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## GENERAL ARTICLES

MEMOIR OF THE REV. ADAM CLARKE, LL.D. &c.  
M. R. L. &c. &c.  
(Concluded from our last)

To various branches of natural and experimental philosophy, Dr. Clarke has paid much attention, nor has the science of astronomy been neglected. Connected with each of these departments, he has a suitable apparatus, in which are some instruments of the first description and excellence.

The books, articles, and instruments, which his library, his cabinet of curiosities, and his philosophical apparatus contain, have excited the attention of the neighbouring nobility, several of whom have repeatedly visited his abode, and experienced much gratification, which they have politely expressed. Dr. Clarke has been honoured with the friendship and the correspondence of some of the first characters in the nation, and during the translation of the scriptures into some of the oriental languages, in which his profound erudition has rendered essential service to the cause of Christianity, he has been brought into contact with exalted dignitaries, and men renowned for learning, and literary acquirements. About the year 1805, he was made M. A. and in 1806, he received the honorary degree of LL.D. as a tribute of respect due to his superior talents. Since that time he has been honoured with the additional title of Member of the Royal Academy. He has presided three times both in the English, and also in the Irish Methodist Conferences.

During the last few years, his health having been somewhat precarious, he has relaxed from the constant routine of preaching. In this duty, however, he generally engages once or twice every week. But on these occasions the effects of his former exertions are severely felt, and perhaps few persons suffer more than himself from this laborious exercise.

On retiring to his retreat at Millbrook, his removal was followed by mean insinuations, that his retirement from ministerial labours had been adopted before necessity dictated the measure. These calumnious insinuations, however, proceeded from

individuals, who had not, like himself, seen forty years pass over them in the pulpit, and grown hoary in the service of their Master. To those who are accustomed with the unremitting exercises of his former years, frequently preaching four times a day, and braving "the summer's suns and winter's snows," he did not appear to have retired a day too soon, and to this, in all probability, under the providence of God, may be attributed the continuance of his valuable life.

Of Dr. Clarke's family connections, our knowledge is but partial. He had one brother, a skillful surgeon, who settled in England, but died several years since near Liverpool. One sister, now no more, was married to Thomas Exley, Esq. M. A. an eminent mathematician of Bristol, and another to the Rev. W. M. Johnson, LL.D. a clergyman residing in Cornwall.

Mrs. Clarke, whose maiden name was Cooke, was a native of Trowbridge, in Wiltshire. Her father was an eminent broad-cloth manufacturer, equally distinguished for his zealous loyalty, and his inviolable attachment to the established church. One sister, lately deceased, was married to Joseph Butterworth, Esq. M. P. She has also a brother, a law bookseller in Dublin, who was deprived of an independent fortune by an unhappy connection which he formed with a first rate cloth house, near Bath. With the history of some other branches of this family, we have no acquaintance.

Dr. Clarke has had twelve children, of whom 3 sons and three daughters only survive. His eldest daughter is married to Mr. James Rowley, a timber merchant, at Stourport, in Worcestershire. His second, is the wife of Mr. James Hooke, an African merchant, who resides in London. The youngest still lives with her parents. His eldest son, a natural clerk in his Majesty's Treasury Office, or the Court of Exchequer. His second enters on an extensive printing concern in London, and his youngest is now a student of Trinity College, Cambridge.

Of Dr. Clarke's works, the following is the most correct list that we have been able to procure, but we are convinced there are several other publications of which we cannot recollect the names.

Dissertation on the Use and Abuse of Tobacco. London, 1797. 8vo.—A Bibliographical Dictionary, containing a Chronological Account of the most curious books, in all departments of literature, from the infancy of printing to the beginning of the 19th century, to which are added, an Essay on Bibliography, and an account of the best English translations of each Greek and Latin classic. 1802. 6 vols. 12mo. and 8vo.—The Bibliographical Miscellany, or a Supplement to the Bibliographical Dictionary, down to 1806, 2 vols. 12mo. and 8vo.—Baxter's Christian Directory abridged. 1804, 2 vols. 8vo.—Claude Fleury's History of the Ancient Israelites, with an account of their Manners, Customs, &c. with a Life and Portrait of Claude Fleury, 1805. 12mo.—The Succession of Sacred Literature, in a chronological arrangement of authors and their works, from the invention of alphabetical characters to the year of our lord 345. 1807. 12mo. and 8vo. vol. 1st. a second vol. is designed to bring the succession down to the year 1440.—Shuckford's Sacred and Profane History of the World connected, including Bishop Clayton's Strictures on the work, embellished with a set of maps. 1808, 4 vols. 8vo.—Sturm's Reflections, from the German, 4 vols. 12mo.—The Holy Scriptures, &c. &c. with the Marginal Readings, a Collection of Parallel Texts, and Copious Summaries to each Chapter, with a Commentary and Critical Notes, designed as a help to the better understanding of the Sacred Writings. 4to. 1810.—Harmer's observations. 4 vols. 8vo.—Clavis Biblica, or a Compendium of Scripture knowledge. 8vo.—Dr. Clarke has also published several Sermons and detached pieces,

and he is the author of many anonymous articles published in various respectable journals.

In addition to the above publications, Dr. Clarke was employed several years by Government, in collecting materials for a new edition of RYMER'S Foedera, in folio, of which he saw the 2 first vols. through the press. This work is now superintended by a commission under Government.

Several of the above works will ensure the immortality of Dr. Clarke's name in the republic of letters, but that on which it will descend to posterity, under the auspices of the most distinguished lustre, is his learned andoluminous Commentary on the Holy Scriptures, the sale and popularity of which have been almost unexampled. This laborious work is yet unfinished, but to its completion it is devoutly to be hoped his valuable life will be prolonged.

As a friend, Dr. Clarke has always been distinguished for his undeviating constancy. Free, affable, and communicative, he is a tall, easy of access, but this amiable feature in his character has frequently subjected him to unnecessary intrusions. In company, he is cheerful and familiar, without displaying any parade of learning, except when particular occasions call for a momentary emanation from his ample stores. His conversation abounds with anecdote and incident, sometimes derived from foreign sources, but more generally drawn from his own observations on men and manners, collected during his journey through life, and treasured up in a highly retentive memory.

His preaching is distinguished by an intimate acquaintance with the scriptures, strong sense, and solid argument, emanating from a capacious mind which communicates itself in an almost unbounded range of thought, that seems always at home in the furthest recesses of eternity. His discourse is chiefly remarkable for simplicity, purity, strength, and perspicuity.

To the productions of his pen, these remarks are equally applicable as to his pulpit discourses. In all these, the measure of syllables, the artificial turns of expression, and the dance of periods, are beneath his notice. With him, import is never sacrificed to sound, his aim being to communicate the riches of his mind to others, in words best adapted to convey his meaning, and most likely to be universally understood. This seems to be the effect of habit, not of labour, and instances are very rare, in which his designs prove unsuccessful.—*Imp. Mag.*

Speech delivered by the Rev. John P. Esq., in Union Chapel, Lancaster, at a Public Meeting called for the purpose of forming a Society for the suppression of Intemperance. Oct. 23rd 1829.

MR. CHAIRMAN,—I should say nothing on this occasion, were it not your particular request, as it would seem unnecessary to add any thing more in favour of the Resolution, after it has been so ably and interestingly supported by my learned friend, who has just sat down. And yet it affords me peculiar pleasure, in being permitted to contribute my mite towards the support of a measure, the object of which is—the suppression of the use of Ardent Spirits, and consequently, the prevention of those numerous and incalculable evils, that are occasioned by such an indulgence.—You are aware, Sir, —and so, perhaps, are the majority of this meeting—that the demoralizing practice of dram drinking—tippling—and drunkenness, are evils which are increasing to an alarming extent among us, and that it is indispensably necessary for the friends of humanity to concert some effectual measures, if possible, for the purpose, not only of preventing the virtuous part of the community—and especially the youth of our country—from becoming victims of this degrading vice, but to reclaim if they can be

claimed, those who have become enslaved by habits of intemperance.

In order to obtain an object so desirable, it would seem that something more is necessary, than merely unconnected individual efforts. There are, to be sure, many individuals among us, whose excellent precepts and admirable example, in relation to intemperance, are worthy of the highest praise. But such is the gross darkness with which they are surrounded, that the rays of light, emitted by their amiable conduct, are confined within a very circumscribed compass, and perhaps, their influence is not felt beyond their own dwellings. But should these persons enlist and concentrate the learning, the influence, and the exertions of the virtuous and the wise—which they would find very little difficulty in doing—their influence would be extensively felt, and, in my opinion, they would do much, very much, towards suppressing the excessive and destructive use of spirituous liquors.

