, but almost always uncertain whether it be true or not.

Secondly, before you speak evil of any man consider whether he hath not obliged you by some real kindness, and then it is a bad return to speak ill of him who hath done us good. Consider also, whether you may not come hereafter to be acquainted with him, related to him, or obliged by him, whom you have thus injured? And how will you then be ashamed when you reflect upon it, and perhaps have reason also to believe that he to whom you have done this injury is not ignorant of it?

Consider likewise, whether in the chance of mutual-affairs, you may not some time or other come to stand in need of his favor, and how incapable this carriage of yours towards him will render you of it? And whether it may not be in his power to revenge a spiteful and needless word by a shrewd turn? So that if a man made no conscience of hurting others, yet he should in prudence have some consideration of himself.

Thirdly, let us accustom ourselves to pity the faults of men, and to be truly sorry for them, and then we shall take no pleasure in publishing them. And this common humanity requires of us, considering the great infirmities of human nature, and that we ourselves also are liable to be tempted. Considering likewise, how severe a punishment every fault and miscarriage is to itself, and how terribly it exposeth a man to the wrath of God, both in this world and the other. He is not a good christian, that is not heartily sorry for the faults even of his greatest enemies, and if he be so he will discover them no farther than is necessary to some good end.

Fourthly, whenever we hear any man evil spoken of, if we know any good of him let us say that. It is always the more humane and the more honourable part to stand up in the defence and vindication of others, than to accuse and bespatter them. Possibly the good you have heard of them may not be true, but it is much more probable that the evil which you have heard of them is not true neither. However, it is better to preserve the credit of a bad man, than to stain the reputation of the innocent. And if there were any need that a man should be evil spoken of, it is but fair and equal that his good and bad qualities should be mentioned together, otherwise he may strangely misbehave present, and an indifferent man may be made a monster.

They that will observe nothing in a wise man, but his oversights and follies, nothing in a good man, but his failing and infirmities, may make a shift to render a very wise and good man very despicable. None should heap together all the passionate speeches, all the froward and imprudent actions of the best men, all that he had said or done amiss in his whole life, and present it all at one view concealing his wisdom and virtues, the man in this disguise would look like a mad man or a fury. And yet if his life were fairly represented, and just in the same manner it was led, and his many and great virtues set over against his failings and infirmities, he would appear to all the world to

be an admirable and excellent person. But how many and great soever any man's ill qualities are, it is but just that with all this heavy load of faults he should have the due praise of the few real virtues that are in him.

Fifthly, that you may not speak ill of any, do not delight to hear ill of them. Give no countenance to busy bodies, and those that love to talk of other men's faults, or if you cannot decently reprove them because of their quality, then divert the discourse some other way, or if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.

Sixthly, let every man mind himself, and his own duty and concernment. Do but endeavour in good earnest to mend thyself, and it will be work enough for one man, and leave thee but little time to talk of others. When Plato withdrew from the court of Dionysius, who would fain have had a famous philosopher for his flatterer, they parted in some unkindness, and Dionysius bade him not to speak ill of him when he was returned into Greece. Plato told him, he had no leisure for it, meaning, that he had better things to mind, than to take up his thoughts and talk with the faults of so bad a man, so notoriously known to all the world.

Lastly, let us set a watch before the door of our lips, and not speak but upon consideration. I do not mean to speak finely, but fitly. Especially when thou speakest of others, consider of whom, and what thou art going to speak. Use great caution and circumspection in this matter. Look well about thee, on every side of the thing, and on every person in the company, before thy words slip from thee, which when they are once out of thy lips, are forever out of thy power.”

From the Philadelphia Recorder

ON THE SIN OF DAVID, IN NUMBERING THE PEOPLE

And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.—2 Sam. xxiv. 1. And Satan stood up against Israel, and provoked David to number Israel.—1 Chron. xxi. 1.

That David committed sin in numbering the people, is evident, not only from the punishment with which the act was visited, but also from his own confession. “I have sinned greatly in that I have done, and now I beseech thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly.” 2 Sam. xxiv. 10. We cannot suppose that on this, or any other occasion, God and Satan have acted in concert, or that the Almighty ever prompts his creatures to commit sin. But, although no man can say, “I am tempted of God,” we well know that God permits us to be tempted, and he may purposely place us in such situations as shall expose us to be tempted, either for the trial of our faith, or the furtherance of his own wise and righteous objects. When, therefore, it is said that God moved David to number the people, nothing more may be implied, than that God permitted Satan to tempt David. Or, as will appear more probable from the following remarks, God moved David to do a lawful act, and the devil tempted him to it in an unlawful manner.

But why was it sinful in David to number the people? and why were the people themselves miraculously punished for the conduct of their sovereign? It is generally supposed that David was influenced by pride and vanity, and that his sin consisted in the indulgence of these dispositions. It would indeed be very strange, if the worldly feelings of the monarch were his actual crime. David was not a little sensible of the vanity of his heart, and he should have foreseen that the vanity of his heart would be his ruin. But if the vanity of his heart was the cause of his sin, why were the people punished for his sin? A refer

ence to the Mosaic law, will afford us a satisfactory explanation of David's sin in this affair, of the people, and of the extreme reluctance with which Joab executed his master's orders.

So far was it from being sinful to take a census, that such a measure was expressly contemplated and provided for by the law. “When thou takest the sum of the children of Israel, after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them, that there be no plague among them when thou numberest them.—Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering to the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation.” Exod. xxx. 12—16.

