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ILLUSTRATIONS OF SCRIPTURE

The scripture is suited to every capacity. It is a field where a lamb may wade, and an elephant swim, and herein is the infinite wisdom of God seen, in wreathing together plain truths with obscure, that he might gain the more credit to his word, by the one instructing the ignorance of the weakest, by the other puzzling and confounding the understanding of the wisest. This also adds a beauty and ornament to the scripture.

As the beauty of the world is set off by a graceful variety of hills and valleys, so is it in the scripture.

There are sublime truths, that the most aspiring reason of man cannot overtop, and there are more plain and easy truths, in which the weakest capacity may converse with delight and satisfaction. No man is offended with his garden for having a swardy thicket in it, no more should we be offended with the Word of God, that, among so many fair and open walks, we here and there meet with a thicket, that the eye of human reason cannot look through.

Bishop Hopkins' Works

Study the holy scripture, especially the New Testament, therein are contained the words of eternal life. It has God for its author, Salvation for its end, and Truth, without any mixture of error, for its matter. *Mr Locke*

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness: that when ye fail, they may receive you into everlasting habitations."—*Luke xvi 9*

Not a few have been perplexed with this extraordinary passage, and so some have apprehended quite inconceivable with other doctrines advanced by the Divine Messiah. A few words of explanation will, perhaps, remove in a great degree this apparent obscurity, and enable us to derive from it much useful and practical instruction. Dr Dodridge paraphrases the passage thus: "And I also say to you, endeavour to make you selves sure friends with these riches which may not improperly be called the unrighteous or deceitful mammon (as so little confidence can be reposed in them), that when you fail, and die out of the world, they may receive you with everlasting habitations, and you may forever enjoy the reward of your pious charity and love, in an everlasting friendship with all those truly worthy persons who have been relieved by it."

The mammon of unrighteousness] Μαμωνας—literally, the mammon or riches of injustice. Riches promise nothing, and perform nothing they excite hope and confidence and deceive both in making a man depend on them for happiness, they rob him of the salvation of God, and of eternal glory. For these reasons, they are represented as unjust and deceitful. See the note on Matt vi 21 where this is more particularly explained. It is evident that this must be the meaning of the words, because the false or deceitful riches here, are put in opposition to the true riches, ver 11. These divine graces and blessings which promise all good, and give what they promise, never deceiving the expectation of man. To insinuate, that if a man have acquired riches by unjust means, that he is to sanctify them, and provide himself a passport to the kingdom of God, by giving them to the poor, is a most horrid and blasphemous perversion of our Lord's words. All gotten gain must be restored to the proprietors if they are dead, then to their successors.—(Dr A CLARKE) "The mammon of un-

righteousness, (says Dr Dodridge) is plainly such a Hebraism as the steward of unrighteousness, verse 8, and the Judge of unrighteousness, Chap xviii 6, which our translators have with perfect fidelity changed to the unjust steward and the unjust judge."

They may receive you] That is, say some, the angels. Others, the poor whom you have relieved will welcome you into glory. It does not appear that the poor are meant, 1 Because those who have relieved them may die a long time before them and therefore they could not be expected to receive them on their arrival. 2 Many poor persons may be relieved who will live and die in their sins, and consequently never enter into heaven themselves. The expression seems to be a mere Hebraism—they may receive you, for, ye shall be received, 1 e God shall admit you, if you make a faithful use of his gifts and graces. He who does not make a faithful use of what he has received from his Maker, has no reason to hope for eternal felicity.—Dr A CLARKE

A correspondent of the *Western Recorder*, has the following judicious remarks on this passage of Scripture

The interpretation of this passage, so often regarded as somewhat difficult. But the difficulty is entirely removed, by the application of a common principle in the interpretation of figurative language. The figure of speech here used is the metaphor, of which we have a very clear example, in the first chapter of Isaiah. In the ninth verse, the Israelites are compared to the inhabitants of Sodom and Gomorrah, but in the tenth, are addressed under the appellations, 'rulers of Sodom,' and 'people of Gomorrah.'

In the passage quoted above, the first question is this—Who are the friends to be secured by means of the mammon of unrighteousness? or in other words, by the proper use of riches? In answering this question, we must observe, that these friends, whoever they may be, are to receive those who obey the exhortation, into everlasting habitations, when they "fail," i e leave the world.—But God, alone, can be properly said to receive men into the mansions of rest, after death, and, consequently, He alone can be referred to, under the appellation, "friends," in this connection. But why, then, is the plural number used? To answer this, we refer to the parable that preceded the declaration before us. The unjust steward, by the course there described, made to himself friends, who would receive him after his removal from the stewardship, and in comparing the effects of using wealth in a proper manner, to the effects produced by his conduct, it was natural to adopt an expression similar to that before employed.

The whole passage may be paraphrased thus— "And I say unto you, make such a use of the riches of this world,* that when ye die, God may receive you into eternal habitations of bliss." It is to be remarked, that the comparison, in this case, is between the effects of two courses of conduct, without any particular regard to the comparative merit or demerit of the actions. The language used in making this comparison, is derived from the preceding parable.

As a general thing, one of the greatest difficulties in the interpretation of the scripture, arises from the extreme boldness of its figures. Our comparatively frigid and philosophical language, is so different from the glowing dialects of the east, especially when used to express strong emotions or elevated ideas, that we are liable to constant deception in the perusal of the poetic parts of the old testament. Beside, our feelings are frequently so low, as to have no sympathy with those of the inspired writers on moral subjects, which of itself is a sufficient reason, for their being so often unapprehensible. To un-

derstand, fully, the language of any writer or speaker, we must not only share his feeling in kind, but experience them in nearly the same degree. Hence, very few persons ever relish the Song of Solomon, coming, as it evidently does, from a mind highly enraptured with the love of Christ, and wholly unaffected by the grosser associations connected with the language of an amatory poet. The letters of Rutherford, perhaps, exhibit a state of feeling not unlike that of the royal singer, but seldom attained by common Christians.

* Called "mammon of unrighteousness," from the manner in which they are too often acquired.

HE TAKETH NOT UP A REPROACH AGAINST HIS NEIGHBOUR Psalm xv 5

The word *cherophah*, which we translate a reproach, comes from the root *charaph*, to strip, to make bare, to deprive one of his garments. Hence *chareph*, the winter, because it strips the fields of their clothing, and the trees of their foliage and by this process, nature appears to be dishonoured and disgraced. The application to the subject in the Text is easy. A man, for instance, of a good character, is reported to have done something evil—the tale is spread, and the slanderers, whisperers, and backbiters, carry it about and thus the man is stripped of his fair character,—of his clothing of righteousness, truth, and honesty. And yet the whole report may be false, or the person, in an hour of the power of darkness, may have been tempted and overcome, may have been wounded in the cloudy and dark day, and now deeply mourns his fall before God! Who, that has not the heart of a demon, would not strive rather to cover, than to make bare the fault in such circumstances? Those, who, as the proverb says, "Feed like the swine, passig over a man's whole parts to light upon his sores, will pick up the tale and carry it about. Such, in the course of their diabolic work, carry the story of scandal, among others, to the righteous man,—to him who loves his God and his neighbor but what reception has the talebearer? The good man taketh it not up, in vain, he will not bear it,—it shall not be propagated by or from him. He cannot prevent the detractor from laying it down, but it is in his power not to take it up and thus the progress of the slander may be arrested. He taketh not up a reproach against his neighbor, and by this means, the tale bearer may be discouraged from bearing it to another door. If there were no takers up of defamations there would be fewer detractors in the land. If there were no receivers of stolen goods there would be no thieves and hence another proverb, founded on the justest principle, "The receiver is as bad as the thief." And is not the whisperer, the backbiter and the tale bearer, the worst of thieves?—Robbing not only individuals, but whole families of their reputation—scattering firebrand arrows, and death? Yes, they are the worst of felons.—Hear the poet who was well acquainted with the human heart—

Good name in man or woman dear my I ord,
Is the immediate jewels of their souls
Who steals my purse steals trash, something nothing
'Tis as mine 'tis his and has been slave to thousands,
But he that filches from me my good name,
Robs me of that which nothing enriches him,
And makes me poor indeed.

Oh how many a fair fame has been tarnished by this most Satanic practice! But bad as the accidental retailer of calumny is, he who makes it his business to go about to collect stories of scandal, and who endeavours to have vouchers for his calumnies, is yet worse, whether the stories be true or false,—whether they make the simple relation, or exaggerate the fact,—whether they present a simple lens, through which to view the character they exhibit, or an anamorphosis by which every feature is distorted to

that in a monstrosity of appearance, every trait of similitude of goodness is lost; and then the reporter himself takes advantage of his own inferences, "O Sir, how bad this is!" But—but, there is worse behind. "This insinuation is like a drag net, gathering as it goes, and bringing every thing into its vortex—the good and the bad, are found in one indiscriminate assemblage."