We are stimulated to this work, this labour of love, by many considerations. It is impossible to estimate the sum of misery and wretchedness, which are produced among even the inhabitants of this Province, by this devouring scourge. How many hundreds of individuals have been ruined, both soul and body! How many families have been clothed in rags and doomed to beggary! How many thousands have been hurried into a premature grave, and forever undone by this fell monster—this enemy of God and man! Now if it be the design of God, in the dispensation of his gospel and all his various providences towards us, to lessen our misery, and if the holy angels, together with the spirits of just men made perfect, unite to advance the gracious purposes of Heaven, should not every person in this assembly—yes, every friend of Humanity and of Jesus Christ, in the whole world, put his shoulder to the wheel, and, at least, so far become a co-worker with him and with the shining ones that accompany him, as to support a society, the avowed object of which is, the suppression of the ignominious and brutal vice of intemperance—a vice that increases the sum of human misery, to an extent inconceivable by even an angelic mind. In those acts of kindness to us, our Heavenly Father and the Angels that excel in strength, are not personally interested, nay, they are gloriously disinterested. But in every thing that relates to human happiness, especially with regard to the subject immediately before us, we are individually concerned. We may now be so fortunate as not to be afflicted with drunken children or friends, but, Sir, have we any assurance that this will long be the case? Have we any good grounds for believing it will? Should the practice of tipping, dram drinking, &c. increase for twenty years to come, as rapidly as it has during the twenty years past, we are assured it will not be the case. And this increase of crime will inevitably take place, if no effectual means are adopted to prevent it. Should we then sit still, and let the pestilential plague overspread our land, it will affect every one of us in a greater or less degree. Our friends, our children, yea, even we ourselves, before we are aware of it, may be entangled in the horrid snare.

Perhaps the amiable fair ones, on my right, may feel but little concerned respecting the result of this meeting. They may consider themselves quite invulnerable to the attacks of drunkenness. These feelings may be correct with regard to themselves; but not so, in respect to others who are not armed with all those tender virtues which they possess. Their children, their friends, even those of whom the Bible says, they are no longer twain, but one flesh, may be engulfed in this whirlpool, and may make them largely share the pain and misery which flow from the Drunkard's Cup. How many unfortunate females have been ruined, at least in respect to the enjoyments of this life, by unfortunately connecting themselves with persons, who indulge themselves in the use of ardent spirits. Females, Sir, whose juvenile years were watched by their parents with the tenderest solicitude, on whose education the greatest care has been bestowed, whose early prospects were almost without a cloud, who in the days of their youth—in the fan-

guage of Blair—"could fly upon the wings of fancy and pleasure, and survey beauty wheresoever they cast their eyes." Many females, Sir, of this description have been made to experience the terrible reverses of fortune, by, in an unguarded hour, giving their hearts and then hands, to ruffians, who, after obtaining the object of their wishes, have thrown off the mask, as is most generally the case, and with the brutal ferocity of tigers, are venting their spleen in barbarous acts of cruelty against those unfortunate defenceless ones placed in their power. See yon cabin—the banks that form its covering, just above the ground—the winds and the storms whistling and howling through it from the four quarters of the globe. Enter into this miserable hovel—see a disconsolate female surrounded by a half a dozen almost waked children, nearly perishing with hunger, shivering over a few coals of fire. Ask the cause of all this wretchedness, and, in nine instances out of ten, you will find these sufferings to have proceeded from intemperance. Perhaps at the very moment you are witnessing this scene of misery, the husband and the father—or rather the monster—who should have kept this unprotected female in "sickness and in health," and provided for these innocent little ones, is lounging about some of the detestable places, sometimes called "Inns," wallowing in his filth and blood. These ills, Sir, are not visionary, nor are they of unusual occurrence, but instances of them are almost every where to be found. In as much then as our families, and the community at large, are exposed to such evils, there should be but one mind among us, we should unitedly come up as a combined phalanx to the "help of the Lord against the mighty."

To be continued

#### WORTHY OF NOTICE

It is worthy of notice that those who pay no money for missions, and other benevolent institutions, are the loudest in their clamors against all such expenditures. From the strain in which some of them inveigh against all such plans, we should be induced to think that they ~~had~~ endured the most enormous exactions for their support, and that their present opposition had arisen from the losses and privations to which they had been subjected on account of such schemes. Nothing is further from the truth. These honest, independent souls, never gave a cent for the objects against which they so vehemently declaim. They were never so weak as to give their money to the support of such phantoms, and they never mean to part with a dollar to nourish the pride and ambition of missionaries. Why then are they so much disobliged by donations of others? If the same money that is given for these Christian operations, were spent in lottery tickets, or in hurtful speculations, or in any worldly extravagance, nothing would be said, but when given for the promotion of the virtue and happiness of man, and for the diffusion of the sacred light of truth, then it is a most unexampled waste.—*Col Star*

#### For the Christian Mirror PREACHERS AND HEARERS

It appears to me that some Christians are almost disposed to class perfection and omnipotence among the qualifications of a Minister. They seem to be confident that if he would preach a little differently, sinners would feel, and to lay the whole blame of their stupidity at his door. Now I do not suppose that ministers always feel and preach as they ought to do, neither do I by any means believe that private Christians feel, pray, and live as they should do. It is very natural, when both minister and people feel as they ought not, to lay the blame upon each other, and instead of saying, Lord as it is I? to say it is Peter, or John. But when they feel as they ought, they feel that they need not go to their neighbors to find a cause for the stupidity of sinners, for, their deserted closets, their formal duties, their too loose conduct and worldly conversation stare them in the face, and they would sooner believe they themselves are to blame, than even a Judas himself. It is sometimes asked, why the preaching of the gospel does not have that effect

upon sinners, which it had in the apostolic age? This is surely an important enquiry. And it is equally important that Christians enquire if it does have the same effect upon them, as it did upon Christians in the days of the Apostles. If it does affect them in an equal degree, and produce so much holiness of heart and life, such devotedness to the cause of their Redeemer, such a praying and believing disposition. When the season of social prayer returns, are they all found "with one accord in one place," as were the disciples upon the day of pentecost? And may it of a truth be said of them at any time, that "many were gathered together praying"? If this is not the case generally, let them enquire again, if there may not be a cause somewhere else besides in an unfaithful minister? God forbid that I should justify a negligent or unfaithful minister. But after all I do believe that in a vast many cases were Christians to discover the Achan, the troubler of Israel, they would find it in their own hearts and lives.

A LAYMAN,

#### From the Wesleyan Methodist Magazine CLASS MEETINGS

Class-meetings, as held among the Methodists, have frequently been a subject of conversation, and often of ridicule with ungodly men, during the last four score years, and with many, I am inclined to think, this is still the case. "they speak evil of the things which they understand not." It is also possible that serious Christians of other denominations, may view these means of grace merely as some of the peculiarities of Methodism. To me, however, I confess, they appear to be agreeable to sound reason, and to the Holy Scriptures. Did God intend, in forming man a rational and a social being, that he should be helpful to his fellow men in temporal things? He certainly did. and his design is accomplished, to a vast extent, in civil life. But man was not made merely to transact secular business, nor to confine his attention to the present life. He is capable of religion, and is born to know, to love, to serve, and to enjoy the great and ever blessed God, and to dwell with him for ever.

To this end the Lord has, from the beginning, spoken unto men by man. Formerly he spoke by the Prophets, and then by his Son incarnate, and he still speaks by the Christian ministry. Yet he does not design that the benefit resulting from the instrumentality of man should be confined to the Prophets, to the ministry of Christ, or to the Preachers of the Gospel. Religion is a blessing which all real Christians possess, and its advantages are chiefly their own, yet it is a gift which they are called to use. It is a branch of knowledge, which they are required to teach, not only by their example, "shining as lights in the world," but also by precept.

The notion is too common, that Ministers are the only persons who are to communicate religion, and that Christians in general are only to possess it. Such a notion is contrary to the spirit of Christianity, and to the express testimony of the Holy Scriptures.

The following passages appear to me to contain precepts enjoining upon the private members of the church the conduct which is exemplified by the Methodists in their meetings for prayer and Christian conversation. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin" (Heb. 3, 12, 13). "Let us hold fast the profession of our faith without wavering, (for he is faithful that promised,) and let us consider one another to provoke unto love, and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching" (Heb. 10, 23, 25). "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5, 16).

There are many examples recorded in Scripture of such a practice. The Psalmist says, "Come ye

children hear on unto me I will teach you to hear the Lord" (Psalm cxxxv 11) "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Psalm cxv 16) "I am a companion of all them that fear thee, and of them that keep thy precepts" (Psalm cxix 63) In the days of the Prophet Malachi, when wickedness prevailed in an awful manner, "they that feared the Lord spake often one to another" (Mal iii 16)

These meetings, being agreeable to reason and to the Holy Scriptures, are owned of God, and become profitable to hundreds of thousands of the human family. They are means of promoting divine knowledge. All genuine Christians are wise unto salvation. Being taught of God, they are able to teach others the way of faith and holiness. Every person who is appointed to be the leader of a Class is believed to have a clear sense of his acceptance with God, through Jesus Christ. This is an indispensable qualification for that important office in the Methodist Society. He must possess correct views of the great doctrines of the Gospel, such as the fall of man, the proper Divinity of Christ, the atonement, justification by faith, the witness of the Spirit, and the nature and necessity of Christian holiness. A Class meeting may be considered as a school for those who are seeking the Lord. Here they are instructed personally, and individually, in the things which belong to their peace. They feel their sins to be a burden too heavy for them to bear. They are exhorted, in the spirit and language of their Redeemer, to come to him by faith and prayer, that they may find the rest they seek. They are afraid lest the Lord should cast them off on account of their manifold transgressions. Satan attempts by his suggestions and fiery darts, to drive them into despair, and so prevail upon them to give up their struggle for life. Here they meet with those who have experienced similar feelings, and who have sought the Lord until they found him as their God and Saviour. Here the penitent is encouraged to go on, and is assured by his Christian brethren, in the language of Holy Scripture, that "they who sow in tears shall reap in joy." He is reminded of the Saviour's words, "Blessed are they that mourn, for they shall be comforted" (Matt vii 8)

#### CHRIST SEEN IN PREACHING

The late Rev Samuel Pearce, of Birmingham, being one week day evening in town, and not engaged to preach, asked a friend where he could hear a good sermon. Mr S mentioned two places. "Well," said Mr P, "tell me the characters of the preachers, that I may choose." "Mr D," said his friend, "exhibits the orator, and is much admired for his pulpit eloquence." "Well," said Mr P, "and what is the other?" "Why, I hardly know what to say of Mr C, he always throws himself in the back ground, and you see his Master only." "That's the man for me, then," said the amiable Pearce, "let us go and hear him."