It may readily be supposed that the people were not fond of frequent censuses on these conditions, and accordingly we find, that at this time, no census had been taken for 435 years. The command of the sovereign to take a census under this law, could not be a popular act, since it was tantamount to levying a poll tax on the whole nation—a tax, too, not to supply the necessities of the state, but to aggrandize the priests, and to defray the expenses of the tabernacle. To take a census in the manner directed by the law, could not be sinful, but to take one without the payment of the ransom money, would unquestionably be a gross offence, and would expose the whole nation to a plague. It is not improbable that David wished to know the number of his subjects, and the military strength of his kingdom. At the same time, he did not wish, especially so soon after Absalom's rebellion, to incur the odium of taxing his subjects, merely to gratify his own curiosity, and as the tax required by law would not enrich the royal treasury, he felt no interest in enforcing its collection. These inducements probably led him to dispense with the payment of the ransom money, whereas it was his duty as chief magistrate, not only to enforce the law, but to punish its infraction. The people, however, were not absolved from their obligation to pay the ransom money, by the remissness, nor even by the permission of their sovereign, and hence they became obnoxious to the plague, for omitting to discharge an express and personal duty. Joab, although not pretending to the character of a saint, was emulous of that of a patriot and statesman, and was indignant at a royal order, which, if there was any truth in divine revelation, he foresaw must inevitably lead to some great national calamity.

LAVIS

THE SUM OF RELIGION

By Lord Chief Justice Hale

He that fears the Lord of heaven and earth, and walks humbly before him,—and thankfully lays hold of the message of redemption by Jesus Christ, and strives to express his thankfulness by the sincerity of his obedience,—that is sorry with all his soul when he comes short of his duty,—that walks watchfully in the denial of himself, and does not yield to any lust or known sin,—he that, if he fails in the least measure is restless till he has made his peace by true repentance,—that is true in his promises, just in his dealings, charitable to the poor, sincere in his devotion,—that will not deliberately dishonour God, although with perfect security from temporal punishment,—that has his hopes and conversation in heaven,—that dares not do any thing unjustly although never so much to his advantage, and all this because he firmly believes Him that is invisible, and fears him because he loves him,—fears him as well for his goodness as for his greatness,—Such a man whether he be an Episcopalian or a Presbyterian, an Independent or Anabaptist, whether he wears a surplice or wears none, whether he kneels at the communion, or for conscience' sake stands or sits,—he hath the life of religion in him, and that

life acts in him, and will conform his soul to the image of his Saviour, and go along with him to eternity, notwithstanding his practice of non practice of things indifferent. On the other side, if a man fears not the eternal God, commits sin with presumption, can drink to excess, lie, swear vainly or falsely, loosely break his promises,—such a man, although he cry down Bishops, or cry down Presbytery, although he be baptized every day, or declaim against it as heresy, although he fast all the Lent, or not fast, out of pretence of avoiding superstition,—yet notwithstanding these, and a thousand more external conformities of zealous oppositions of them, he wants the *life of religion*.

PRAY WITHOUT CEASING

Mr Herve, when under great distress of conscience, and harassed by violent temptations, made his case known to an experienced friend, who said to him, "You do not pray." Surprised at this, he replied, "If such a thing be possible, too much I cannot tell how many times in the day, I bow my knee before God, almost to the omission of my other duties, and the neglect of my necessary studies." "You mistake my meaning," said his friend, "I do not refer you to the ceremony of the knee, but to the devotion of the heart, which neglects not any business, but intermingles prayer with all, which, in every place, looks to the Lord, and on every occasion lifts up an indigent longing soul for the supply of his grace." "This," added he, (and spoke with great vehemence) "this is the prayer which all the devils in hell cannot withstand." Mr Herve profited by his advice.

From the Evangelist

WHAT IS THE WORK OF THE HOLY GHOST?

I had lately a hint on this subject, which I think worthy of remembrance. It was at a funeral, where one of the officiating ministers was a venerable clergyman of the episcopal church, who is well known for the fidelity with which he adheres to forms, when forms are required, and for the christian liberty by which he dispenses with them, under proper circumstances, where freedom is allowed, by the rules of the church with which he is connected.

In the present instance, forms were laid aside, and he stood up in his place, and offered a prayer to God, more precisely adapted to the circumstances of the case than any precomposed form could have been. In the course of it he enumerated some of the motives to submission, repentance, faith, and other holy exercises, on the part of the afflicted family. He then said, "O Lord, we pray that the Holy Ghost may make these motives influential in the minds of these parents."

Here, thought I, is exactly what we want to say. We cannot tell how the Holy Ghost operates, nor the reasons why he operates in some cases, and not in others. But this is precisely what he does, and all he does, and all we can know about it. In the conversion of sinners, and the sanctification of saints, he just makes the motives of the Gospel influential in the minds of men.