Suppose the stones to be true, or founded in truth, what benefit does society or the church ever derive from this underhand detailing? None.—Dr A Clarke's Sermons, vol II pp 123—124

THE TESTIMONY OF THE LORD IS SURE, MAKING WISE THE SIMPLE Psalm LXXVII

The term *simple*, which is borrowed from the Latin, *simplex*, is a metaphor taken from a cord or thread formed of one strand as spun from the wheel and is opposed to the word *complex*, which signifies many of such strands twisted together, in order to make a rope or cable. Applied to man, it signifies one who has no double views,—no duplicity or *sums* or modes of acting,—one who is as he appears to be. One who aims at the best thing, and pursues it by the best, most legal and simplest means. In a rhetorical sense, it means one who has nothing in view but the glory of God in the salvation of his soul. This he is ever seeking, in all his reading, caring, working, and thinking. This one thing he does, forgetting what is behind, he presses forward to the prize of his high calling. Such a person is ever learning wisdom, from every portion of the Divine Testimonies—when he looks into the Old Testament, he sees many things that speak of the Christ that was to come, and he is greatly edified. When he consults the New Testament, he reads much of the Christ that is come, and of the glory that has followed, and each reading increases his knowledge and wisdom.

The word *peti*, *palah*, signifies one easily drawn aside, or persuaded to any thing, whether good or bad, and sometimes it means what we call a *sumption*, one easily drawn aside, which amounts to the definition already given—and it is very remarkable, what an influence the word and Spirit of God, have upon such persons. I have known many cases of this kind—persons who appeared to have little sense, and little understanding, till the light of the word and Spirit shone into their minds—their intellect, in consequence, became highly improved, and they drank in knowledge, as the thirsty land does the showers from the clouds—and though before easily warped, and turned aside, even from good, became as steady as steel, and never turned to the right hand or to the left from following their God.—In their case, I saw two Scriptures fulfilled, that in the Test, viz the Testimony of the Lord is sure, making wise the simple—and the way faring men, though fools, shall not err therein, Isa LXXXVIII 8. These could say, we know that the Son of God is come, and he hath given us an understanding, that we might know Him that is true, and we are in Him that is true.—this is the true God and Eternal Life, 1 John 1 20

Some say, "Civilize the heathen, and then teach them Christianity." Civilization never was the medium of conveying Christianity but Christianity invariably brings civilization in its train. Teach them to know God first, and they directly feel from this knowledge, that they should cease to do evil, and learn to do well. The bare idea of God impresses this upon their hearts, and then they feel the necessity of avoiding indolence, intemperance, and disorderly passions, and hence civilization. I have preached to heathens, and to the uncircumcised and the unclean, and I never gained an inch of ground by previous lessons of domestic economy &c. I have known this plan tried upon a large scale, the civilizing in order to Christianize, and it totally failed but I never found an instance where Christianizing did not produce civilization.—Dr A Clarke's Sermons, vol II pp 274—275

"Thou shalt not muzzle the ox when he treadeth [matga, tr; reseth] out the corn," Deut xxv, 4
Monday Nov 27, 1826 —Left Berhampore, and

arrived at Doula Bazaar. The country on every side exhibited the pleasing scenes of industry—Some persons were preparing the ground by digging, and others by ploughing with oxen, for a future crop. Others were cutting their harvest of rice, and others treading out their grain, after the manner described in scripture. At one place I noticed two sets of oxen, four a breast, the one set following the other in a circle, and which as they trod out the grain, continued eating. I inquired of the men why they permitted the oxen to eat. They replied, "It is contrary to our statutes [holy books] to muzzle the ox that treadeth out the corn." A pundit, when referring to this law, observed it was written "that they who muzzled the ox when treading out the corn, would not be crunched by that of which they had deprived their beasts, for God would cause their substance to decrease."—Rev M Hills' Journal

NOTE ON EXODUS XXIII 19

Thou shalt not seeth a kid in his mother's milk. Cudworth (on the Lord's supper, p 41) gives a very curious account of the superstition on account of which he conceives the seething of a kid in its dam's milk to have been prohibited. "It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid and boil it in the dam's milk, and then in a magical way to go about and besprinkle with it all their trees, and fields, and gardens, and orchards, thinking by this means they should make them fruitful, and bring forth fruit again more abundantly the following year. Wherefore God forbade his people, the Jews, at the time of their gathering, to use any superstitious or idolatrous rite."

The Saviour present.—Would you do this act would you be angry without cause, give way to petulance, evil speaking or any immorality if your Saviour were present? Certainly not if you are a Christian, for you restrain these out breakings of sin, even in the presence of a venerated fellow being. Consider then—Is not your Saviour always present? Most assuredly. He marks your unchristian deportment or language, and he abhors it.

MISSIONARY INTELLIGENCE

CHRISTIAN EFFORTS IN TURKEY

Since the termination of the war between Russia and Turkey the agents of the British and Foreign Bible Society have made very successful efforts for introducing the Holy Scriptures into the parts of the Grand Signor's dominions which are inhabited by Greeks and Jews. In the last number of the Correspondence of the society, is a letter from Mr Barker, dated Constantinople, May 30th, in which he says

I am now quietly settled with my family at this place and intend to remain here as long as it will be necessary for me to put our concerns in the same train as heretofore. On the arrival of the Caravan, and Syrian, and Servian editions, I will do my utmost to put them into circulation with the help of my friends and correspondents. I have no doubt that many copies of the Servian Scriptures may be usefully disseminated at Constantinople, Adrianople, Salonica and Seres until proper measures are adopted to have them introduced into Servia itself. Thank God, the opening of the present year as it regards the depots of Smyrna and Constantinople is extremely encouraging, and I trust the operations in Greece are going on well. In less than four months, upwards of 900 volumes have been issued from the Symna depot.

This is also the satisfaction to inform you that a Lancasterian school for poor girls, has lately been opened at Symna by the Rev Mr Brewer, an American, assisted by his lady and Miss Reynolds, and about one hundred girls, (as many as the school can contain) receive instruction in reading writing and needle work. A young lady of Symna purchased from me 40 Modern Greek New Testaments for the use of this school. Another Lancasterian school is now established at Hellesin, a town five hours distant from Smyrna, into which the Holy Scriptures have been introduced. The establishment of similar schools in other places in the vicinity of Smyrna, is in contemplation so that, I hope we shall shortly see this country, like Greece full of instructions for learning which are so beneficial to the furtherance of the object of our society. It will be my duty to see that the Sacred Scriptures are placed in these schools, that the first instructions of the children may be from the Word of God. And who can deny the salutary effects that this will produce hereafter?

The conversion of some Jews at Constantinople, has excited a jealousy which prevents the Jews of Smyrna from purchasing the Bible, although those at Constantinople and Salonica have purchased them and at Constantinople they still continue to do so.

I am happy in informing you, of the pleasing change that has taken place in the issue of the Holy Scriptures in this capital. No less than 1278 volumes have been delivered from this depot, in the course of four months. Of these 172 have been sold at Cæsarea, in Asia Minor and 60 volumes were bought and carried to Albania, by a Greek to distribute among the poor in that country. Besides these, 220 volumes have been sold now and before the above mentioned four months by a Greek bookseller, at the principal residence of the Greeks here making altogether 1498 volumes of the Sacred Scriptures sold.—New York Obs

(From the New York Observer)

LETTERS FROM FRANCIS PROTESTANT

The following is a translation of the reply of an assembly of pastors, ministers and other Christians of the north of France, convened at St Quentin in the department of France to the letter addressed by the General Synod of the Protestant Reformed Dutch Church in North America, to the ministers, consistories and members of the Reformed Church of France.

St Quentin June 28 1830

Beloved Brethren in the Lord.—We are assembled from different churches, in order that we may employ means to advance the kingdom of God and preserve our mutual communion. Although this union is not similar in form to our ancient Synods it is still similar to them in spirit. It is not composed solely of ministers, but it is composed (as we hope) of Christians loving each other with fraternal love each one labouring according to the gift he has received, in the work of his Master. It is formed under the presidency of the Lord, according to his word, and with invocation of his Spirit. We have felt the desire to signify what we feel in relation to you. We bless our common God and Father through our Lord Jesus Christ that he has united us to you in his Son. We bless him on account of the fidelity, and the charity with which you have written to us and on account of the prayers which you offer to him on our behalf. We love you also sincerely. How beautiful how pleasant is it to see the descendants of those witnesses of the truth whom God had raised up in France and whom persecution had scattered into all corners of the world re uniting themselves in spirit around the throne of the Lamb excited to praise him, and to serve him with the same faith, and with the same love. What an accomplishment of the prayers of our fathers! What a lively proof of the truth of the promises of God! "I will be your God, and the God of your children."

We are far from thinking that those prayers of your fathers, and these promises of our God have already borne all their fruit among us. These are the first fruits. Our church is but in the morning of the day of her resurrection. He who has revived her, will also glorify her even if he himself, after he rose again ascended into heaven. Reason that we fail not in our courage. His reunion on the first of the kind in the north since our synods ceased to exist, is, to you, a proof that your labour to restore the kingdom old.

You may have been able to learn details of what the Lord has been doing in this part of France from a letter written by our beloved brother the pastor Colony to the Presbyterian church of the United States. We will add that new openings for the gospel are presented, that several new churches, (founded, as we think upon the rocks) have been formed in the department of the Somme, in that of the north and in that of Laine. The very place in which we are assembled was a short time since a desert but it is now an inhabited city (to speak in the language of the Psalmist), and we are here entertained during the period of our meeting by a small people of God who pray with us, and for us. But we stand in need that the churches which are strong should pray for those which are feeble. We ask it of them. We ask it of you in particular, beloved brethren of the reformed Dutch Church with whom it is with us a pleasure to hold communion. We are near the frontiers of your parent country. A faithful pastor of that country assists at our present meeting, and in some manner represents you among us. Oh pray for us, pray that this reunion may be renewed and increased annually as we desire and may draw down the richest blessings upon these parts, and upon all France. As for us, we shall not cease to render thanks to our God and Father on your behalf, and to be each of him that he will bless you more and more for the glory of his name and your eternal joy. Farewell, his peace be with you. Amen.