#### From the New York Observer TEMPERANCE ACROSS THE WATER

The following notice, from a Glasgow paper, will be interesting to all the friends of temperance. It is known that a member of the Executive Committee of the American Temperance Society, some time ago, forwarded the reports of that useful society to a distinguished gentleman in Glasgow, and it now appears that the subject is exciting extensive interest in Great Britain. Every one must be struck with the perspicuity with which this respectable magistrate has exhibited the fundamental principles of the temperance reformation, and the decided manner in which he has called upon the wealthy classes to renounce the entire use of intoxicating liquor. His reference to the progress of temperance in America must be gratifying to every sober citizen. His information respected the state of things a year ago—What would be his astonishment at seeing for himself the wonderful extension of temperance principles which the present year has disclosed! The fact which he has stated re-

specting the Quakers in London, is strongly corroborative of the statements which have been made in this country, respecting the deleterious influence of even moderate drinking, upon human health and life. The plan of the Glasgow police is strongly recommended for universal adoption. Let it be established, by law, that every drunkard taken up by the watch shall have his head shaved, and we should at once see a great run of business to the wig makers, or a very great diminution of those disgusting spectacles, with which our streets are now defiled.

**Temperance Societies**—Last week a lecture was delivered in Dr Dick's lecture room, Glasgow, by John Dunlop, Esq. one of the justices of the peace for Renfrewshire, with a view to the formation of a Temperance Society. He stated that he had communicated on the subject with many members of the learned professions and lay gentlemen, who all agreed in the utility of the intended proceeding. At Stirling, a committee, consisting of five clergy, a medical man, and a number of lay gentlemen, have been appointed for gaining information. A treatise on intemperance, by the Glasgow Temperance Societies had been established.

One half of the Quakers in London, of forty seven years of age, it was calculated that only one at eighty, while amongst the Quakers that age. He observed that complete abstinence from inebriating drinks would produce the desired effect, and would not be accomplished, as long as the profuse use of

He instanced what had been done in America by the establishment of Temperance Societies. In one place three distilleries had been given up from conscientious scruples on the part of the proprietors. In another ten grog shops were reduced to two. In Belchertown, in 1824, 8,059 gallons of spirits were consumed. By the exertions of a Temperance Society, the consumption, in 1828 was reduced to 2,097. Amongst other substitutes for strong drinks, he recommended the use of tea, coffee, chocolate, &c, and also recommended a change in the day of paying wages, from Saturday to some other day of the week.

In conclusion, he noticed the absurdity of supposing that a drunkard can be reclaimed by degrees, and maintained that it could only be effected by a sudden effort, and proposed that all persons desirous of entering a Temperance Society should meet again for its formation. The lecture was received with great attention by an audience of about one hundred and fifty persons, amongst whom were several females.

The Glasgow police have lately adopted the plan of shaving the heads of toppers, when found in a senseless state. Nothing could exceed the astonishment and horror of a man who was operated upon on Saturday night, when he put his hand on his head in the morning and found it shorn.

#### RELIGIOUS INTELLIGENCE

##### BAPTIST MISSION IN HINDOOSTAN

The London Baptist Miscellany, for October, contains the extracts of two letters from Mr Thomas, of Calcutta, one dated February last, which, notwithstanding many gloomy things, presents the prospects of the mission brighter than ever. "Among the Mussulman hearers, inquiry is progressing, and convictions are taking place." These people, who are scattered among the Hindoos, are many of them engaged in examining the scriptures, to ascertain whether any thing is said of their prophet. In a conversation held with one of them, Mr Thomas asked him if he had met with any thing which related to Mahomet in the scriptures. He replied, "I have," and taking up a copy of the scriptures, turned to Gen xvi, 20, which says—"Twelve princes shall beget, and I will make him a great nation," and considered this passage as looking forward to Mahomet,

in whom the prediction was fulfilled, and who was a descendant of Ishmael. Mr Thomas reminded him, by the preceding and following verses, that the covenant was made with Israel, to the exclusion of Ishmael, and as to the prediction itself, it was fulfilled in a few years, and mentioned in the following chapter as matter of history. He was apparently satisfied, and his attention was then directed to the main question—How can a sinner be saved? and the gospel declared, as only affording a satisfactory answer. He seemed to regard both the koran and Bible as coming from God. Mr Thomas endeavoured to show him that this was not possible, as the koran denies the death of Christ, and the New Testament is full of it. A number of Mahomedans were present on the occasion, who listened with much interest, while the missionary held forth Christ as the very sum of the Bible. If a real spirit of inquiry be spread among these people, who can calculate the result of their searching the scriptures? On the 8th inst two were baptised in the circular road chapel, one a Hindoo, won by the holy conversation of his wife.

The return of Mr Yates, so much improved in health, affords much joy to the little band of missionaries in Calcutta. A delightful association was held the first of the month, at which J Hill and Dr Carey preached.

Our brethren in Burmah, though they have the tyranny of the priests to contend with, have not the brazen wall of caste to obstruct them. Mr W Carey, of Cutwa, in a letter of the 14th December, 1828, states that his wife has four female schools, containing about 120 girls, among whom the scriptures are used. He has been much encouraged at times, by inquirers who have addressed him, and the tears which have been shed on some occasions. Some have come after him, and promised to come and know more of these truths, "but alas," says he, "there it has ended." The native itinerants seem to be zealous and persevering.

##### AMERICAN TRACT SOCIETY

The editor of the London Tract Magazine thus notices the last report of the American Tract Society.

The friends of tract circulation will be pleased to learn, that the last report of the American Tract Society, which has just been received, shows that the receipts of that institution, for the year ending the 30th of April last, were \$60,153, (about 12,500*l*) being an increase of one third upon the amount of the preceding twelvemonth, and this only the fourth year since the commencement of the Society.

Our friends will rejoice at this intelligence, but it should also stimulate them to increased exertions for the Tract Society of our own land. Let us press forward in a holy contest, determined by the blessing of God, not to be outdone in this great work.

**American Bible Society**—Five thousand copies of the gospel of Matthew in Hawaiian, printed by the Am Bible Society, have recently been forwarded to the Sandwich islands. A quantity of Bibles in English, Spanish, and Dutch, have, on request, been presented to the American Seamen's Friend Society, for seamen on the coast of China.—*Monthly tracts*

The London Missionary Society has recently received from a single individual, the sum of ten thousand pounds—equal to \$44,444,44

Four Missionaries from Switzerland, lately arrived at New York, on their way to Liberia.

**American Education Society**—Receipts into the treasury, from June 30, to September 30—Donations, \$963 27, annual subscriptions, \$132, life subscriptions, \$70, income of scholarship \$30, income from other funds, \$379, legacies, \$148, total for present use, \$1722 27. Principal received on scholarships, \$463 72

**Receipts of the Branches**—Maine Br \$70 86 New Hampshire Br \$27 10, Northwestern Br \$239 11, Conn Br \$101 17, Presbyterian Br \$737 69

## PARENTS DEPARTMENT

From the N. Y. Baptist Register

MR. EDITOR,

It may be expected that parents should feel a greater anxiety than any others that their child should walk in virtue's ways, but my heart has often been pained, in viewing the course which they generally pursue to effect this object. It seems as if they would resort to every method but the right one.

Some parents within my acquaintance, and even some who profess to be the servants of him who says, "Bring up your children in the nurture and admonition of the Lord," while they exert themselves to the utmost to render their children refined and respectable, watching with care all their conduct, still seem to forget what Jesus said, "Make the tree good, and the fruit will be good," they forget the heart.

Others seem to think, that children's minds are not sufficiently matured to qualify them to love God. But what maturity of mind is necessary to enable him to love his parents? We think none. Any child, therefore, is old enough to love his God. The only reason why they do not love God as early as they do their parents, is either the wickedness of the heart, or ignorance of God's character and requirements, or both.

As wickedness of heart is never wanting in any of Adam's race, therefore, whoever is ignorant of God's character and law, is bound in the double chain of sin and darkness. A child who has no religious instruction at home, unless he may receive it from the kind lips of the Sunday school teacher, who her you regard his morals, his usefulness, or his soul, is in as hopeless a state as a heathen in Burmah.

On the other hand, if parents train up their children in the way they should go, when they are old they will not depart from it, "God hath spoken, and I will be not perform."

"Though seed be buried long in dust  
It shall not deceive their hope,  
The precious grain shall not be lost,  
For grace ensures the crop."