From the Philadelphia Recorder

GOD IS IN ALL HIS THOUGHTS

A wise man will endeavour to put his thoughts under a rigid discipline, and not suffer them to wander from under his complete control,—he will have them under the constant inspection of a well organized system of surveillance, that he may, at his pleasure, fix them attentively on any subject which he may be disposed to investigate or examine. When he has so subjected his thoughts, he may indeed be truly happy, keeping the idea of the presence of the Almighty continually before him, he will never be solitary—never alone. In whatever situation, and under the various circumstances in which he may be placed, he is sensible of being in the society of his faithful friend, who, at all times, is ready to favour him, when solicited, with the counsel that will always prove the best—to protect him when in danger, to afford him sup-

port when his strength fails, and to succour him when he stands in need. He retires to sleep, with the consoling assurance that his protector will watch his couch, and awakes, rejoicing in the anticipation that his God will be his companion, during his meals, he perceives the hand of his Maker administering to him sustenance. In his daily pursuits, he looks up to him for guidance, and whatever he observes, the object is associated with the power and the presence of the Sovereign of the Universe, in the act of either sustaining his work, or in conducting the operations of his beautiful system. If in a city, there he sees displayed the ingenuity of his creature, man, exercised under his controlling influence and superintendence. In the country he witnesses, in whatever way he directs his attention, the result of an invisible agency in universal and unremitted operation,—the trees, shrubs, flowers, and vegetation, in their ever varied characters, uses, and aspects. He looks up to the heavens, and there he beholds a spectacle, giving rise to reflections which fill his mind with awe, and he involuntarily ejaculates,—“What is man that thou art mindful of him, or the son of man that thou visitest him?” “If I climb up into heaven, thou art there, or descend into the depths of the earth, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day, the darkness and the light are both alike to thee.”

A GLEANER

THE FOLLY AND DANGER

Of Resting on the Sound of scripture, without a proper attention to its Sense

BY REV WILLIAM JAY

A poor put pious lad, who had been used to consider every suggestion in Scripture language as coming from above, was one day distressed for fire wood, and wishing for some of his neighbour's hedge, when that word coming suddenly to his mind, "In all this Job sinned not," he began to make free with the hedge, till happily he recollected another passage, which says, "Thou shalt not steal." This cured him of his error, and in old age the good man used to exhort persons to live, "not by impulses, but by the Ten Commandments."

Heterodox Conclusion—In casting our eyes over the columns of a religious paper the other day we were not a little surprised at meeting with the following sentiment as furnished by a correspondent—

Even you will allow that we are sinners, and therefore rights."

Such an allowance as this, is to the utmost degree absurd and mischievous. For instance St Paul "verily thought" that he ought to do many things contrary to Jesus of Nazareth. Did his sincerity in this thing make it right? The heathen are devotedly sincere in their idolatrous practices. Does this make such practices right? We read also, that some are "grown up to believe a lie, that they may be damned." But if the above principle is true the men have only to be sincere in believing the lie and they shall be saved.

Preposterous as the above sentiment is, multitudes in every generation and probably in almost every class of community are fatally misled by it.—Western Recorder

RELIGIOUS INTELLIGENCE

To the Editors of the Christian Guardian

Messrs Editors,

I enclose a private letter which I received a few days since from Mr Peter Jones. Its details may be interesting to many of your readers, but I see no impropriety in publishing it. Mr Jones with Thomas Smith and Thomas McGee, is now on a mission to the Muncey, River Aux Sauble, and St Clair Indians. You will no doubt recollect that the celebrated Indian orator, Captain Snake, is a heathen, and inimical to Christianity. He with some others has latterly wished to adopt a modified Christianity, which he could hold in connection with "the religion of his fathers."—When the king, my master, goes in to worship his God Rimmon, let me bow my

head, &c. But the converts whom we have received are not of this character, they have given up all for Christ, and have declared that the idols of heathens are "vanity." Let us pray that Capt Snake also may "take hold of Christ with both hands."

Yours &c
GEORGE RYERSON
Muncey Town, May 20th, 1830

Dear Brother,

I have now been at this place twenty days, and have during that time held several meetings with the Chippeways and Munceys. Our meetings are generally well attended, and the Indians listen with attention to the things which are for their present and eternal welfare. Some times while worshipping the Great Spirit, he pours out his Spirit upon the congregation, and tears of contrition are seen rolling down the faces of many of the old Indians.

The converted Brethren, are steadfast and are doing as well as could be expected. They are busily engaged in their planting, and will plant more this season than they ever did before in one season, which is very encouraging to those who are engaged in their civilization.

Two days ago, the Indian Agents, Mr Clench and Mr Ironsides, held a Council with the Chippeway and Muncey Chiefs, and all their principal men were present. The Agents laid before them the wishes of Government, respecting their temporal improvements, and also expressed to them, that it was the wish of their Father, the Governor, that they should become Christians as well as to be civilized.

After the Agents had concluded their address to the Indians, all the Pagan Indians both of the Munceys and Chippeways retired by themselves in order to agree what answer to make to their Agents. They were about 3 hours in their consultations. The great question among them was "Shall we become Christians? or shall we stick to our old ways?" When they had determined upon their answer, they all returned and took their seats. Capt Snake (a Muncey speaker) then delivered a long speech, in which he expressed his gratitude to the Great Spirit for permitting him and his Brethren to meet their Agent, and to hear the good words that he had spoken to them. He then went on to state that the Ministers had visited him and his people from time to time, and had spoken to them of the Christian Religion, but that they had deferred giving them an answer till they could know for a certainty that it was the wish of the Governor that they should become Christians. Having now heard that this was the desire of their Father, the Governor, they now had agreed to embrace Christianity, and to accept of all that had been spoken to them this day. The Speaker then proceeded to give a history of the Wars and Treaties, between their fore fathers and the French, Spaniards, and the English, from the first discovery of this country by the white people, how that they had ever remained true and faithful to their Great Father, the King of England, and how that they had forsaken the lands of their Fathers and come to this country. Towards the close of his speech he again touched upon the subject of their becoming Christians, and said "We Munceys take hold of the white man's worship with one hand, but with the other hand we hold fast our Father's worship. Both ways are good. Our way forbids drinking strong drink, as well as the white man's Religion." Before the Speaker sat down he delivered the desire of the Pagan Chippeways belonging to this place, which was that they, the Chippeways, could not make up their minds without first consulting with the Chiefs at the River St Clair.