In the name of the whole reunion,
L. CAELORF
Pastor at Vandencourt President
& MONTON,
Pastor of St Quentin, Secretary

CANTON MISSION

We are indebted to the Rev Dr Knox, of this city for permission to publish the following extract of a letter inserted by him from the Rev Mr Ansel dated Canton, April 1830.

"You have doubtless understood before the present of our safe arrival. The passage was very pleasant. Ever comfort convenience and kind attention from those in authority were enjoyed. Considering the treatment and privations of the reinforcement to the Sandwich Islands we have great reason for gratitude in the arrangements of Divine Providence. The Christian community is not aware of the moral degradation of seamen, or they would make more strenuous exertions to redeem this class of wretches from their degraded and dangerous condition."

Since our arrival I have been preaching alternately at Canton and Wampoa. Dr Morrison thought it advisable that Mr Bridgman and myself should divide the labours and consequently when I am at one place he supplies the other. The English have a Chaplain, whose service they generally attend, and as they constitute a large portion of foreign residents, our auditory is necessarily small as it is not the season for many American vessels. Our congregation of seafaring men is by no means as large as we have every reason to expect it will be when the periodical arrivals commence. There have been but three ships here since the Bethel flag was hoisted, the last of which carries this letter. As it regards Canton my knowledge is very limited, except on one subject. They are sunk in the deepest ignorance and debasement. They have a multitude of gods and are yet most strikingly without God in the world. Their religion is a system of absurd superstition. I am surprised to find so much civilization and refinement as exists in the higher classes disconnected from every rational sentiment on spiritual subjects.

Russia—Rev R Knill has given in the Evangelical Magazine a very interesting detail of his distribution of the Scripture in Russia to the amount of nearly 10 000 copies among a people who can read, but who never had a copy of the Scriptures before, and concerning some of whom he had heard very encouraging and delightful particulars.

Tahiti—Mr Crook, a missionary writes that the inhabitants of this island are advancing in civilization, they appear on Sabbath days in European clothing—own several decked vessels are engaged in accumulating property, and increasing their knowledge. A Sandwich Islander, sent thither by Boki, keeps shop, and his counter and drawers in complete order.

Fiji Group—The inhabitants of the Fiji (Ijeec) islands are calling for the Gospel. Two teachers intended for Lafebu, one of the group had been detained at Fonga much to the disappointment of the Chief, who complained to Capt Henry of the detention, and received a promise that if possible another should come in their stead. The promise was fulfilled as at the last date a teacher was reported to be on his way thither.

Huahine—There is a Christian Church on this island embracing 477 communicants. There have been baptized at this station since its commencement, 750 adults, and 767 children. The average attendance on Sabbath day exercises is estimated at 1000 to 1400.

Maraou—Missionary operations go on prosperously at this island—the religious services and schools are well attended, and the people are erecting two large houses for the accommodation of strangers.

Africa—The missions are labouring under many embarrassments among the heathens, but not wholly without success. They have been the instruments of alleviating temporal miseries and of saving souls. In consequence of the improved habits of their charge they were expecting greater success in their appropriate work.

Jamaica—Mr Philippo Baptist missionary in Jamaica writes—The Lord hath done great things for us whereof we are glad. During the comparatively short period since I was permitted to commence my labors I have had the high honour of adding unto the church on a profession of their faith in the Lord Jesus nearly 1000 individuals, 145 have been added since the last annual report.

Irish Chronicle—Under this head the London Baptist Magazine contains very interesting notices of the good of souls resulting from the efforts of missionaries schoolmasters and readers in Ireland commissioned for their several spheres of action by the Baptist Irish Society. Among their converts are several young men who have been encouraged to undertake the work of preaching in the Irish language.

King William and Savary—The Baptist Magazine says—On Sunday July 3 His Majesty in Council was graciously pleased to disallow the Slave Law. Our readers will joyfully regard it as a new proof of the watchful care of Providence over our missionary brethren and as affording an auspicious pledge, that our religious privileges will be as secure under the reign of William the Fourth as in the time of his illustrious predecessors.

The Slave Law mentioned above imposes such restrictions on religious instruction and worship in relation to the slaves of Jamaica, as amounted to actual prohibition, under severe penalties.

Missionary Labors and Success—We have been permitted to peruse a letter from Mr Leslie Baptist Missionary at Mongyr (India) addressed to Mrs Rowe of this city under date of January 22 1830. Mr Leslie thanks the Missionary cause on the whole prosperous. The native congregations at Mongyr are large. In his school for native youth are 70 boys who can read the scriptures well. Their expenses do not exceed 20 rupees a month. Mr Adam the Unitarian is Editor of the India Gazette. Pammohun Roy and his party are erecting in Calcutta a *Deistical Temple*. Mr Houten who went from the Baptist Board in the United States, keeps a school in Hawaii. Mr Leslie says—All the Missionary stations in India have been blessed this last year with success. It has on the whole been the most prosperous year that India has seen.—*Calcutta Star*

SANDWICH ISLANDS

Report of the Station at Honolulu—Considerable success has been had among the members of the mission family.

I've were in this manner withdrawn from the schools at the same time, but were soon restored. Only one the infant son of Mr Green was called away by death. The health of the mission was as good as usual down to the latest dates.

The number of schools under our superintendence is 160 including, according to the returns in July last 4099 pupils 112 in Honolulu 40 schools containing 399 men 438 women 27 boys and 26 girls—total 929 in other districts 110 schools, 1150 men 1556 women 183 boys, 190 girls—total 3179, which added to the 920 scholars in Honolulu makes the total on the island of Oahu as above 4099. It will easily be seen that where so large a portion of those who attempt to learn are adults, who are frequently burdened with heavy taxes both on their time and on the fruits of their labour the attendance at school cannot be constant, or during as many hours in the day as is expected from learners of the common age in a civilized country, and that the progress of our common schools, other things being equal, must be comparatively slow.

VISIT TO THE CHEROKEES

A highly respectable gentleman at the south, in a letter to the editor of the New York American, says—

Some months since I accompanied a small party of soldiers to the Cherokee country in order to quiet some disturbances which had arisen between the Indians and some white intruders in the execution of this duty, circumstances rendered it necessary for us to visit some of the principal head men, and among others Mr John Ross their principal chief.

The dwelling of Mr Ross is pleasantly situated on the northern bank of the Coosa river, the house is very well built, much in the style of the residences of farmers in flourishing circumstances at the north, and is surrounded by well cultivated fields. The day on which we arrived happened to be Sunday, and, from the concourse of well dressed natives there assembled, we supposed they intended celebrating divine service. This proved to be the case, for after a short time we were invited by Mr Ross to bear divine service performed in Cherokee. We attended accordingly, and found an audience of about fifty Indians. There were present two regularly ordained native preachers of the Methodist persuasion, one of them was a full blooded Indian, the other a very dark mixed blood, possibly one fourth white. The services commenced by the singing of hymns in the Cherokee tongue translated from the English and adapted to English tunes—hymn books in the Cherokee character were used and nearly all the audience participated in the sacred exercise. I then followed a chapter from the Bible, then a sermon and exhortation &c according to the rites of the Methodist Church. The deportment of the audience throughout was serious and attentive. I need not say that I was surprised and delighted indeed it was a truly affecting sight to see the descendants of a race who twenty years since were plunged in ignorance and barbarism, now profiting so largely by the precepts of that gospel intended by its divine Author to benefit alike the white man and the red man.

I entered the Cherokee country with an impression that through the well meaning zeal of their (the Cherokees) friends the accounts given of their progress in civilization &c had been rather exaggerated, but although I visited by no means the most flourishing portions of their country I was led to the conclusion that if errors had been committed, they were generally on the side most favourable to the Cherokees.

Mr Ross as you have no doubt heard, is a gentleman of excellent natural talents and of solid, I had almost said, brilliant attainments. His library is small but well arranged. I had an opportunity to see but few of the other chiefs, of these some were full Indians and others of mixed blood. They appeared to be men of good sense and generally possessed a tolerable English education which they acquired in Tennessee and at the missionary establishments. The common people were almost universally comfortably clothed in habiliments of their own manufacture and after the manner of the whites.

STATE OF RELIGION IN MICHIGAN

The following narrative of the state of religion within the bounds of the Presbytery of Michigan, appears in the Western Emigrant of the 3d inst as furnished at a recent meeting of that Presbytery, at Ann Arbor. The churches in that territory, it will be recollected, are comparatively in an infant state.

The Presbytery of Michigan desire to record with gratitude the evidence they have had, that God has "graven Zion on the palms of his hands, and that her walls are ever before him." Though the churches in our connexion are few, and most of them feeble, yet we find a gradual increase during the past year. Five new churches have been organized, and with some, it has truly been a year of the "right hand of the Most High."

Our hearts have been gladdened by accounts of special manifestations of divine grace in a number

of places in our infant territory. From six stations we have heard that God "has appeared in glory to build up Zion." More than one hundred cases of hopeful conversion within our societies, have been reported, and about that number have been added to our church, besides considerable accessions to the churches of other denominations. Never before was such a season enjoyed in Michigan. Truly, God has been good, to his grace through Jesus Christ be all the glory.