One instance will show the susceptibility of young minds to receive religious impressions, & the benefits of early religious instruction. Mrs. Wade, missionary to Barmah, writes to her father thus:

"Of all your children, dear father, I think there is no one that can prize so highly as myself your instructions and prayers for these were the means which God used to show me the vileness of my heart, and my great ingratitude to him. I can well remember, that from the age of five and six years, your conversation with me upon the subject of religion, made a deep and lasting impression upon my mind. I shall never forget the instructions and solemn warnings you gave me at one particular time, when I was about seven years old. Perhaps you remember it. The subject of conversation was my prayers to God. You urged upon me in a most impressive and affectionate manner, the importance of asking for a heart to pray aright, so that for years I think I never retired to pray, without asking God to give me a heart to pray in an acceptable manner.

But your petitions at the family altar, more than any thing else, made a constant and solemn impression upon my mind. I cannot remember a year that I remained under your care, when your daily prayers did not affect me to tears for many months at a time, and it was only with the greatest exertion that I kept my feelings concealed from the family. At the age of 16 or 17, you no doubt considered me very vain and thoughtless. But much as I strove to make this world my portion, the solemn convictions of other years never entirely left me, until at least God was pleased, as I humbly trust, to sanctify these means to prepare me for the important duties of my life, for death, and to prepare me to all eternity for giving me such a father.

As I had never conversed with you on this subject, I thought these circumstances might encourage you to perform with cheerfulness the duties of

declining life, and to go on your way rejoicing, for I well know that you desire to ascribe all the praise and glory to Him who enabled you to bring up your children in his fear.

ANON

Mr. Scott, the venerable expositor of the Bible, speaking of his early years, bears the following testimony of the advantages of religious instruction. "A hymn," says he, "of Dr. Watts, entitled 'The all-seeing God,' at this time fell in my way. I was much affected with it, and having committed it to memory, was frequently repeating it, and was thus continually led to reflect on my guilt and danger." "Parents," he adds, "may from this inconsiderable circumstance be reminded, that it is of great importance to store their children's memories with useful matter, instead of suffering them to be furnished with such corrupting trash as is commonly taught them. They know not what use God may make of these early rudiments of instructive life."

## FOR THE LADIES

## OF APPAREL

Much depends on the manner in which you appear to yourself, whether you appear to prize your souls, improve your tempers. "Who is not to be that outward adorning, and of wearing of gold and apparel, the hidden man of the heart, in corruptible, even the ornament of spirit, which is in the sight of God."

The sex which rendered clothing necessary, has always been too much disposed to glory, in the memorial of our shame—Women have not the same mediums of address with men. They must succeed by means more silent and disguised. Discovery would often frustrate intention. They know their force lies in their beauty, and seize dress as an auxiliary—they increase their attractions by artificial assistance. "Can a maid forget her ornaments, or a bride her attire?"

Peter knows what is too characteristic in the sex. What he deems to alter, he labours to improve. Women must be fine, will be fine—He indulges them, only turning their attention from external decoration to internal accomplishments. Not that he forbids a proper attention to the body. Nothing can be so despicable and disgusting as a slattern, though it has been remarked, that a propensity to it, is often found connected with a love of finery. The body is the work of God—the structure is "fearfully and wonderfully made"—It is a part of our nature—but it is the inferior part, and this should regulate the degree of attention. A woman of good sense, will always possess a better standard of dress, in her own taste, than is to be derived from any precise rules.

She will avoid whatever would appear light and wanton. The apparel of "a woman professing godliness," should not be the attire of a woman of the world, much less, "the attire of a harlot." Females sometimes wear a label, on which indecency and imbecility are written, and then appear to be offended because observers can read. I would not always infer too much of the disposition from these outward hints—but in the name of a blush, on what principle can we explain the invention or adoption of certain modes?—I describe nothing.

She will beware of exceeding her rank, and her circumstances, or even of reducing her means of beneficence. Shall I here avail myself of the season? How many miserable objects are there around you?—What an insult on the wretchedness of the times, is the dress of many extravagant females! My fair hearers, escape this censure. Remember Dorcas, enter yonder "upper chamber"—see the "widows standing and weeping, and showing the coats & garments which she made while she was with them"—What will afford you most pleasure when you come to die—the recollection of the property you employed in clothing the naked, or of that

which you expended on costly folly? What satisfaction, resulting from the applause of finery, can equal the joy of benevolence a female feels, while moving among the tears, prayers, and benedictions of gratitude?—When she heard me, then it blessed me—and when the eye "saw me, it gave witness unto me"—Jay

## YOUTHS' DEPARTMENT

## PLEASURES OF KNOWLEDGE

The study of moral philosophy, how exceedingly beneficial may it be to us, suggesting to us the dictates of reason, concerning the nature and faculties of our soul, the chief good and end of our life, the way and means of attaining happiness, the best rules and methods of practice, the distinctions between good and evil, the nature of each virtue, and the motives to embrace it, the rank wherein we stand in the world, and the duties proper to our relations, by rightly understanding and estimating such things, we may know how to behave ourselves decently and soberly towards ourselves, just and prudently toward our neighbours, we may learn to correct our inclinations, to regulate our appetites, to moderate our passions, to govern our actions, to conduct and wield all our power well in proportion to our end, so as to enjoy our being and conveniences of life in constant quiet and peace with tranquillity and satisfaction of mind.

But especially the study of theology, how numberless, inexpressible advantages doth it yield! For it enlighteneth our minds with the best knowledge concerning the most high and worthy objects, in order to the most happy end, with the firmest assurance. It certainly and perfectly informs us concerning the nature and attributes, the will and intentions, the works and providence of God. It fully declareth to us our own nature, our origin, our designed end, our whole duty, our certain way of attaining eternal life and felicity. It exactly teacheth us how we should demean ourselves in all respects piously toward God, justly and charitably toward our neighbour, soberly toward our ourselves, without blame in this world, with satisfaction of our conscience, with assured hope of blessed rewards. It proposeth those encouragements, and exhibiteth assurances of those helps which serve powerfully to engage us in all good practice. It setteth before us a most complete and lively pattern of all goodness, apt most clearly to direct, most strongly to excite, most obligingly to engage us thereto, especially instructing and inclining to the practice of the most high and hard duties, meekness, humility, patience, self denial, contempt of all worldly vanities. It discovereth those sublime mysteries and stupendous wonders of grace, whereby God hath demonstrated an incomprehensible kindness to mankind, and our obligation to correspondent gratitude. It representeth manifold arguments and incentives to love God with the most intense affection, to confide in him with most firm assurance, to delight in him continually with joy unspeakable, which are the noblest, the sweetest, the happiest operations of our soul. It reareth our hearts from vain thoughts and mean desires concerning these poor, transitory, earthly things, to contemplations, affections, and hopes, toward objects most excellent, eternal, and celestial. It engageth us to study the book of God, the book of books, the richest mine, of most excellent knowledge, containing infallible oracles of truth and heavenly rules of life, which are able to make us wise to salvation and perfect to every good work.

And how can we be so well employed as in meditation about such things? What occupation doth nearer approach to that of the blessed angels? What heaven is there upon earth like to that of constantly feasting our minds and hearts in the contemplation of such objects? Especially considering that this study doth not only yield private benefit to ourselves in forwarding our own salvation, but enableth us by our guidance and encouragement to promote the eternal welfare of others, and by our endeavours to people heaven, according to the exhortation of St. Paul pressing on Timothy this study with diligence. "Meditate upon these things, give thyself wholly



to them, that thy profit may appear to all. Take heed unto thyself and to the doctrine, continue in them, for in doing thus thou shalt both save thyself and them that hear thee."

So considerable is each part of learning, so extremely profitable are some parts of it. Indeed, the skill of any liberal art is valuable as a handsome ornament, as a harmless diversion, as a useful instrument upon occasions, as preferable to all other accomplishments and advantages of person or fortune, for who would not purchase any kind of such knowledge at any rate, who would sell it for any price, who would not choose rather to be deformed or imbecile in his body than to have a misshapen and weak mind, to have rather a lamp-purse than an empty brain, to have no title at all, than no worth to bear it out? If any would, he is not of Solomon's mind, for of wisdom, he said, "The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold, for it is more precious than rubies, and all the things thou canst desire are not to be compared unto her."

—Dr Barrow

Too many young men who commence business in the present day, begin where they ought to end. To such, the following extract from the life of Dr TARKIN may be useful.

Commencing business, on his own account, as a printer and stationer, he says, "I began to pay off by degrees, the debt I had contracted, and, to preserve my credit and character as a tradesman, I took care not only to be really industrious and frugal, but also to avoid every appearance of the contrary. I was plainly dressed, and never seen in any place of public amusement. I never went a fishing or hunting. A book, indeed, enticed me sometimes from my work, but it was seldom, by stealth, and occasioned no scandal, and to show that I did not think myself above my employment, I conveyed home, sometimes in a wheelbarrow, the paper I purchased at the warehouses. I thus obtained the reputation of being an industrious young man, and very punctual in my payments. The merchants who imported articles of stationery solicited my custom, others offered to furnish me with books, and my little trade went on prosperously."

#### CHILDREN'S DEPARTMENT

##### MOUNT SINAI

Laod chap xiv ver 6—25 chap xv ver 1—7

We are now, dear children, drawing near to the terrors of Mount Sinai, where the Lord came down to speak to Moses. This is the Mount which might not be touched, the Mount which was altogether on a smoke—yea, the smoke went up from it, as from a furnace. This is the great Mount, which quaked greatly, while the Lord of the whole earth stood upon it, giving his commands in thunder and lightning. The Lord had graciously given the people three days, to prepare for this solemn event, and had commanded Moses to set bounds unto the people round about, saying, "Take heed to yourselves, that ye go not up unto the Mount, or touch the border of it: whosoever toucheth the Mount, shall be surely put to death."