Brother Thomas McGee and Thomas Smith went on to St Clair some time ago, I have not heard from them since.

The School at this Mission is doing tolerably well. It averages about 15 scholars. Some of the difficulties that this Mission has to encounter at this place are, the want of means to enable the Indians to go forward in their temporal improvements, the want of suitable native instructors to lead the devotees of the Indian meetings. The distance that the Munceys have to come to the meetings and

schools, and the scarcity of provisions, which obliges the converts of the Chippeway Indians, to leave the Mission station every now and then in search of something to eat. Another difficulty that appears to be prevalent among this people is, that of parting of man and wife. It seems that it has been the custom among this people, that for every offence, small or great, either of the parties was at liberty to elope without any questions.

I am yours sincerely,
PETER JONES

For the Christian Guardian

Mr Editor—I perceive that your paper whilst it endeavours to guard the christian against the pollutions that are in the world, also enlightens his paths by affording useful information. Should you deem the following brief account of the Mississippi Circuit worthy of a place in the Guardian please give it publicity.

Yours, &c JOHN BLACK

Ten years ago this part of the Province was a wilderness but through the clemency of our government and the activity of emigrants under the smiles of a benign providence a pleasing change has taken place so that this section of the country now forms a rising part of the new settlements of Upper Canada.

This circuit takes its name from a river, which though inferior to the majestic Mississippi of the South, yet proves ornamental and useful to the territory through which it runs. Its banks are adorned with fine plantations, and machinery flies with rapidity through the medium of its ample stream.

The greater part of the settlers are from Scotland, a people generally well informed, and by whom I have been informed, that when residing in their native towns of Paisley, Glasgow, &c they sat under the ministry of teachers, noted on account of their erudition.

Mississippi circuit, has Perth on the south, Richmond on the east, Bonshure Mission on the north, and unsettled townships on the west.

In 1823, the Rev Mr Metcalf travelled as a Missionary in Perth and back settlements, his labours were crowned with the best of consequences, to the upbuilding of the Militant Church. Since the above period other ministers by order of Conference have occupied the ground, and while viewing their field of labour the words of one of your contemporaries came to my mind, viz. 'The Methodist preachers act as pioneers to the cause of religion in this Province.'

At our last Annual Conference, I was appointed to this circuit. On my arrival, I found that my predecessor Rev A. Adams, had been very useful. At his departure the circuit was in a rising state with 71 members in Society. The aspect still continues good. By looking at the Class papers I see that there are upwards of 100 members at present, many of whom I believe are growing in grace. We enjoy peace in our societies, so that 'perils amongst false brethren,' are trials with which we are unacquainted. Many of the members bear an active part in Sabbath Schools, and all of them I presume feel interested in the cause of the Gospel.

We need not wonder that a prejudice against Methodism should in some degree exist among the people from different climes and of various creeds. In some places it does exist but I find where the influence of our wholesome Discipline is felt—where the members of the Church walk according to Rule, there prejudice generally falls—and why not? as the cause we have espoused is calculated to rob the earth of nothing but its woes.

Some of our neighbours of a different creed, have made attempts to procure a supply of clergymen of their own persuasion, they have not yet succeeded, and whether it be the badness of our roads want of pecuniary means, or the indolence of ministers which prevent, I cannot tell, the Lord knoweth.

We rejoice to hear, through the pages of the C. G. of the spread of the gospel, by various means in many parts of the world, and our prayer is, "O Jesus ride on 'till all are subdued."

As the small circuit may be viewed as being part of the Rear ground, the above information respecting its situation and prosperity, may not be uninteresting to many of your readers, who live in other and better organized parts of the world.

Lanark, May 26th, 1830

Further extracts from the Fourteenth Annual Report of the American Bible Society

Among the donations is one of \$1,000 from the Philadelphia Bible Society, which is not auxiliary. This Society has in the course of the last three years supplied all the destitute families of Pennsylvania with the Bible, and instead of being exhausted by its benevolent labours, is now led to aid the destitute in other portions of the Union.

State of supply in the different States

In relation to the important resolution adopted at the last anniversary, (to supply every destitute family in the Union with a copy of the Scriptures with

in two years,) the Board, though not without fear, have still strong hopes of seeing it carried into effect.

In the states of *New Jersey, Pennsylvania, and Maryland*, the work is already accomplished. In the six *New England* states, and in the state of *New York*, the supply is so far effected that a few months may, and probably will, cause its completion. In *Virginia*, twelve agents are now in the service of the State Society, about eighteen counties have already been supplied, and strong expectations are entertained that the remainder will also be supplied before the next anniversary.

In the other states and in the territories, the work is less forward, but many extensive districts have been supplied, and almost every where much preparatory labour has been performed, and the Board think that the work of supplying all the destitute families in the United States with the Bible within two years from May the first, is still practicable, if the friends of the institution will all co-operate. With prompt energetic effort on the part of all, the means can be raised, and the books can be printed and distributed. And the Board wish it to be distinctly understood that without great effort both on the part of the old states and the new, the work cannot be done. If many of those societies which have purchased books on credit, do not pay for them within a few months, the work cannot be done. If those societies which have pledged donations, do not in some good measure at least redeem their pledges, the work cannot be done. If those counties which are yet to be supplied, do not enter on the supply at once, the work cannot be done. The great danger as to the failure in this enterprise is from "the thief of time," procrastination. Conquer this enemy, and the work is done—every family has its Bible by May, 1831.