New Hampshire—This state, it is now said, is wholly supplied with the bible. It is no trifling honor to be foremost in completing such a work as this.

Statistical View of the Methodist Episcopal Church

—From the General Minutes of the several annual Conferences in the United States, for 1830, just published, we extract the following—

CENTRAL RECAPITULATION

	Whites	Col	Ind	Tot	Tr	Pr	Sup
Pittsburgh C	22427	163		22590	89		6
Ohio Conf	36064	236	213	36545	107		10
Missouri do	3927	414		4386	70		1
Illinois do	22021	172		22193	74		2
Kentucky do	22074	4884		26658	92		16
Tenn do	21722	3248	786	25706	102		1
Holstein do	13270	2182		20452	62		4
Miss do	11767	4247	3248	19255	62		
S C & Geo	40335	24385	16	64786	150		9
Virginia do	29121	9667		39088	103		13
Baltimore do	22203	10434		45162	109		15
Phila do	37259	8169		45529	136		4
N York do	84523	281		34804	162		13
N Eng do	12163	245		13408	102		7
Maine do	11032	10		11065	87		6
N H & Vt	11748	8		11757	109		2
Oneida do	23036	88		23124	112		10
Genesee do	15200	44	1	15246	78		4

Total, 402561 69230 4209 476000 1777 123
Total, last year, 447748 123 Su

Increase this year, 28257 1900
Last year, 1817

Incⁿ this, 83

Nova Scotia and New Brunswick—In these Provinces, as we learn by the Baptist Magazine for July, published at St John, revivals of religion have recently occurred. Mr Asabel Chapin, of Horton, N S in a letter dated June 8, states, that the revival there had been distinguished by the mighty power and grace of God. The meetings in different parts of the town became numerous, the cloud of mercy seemed to spread itself over a considerable part of the town. New Canaan became a blessed shelter in the glorious work. The number baptised since the commencement of the revival is about one hundred. Others have been hopefully made partakers of the same grace.

In Cornwallis, N S the Rev Edward Manning writes, May 29, that the Lord is visiting the place again. This implies a previous revival. And, indeed, this venerable labourer in the gospel remarks, with much affection, that having laboured in the widely extended town of Cornwallis between thirty and forty years, he has never known the time when there was not some individuals under a work of grace.—*Chr Watchman*

(Communicated by the Rev William Case)

Brother Jones has just shown me John Sunday's report of his labours at Penatanguishine and as it contains some things of an interesting nature, I here furnish you with an extract. John Sunday says—

On the 1st July we went to Penatanguishine, and made a wigwag near the establishment. We squah to seek, one of the converts from Mackinaw assisted us to build it. At the council house we spoke to the Indians and invited them to come to our wigwag. We told them our business in visiting them. In the afternoon as I was passing the council house, a man by the name of Koo koo koo oo (Owi) called me, and said Brother I am sent on a message to ask to what nation you belong. Are you of the Mahawks? Are you of the Algonquins? Or are you of the Wah pah nah kees? Our people wish to know who you are. I said to him, We are of the same nation to which you belong.

Our grandfathers came from the country of the Chippeways in the west. They left their fathers, and came east in quest of good hunting. They found plenty of game in these parts where we their children have remained till this time. Koo koo koo o then said, I will now go and tell my brothers who come to make these inquiries, what you have said. Their fears having been removed by learning that we were not Mohawks, they came to hear our word. I spoke to them and said, Brothers, you come a great way to see your father the agent and to receive presents from him that you and your children may be waim. We have also come a great way to see you, but our business is quite different from yours. You come for earthly things—we come for heavenly things. The things you come for are good as long as they last, but they will soon be worn out. The things we come to tell you about will never spoil. They will last for ever. The presents we speak of are from our Great Father above who has many good things to give to them that believe on him.

On the 2d July we spoke to them on the commandments. We told them of the wickedness of worshipping other spirits, as also the necessity of being made new creatures to enable us to keep all the words of the good Spirit. After this meeting our hearers returned to their camps, where they laid aside their feathers, cut their hair, and washed the paint from their faces. This day we had four meetings with them. In the mean time many of the wild Indians were drinking and dancing around us, and strove to get our hearers to join with them. But in this they could not prevail. They thought more of hearing the word than of drinking the fire waters. In the evening our hearers resolved in council to become Christians. This they told us saying, 'We wish you to take our names on paper, that the Christians at Mackinaw may know how many have become Christians.'

On the 3d we visited the Indians in their camps, and also held two meetings. They seemed to like to hear the good word more and more, and seemed to have no other concern but to hear of the things of the great good Spirit.

Sabbath, July 4. In the morning John Paul spoke, and had prayer meeting. At 11 o'clock I spoke to them on Matt. v. 13. While I spoke to them of the change and ruin of all things, and of the certain fulfilment of God's law the Indians appeared to feel a great deal. I dropped their heads, and were much alarmed. In class meeting afterwards seven found peace, and were very happy in the Lord, and others called out for mercy. At sun two hours high we met for prayer meeting, and exhorted them before we commenced. We then invited the mourners to come forward to be prayed for. All arose, and came and knelt down, but did not seem to get hold of faith. We then arose and sang a hymn, and again knelt down. The Lord then poured out his Spirit upon them, and they began to shake, and to tremble, and to call on the Lord Jesus for mercy. Some wore so exercised that they held on upon the logs which were prepared for the seats, to prevent themselves from falling down on the ground. The whole number that experienced religion this day was twenty three. They prayed, and cried for mercy, and praised God, and were exercised in the way as the white people and the Indians at the older stations—a proof that the work was the same as they had never seen any of these things before. After the meeting closed one old woman that had tried to be a Christian at Mackinaw but afterwards got drunk, and spoiled her religion, cried very much for mercy. We continued praying in her camp all the night, and slept none. At day break she came to our wigwag, and waked us, and said, 'I have found the good Spirit in my heart, and am now very happy.' The pagan Indians on the opposite side of the bay were drinking and dancing, and when they heard us praying and shouting, they yelled and whooped as if like the wicked white men at camp meeting.

Tuesday, July 6. All the Indians to day sought provisions to take them on their way home. Capt. A the Indian agent sent for me. I went to the council house, and found a number of pagan Indians assembled. Capt. A and Ah sig ke nauk, a chief, requested me to address the Indians present, as they had refused to listen, and could make no impression on them. I spoke to them and asked them why they were so backward in becoming Christians, while their brethren encamped on the point were getting so happy in worshipping the Great Spirit. The agent when he heard this, appeared surprised, and asked of whom I spoke. I then told him that forty six had become Christians. After this the agent and a church clergyman addressed the Indians.

Before the Indians left Penatangueshine for their country, they asked us what they should do with their medicine pouches. I told them that all the medicines they used in their conjuring ceremonies was wicked, but any medicines for simple cures were good, and that they must throw aside these foolish and wicked incantations.

The Mackinaw new converts left on Friday for their country, but proceeded a few miles and encamped to spend the sabbath, and sent some to request us to give them further instruction through the sabbath. We accordingly went. When we arrived on sabbath morning the 11th, we found them engaged in religious worship. Their meeting was led by Me swai ta sech (Land Turtle). They looked pitiful and appeared like sheep without a shepherd. They were trying to sing, but knew not how. They had learned a part of the first hymn as also a part of the translation of 'Blow ye the trumpet, blow,' but the tune was every thing but right—some one note, some another. Some tried to sing the tunes we had sung, but knew them not, and would slide into their old pagan tunes. But they were quite fervent, solemn, and devout, and sung with all their might.

We commenced meeting with them on the sand of the lake shore. They appeared much blessed, and got very happy. They were very fond of class meetings as it gave them an opportunity of declaring what the Lord had done for them. In the evening meeting one old woman said she had lived a long time, but was never so happy before. One little boy was also very happy, having experienced religion to day.

On Monday July 12th, before they again set off on their journey they asked many questions about the worship of the Great Spirit. We answered them as well as we could. They said they would now go home to their country and tell their brethren all they had heard. They requested us to inform all the Christian Indians how they had become Christians. They farther said they would come next year and would bring many more of their brethren with them. They asked us what they should do at the hour of prayers as they would be sailing on the waters. We told them they could assemble their fine large canoes together, and hold their devotions while under sail. We informed them we should endeavour to make them a visit this summer, taking St. Clair in our journey to Mackinaw.

They wanted some of our Indian books very much. We gave them two Chippeway hymn books and the translation of the first seven chapters in St. Matthew. They seemed much pleased with the books, and said they would go and show their Christian brethren at Mackinaw that what they had heard was written in these books in the Chippeway tongue. They wrapped them up carefully as if they had been gold. While we were shaking hands with them and taking leave of each other, they earnestly requested us to pray for them, that they might be strong to serve the Great Spirit, and that their faith might not fail. Commending each other to God in prayer, we parted—they for Mackinaw and we for Penatangueshine. JOHN SURDAY

THAMES CIRCUIT

Extract of a letter from a Preacher on Thames Circuit, dated, Sept 2nd 1830.—As many are communicating to the public through your very useful paper, the triumphs of the doctrines of the Cross over the people in our beloved Province, I feel a peculiar pleasure in communicating to you for insertion the following sketch of the displays of redeeming grace in this part of God's moral vineyard.