And now the voice of the trumpet was exceeding loud, and sounded long, and waxed louder and louder, and again the Lord charges Moses to caution the people not to come too near, "lest they break through unto the Lord to gaze, and so many of them perish." Only Moses and Aaron were to come up. The Lord now, in solemn majesty, delivered those ten commandments, which you have probably heard repeated by the minister, sabbath after sabbath, and which many of you often repeat yourselves, very unthinkingly. But, though you hear not the mighty thundering, and the trumpet getting louder and louder—though you see not the dreadful flashes, and the smoking mount—yet not one jot or tittle of this law can fail. All, all must be fulfilled, or Smar's smoking furnace will be to us but a faint emblem of the dreadful furnace, into which the breakers of that law must be plunged, where the smoke of their guilt will go up for ever and ever.

Now many tell me that they keep all the commandments. Ah! I once thought that I did, and perhaps you also may think so. Will you then come with me, and stand at the foot of this quaking mount, and listen attentively to each.

First, the Lord commands, "Thou shalt have no other gods before me." Ah! you will say, "I can not be guilty of this. It is a pity the poor heathen can't hear this commandment. I should be silly indeed to think of any other god in this Christian land, where the true God is so well known. Well, I need not tremble to hear this commandment any how." Stay, my child, your God has spoken once, yea twice, and has shown that his commandment goes a little further than you thought of. He calls covetousness, the love of money, or a desire after the things of this world, idolatry. Nay he tells us of those who make a god of their belly, Phil in 19. Nay more, to his own children he is forced to say, "I beseech you, therefore, my children, keep yourselves from idols."

that you have never had any. Cannot you remember the time more to get a guinea, than ever God? Is it not often your first thought, and your last at night, how to get more? Are you not long standing more time and care to you spent for God? Again, what more, what shall I eat, what shall I be clothed, than what ministering to the Lord? I have served, rather than the God of the Lord? Have you not loved some more than God? Remember your heart bows down—that which you sacrifice with care, and thought, and pains. Now, remembering these things, could you, were you to hear the Lord thundering this commandment from Mount Sinai, could you dare to answer, "All this commandment have I kept from my youth up?" Oh, my child, the Lord, whose name is Jealous, as a jealous God. He will not have a rival in the heart, and those who seek his face, with the stumbling block of their iniquity in their hearts, he will answer according to their idols, Ezek xiv 4.

##### YOUNG TIMOTHY

(See 2 Tim iii 15)

See, Timothy, though young indeed, Has learned God's holy book to read, Already has it made him wise, Opened his little child's eyes, Touched with delight his infant heart And made him choose the better part. Ah! sure he loves his mother well, Who used so soon of God to tell, To let him stand before her knees, And ask how God in heaven to please. And though his mother's mother grew Quite feeble yet she taught him too, Taught from his childhood up he grew. Mid comely youths a blooming rose With wisdom was he stored—till came Paul preaching life in Jesus' name. The youth received the word as true, Prepared by what so well he knew. (Picturesque Poetry)

##### TO AN IDLE CHILD

Though learning cultivates the mind, And greatly benefits mankind, Though he who education gains, Obtains a treasure for his pains, Yet thou dost waste thy golden hours, Neglectful of thy mental powers. This tides thine, O blush for shame! An idle child! Disgraceful name! W. WILSON

##### LINES TO A LITTLE GIRL

Seek, my Mary, all the graces, Which adorn the female mind They excel ten thousand fairs, Be they of the fairest kind. What is all external beauty, To a well informed mind? To a heart that loves its duty? To a noble soul and kind? Sparkling eyes and cheeks that glow, These, alas! must soon decay, But our mental beauties grow Through an everling day. WILLIAM WILSON

\*\* The proceeds of this paper will be applied to the support of superannuated or worn out Preachers of the M. & C. Church in Canada, and of widows and orphans of those who have died in the work, and to the general spreading of the Gospel.

## CHRISTIAN GUARDIAN.

YORK, SATURDAY, DECEMBER 19

### THEATRE

Grace leads the right way if you chose the wrong, Take it and perish. Cowper

Dr Blair some where observes, that it is much easier to point out the faults of others, than to correct our own. The truth of this remark is very strikingly illustrated by the Montreal Herald of the 5th ult. The able and enterprising Editor speaks in language of strong disapprobation against the Kingston Gazette and Religious Advocate, for attributing unworthy motives to the Amateurs of the Kingston Theatre, and yet the motives which the Herald attributes to the Gazette are those of the "self-righteous Pharisee or the narrow-minded bigot." Not having read the article alluded to in that useful paper, the Kingston Gazette, we are not prepared to give an opinion respecting it. The writer may have been uncourteous and even impolite, and his sentiments may be exceptable, but we very much doubt whether in these respects, he far exceeds his censor. And if the Christian religion suffers from the injudicious conduct of some of her most zealous professors, in opposing what they scrupulously conceive to be wrong, will it not suffer more from the injudicious conduct of those professors, who lend their influence and their talents to justify and promote what has, in no instance, been productive of any permanent good, and in very many, if not most, cases, has been a fruitful source of evil?

We are told that the enemies of theatrical performances have a very convenient mode of arguing, by taking for granted what should be proved, and to enjoy the benefit of the "convenient mode of arguing" the Editor of the Herald assumes—what ought to be proved—that the exhibitions of the Modern Stage have at least a moral tendency and, erga to oppose them is so opposite moral instruction. To such argument, every man may truly, as well as conscientiously say in the language of the Herald "we deny the premises" and, of course, cannot assent to the conclusion attempted to be drawn from them.

It is said that our Saviour nowhere censured theatrical performances, though they were then common over the civilized world, and that St Paul even quotes from an ancient play in confirmation of his opinion. All this may be true, and yet the intended inference will by no means follow. That our Saviour's congregations were addicted to theatrical performances, is more than questionable, and his taciturnity in respect to them can, with no more justice, be construed into an approval of them, than his silence in respect to gambling will prove the innocence of that diabolical practice. And there is as much reason for believing that the apostle approved of all the superstitions of the heathen mythology, because he quoted a heathen Poet, as there is for adducing him as authority, for the amusements of the Theatre, merely from the circumstance of his referring to an ancient play. If in proving that a belief in a Supreme Being, and a superintending providence has universally prevailed for centuries past, I should refer to some sentiment indicative of this belief, in what, as a whole, might be considered as a most absurd drama, would this warrant the inference, that therefore, I believed dramatic performances to be perfectly innocent amusements? We throw not. But there are many circumstances connected with the primitive Christians and the writings of St Paul which show the folly of believing, for one moment that the Christian pilgrims of those days frequented the Theatre or that St Paul sanctioned such amusements.

1 All such places, in those days, were possessed and regulated by Heathens or Jews, by whom the Christians were everywhere hated despised, and persecuted. We cannot reasonably suppose, that the Christians would either be inclined or admitted to associate, in pleasurable entertainments, with those who were breathing out slaughter and death against them.

2 The Apostle directed his Christian brethren not to associate with their heathen neighbours except in as far as to transact their necessary business. But on other occasions, to come out from among them and be separate—to have no fellowship with the unfruitful works of darkness, but rather

improve them, that there was no fellowship between him that believeth and an infidel, &c. If other circumstances had not such directions must have, tended to keep the Holy Saints from seeking their recreations in the amusements of the drama.

3 St Paul gave explicit directions to his brethren in regard to their social pleasures and amusements. He directed them to entertain and admonish one another, not with dramatic performances, but with psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord. The Apostle says if any among you is merry, let him, what? go to the theatre? Nay, let him sing psalms. And he adds whatever you do, in word or deed do all in the name of the Lord giving thanks to God and the Father by him. We would ask the serious reader, who will please recollect that the above are the words of that inflexibly just Being before whose Tribunal he with the writer, will shortly have to stand—how such precepts correspond with the amusements of the Theatre? how the Spirit that breathes in them would assimilate with the spirit of the drama? and whether the same heart at the same time, can drink in the holy, spiritual and elevating emotions of the above instructions, and the dear thought—sensible—if not debasing—gratifications of dramatic representations any more than the same man at the same time, can serve God and Mammon?—Many authorities, from the early records of Ecclesiastical History, might be adduced, to show that frequenting the Theatre was not common or scarcely thought of among the Ancient Christians. Let the following remark of the First of the Latin Fathers suffice. Speaking of the rapid and extensive spread of Christianity, Tertullian observes, "Christians may now be found in the Army in the Senate, in the Forum, in short in every place except the Theatre."