Mexico—At the instance of an American gentleman in the employment of the government of Chihuahua, one of the Mexican States, a vote was passed by the legislature, ordering that 300 copies of the Spanish Testament which had been sent to him for distribution, should be equally divided among the principal schools of the state, five copies to each school.

Buenos Ayres—The New Testament circulates to some extent at Benos Ayres.

Seneca Indians—The Board having received satisfactory evidence that the Gospel of St. Luke had been faithfully translated into the language of the Seneca Indians, by the Rev Mr Harris, a missionary among that tribe, assisted by an intelligent native, printed at his request an edition of 1,000 copies, which it is hoped will prove a spiritual treasure to the adult Indians, who cannot be expected to learn the English language.

Greece—From the Rev Jonas King and the Rev Mr Robertson, missionaries in Greece, who were authorized by the Board to purchase Modern Greek Testaments of the British and Foreign Bible Society, many interesting accounts have been received. Their letters exhibit a demand for the word of life in that afflicted country, which cannot but affect the heart of every friend of the Bible cause.

Burman Empire and Ceylon—In the last report it was mentioned that an appropriation of 1,200 dollars had been made to the Board of Baptist missions, for the purpose of publishing the Scriptures in the Burman Language. This money has been remitted, with fervent prayers to God that he will open a wide and effectual door for the reception of his truth.

Sandwich Island—More than 14,000 copies of the Gospel of Luke have been forwarded to the Sandwich Island during the past year. Other parts of the Holy Scriptures have been translated into the Hawaiian tongue, and other parts still are in a course of translation by the American missionaries resident at the Islands. It is believed from authentic sources that among the population of those Islands there are now not less than 30,000 readers, most of whom would receive and study the sacred oracles if put into their hands.

TEMPERANCE

We are in general prevented from inserting any more than an abstract of the reports of different Temperance Societies, and of addresses delivered at their formations, by a circumstance that must itself give the greatest pleasure to the numerous friends of these important auxiliaries of religion and good order, that is, by the numerous reports that have been forwarded to us for publication from time to time from new Temperance Societies. The members of no individual society can regret that we are unable to print the whole of their report, on account of reports from other similar societies that are every where springing up to bless the country.

We have the pleasure to give an abstract of the proceedings of a public meeting to form a Temperance Society at Switzer's Chapel in Ernestown. The Rev Rowley Highland was called to the chair and Elijah Switzer to act as Secretary.

Appropriate addresses were delivered by Drs Palmer and Phelps and Rev George Bissel. The usual constitution was adopted, and a resolution passed to make a public collection at each public meeting of the Society to defray expences and to promote the cause of Temperance. The first anniversary to take place on the 1st Tuesday in February at 1 o'clock. The officers appointed were

RUFUS SHOREY *President*
JOHN MILLER *Vice President*
ELIJAH SWITZER *Secretary*

COMMITTEE—Garret Miller, Barnabas Beach, John G Switzer, Thomas Power, Cyril Jame, John Piracy, and Ebenezer Perry jun'r

GENERAL ARTICLES

HOUSEWIFERY

To the middling class of life there is no female accomplishment more valuable than housewifery. By that class is it sufficiently prized as an accomplishment, or wisely inculcated as a branch of education? It is feared not. Few girls are regularly initiated into the various household duties, yet to all girls, the knowledge of them is essential, since, as wives, daughters, or sisters, all will probably have households to superintend. How extensive the mischiefs caused by ignorance of housewifery, we every day hear and see painful instances. The misery endured by the helpless, untaught individual in feeling her ignorance, and seeing the varied form of evil that ignorance produces, must be most severe. Let not mothers wilfully condemn their daughters to sorrow, disgrace, and error, from which it is not so easy to rescue them.

The duties of housewifery being generally of an active and desultory nature, are usually very agreeably in the performance to active and variety loving young people, they will, therefore, be cheerfully attempted and pursued, and we shall enlarge the pleasure of the girls, by the same encouragement with which we prosecute their improvement.

The management of the breakfast and tea table will induce some knowledge of performing the honors of the mistress of a house. Occasionally, the whole arrangement of the house may devolve on the young housekeeper. At sixteen she may be invested in all the rights and duties of household superintendence. The mother may sometimes interfere with advice, but let the whole responsibility rest with the daughter, that thus, being thrown up on her own powers, she may early learn judiciously, to exert those powers, and when mistakes occur, as they must to beginners, in all the offices and business of life, it is better that they should occur under the paternal roof, when partial relatives are prompt to excuse and remedy, than in the first days of bridal management, when the agitated mind is full of the variety and novelty of its duties, and new friends and new kindred are less disposed to pardon and correct.