Since the notice given by Rev. J. Ryerson, in the thirty sixth number of the Guardian, the work of God in this Circuit has been gradually rising. Souls have been born again in different parts, and a goodly number have been added to society. But the most powerful displays of divine grace have been witnessed at Sombra (Belldoon).

This settlement was made by Lord Selkirk some years since with emigrants principally from Scotland. It is almost surrounded by water, having the river St. Clair on the north, Great Bear Bay on the south east and Sorearte on the west. Sorearte is one of the mouths of the St. Clair and divides Werpole Island from the main land.

This insulated spot has of late been peculiarly favoured of the most high God! My first visit to this place was about the first of April last. I found forty three members in society and not more than five or six that professed to experience any thing of vital godliness. The work of Grace however soon commenced, and about twenty of the old number have been brought to repose in the Lord and twenty new converts have been added, all of whom give the clearest evidence that they are made partakers of the spirit of adoption, whereby they cry, Abba, Father.

Many of the young converts appear to be growing in grace and earnestly seeking for full redemption in the blood of the Lamb. Our prayer is that the Lord will pour out the Holy Ghost upon us like an overwhelming stream of mighty waters.

The subjects of this blessed work are various. They are from the little boy of ten years old to the hoary headed sinner bending under the weight of three score years.

Sometime in May last we formed a Missionary Society at Sombra auxiliary to the Canada Conference M. S. of the M. E. C., and as will be seen by the Report about twenty dollars have been forwarded to the Parent Society. On a day appointed for fasting and solemn prayer the friends agreed to put away the accursed thing (Whiskey) from their harvest fields, the consequence has been, that they have got their harvest off in peace, and have enjoyed good health in general as yet.

A Temperance Society was formed last spring at Raleigh. The Sabbath School there is doing well. One of its scholars has witnessed a change of heart. They are about raising a sixty dollar Sunday School Library. It is worthy of remark that the local preachers, exhorters and class leaders many of them take an active part in the work. We see 'eye to eye,' our hopes, our joys, and our labours are one. We live in love and peace, and the work goes forward. O that the Lord Jesus may keep us one in him. Union is power.

OTTAWA CIRCUIT

Extract of a letter from the Rev. C. Allison, dated Ottawa July 23rd 1830.—When I reached the circuit from the Ancaster Conference, (1823) to my joyful encouragement I found that several had embraced religion during the sitting of conference. The work became so enlarged that a second labourer was called on at the first quarterly meeting. The work of the Lord continued to progress in several places till the close of the year at which we had by taking the numbers, that there has been an increase of 76, making the whole number 263. The societies with very few exceptions

are living in peace, and growing in love to God and benevolence to his cause. As a demonstrative proof of this prevalence to last year they did not pay the salary of one preacher—they did nothing in support of the Missionary Society—nothing in support of sabbath schools—nothing towards building a house for the Most High. Last year they paid the salary of one preacher, this year two, last year they supported two sabbath schools this year five, four of which are in a prosperous state at present and I think that there are about 15 French children in the different schools. Last year they paid \$56 to aid the mission fund, this year \$100, last year they talked about building a house for God this year they are doing it. To conclude I am now about to leave a people that I think will ever live in my affections and to whom I am as deeply indebted as any among whom I ever travelled. In severe afflictions I have found them to be friends indeed for which I hope they will be rewarded in the resurrection of the just, and that they will accept of my sincere thanks and give all diligence to make their election sure, as the prayer of their unworthy brother.

MISCELLANEOUS ARTICLES

INTERESTING MARRIAGE SCENE

Married, in Hopkinton, N. H., on thanksgiving evening, by Eld. A. Caverno, Mr. Nathaniel Merrill, to Miss Eliza Gile, both of Hopkinton.

When the usual ceremonies were concluded, the father of the bride retired from the room and in a few minutes returned with a new Bible in his hand, which he presented to the new married couple, and with it the following address—

"The business which has been transacted this evening, as it respects you, my dear children, is of no small importance. It is not like many other things transacted in this world, which may be done to day and to morrow may be disannulled, but this engagement is for life. The matrimonial institution by which you are bound to care for each other, is of God, and what he hath joined together he forbids man to put asunder. Both of you are young, and but a little while ago were by the laws of God and man bound to your earthly parents. You are freed from that obligation, and now are bound to each other by a sacred covenant that is to run parallel with the remainder of your associated days—Eliza, you have now become the wife of the man seated by you—you have seen that place where the decree of God calls upon you to become a helpmeet. Depend upon it, my daughter, that it will be no pleasure to your father to see you spend your time in any manner that will subvert, or will not tend to promote the interests of your husband. I charge you therefore to be strict and faithful as the sharer of his toils and a partner of his joys. And you, Nathaniel, my son, will have much care devolving upon you—you are no longer to look out for one but for both. You are to provide for your wife the necessary means for her own comfort and support, and that she may be the better prepared to administer to your own necessities. You should be extremely careful, as both of you are young, that you give your wife no occasion to doubt the reality of your affection towards her. I might cite you to many lamentable instances where the lives of young women have been made extremely wretched by the conduct of their husbands, who have but too often left them to late and unseasonable hours of the night, and whose return was rather to be dreaded than desired. This, I charge you, my son, to avoid—to shun for ever, and every thing else that would sever your partner's affection from you.

New and unthought of duties will pour in upon you both from every quarter. Were you now sensible of all your future cares and concerns that necessarily will demand your faithfulness and fortitude, you would be constrained to say, Who is sufficient for these things? But the want of time and ability forbids me to lay before you all your duty—I, therefore, for your farther instruction and consideration, give you this invaluable, holy, and precious book, (presenting the Bible,) which I beseech you, my dear children, to receive as the man of your counsel, and the rule of your future lives. It is the word of God and these sacred pages contain your whole duty. The comforts you anticipate from the transactions of this evening, as you may have just reason to fear, will never be adequate to your expectations. But should you ever be so happy as

to partake of the joys which this blessed book promises all those that love and obey it, you will be constrained to say that all that ever was told you, or all that you ever anticipated besides, bears no comparison to enjoyment so sublime. Then if this book is so valuable a treasure, do not wonder that your father should charge each and both of you to prize it above every thing else. Prize it above your lives—count not your lives too dear to resign in defence of it. Prize it above all your father has given you, or even above any thing that you may anticipate he will give you hereafter, or leave for you when he sleeps in death, and is buried out of your sight—When he is no more, and you take this holy book in your hands, remember that he gave it you on the evening of your marriage, as a token of his greatest regard for your souls and your bodies—and may God grant it may prove the desired blessing to both of you for his Son's sake.—*Morning Star*

CURE FOR A PASSIONATE TEMPER

A merchant in London had a dispute with a Quaker respecting the settlement of an account.—The merchant was determined to bring the account into court, a proceeding which the Quaker earnestly deprecated using every argument in his power to convince the merchant of his error, but the latter was inflexible. Desirous to make a last effort, the Quaker called at his house one morning, and inquired of the servant if his master was at home, the merchant hearing the inquiry, and knowing the voice, called out from the top of the stairs, "Tell that rascal I am not at home."—The Quaker looking up to wards him, calmly said, "Well friend, God put thee in a better mind." The merchant, struck afterwards with the meekness of the reply, and being more deliberately investigated the matter, became convinced that the Quaker was right and he was wrong. He requested to see him, and after acknowledging his error, he said, "I have one question to ask you—how were you able, with such patience, on various occasions, to hear my abuse?" "Friend," replied the Quaker, "I will tell thee. I was naturally as hot and violent as thou art. I knew that to indulge this temper was sinful and I found that it was impudent. I observed that men in a passion always speak aloud, and I thought if I could control my voice, I should repress my passion. I have, therefore, made it a rule never to let my voice rise above a certain key, and by a careful observance of this rule, I have by the blessing of God, entirely mastered my natural temper." The Quaker reasoned philosophically, and the merchant, as every one else may do, benefitted by his example.

RELIGIOUS ESTABLISHMENTS IN COLONIES

Religion is one of the most approved means for improving the pockets of a people, and hence no small part of the dissatisfaction in our Colonies is attributable to the attempts which have been made to turn Religion to worldly account. Mr W Horton, on Monday night, maintained that the people of the Church of England in the Colonies required the assistance of Government. Mr W Horton means by this, that the Clergy of the Church of England should be crammed down the throats of people of other persuasions. The Church of England is but one of many religions in the United Kingdom, and even in respect of establishment, it is only one of two that are legally established. When people leave this country for a wilderness, to which their industry alone can give a value, if they happen to be all of one religion, it may be practicable to establish it, but when they are of a dozen or a score of religions, to establish one only with a view to a monopoly of good things will rouse the jealousy of the other sects. Hence in Canada, notwithstanding all the attempts of Government and the Society for the Propagation of the Gospel to bolster up the Church of England, that Church has only 38 clergymen out of 255. Our Contemporary, *The Standard*, ought not to have compared England with countries in which the people are all or nearly all, of one Religion. "England (says our Contemporary) is Sir Robert Inglis truly observed, is the only

ly nation possessing Colonies that has not established her Church in them. The Popish and Mahomedan Countries make a point of setting up their superstitious, wherever they conquer or colonize, and Holland the only Protestant country holding Colonies besides ourselves, established her Church wherever she settled." But in Holland, before the Union with the Netherlands, the people were nearly all Calvinists. If Scotland were a separate country, and had colonies, it might establish Presbytery, as nineteen twentieths of the people are Presbyterians. But the Church of England is not the religion of one third part of the population of the three Kingdoms, and of the emigrants of late years is not the religion of one twelfth.—*Lon Morn Chronicle*

MAHOMEDANISM.