It is probable, such notions may be considered as savouring too much of the rustic simplicity of Puritanism by the *bon monde* of this enlightened age and we think it equally probable that St Paul himself and his self-denying brethren would be rather out of their element and quite too old fashioned for the exhibitions of our modern drama especially as Dr Paley says—"After men became Christians, much of their time was spent in prayer and devotion, in religious meetings, in celebrating the eucharist, in conferences, in exhortations, in preaching in an affectionate intercourse with one another, and correspondence with other Societies. Perhaps their mode of life in its form and habit was not very unlike that of the *Unitas Fratrum*, or of modern Methodists."—(Evidences Vol I p 39)

As a substitute for scriptural authority and example that of great names is the uniform resort of the advocates of the Theatre. And it is even said by the Herald "to be enough to shew that men of the most exemplary piety have thought fit to encourage dramatic representations." According to this "convenient mode of arguing" it is "enough to shew that men of the most exemplary piety have thought fit to encourage the 'persecution of heretics and the dogmas of popery, in order to prove beyond a doubt the scriptural sanctity of religious persecution and the papal system.' The argument from authority—says the Rev Mr Bromly—should have its due but it should have no more than its due and on subjects in Morality it should especially be received with care. It does not follow, because a man has a great name, that therefore every thing which he does is right. As a correct reasoner as the father of sound philosophy no name has come down the stream of time with greater authority than that of Lord Bacon yet Lord Bacon was impeached, found guilty imprisoned, and fined for corruption and bribery in his office of Chancellor. Does it therefore follow that corruption and bribery are no crimes, because they were found in the great Lord Bacon? I contend, therefore that authority must be received with care, and that on all questions of morals we must examine for ourselves. We are to be judged not by the opinions of great men but by the immutable and holy precepts of the Bible which Locke says, "has God for its author truth without mixture of error for its matter and the eternal salvation of mankind for its end."

But was authority to decide the present question, we might introduce a host of heathen philosophers, christian fathers, and modern writers of distinction, who have raised their voice and entered their protest against this seductive evil. But this is quite unnecessary. The very names that have been adduced in its support are enough to our purpose on the present occasion. We will notice one or two of them. The author of the Evidences of Christianity because he wrote Cato, is mentioned as authority, "for the stage," yet Addison speaks almost in accents of thunder against the corrupt ones of the modern drama, and in one

letter says "the modern tragedy exceeds that of Greece and Rome in the intricacy and disposition of the fable but what a Christian writer would be ashamed to own falls infinitely short of it in the moral part of the performance. Among other names of less authority on this subject we perceive that of Dr Young the author of three tragedies but will any one undertake to reconcile the dissipating amusements of the drama, with Dr Young's 'Letters on Pleasure' his 'Last Day,' his 'Night Thoughts' Take one example out of one hundred

O may I breathe no longer than I breathe  
My Soul in praise to HIM who gave my Soul,  
And all her infinite of prospect fur

NIGHT THOUGHTS

Dr Johnson is some times claimed by the advocates of the drama, because he wrote 'Irene' yet he held comedians in the greatest contempt and fled from the green room to preserve his morals

But it is not on the questionable authority of great names that we form our opinions of drama. It is upon the precepts and spirit of the former we have introduced in article, the latter was clearly and collected article in our last number. Others may think they are doing the drama we believe and feeling generation of this country warning voice against the Stage those persons which mark the are corrupted—morals are relaxed—extravagance encouraged—fortunes, body and soul for ever ruined

You continually demand of us Missallen—if theatres and other amusement be innocent recreations for Christians I have only one question to ask you of Satan or of Jesus Christ? for there in religion I mean not to say but that nature and amusements may be earned indifferent. But the pleasures which religion allows and which the weakness of our nature renders even necessary, belong in one case, to Jesus Christ by the facility with which they ought to enable us to apply ourselves to more holy and more serious duties. Every thing we do, every thing we rejoice or weep at ought to be such a nature as to have a connexion with Jesus Christ and to be done for his glory. Now, upon this principle, the most incontestable, and most universally allowed in Christian morality you have only to decide whether you can connect the glory of Jesus Christ with the pleasures of a theatre. Can our Saviour have any part in such a species of recreation? And before you enter them, can you with confidence declare to him, that in so doing you only propose his glory and to enjoy the satisfaction of pleasing him? What! The theatres—the theatres are works of Jesus Christ would announce a mouth from whence are to proceed sounds lascivious and calculated to corrupt the heart? But these blasphemies strike me with horror. Jesus Christ? Jesus Christ would preside in assemblages of sin where every thing we hear weakens his doctrines where the poison enters into the soul by all the senses where every art is employed to inspire awaken to justify the passions he condemns? Now, says Tertullian if they are not the works of Jesus Christ they must be the works of Satan. Every Christian, therefore ought to abstain from them. When he partakes of them he violates the vows of baptism. However innocent he may flatter himself to be in bringing from these places an untainted heart, it is sullied by being there since by his presence alone he has participated in the works of Satan which he had renounced at baptism, and violated the most sacred promises he had made to Jesus Christ and to his church.

Among the numerous—and unpleasant—attacks made upon us, there is one, which, on mature deliberation, we think deserves a brief notice as it relates not merely to our selves, but to the interests of our Holy Religion. We have been unceremoniously charged with teaching the doctrine of passive obedience and from this gratuitous assertion the most unjustifiable inferences have been drawn, and the most extraordinary insinuations have been thrown out. To show the incorrectness of such an assertion we merely refer the reader to our first number. In a selected article, it was observed, that "the Bible recognizes the properly constituted authorities of the country as derived from God" and therefore, requires obedience to them. In proof of this, St Paul to the Romans was quoted. Whether upon a critical examination, St Paul's words would prove more or less, than what had been previously stated is of no consequence. It is plain from the connexion in which they stand, in the selected article and the occasion on which they were introduced that they were both understood and intended to mean neither more or less than the duty of obedience to the 'properly constituted authorities.' This caution and explanation of the

Author's opinions has been construed in the doctrine of non resistance and passive obedience and the apostle's words have been severed from the connexion in which they stood, and from the occasion which they were quoted and the Editors of the Guardian have thereby been represented as broaching doctrines which they have neither taught nor believed—Whether such misrepresentations originate in ignorance prejudice, or wickedness is not for us to say

This circumstance however is of little consequence and it would have been passed over in silence had not our critic advanced a step farther and made a libel but during attack upon the Inspired Writings. He not only positively contradicts the Apostle but represents St Paul as *artfully* and *falsely* 'imputing—what our critic calls—the heastly authority of these days to *Divine Ordination*.' This presumptuous—perhaps blasphemous—assertion provokes the author to believe and impress upon the reader one of two things either that St Paul was not inspired and consequently an imposter—or that the Holy Ghost is a liar. Either alternative turns the Book of God into a set on—and uproots the whole fabric of the Christian religion—annihilates all moral obligations renders society the unprotected prey of unbridled passion—and leaves nothing to man but his boasted fraternity to the worm that perishes

Now an unbeliever in the Christian Religion may say many excellent things, and diffuse much information throughout the country but should his principles or rather his notion of principle be adopted—should our Province be filled with unbelievers, what would be the consequence even from a national point of view? "Both reason and experience—says a celebrated individual whom our critic has paid some deference to General Washington—forbids us to expect that national morality can prevail in exclusion of religious principles." "Where is the security for property for reputation for life if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice—Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert the great pillars of human happiness—(Farewell Address p 21) And Sidney, on his last day in Government adds, liberty can not be preserved if the manners of the people are corrupted

Let then our youthful readers be aware how they drink in the poison of infidelity, and especially when this dreadful portion is administered with the pretended principles of true patriotism. Let them recollect that such have been the means to which sceptics have always resorted to spread abroad their contagion of death. Harold in the reign of Lewis XIV proclaimed to the nations of the earth that "they could never be free and happy, until they had cast down every throne and every altar." And among the leaders of the French Revolution there prevailed Says Walter Scott "an inveterate fury against religion and its doctrines a promptitude to avail themselves of every circumstance in which christianity could be misrepresented—Let our youth clear to the doctrines of the Holy Bible with closer affection than ever—let them take Jesus Christ the sum and substance of the Bible for their guide, their Saviour, and their portion

In his blest life we see the path  
In his death the price and in his great ascent  
The proof supreme of immortality

STATE OF RELIGION AMONG THE METHODISTS IN CANADA—During the past and present week we have received letters from almost every part of the Province and the perusal of them has afforded us peculiar satisfaction, as they inform us of the peace and harmony which, with one or two exceptions, reign throughout our societies in this Province, and the harvest of prosperity which is rewarding the untiring labour of our itinerant brethren in many places. By letters from several highly esteemed friends, in the Eastern part of the Province, we learn that in addition to awakenings and conversions in various neighbourhoods they "have put throughout all their borders." The same language is spoken by several correspondents at the West, in addition to which we learn from the Preaching Elder of that District, that "considerable number in different places, have joined Society since Conference that the Preachers are in excellent spirits and that there is every prospect of a general revival. How pleasant says the Psalmist is it to see brethren dwell together in unity. How gratifying must it be to every friend of religion—how peculiarly refreshing to those who have spent their youth, and strength and health, in sowing the seed of

practical religion to find that while they are bending under the weight of years and are about to sleep with their spirits in the arms of Jesus the cause in which they have worn themselves out does not die with them, but survives, prospers, and triumphs, that the children whom they have begotten in the Lord are still steadfast and immovable growing up in the unity of the spirit and the bonds of peace, that many new households but a few years ago both a natural and moral wilderness are now enjoying the regular ministrations of God's Holy Word and participating in the consolations of religion. We rejoice to notice, from the letters of some of our correspondents that *Sunday Schools* are engaging their special attention. O that our whole ministry as tenderly and zealously alive to this important subject since our last Conference about 30 children have professedly become subjects of a gracious change in this town and these have for some time past been pupils in the Sabbath school some of whom are now becoming teachers. And though other circumstances may have immediately contributed to the production of this blessed change yet, in the Sabbath school it was that the foundation of religion was laid in the understanding by inculcating the mind with scripture knowledge in the Sabbath School it was that the true and seed of the kingdom was first sown, that the heaven of Divine Grace was first hid, that the world of God was first deposited and will be in time a well of water springing up unto everlasting life—a tree bringing forth fruit abundantly in this life and a heavenly home fit for mansions of eternal glory. He lift to come O may we then remember the pertinent command of our Great Shepherd—feed my lamb.