MANAGEMENT OF CHILDREN

Mothers, can you not teach your children the art of doing good? It is only to rid, by your example as well as precepts, the development of the noblest

faculties of your children—the affections, reasons, conscience, while you repress, as much as possible, the selfishness of animal instinct—of appetite. Begin early. You have the key of their affections, open their little hearts only to sweet impressions of love, which is benevolence. Never hire them with MONEY, to perform their tasks of any kind. If you have managed them rightly, they will do your requirements for you, because they LOVE YOU. Give gifts to your children as often as you think best, but never hire them for being good. Let the consciousness that they have done good, have gained knowledge, and that you approve their conduct, be their reward.—*Ladies' Magazine*

MENTAL IMPROVEMENT

It is pleasant when one is prevented a whole evening from reading to make amends for it by amusing and instructive conversation, for when we reflect how short is our span of life and how much of that short span is consumed in sleeping, dressing, eating and visits, with a long cetera of frivolous amusements we have indeed but a short time for mental improvement. And how frequently even that short time interrupted by dull, trifling, or impatient companions, who without any mercy break in upon our time.

We should, therefore never omit an opportunity of improvement, for certainly the Almighty never intended that the powers of mind with which he has endowed us were to be unemployed. The best way to ensure our own happiness as well as to show our gratitude to our Creator, is to cultivate to the highest state of perfection the talents bestowed on us, and to employ those talents usefully and honorably.

EFFECT OF DIFFERENT MODES OF ADDRESS IN PREACHING.—

Extract of a Letter from an esteemed Minister in Georgia.—Brother — is a man greatly beloved, even among the Indians. I will give you an anecdote. Three ministers went to preach among the Cherokees several years ago. One preached very deliberately and coolly and the chiefs held a council to know whether the Great Spirit spoke to them through that man, and they declared he did not, because he was not so much engaged as their head men were in their national concerns. Another spoke to them in a most vehement manner, and they again determined in council that the Great Spirit did not speak to them through that man, because he was mad. The third preached to them in an earnest and fervent manner, and they then agreed that the Great Spirit might speak to them through him, because he was both earnest and affectionate. This was Mr. — on his first visit to the nation, and he has been kindly received ever since.—*Baptist Mag.*

Missionary Anecdote.—In the vast country of Louisiana, in America, a Catholic Missionary had been sent for the conversion of the Indians, but some of the most ferocious tribes surrounded him, and were just about to put him to a cruel death. Having a small looking glass, which he had artfully concealed beneath his clothes, and placing it on his breast, he, in a plaintive tone, remonstrated with them on the cruelty and ingratitude of their killing a man who had them all in his heart. The astonished savages each in his turn beholding his own figure in the glass (a piece of art they never had seen before,) converted their rage into admiration and esteem for a man who thus had them all in his heart.—*Charlevoix's Travels.*

Anecdote.—When Cowper was made a Bishop of Galloway, an old woman, who had been one of his parishioners at Perth, and a favourite, could not be persuaded that her minister had deserted the Presbyterian cause. Resolved to satisfy herself, she paid him a visit in the Canongate, where he had his residence as dean of the Chapel Royal. The etinue of servants, through which she passed, staggered the good woman's confidence and on being ushered into the room where the bishop sat in state, she exclaimed, "Oh, sir! whar's this? and ye hae left the guid cause, and turned prelate?" "Janet," said the bishop, "I have got a new light upon these things." "So I see, Sir," replied Janet, "for when ye was at Perth, ye had but a candle, and now ye've got twa before ye that's a your new light!"

Singular Generosity.—A benevolent quaker was not long since applied to by a respectable gentleman, one of the society of Wesleyans for the purpose of soliciting a subscription towards enabling them to complete a new chapel built upon the site of an old one, but which could not be finished for want of funds. Obadiah heard him very attentively at length breaking silence with a deep groan began thus "I tell thee what, friend, my purse

is always open to succour the distressed, and to do good to all our own sect but, friend, my religion, thou knowest, differs from that of thine, we do not think thee right, and it is against our religion to help others to build chapels, therefore, friend, thou seest I cannot assist thee." The methodist was about departing, and was nearly out of the room, when the quaker called him back "Hark ye, friend, how much hast thou laid out?" The methodist replied, "sixteen hundred pounds"—"And how much more dost thou want to complete it?"—"About fourteen hundred more"—"Well, friend," said the quaker, "here is one hundred pounds to defray the expenses of pulling down the old chapel."

The first Christian Church.—According to Dugdale, the first Christian Church in Britain was at Glastonbury, in Somersetshire, and made of wicker work. The religion, then, of the first British Christians, was that of a barn.

Good Advice.—The celebrated Grotius, one of the most learned men the world ever knew, was in his last illness attended by a friend, who desired him, in his great wisdom and learning, to give him a short direction how to lead his life to the best advantage to whom he only said, "BE SERIOUS."

"Hang Hugh Peters."—"After the restoration of the Stuarts, Charles, and several of his ministers and courtiers, were sitting one day at their wine, regaling themselves with the thought of the recovery of their power, and making merry over the fate of the poor regicides and republicans. "Well we've made cracking work with them," said one, "we've hung lawyers, doctors, generals—we've hung every thing but preachers." "What," said Charles "haven't we hung a preacher?" "That won't do, they were at the bottom of it, we must hang a preacher." "Well, who shall we hang?" said a third "Why there's Hugh Peters," said Charles "Hang Hugh Peters." The order was executed.

A Turk's thought on imprisonment for Debt.—A Captain of a trading ship being not long since in the city of Constantinople, lodged in the house of a sea-faring Turk. One day he observed to the Mussulman, that, in all his walks through the immense city of Constantinople and its suburbs he had not seen any thing like a jail for imprisonment of debtors. Christian dog! (said the disciple of Mohomet) do you suppose that we are so debased as to copy the Nazarine policy? We take care to strip a debtor of all his property so far as it will go to pay his just debts, but there we leave him, we instantly turn him loose to begin the world again. The believers in our prophet are above shutting up their fellow men in cages in order to starve, persecute and torment them.—We made a distinction between a man and a rat. I have been in several of the Nazarine (Christian) cities and never looked at a debtor's prison, without horror,—as a place where man is degraded to the condition of a rat.