The Mahomedan empire has within a short time received, and is in a fair way to receive, some solemn lessons in relation to its general system of government, the character of its intercourse with the civilized world, and the mutability of governments and nations. Hitherto it has stood in the attitude of enmity and hostility towards all other nations, disregarding all the laws and regulations, which preserve their peace, and govern their intercourse with each other. But Russia has taught the Sultan, that if he means to preserve even a small remnant of his power and authority, he must change his system, and place himself within the pale of civilized nations. And France is adding her weight to the scale, in regard to that part of the empire which is called Algiers. Attacks of this sort upon different portions of the immensely extended dominions of Turkey, will necessarily have the effect of weakening the general power of the Sultan and must in the end greatly reduce, if not destroy, the whole Egypt is held by a feeble bond, which will probably be severed the first favourable opportunity, and it would not be strange if the whole fabric of Mahomedanism should crumble to pieces either by its own weight, or by the internal weakness of the parts. The authority of the Grand Signor is now little more than nominal in the provinces, it will probably be less.—*N Y Daily Advertiser*

UNITARIANISM IN FRANCE

The conductors of the Revenue Protestants, the organ of those who call themselves the liberal party in the French Protestant Church, give the following as the fundamental doctrines of the Gospel of Christ. "The unity of God, the government of the world, having for its object the salvation of men, and their moral elevation, by means of religious knowledge, the liberty of man, and his capacity for good under the assistance of God, teaching him to withdraw himself from the power of sensuality, and by preserving the dignity of the intellectual man, to arrive at peace of conscience and the rewards of eternity." And is this all? and can it be wondered at, that while Protestant Christianity has so widely degenerated on the continent into a system meagre and frigid like this, it has been involved in a death like slumber, and had well nigh been forgotten on the earth. Our hope for the French Reformed Church is, that a more evangelical spirit is finding its way among its members, and that every year is adding to the number of those who have been led to adopt infinitely higher views of the designs and effects of Christianity.—*Lon Chr Obs*

ORTHODOXY AND UNITARIANISM IN GERMANY

A zealous contest is in progress throughout Germany, between the Neologian and Evangelical, or as the Neologians are pleased to call it, the "mystical" system. The pastors of the circles of the Rhine, who claim to themselves the honour of being chiefly of the so called rational and enlightened class, in the Synod in which the Lutheran and Reformed branches were united, the former giving up consubstantiation, and the latter predestination, resolved that they adhered to the doctrine of the New Testament, and disclaimed all confessions of faith. The object of this well-sounding resolution, was virtually to get rid of the doctrine of the Trinity, the Divinity of our Lord, and of the Holy Ghost,

original sin, justification by faith, and, in short, all "mysteries." The Old Testament was also wholly set aside as to doctrinal authority. There is likely to be a powerful struggle between the philosophical and the scriptural parties, at the Synod of 1831; especially if the latter propose Luther's shorter catechism as the basis of instruction. The German Neologians say of this and similar documents, including their own creeds, what some among ourselves say of our own articles and homilies, that they were very well for the times in which they were drawn up, but are very ill suited to this enlightened age. Religion, like all other things, is to march forward, and in particular to be defaced of all "mysteries"—*Id*

CHRISTIAN GUARDIAN.

YORK, SATURDAY, OCTOBER 9, 1830

"Jesus shall reign where'er the sun,
Does his successive journies run,
His Kingdom spread from shore to shore,
Till moons shall wax and wane no more."

The above beautiful stanza has been forcibly brought to our recollection while preparing the abundant and interesting religious intelligence which we this day lay before our readers—the perusal of which cannot fail to profit, encourage and please every friend of the Religion of Jesus Christ. In 'troublesome times' is God building and enlarging the temple of his Grace in Europe—in times of comparative tranquility and general commercial intercourse—such as existed when the Saviour of sinners was born into the world—is the same God causing the "glad tidings of great joy" to be proclaimed in various parts of America and numerous islands of the sea. Ethiopia is stretching out her hand to God—the Isles are waiting for his Law—the ends of the earth are beholding his salvation—and the lost sheep of the House of Israel are returning, weeping, asking their way to Zion with their faces thitherward. The commotions of nations—the changes of dynasties, and the convulsions of kingdoms—all appear, at the present day to be tributary to the accomplishing of the Divine plan of Infinite Grace and Wisdom in saving a lost world, and filling the earth with the knowledge of God as the waters cover the great deep. And if we come home to our own little sphere of action we are furnished with frequent reviving intelligence that 'the dead is alive and the lost found,' both from the howling forest and the cultivated field of our own country.

But it was the advice of a man well versed in the science of economy that the moment we receive the most flattering news is the time to double our exertions in pursuit of any enterprise. This maxim, of the greatest use in the affairs of ordinary life, is no less important to the Christian. The value of its application to the purposes of common life is derived from the circumstance that at the time of our receiving the most favourable accounts of our progress in the pursuit of any object, we have the strongest assurance of our ultimate success, and are therefore stimulated to increased exertion from the encouraging certainty that our labour will not be in vain. But to this, is added another and a far more weighty consideration in regard to the follower of Jesus Christ. Such a season of animating prosperity, is the very hour when the "Prince of the power of the air the Spirit which now worketh in the children of disobedience" marshals his forces with the greatest care and comes up to the field of action, in defence of his usurped territories with the most blood thirsty violence and hostility. It was when the Son of God was about to obtain the most extensive conquests over his gloomy dominions, that the blasphemous enemy of the "Prince of darkness" was raised to its highest possible pitch of vengeance—it was when an atoning sacrifice was about to be offered for the salvation of the nations and the glory of Gospel Truth was about to burst forth upon the Kingdoms of the world, that his "hellish malice" could no longer be restrained but broke forth in vindictive execrations "crucify him crucify him" away with such a fellow from the earth."

And so from that day to this, whenever Satan is like to suffer loss—whenever the Kingdom of God is like to come in power to any tribe, neighbourhood, family or individual, his diabolical opposition is roused and through the instrumentality of some hitherto dormant but now active agent, he attempts to retain his prey by setting the pastor against the people, or the people against the pastor, the parent against

the child, or the child against the parent, the brother against the sister, or the sister against the brother, the neighbour against the neighbour or by devising some other method equally mischievous in its design and tendency to accomplish his dreadful purpose

This "Father of all liars" has become too cunning of late years to make a professed attack upon the rock of Truth the Word of God having long witnessed to his loss that every arrow directed at this impregnable fortress has bounded back with redoubled force—that truth especially Bible truth, is mighty and will prevail. His usual method at this eventful day is, not to attempt ostensibly to remove the foundation, nor even to attack the superstructure but to assail the workmen, who are employed in "building in the Temple of the Lord"

He will profess to reverence the Foundation and admire the Superstructure—but these workmen, they are not fit to be employed at such a beautiful piece of mechanism—they are ignorant butchers rogues liars hypocrites, tyrants deceivers, &c &c &c If he can by such an outcry get the workmen dismissed or paralyze their labours, he thinks, sure enough, the building will not be completed, and what has been done will, in a great degree go to decay, and therefore his dark purposes will be finally accomplished—the Temple of Truth will be desolated, and the slaughter house of Infidelity will be secretly erected upon its ruins

Such an instrumentality, in many instances in the capacity of Editor seems to be the most in vogue at the present day, to defeat the great objects of Christian enterprise, and profane the truth of our holy religion, which at this time is making such rapid marches in the wide and wretched territories of ignorance infidelity and sin. The reader should be aware of such wolves in sheep's clothing

But in all our attempts at spiritual conquests either in regard to those enemies lurking in the recesses of our own bosoms, or those in a world lying in wickedness the sense and presence of a Divine Agency should never be lost. We should therefore watch and pray with all prayer & supplication. If we lose this Key, we can no longer open heaven to our own souls, nor to the souls of others, yet in darkness and in the bondage of sin. "Paul may plant and Apollus water but God alone can give the increase. It is by His Spirit alone that fallen man is changed from glory to glory into the image of God. "Not by might, nor by power, but by My Spirit, saith the Lord"

"The glory of the latter days says that truly evangelized. Dr A Clarke is evidently in a revelation of Christ, and the universal outpouring of His Spirit for us He "by the grace of God tasted death for every man" and His "grace which brings salvation to all men hath appeared so the Holy Spirit was to convince the world of sin righteousness and judgment—to bear witness in the conscience of what Christ delivered in His discourses—to purify the hearts of men, and make them habitations of God. At the disgrace of man at all times was sin and rebellion against God, so the glory of these latter times is the redemption of man from its power, guilt and pollution, so that faith working by love should fill the whole life with cheerful obedience. Nor are we in any times to expect a greater or more efficacious Saviour than Jesus Christ, nor a more powerful and energetic agent than the Holy Ghost, the Spirit of judgment and the Spirit of burning. Nor do I find in any part of the divine oracles that there is any reserve of the Spirit in His gifts and graces for some future times nor do I find from these sacred records, that there is one ray of His light or spark of His influence that may not be had now for all the purposes of salvation from sin here and glorification hereafter, in a abundant manner as can be expected, between this present hour and that in which the angel shall sweat by Him that liveth for ever and ever, that there shall be time no longer