Our brethren and friends are aware that the most indefatigable and determined exertions have been made to divide our ministry and read the Church of God which he hath purchased with his own blood, that every kind of misrepresentation has been employed that the most scurrilous publications have been issued that licentious presses have been enlisted to deprave those whom God hath joined together to disgrace the characters and destroy the usefulness of those whom God hath called to fill important stations in the Church. Yes some of the journals of the day even now teem with the most libellous articles and communications on the economy, conference and conduct of several ministers of our Church. But have these efforts these intrigues these combinations succeeded? They have succeeded only, a few steps to foil and disappoint their projectors they have succeeded only in uniting and prospering those whom they would fain divide and destroy, so that our Conferences for the two last sessions unlike those of preceding years have been throughout sweet seasons of friendly counsel and for the most part refreshing feasts of love so that not an itinerant has deserted his post and peace pervades the borders of our Zion, so that our members have increased more latterly than in former years, so that our ministers and people have been in their feelings views, and measures formed into a religious phalanx of united operation to spread the knowledge liberty and blessings of the Gospel throughout the Province. The circulation of this paper is an instance illustrative of these observations. To our subscription list during the last week since we issued the first number has been added weekly the names of between 100 and 200 subscribers and the increase of subscribers during the present week has been greater than that of any former one. For this continuance of Divine blessings, to God's Holy Name be all the praise, ours the present and "boundless bliss—Our dear fathers and brethren in the ministry, as well as ourselves doubtless yet see, in our hearts in our congregations and in our Province uncalculated welcomes as feel pressing obligations—and hear imperious demands upon our faith, our prayers our watchfulness our self denial and our labour, and are ready to say how shall all these wants be supplied? How shall a revival be promoted commensurate to these demands? May we be permitted, in conclusion to suggest one thought in reference to this in the language of the *Western Recorder*. The first step in promoting a revival is personal repentance. The next doubtless, is holy living, Christian faithfulness zeal watchfulness and prayer. This should not be a partial business. It should embrace every field of duty. On the other hand God as a glorious sovereign will bless just such measures as he chooses, but he will generously choose in such a manner as to stain all the pride of human glory, and prostrate the labourers in the dust of humility and self abasement. He will defeat the wisdom and disappoint all expectation on which do no centre upon him self. How many of us are even now too wise to trust simply in the arm of the Lord. Private Christians, and elders, and ministers and editors—have we not all reason to suspect ourselves of this reproachful tendency?

By His Excellency's Proclamation, Port Dalhousie at the entrance of the Welland Canal into Lake Ontario has been declared a Port of Entrance and Clearance. W. H. Merritt Esq. has been appointed Collector of Customs at the said Port.

The Legislature of New Brunswick is to meet on the 12th of January next.

The communication of an esteemed friend on the spirit and tendency of Popery has been received but we think the insertion of it in the *Guardian* will not answer any useful purpose as we are not in danger of the Auto De Fe in this country, and as it may excite feelings which had much better remain undisturbed. We think the same abilities may be very usefully employed in preparing articles on other subjects, especially those which relate to the improvement of the heart as well as the head.

— suggestions respecting *Sunday Schools* will be at our disposal.

We have received our files of New York. No later news from the States.

The publication—says the *N. Y. Spectator*—from the press about a week since and during that time and as we are copies of the third are demanded.

been received. It was our intention to have it printed, but it came too late for us to present it to our readers as

Some religious intelligence relating to the State of New York has been received this evening.

#### SUMMARY

#### \$1 FROM ENGLAND

Ship Manchester, Capt. Sketchley, has delivered our files of London papers to the pool to the 2d of December, inclusive. Rates from London were to the end of October.

*Grains*—The Liverpool Albion of the 2d says—According to the corn averages, there is an important advance on the duty on foreign wheat, which has increased to 27s 8d being a rise of 2s per quarter from last week's return.

At Tuesday's market Irish new wheat sold readily at an advance of 3d to 4d per 70lb. New oats were also 1d per 45lb dearer, and the market well cleared of both articles. Prices of flour are 1s, and those of Oatmeal fully as much per pack higher. —*N. Y. Spectator* Dec 8.

*The Weather*—The month of December, which generally sets in, in this country, with snow that remains during the winter, has, this season, been unprecedentedly mild and open since its commencement. The river opposite the town, is quite free from ice, there has not yet fallen much above two inches of snow and the mildness of the weather and occasional rains have dissolved it so that the surface of the earth is yet almost uniformly visible. —*Mon. Courier* Dec 9.

On Monday last, about two o'clock, the Steam Boat Hercules arrived in Port from Quebec, with one of her barges in tow. Both vessels were deeply laden, principally we understand, with West India produce. She experienced no serious obstruction from ice, but was delayed at Three Rivers a short time, by a snow storm. The report of the gun that announced her arrival, brought a considerable concourse of our fellow citizens to the wharf, by whom she was hailed with three cheers. This is the latest arrival of a steam boat in Montreal that has yet occurred. The trip up and down having been performed after all the other boats plying between this and Quebec, had been laid up in winter quarters. —*Can. Courier*.

On Monday night, a building in the village of LAFRANCO, occupied as a Candle and Soap Factory by Mr. JOSEPH JOHNSTON, was discovered to be on fire, and in such an advanced state that it could not

be saved. The adjoining buildings were however preserved by the exertions of the inhabitants, who brought the Engine belonging to the village to such advantage as to prevent any further damage. We regret to state that Mr. JOHNSTON'S loss, independent of the temporary suspension of the works, will exceed £200 and that he is not insured. For this misfortune we are exceedingly sorry, but fully confident from Mr. JOHNSTON'S enterprising and industrious habits that he will soon surmount it. —*Montreal Gazette* Dec 10.

On Tuesday the 1st inst. as a little boy, named Jean B. Gracie, son of the ferryman at St. Rose, was amusing himself on the ice with a traineau, opposite to his father's house, he unfortunately fell through. Every exertion was made to save him without delay, and in less than ten minutes he was taken out. Dr. McCulloch, who happened to be passing at the time, humanely afforded every assistance necessary to restore a sensation, but we regret to state, without success. —*Can. Courier*.

*NORTH WEST COMPANY*—We understand that in consequence of the Hudson's Bay Company having declared that they would not pay any part of the funds belonging to the late North West Company, to any persons whatever, unless under the order and sanction of a Court of Equity, the elder Mr. Elmer, as agent for some of the creditors, left this city last Tuesday for New York, there to embark for England, where it is intended to prosecute those creditors claims in the Court of Chancery. The body of the late Sir Alexander Mackenzie and the Honorable Roderick Mackenzie have, it is said, already commenced proceedings in the same Court for similar purposes. —*Mon. Herald*.

*The Fire at Camden*—We have at length some particulars of the late fire at Camden, S. C. It commenced about 11 o'clock on the night of the 24th of November, and destroyed property to the estimated value of one hundred thousand dollars. —*N. Y. Spectator* Dec 8.

*Rio de Janeiro, Oct 7*—The Government has announced the stoppage of the slave trade on the coast of Africa after the 1st of February next, and from this on the 10th instant. —*Richmond Enquirer*.

#### MARRIED

In Baltimore, on Thursday the 3d inst., by the most Rev. James Whitefield, Archbishop of Baltimore, Jerome Napoleon Bonaparte, to Susan May, daughter of the late Benjamin Williams, of that city.

In Lexington, Kentucky, *Harrison Canins*, aged 15, to Miss *Eliza Plough*, aged nearly 12. A long life to them! Mrs. Canins, 12 years hence, will be a spruce girl. The parties may be grandfather and grandmother ere they are 30. Kentucky expects every man to do his duty. —*Kentucky Paper*.

### Bank of Upper Canada

**PUBLIC NOTICE** is hereby given, that, at a general meeting of the Stockholders held this day, as advertised,—

It was resolved That the remaining Twenty five per cent of the Capital Stock outstanding, shall be called in and shall be made payable at the Bank by the following instalments viz

Ten per cent or £1 5 0 on each share on the 20 of February next being the 10th instalment.  
Ten per cent or £1 5 0 on each share on the 24th of April next being the 11th instalment. And—  
Five per cent or 12s 6d on each share, on the 1st day of July next, being the 12th and last instalment thereby completing the payment of the full amount of the Capital Stock of the Bank under its Charter.

By order of the Stockholders

THOMAS G. RIDOUT

Cashier

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

5—Gm

**INFORMATION WANTED**—Richard Butcher, of Cobourg, left his home in Ameliasburgh, Midland district, to go to some of the western canals in quest of employment about the last of April or first of May last and has not been heard of since. He has left a wife and four or five children, who are concerned about his welfare, and perhaps in want.