American Steam Coach.—We understand that several enterprising individuals in the town of Nassau, N. Y. have constructed a Steam Coach, which is so contrived as to run with ease and safety on any of our common travelled roads. From the account given of the machine by those who have had opportunity to examine it, we are inclined to think this one of the greatest inventions of the present age, and one which will be very likely to supersede the necessity of Railways, Canals, or Horses, for the purposes of transportation. The boiler is so constructed that nothing is lost by the escape of any of the steam, it being condensed and returned immediately to the boiler and neither smoke nor steam are to be seen when the carriage is in motion.

PORT OF QUEBEC

ARRIVED

May 23 —Brig Prince George, Morrison, from Alloa, to Roger Dean & Co general cargo —Brig Sophia Neil from Greenock to Mason Strang & Co general cargo 8 settlers Ship Brilliant Barclay from Aberdeen, to H G Forsyth & Co ballast 30 settlers 21—Ship Margaret Sumpton, from Liverpool, general cargo, 10 settlers—Brig Martha, Sweetland from Tobago, to J P Thirlwall rum and sugar Ship Sir John Be esford, Beng, from Liverpool, to Forsyth,

Walker & Co, general cargo —Brig Annandale Anderson, from Liverpool, to H G Forsyth & Co with salt —Brig Earl of Dalhousie, Boyd, from Greenock, to Mason, Strang & Co general cargo —Bark Universe, Alexander, from Belfast, to H G Forsyth & Co' m ballast 40 settlers —Ship Montreal, Leitch, from Liverpool, to G Ross & Co general cargo —Bark Campobello, Corner from Liverpool, to J Leather & Co salt —Brig Blakiston, Estale, from Whity, to Lomesurier ballast —Brig Isabella, Donaldson, from Dundee, to A Gilmour & Co general cargo —Brig James Lumsden, Petrie, from Jamaica, to Heaven & Macaulay, rum sugar, &c

DIED,

At Adolphustown, on Sunday the 23d instant Alexander Fisher, Esq aged 74 years. Mr Fisher was one of the oldest and most respectable inhabitants of Upper Canada, and his death is much regretted.

In Ernest Town on Friday 21st May inst (at the residence of Matthew Clark, Esq.) Mrs Phebe Allen of Cross by in the 51st year of her age.

Mrs A left her home at the Isthmus, on the Rideau Canal the 3d of May, and when she arrived at Elizabethtown found her Father (Nathan Clark *) a corpse. She stayed till he was interred, and then proceeded to Ernest Town where her daughter lay at the point of death —attended her afflicted child 10 days, was taken ill on Thursday morning, and expired on Friday morning.

Mrs Allen was a professor of Religion and a pattern of piety for many years. The loss will be severely felt by her family, and a numerous train of connexions and friends, especially by her afflicted daughter who appears to be but slowly recovering.—*Communicated.*

* Mr N C of Elizabethtown, fainted while bathing his feet, and the vital spark never returned. He was near 90 years old.

At Napanoc on the morning of the 11th instant, John Clark, Esq

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 12 0	1 11 6
FLOUR, Superf 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 8 9	0 0 0
WHEAT, per bushel	0 4 6	0 7 0	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 3 9	0 3 3
PEASE,	0 2 0	0 3 4	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
POKE, Mess, per bbl	1 7 6	4 5 0	3 0 6
Prime Mess,	0 0 0	3 5 0	0 0 0
Prime,	0 0 0	3 2 0	2 6 0
Cargo	0 0 0	2 10 0	0 0 9
BEEF, Mess per cwt	1 5 0	2 17 6	2 2 0
Prime Mess,	0 0 0	2 2 0	0 0 0
Prime	0 0 0	1 17 6	1 8 0
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
V LAL	0 0 4	0 0 0	0 0 4
BUTTER,	0 0 7 1/2	0 0 6	0 0 1
CHEESE,	0 0 5	0 0 3	0 0 0
LARD	0 0 5	0 0 4	0 0 0
TALLOW	0 0 5	0 0 6	0 0 0
BEE'S WAX	0 1 4	0 0 0	0 1 0
CANDLES moulds	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

YORK POST OFFICE }
May 18, 1830 }

A DAILY MAIL will be forwarded from this Office, by the Canada Steam Boat, for Niagara, the United States and Europe via New York. Hour of closing 5 o'clock, P M.

The Eastern and Northern Mails are closed at 11 A M and the Western and Southern Mails at one P M on Monday's and Thursday's.

Letters and packets put into the Office after those hours cannot be forwarded until the following Post day.

JAMES S HOWARD,
Postmaster

SURGEON DENTIST.

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

York, May 25th 1830.