I hold also, that those who are absurdly putting off the day of salvation, in expectation of any outpouring of God's Spirit that may not now be had through Christ by faith and prayer are rejecting their own mercies—are encompassing themselves with sparks of their own kindling and shall be down in sorrow in consequence

It is truly an astonishing thing that men will prefer hope to enjoyment and rather content themselves with blessings in prospect than in possession. I thousands in their affections, conversation, and conduct are wandering after an undefined and undefinable period commonly called a millennial glory, while expectation is paralyzed and prayer and faith restrained in reference to present salvation and yet none of these can tell what even a day may bring forth—for now we stand on the verge of eternity, and because it is so "now is the accepted time, and now is the day of salvation"

"These are the times in which Christ offers to dwell in the hearts of all true believers by faith, that they may be rooted and grounded in love, and prove with all saints what is the length and breadth and depth and height, and know the love of Christ which passeth knowledge, and be filled with all the fulness of God" Is there any thing greater than this to be expected or obtained on this side eternity? Can our hearts be more than filled? Can our souls be filled

with more than the fulness of God? These are the days of the Son of Man, now is the Holy Ghost given in His plenitude. Never were there times more favourable never were spiritual advantages more numerous never was light more abundant never were the Holy Scriptures more extensively dispersed, and never were their contents better understood. The whole earth is in the way of being filled with the knowledge of God. Reader lay these things to heart. Now arise, and shake thyself from the dust. We have seen the land, and behold it is very good. And are you still? Be not slothful to go and to enter to possess the land. Awake awake, put on thy strength, O Zion! put on thy beautiful garments O Jerusalem the Holy City, for henceforth there shall no more come into thee the uncircumcised and the unclean. Death is at the door, but the power of the Lord is present to heal. O Thou who dwellest between the cherubim, shine forth.—Seimons Vol III

FRENCH REVOLUTION

The recent revolution in France forms a peculiarly interesting epoch in the history of Europe and in many respects one of the most extraordinary events of the present age. At the present time it is the leading topic of remark, discussion and speculation among the European and American Journalists—the religious periodicals of the day take a lively interest in detailing its eventful circumstances and giving utterance to problematical prophecies as to its final results—and it constitutes a fruitful theme of various conversation among the reading public. And well it may, for it is an event of intense interest to the Philanthropist and the Christian, both as it respects the past and future

In this memorable scene we see a King whose head is more to be pitied than his heart is to be blamed—a man who foolishly committed the reins of government to rash counsellors and insolent favourites, who superstitiously abandoned himself and the interests of his subjects to the sacrilegious cupidity of a dissolute priesthood, who put violence in the place of demonstration, and sought to destroy with the sword of arbitrary power, all those who doubted the infallibility of his despotic and supercilious dogmas—a man, in short, so blinded by superstition so idolatrous in his devotion to imaginary prerogatives, and so completely subservient to the gratification of flattery advisers and jesuitical priests, as to endeavour to establish his opinions by constraint as would a Mussulman the Koran of Mohammed, and that in violation of a solemn pledge a sacred Charter, and in the interests of a whole Nation—we see such a man as this, driven from the Throne and banished from the Country of His Ancestors—as the first of his own ambitious folly, in order that an affectionate generous, though feeble, people may enjoy their rights as men, their liberties as subjects, and their privileges as Christians

We see a complete dissolution of an acrimonious and unprofitable connection between Church and State in one of the most important kingdoms in the dominions of the Man of Sin—a connection to which three fourths of all the calamities of Europe for centuries past can be traced as their remote or immediate cause. The bloody dominions of Portugal and Spain were agitated with a convulsive and desperate struggle between reason and superstition, liberty and despotism—other kingdoms of Europe appear to feel the shock, and the overruling and benign Providence of God seems to be opening the way for the introduction and spread of a Pure Gospel throughout the whole of the vast empires of the Beast and the False Prophet. The signs of the times appear to predict in language too unequivocal to be misunderstood that these great political changes of late years and at the present time in Europe, are harbingers of the Prince of Peace wherein the wrath of man is made to praise Him to prepare the way for that general diffusion of uncorrupted and practical christianity, in which all Europe, and eventually all the world, shall see the salvation of God

By the late revolution in Greece, (says the Rev. Dr. Elly, the learned and able Editor of the Philadelphia) and now by the capture of Algiers the Mahometan imposture has been shaken from its basis, and probably will never be restored to the firmness of its former standing. The invasions of Russia and France and the subsequent friendly intercourse which has been established between the Ottoman government and that of the United States, have prepared the way for divine truth, and the knowledge of civil and religious liberty to penetrate the empire of the Sublime Porte. The clear shining of the light of the Sun of Righteousness will dispel the darkness of superstition and bigotry. Neither the Papal Hierarchy nor the Koran can stand before the Bible when its truths are clearly taught, and exemplified by holy men. The late revolution in France must be regarded by every sincere friend of Protestantism, and civil liberty as one of the most interesting events of the present century

We may not rejoice in bloody scenes but in the good which is likely to follow them, nor in national revolutions in themselves considered, but in the patriotic motives which

may result from the change. Charles X. had not wisdom enough to be contented with a limited monarchy and so he has lost his throne. The liberty of the Press will now doubtless be established in France and that it will soon prevail the way, if it is not already conceded for religious liberty which shall give to all denominations equal protection established by civil law to none

It has been predicted in France for some years past, that the Papal religion must either be reformed or abandoned because the growing intelligence of the people could no longer yield to its tyranny and absurdity. The truth of this assertion we expect now to see realized and all restraints being removed from Protestants we ask no more for them of men of God we supplicate for them grace to be faithful in the regeneration of the world



CRUEL TREATMENT OF DISSIDENTS IN THE CANADA.—The following is an extract of a communication from a Dissenting Minister, which appeared in the last received number of the Montreal Courant. It shows the manner in which the privileges of Dissenters in Lower Canada are being forced constructions of certain Statutes designed to secure their liberties whilst these privileges of a great portion of the people of this Province are not only crippled but trampled in the dust

This Dissenting Minister speaks of the people having to go across the lines into the United States to get certain ceremonies performed agreeably to the dictates of their own judgments and feelings or else exposed to the forfeiture of twenty pounds. This practice of going across the lines to enjoy a privilege which our own Administration denies us he deprecates and offers to expose himself to the forfeiture to prevent. We confess that we are not so loyal or patriotic as this Methodist Minister in this Province have gone across to the United States to marry and to be married—and they will probably continue to do so more and more, as solicitations of individuals to that effect increase until as much justice is done to Dissenters on this side of the St. Lawrence as there is on the other. A plan has been suggested, and we have been strongly urged at different times to support it to get Societies for the promotion of civil and religious liberty (for one inseparably connected with the other) regularly organized in every District in the Province—similar to those which are established for the promotion of Temperance. Let these all important questions of religious freedom, Ecclesiastical Discipline, Clerical Education &c be discussed—let the proceedings of these associations be published—let small tracts and pamphlets on the subjects be printed and circulated—let a fund be raised to defray such expenses and the expenses of all those who can be induced to avail themselves of it to go to the United States and get married by their own Ministers

All the former part of this plan we heartily approve—it was by such means that the oppressed Catholics of Ireland got the voice of the nation to speak in their behalf and procure their liberty—it is by the means that the principles of religious liberty are marching forward in Great Britain with rapid strides and irresistible power and are like in a few years to deliver the British nation as the French are now delivered, from the oppressive tax and intolerable burden of Church and State Establishment. But we think this is not all powerful resource had better not be resorted to until after the close of the next Session of Parliament. If it be then found that the Colonial Administration is resolved to continue its past and present course in regard to the interests of Dissenters, by either throwing the bill for their emancipation and for doing away with a monopolizing or exclusive system under the table of the Legislative Council or by stepping behind the British Throne to destroy them—is in the case of the late Marriage Bill—it will then undoubtedly be a suitable time to form such associations—and the experience derived from the example of our Dissenting Brethren in England organized into what is called the Society for the Protection of Civil and Religious Liberty, at the anniversaries of which Lord Peel had frequently expressed, warrant the sanguine prediction that in less than five years time the people of this Province will prevail on these great questions with but one voice—with a voice to be heard, and a decision that will be respected—by an individual or a people can no more look at the truths and interests connected with these subjects and not be ready to support and promote them that no person can impartially and sincerely examine the Holy Bible and not be convinced of its Divine Inspiration—In the mean time let it not be forgotten of how much importance it is, that the people have Representatives in the ensuing Parliament through whom the true and ardent wishes of the country on these matters which affect the interests of the present and future generations of Canada can be conveyed to the English

ernment and let it be remembered that the great objects...

To the Editor of the Canadian Courier

Dear Sir,—Notwithstanding our Roman Catholic fellow subjects...

I have observed in settlements in this country, 30 40 or 50 miles...

After many years of experience and remonstrance, my attending brethren must be fully convinced...

The dissenters are a very numerous and influential part of the community...

I would venture to suggest the propriety of introducing this topic in question into the addresses which may be presented...

Logic News—Our latest London dates are to the 25th of August—Paris 2nd—A summary will be found below...