Editors will confer a favour in giving this an insertion. Murray, Dec 14th 1829. JOHN CARROLL

## POETS' DEPARTMENT

## THE HUSBANDMAN'S SONG OF PRAISE

To thee O Lord, our songs of praise  
And gratitude we bring,  
Of thy rich favours now bestowed,  
With joyful heart we sing

Our labours thou hast kindly bless'd  
And kept our minds from fear,  
The earth in season yieldeth her fruit  
And harvests crown the year

Our garnaries are filled with store—  
Proof of thy goodness shown  
And nature's self with looks benign,  
Exclaims 'Tis all thine own

And now O Lord, our praise receive  
For blessings so divine  
To thee we yield the all we have,  
May we be ever thine

R J C

## VARIETIES

## VICE CHANCELLOR'S COURT

*Singular Application*—A respectably dressed female, named Denton, addressed the Vice Chancellor, and producing a bundle of papers, desired he would read them, and then he would see she was the victim of a cruel conspiracy to rob her of immense property, to which she was entitled, situated at Chester. She further stated her belief that a statement would be made to the Court that she was a lunatic, and concluded her application by requesting the Court would order her sufficient funds to go to Chester, in a style becoming her rank and fortune, for the purpose of protecting her property.—The Vice Chancellor read the papers, and informed Miss Denton that they related to subjects over which he had no control.—The lady said, all she wanted was justice, and to prevent her being thought a lunatic.—The Vice Chancellor assured the lady, that if any cause came before him in which she was a party, justice should be administered. It there was any petition relating to lunacy, that must be heard before the Lord Chancellor.—The lady then retired.

SALISBURY, Aug 4

(Before Chief Justice Tindal)

*A Lover of Pudding*—Thomas Penny, a boy 14 years of age, was charged with breaking and entering the dwelling house of John Batten (no person being therein,) and stealing therefrom a piece of gooseberry pudding. The reading of the charge against the youthful prisoner, who was brought into the dock in heavy irons, excited considerable laughter. It was a Sunday, and the lad, who fancied he should like pudding for his sabbath meal, introduced his hand into the dairy window and helped himself to a tart. The youthful delinquent was convicted, without its being thought necessary to produce the pudding, prove its identity to the satisfaction of the jury, or hand it round to be tasted for their further gratification.

*Chinese Legislation*—The following is a new law promulgated in the 121st number of the *Peking Gazette* for the current year. "Hereafter, when, in any case, three, four, or more persons in a family are murdered, if it appear on the trial that the said family has no heir left, then the son (or sons) of the murderer, who may not have arrived at manhood, shall be presented to the keepers of the Harcm, and be emasculated, and a report made to the emperor, requesting to know his will and pleasure on the subject. Respect this."

*Flying*—It is stated, in a letter from Vienna, that a Frenchman is now in that city who has really brought to perfection the long desired art of flying in the air. He is said to have reached, in his last essay, a height of more than nine hundred feet, and to have then proceeded, with perfect ease, for a great distance, horizontally. No particulars are given, to enable us to judge of the merits of this pretended invention, nor is it stated when the experiment in question was performed.—*Literary Gazette*

*Fashionable Sleeves*—It is now the custom at Parisian dinner parties, from a laudable regard for

the dresses of the fair guests who may happen to be present, to hand around a pin cushion when the company take their seats, in order that the ladies may pin up their sleeves, which would otherwise prove a formidable obstacle to the operations of the table.

*Temperance the starvation of Physicians*—One of the kings of Persia sent a very eminent physician to Mahomet, who, remaining a long time in Arabia without produce, at last grew weary, and presenting himself before the prophet, he thus addressed him: "Those who had a right to command me sent me here to practice physic, but since I came, I have had no opportunity of showing my erudition in this profession, as no one seems to have any occasion for me." Mahomet replied—"The custom of our country is this—We never eat but when we are hungry, and always leave off while we have an appetite for more." The physician answered—"I am a physician useless," and so saying he returned to Persia.

It is worthy of remark that important an engine in the mind to those nations where cunning with and influence there be any such necessary contrivance and pure religion, we shall find it clear, however, that its potency, grew up in connection with the first printed book was spread with Christianity, and borne it with them, and the clearly limited by the bounds of religion—for neither Turks, nor Persians, nor Africans, nor any other have yet been willing to accept of printed press, except as they are forced by Christianity.

*Lord Byron*—His lordship had a very pertinent illustration in corroborations. For instance, one day, when turned on the bravery of a certain whom he was acquainted, he said, cannot be a person more reckless of consequences than Colonel C \*\*\*—why, my dear sir, he cut jokes on a barber before the razor was away from his throat."

## THE GATHERER

The worstest people are most injured by slanders, as we usually find that to be the best fruit which the birds have been pecking at.

## MODESTY OF THE WISE

A French writer remarks, that "the modest deportment of those who are truly wise, when contrasted with the assuming air of the young and ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation."

"It is true," said Bishop Hooper, "that life is sweet and death is bitter, but eternal life is more sweet, and eternal death is more bitter."

"The Glory of God is a silver thread which must run through all our actions."

"A good Christian is like the Sun, which not only sends forth heat, but goes its circuit round the World, thus, he who glorifies God, hath not only his affections heated with love to God, but he goes his circuit too, he moves vigorously in the sphere of obedience."

"We draw Life and all the comforts of life from God, he gives us health which is the same to sweeten our life, he gives us food, which is the oil that nourishes the lamp of life, now if all we receive is from the hand of bounty, is it not good reason we should glorify him and love him, seeing we have by him?"

LECTOR

## NEW GOODS.

## CHEAPER THAN EVER

J. R. ARMSTRONG,

(South side King street west of the Court House and Jail)

**H**AS just received a complete and well selected assortment of New Goods adapted to the season, amongst which are blue, black, light and dark Irish, olive, brown, brown, Ox, old mixed, steel mixed and grey, Fine and Superfine PROA CLOTHS—Peltse and Habit Cloth and Kestrelmers, with a great variety of coarse Cloths, Flannels, Blankets, Jannets &c &c at from 2s to 30 per cent lower than last year. A very general collection of COTTON LINEN and SILK GOODS. Also, Tea, Loaf and Muscovado Sugar, Coffee, Chocolate, Pepper, Allspice, Ginger, Nutmegs, Cloves, Bay, Rice, Alum, Indigo, Lig Blue, Iron, Steel Nails, Window Glass, Putty, Paints and Oils, Stoves, Hollow ware, Shovels, Spades, Fryng pans, Tackles, Hand saws, Cutlery &c &c with a variety of other articles, too numerous to detail in an advertisement. All of which will be SOLD EXTREMELY LOW FOR CASH. York, Nov 29 1829

**THE COMMISSIONERS OF THE CANADA COMPANY** hereby give notice, that they have received the necessary authority under the provisions of the Act of Parliament, 9th Geo 4th Cap 51 to execute Deeds to all persons who have purchased Lands from them and are entitled to the same.

It is trusted the above notice will dispel all doubts which may have been hitherto created respecting the certainty of purchases under the Company.

The Editors of such papers as have been in the habit of inserting the Company's advertisements, will please publish the above for three months.

Canada Company's office  
York, October 1829

## UPPER CANADA COLLEGE.

ESTABLISHED AT YORK

**CLASSICAL DEPARTMENT**—PRINCIPAL, the Rev J H Harris D D Late Fellow of Christ Hall Cambridge—VICE PRINCIPAL the Rev T Phillips, D D Of Queen's College Cambridge—MASTERS, the Rev M Andrews, M A Of Pembroke Hall, Cambridge—The Rev W Boulton B A Of Queen's College Oxford  
**MATHEMATICAL DEPARTMENT**—The Rev C Dade M A Fellow of Caius College Cambridge  
French Master—Monsieur De la Haye—Drawing Master—Mr Drury—Writing Master—Mr G A Barber—Assistant Writing Master—  
Dr Phillips will be prepared to receive Boarders on the Fourth of January next.

## TERMS FOR BOARDERS

	Per Ann	Cury
From 6 to 12 years of age	£35	0 0
Above 12 years of age,	41	0 0

These Terms include Instruction in Divinity, Greek, Latin, French, Writing, Arithmetic, the Mathematics, &c. They also include Pens, Ink, Fire wood, Washing and Mending—No extra charges—Payments to be made Quarterly.

\* All letters addressed to Dr Phillips will be immediately attended to.  
York U C Nov 13, 1829

## FRAUD PREVENTED,

And Canadian Manufactures supported

**T**O counteract the many attempts that are made to impose on the Canadian Public and to encourage the industry of this country, at great expense and trouble, there is now prepared a composition of Real Genuine Canadian Japan BLACKING or Boles manufactured in this place.

This Blacking which is acknowledged to be superior to any introduced into this country is made and sold by T. I. Orton, at his Auction and Commission Warehouse Market Square, Kingston.

T. I. O. feels confident that the Canadian Public will not only support but rejoice at every essay to promote their own manufactures.

WILLIAM MOORE maketh oath and saith that he did in the year 1812 manufacture Japan Blacking for the house of Messrs Bowling and Walker that he has seen the process used by Mr T. I. Orton in making what is called Real Canadian Japan Blacking and considers it much superior to any he witnessed made in London and that he considers the composition a benefit or preservative to Leather.

WILLIAM MOORE

Seen before me at Kingston,  
this 20th day of Nov 1829

ROBERT RICHARDSON J P

**I**N Press and will shortly be published—A DISCIPLINE OF THE METHODIST EPISCOPAL CHURCH IN CANADA—Agents will please send their orders as soon as possible.