F A BIGELOW

THE LITTLE GRAVES

From the Eastern Argus

'Twas autumn and the leaves were dry,
And rustled on the ground,
And chilly winds went whistling by
With low and pensive sound

As through the grave yards lone retreat,
By meditation led,
I walked with slow and cautious feet
Above the sleeping dead

Three little graves ranged side by side,
My close attention drew
O'er two the tall grass bending sigh'd,
And one seem'd fresh and new

As lingering there I mused awhile
On Death's long dreamless sleep
And morning life's deceitful smile,
A mourner came to weep

Her form was bow'd, but not with years,
Her words were faint and few
And on those little graves her tears
Distill'd like evening dew

A prattling boy, some four years old,
Her trembling hand embraced,
And from my heart the tale he told
Will never be effaced

Mamma, now you must love me more,
For little sister's dead
And t'other sister died before,
And brother too, you said

Mamma what made sweet sister die?
She loved me when we play'd,
You told me if I would not cry,
You'd show me where she's laid

'Tis here, my child, that sister lies,
Deep buried in the ground,
No light comes to her little eyes,
And she can hear no sound

Mamma, why can't we take her up,
And put her in my bed?
I'll feed her from my little cup,
And then she won't be dead

For sister'll be afraid to lie
In this dark grave to night,
And she'll be very cold and cry,
Because there is no light

No, sister is not cold my child,
For God who saw her die
As He look'd down from Heaven and smil'd,
Call'd her above the sky

And then her spirit quickly fled
To God, by whom twas given,
Her body in the ground is dead,
But sister lives in Heaven

Mamma, won't she be hungry there,
And want some bread to eat?
And who will give her clothes to wear,
And keep them clean and neat?

Papa must go and carry some,
I'll send her all I've got
And he must bring sweet sister home,
Mamma, now must he not?

No my dear child that cannot be
But if you're good and true,
You'll one day go to hor, but she
Can never come to you

Let little children come to me,
Once the good Saviour said,
And in his arms she'll always be,
And God will give her bread

MEMOR

100 POUNDS REWARD.

WHREAS an attempt was made in the night be-
tween Wednesday and Thursday, of the 26th and
27th instant, by some evil disposed person to SET FIRE
to the house occupied by Mr James R Armstrong on New-
gate street, in the Town of York The Magistrates do here-
by offer the above Reward of ONE HUNDRED POUNDS
to any person who will give such information as will lead
to the Detection or Conviction of the perpetrator or perpe-
trators of the said act

By Order S WASHBURN,
Clerk Peace, Home District
28 4

Dated 27th May, 1830

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 En-
quire of Mr Crookshank or Mr Mercer
York, 23rd February, 1830

Bank of Upper Canada

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

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 instal-
ments viz

Ten per cent, or £1 5 0 on each share, on the 20th Febru-
ary 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 10s 6d, on each share on the 1st day of
July next, being the 12th and last instalment thereby
completing the payment of the full amount of the Capital
Stock of the Bank under its Charter

By order of the Stockholders

THOMAS G RIDOUT,
Cashier

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

5—6m

BANK NOTICE.

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

THOMAS G RIDOUT

Bank of Upper Canada, } Cashier
York 27th April 1830 }

24 6

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

NOTICE TO BUILDERS

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

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

Contractors to furnish all materials
Specifications may be seen at Mr Thomas Carfrae's Store,
where the tenders will also be received
York, 28th May, 1830

28 2

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

By Order of the Trustees
W ROSE, Secretary

York 28th May, 1830

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 Su-
perfine BROAD CLOTHS—Pelisse and Habit Cloth and
Kerseymeres, with a great variety of coarse Cloths, Flush-
ings Blankets Flannels, &c &c at from 25 to 30 per cent
lower than last year. A very general collection of COF-
TON LINEN AND SILK GOODS Also, Feas 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 Hollow ware Shovels, Spades Frying pans
Teakettles Hands vs Cuttley &c &c, with a variety of
other articles TOO NUMEROUS to detail in an advertise-
ment All of which will be sold EXTREMELY LOW for
CASH
York Nov 20th 1829

21—t

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 in-
tends to keep a supply of Chairs, on hand of the
various descriptions, both Fancy and Windsor that are used,
and for prompt pay will sell as low as can be purchased in the
country

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

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

To save is to gain!

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

CHIFFSIDE,

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 6

JOHN AND CHRISTOPHER WEBB
Boot and Shoe Makers, Leather Sel-
lers &c—Grateful for past favors return
their thanks to those gentlemen of York
and its vicinity, who have patronised them since their com-
mencement 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 dis-
cussion to please they hope still to merit the patronage and
portion of the custom of the Public

York, Church Street Febr y, 13th, 1830 13 6

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

F W LONG

York, 7th May 1830 23 11

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

BILLA ILIEN, Junr

Bellville 27th April, 1830

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
CALLE R WHITING
Trafalgar 1st April, 1829 20 6

A GREAT BARGAIN.

TO BE SOLD FOR CASH 200 Acres of excellent
Land in Chingacousy, Lot No 12, in the fourth con-
cession, West of the Centre Road—ten acres cleared The
whole will be sold for two dollars an acre for CASH All
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 27 11

FOR SALE by private contract a DWELL-
ING HOUSE AND LOT in Newgate
Street occupied by John G Spragg Esq—For
information apply to the subscriber

MATTHEW WALTON

York, Feb 12th, 1830 13 6

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

Wm MARWOOD

Yonge street Jan 2nd 1829 7 2

TERMS—The CHRISTIAN GUARDIAN is published weekly,
on Saturdays, at twelve shillings and six pence a year, if
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 Subscriptions 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 F Church
are authorized 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 & one copy will be sent gratis—The ac-
counts 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 price—all advertise-
ments for insertion must be handed in before twelve o'clock
on the day previous to publication

All biographies must be accompanied with the autho-
r'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 sup-
port of superannuated or worn out Preachers of the M F
Church in Canada, and of widows and orphans of those
who have died in the work, and to the general spreading of
the Gospel