The general aspect of the intelligence by this arrival, is favorable to the cause of freedom and indicates very strongly...

FRANCE

APPEL DE M. DE POLIGNAC

From the Gazette de France dated Saturday, August 31

Extract of a letter from St. Lo, of the 16th Aug—M. Polignac was arrested yesterday evening at nine o'clock...

While the clerk was writing the heading of the process, M. Polignac looked over the new charter which was upon the desk...

I write to you from the prefecture where I am present at the examination, as official of the National Guard...

What are your name Christian name age quality and birth place?—Auguste Jules Armand Marie Prince de Polignac...

You are arrested at Granville, what were you going to do there?—I was going to pass on to Jersey

Are not you the last President of the Council of Ministers and as such one of those who signed the Report to the King...

A National Guard who has this moment arrived from Granville announces that another individual has just been arrested...

It was affirmed at London on the 7th, that the tri-colored flag was hoisted at Genoa

It will be seen by the French parliamentary proceedings that a proposition has been introduced in the Deputies for abolishing punishment by death...

GREAT BRITAIN

Gen. Banerji mentioned in another paragraph of this summary as having been appointed by the King of the French on a special mission to England...

A great public meeting was held at Edinburgh on the 20th August, to consider the propriety of expressing their admiration of the manner in which the French people have resisted the violation of their rights...

There existed one subject to him of deep regret—it is so much British blood and treasure had been lost in placing such a family on the throne of France...

ALGERS—The Courier of the 23d says that among the advices from Paris of the 21st a private letter from London gives important information from Algiers...

SOUTH AMERICA—A Capt. Clark from Porto Cabello reports that the Venezuelan government had determined to grant a free toleration of religion without distinction of sect...

THE Subscribers having entered into Copartnership as Merchants have rented the store and premises formerly occupied by the late Mr. John Moore...

W & B having suitable storage, will be glad to attend to COMMISSION BUSINESS and any property consigned to their care will be deposited to the best advantage and according to order

RETIRES

- SAMUEL STREET Esq Niagara Falls
D THORBURN, Esq Queenston
R & W WOODRUFF Esqrs St Davids
JAMES CUMMINGS Esq Chippewa
G McMICHAEL Esq
R THOMPSON & Co Waterloo, opposite Black Rock, and
C HORTON Esq Lewiston

York, 9th September 1830 47 4

EDUCATION

EVENING SCHOOL

M P S RUSSELL intends opening an Evening School on the 8th November next to continue till the 8th of March following for the instruction of Young Mechanics in the different branches of Education...

The strictest attention to the regulations of the school will be expected

Regulations and Terms made known on application at the School room, nearly opposite the Hon J M Gills

The number of scholars will be restricted to twelve—no applications attended to after the 25th October 1830

UPPER CANADA COLLEGE.

THE present Vacation will terminate on Thursday, the fourteenth of October and every Scholar will be required to be present, and to answer to his name on Friday morning...

The Summer Vacation, (which on the present occasion has been postponed later than was originally intended, in order to insure the re-assembling of the College in the new Buildings) will in future commence on the Saturday nearest (either before or after) the sixteenth of August...

The Christmas Vacation will commence on the Saturday preceding Christmas Day, and the College will re-open on that day fortnight

The Easter Vacation will commence on Good Friday, and the College will re-assemble on the Saturday week following

The dues are—For every Scholar of the College, Two Pounds per Quarter—for every Scholar of the Preparatory School One Pound Five Shillings per Quarter—with an additional quarterage in each case of Five Shillings, for Pens and Ink Fuel, and other contingent expenses

Scholars who learn to draw pay in addition to the above, Ten Shillings per Quarter, exclusive of the cost of Drawing Materials

The College Payments to be made at the expiration of each Quarter to Mr Barber the Writing Master, who is authorized to receive the same

York Upper Canada, 1st September 1830

The Principal will be ready to receive Boarders after the present Vacation Terms—£11 5 per quarter, and £5 on entrance in lieu of Bedding &c Dr Harris will feel obliged by a previous intimation at as early a period as convenient from those Parents who may wish to place their Sons with him as Boarders 44 4

TO THE FREE AND INDEPENDENT ELECTORS OF THE TOWN OF YORK

GENTLEMEN—It now appears to be the prevailing opinion that the late demise of the Crown will be attended with a dissolution of the Provincial Parliament...

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

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

20th August 1830 41

TO THE FREEHOLDERS OF THE COUNTY OF YORK

GENTLEMEN—I have the honor to acquaint you, that it is my intention to offer myself as a Candidate for your suffrages at the next General Election to be held for the County of York

It is usual I am aware on such occasions for Candidates to make professions of their political creed, and also to make promise of what they will do when Elected, but I trust I am too well known to the Freeholders of this County, to need any other declaration, than that if Returned I will serve them in Parliament as fearlessly, and as faithfully as I have endeavoured to do when called to support their individual rights before the various tribunals of the Country

I am, Gentlemen, Your Faithful Servant, S WASHBURN

York September 17th 1830 45

TO THE ELECTORS OF THE COUNTY OF YORK

GENTLEMEN—Having been honored with your support at the last General Election I now come forward to offer you my services as one of your representatives in the ensuing Parliament

I am, Gentlemen, Your very obedient servant, JESSE KETCHUM

York, Sept 10th, 1830 44

TO THE ELECTORS OF THE COUNTY OF YORK

GENTLEMEN—I have the honour to inform you that at the ensuing General Election, it is my intention to come forward as a candidate for your suffrages. Of my conduct in the Legislature you have been Witnesses—be now also its Judges

I remain, Gentlemen, Your most obedient humble servant, W L MACKENZIE

York, Sept 13th, 1830 41

LAKE SUPERIOR

BY S. C. GOODRICH

'Father of Lakes' thy waters bend
Beyond the eagle's utmost view,
When throned in heaven, he sees thee stand
Back to the sky its world of blue
Boundless and deep the forests weave
Thy twilight shade thy borders o'er,
And threatening cliffs, like giants, heave
Their rugged forms along thy shore
Pale Silence, mid thy hollow caves,
With listening ear in sadness broods,
Or startled Echo o'er thy waves
Sends the hoarse wolf notes of thy woods
Nor can the light canoes, that glide
Across thy breast like things of air,
Chase from thy lone and level tide
The Spell of stillness, reigning there
Yet round this waste of wood and water,
Unheard unseen a spirit lives
Lit at, breathing o'er each rock and cave,
To all a wild, strange aspect gives
The thunder riven oak, that flings
Its gaily orn athwart the sky,
A sudden startling image brings
To the lone traveller's kindled eye
The very echoes round this shore
Have caught a strange and gibbering tone,
For they have told the war whoop o'er,
Till the wild chorus is their own
Wave of the Wilderness, adieu!
Adieu ye Rocks, ye Woods and Woods!
Roll on thou Elements of Blue,
And fill these awful solitudes!
Thou hast no tale to tell of Man,
God is thy theme Ye sounding caves,
Whisper of Him whose mighty plan
Deems as a bubble all thy waves!

THE HYMN OF THE CHEROKEE INDIANS

BY I. J. MELLAN, JUN

They waste us aye, like April snow
In the warm noon, we shrink away,
And fast they follow, as we go,
Towards the setting day,
Till they shall fill the land, and we
Are driven into the western sea
Like the shadows in the stream,
Like the evanescent gleam
Of the twilight's falling blaze,
Like the fleeting years and days,
Like all things that soon decay,
Pass the Indian tribes away
Indian son, and Indian sire!
Lo! the embers of your fire,
On the wigwam hearth, burn low,
Never to revive its glow,
And the Indian's heart is ailing,
And the Indian's blood is falling
Now the hunter's bow is unbent,
And his arrows all are spent!
Like a very little child
Is the red man of the wild,
To his day there'll dawn no more row
Therefore is he full of sorrow
From his hills the stag is fled,
And the fallow deer are dead,
And the wild beasts of the chase
Are a lost and perish'd race,
And the birds have left the mountains,
And the fishes, the clear fountain
Indian woman! to thy breast
Closest let thy babe be prest,
For thy garb is thin and old,
And the winter wind is cold,
On thy homeless head it dashes
Round thee the grim lightning flashes
We, the rightful lords of yore,
Are the rightful lords no more
Like the silver mist we fail,
Like the red leaves in the gale,
Fall like shadows, when the dawning
Waves the bright flag of the morning
By the river's lonely marge
Rotting is the Indian's barge,
And his hut is ruin'd now,
On the rocky mountain lion
The father's bones are all neglected
And the children's hearts dejected
Therefore Indian people! flee
To the fatherest western sea,
Let us yield our pleasant land
To the stranger's stronger hand,
Red men and their realms must ebb,
They forsake them, and for ever

LAKE ONTARIO STEAM-BOAT



NIAGARA.

TREE NIAGARA, Captain John Moser commences her regular trips for the season on SATURDAY May 1st, ending on TUESDAY November 2d
Leaves Niagara for Prescott every Saturday Morning, at eight o'clock, touching at York, (Cobourg, and Port Hope wind and weather permitting,) Kingston and Brockville, and will arrive the following day
Leaves Prescott for Niagara every Tuesday Evening after the arrival of the Montreal Stage, touching at Brockville Kingston, (Cobourg and Port Hope, wind and weather permitting,) and York, and will arrive at Niagara on Friday morning

RATES OF PASSAGE.

Table with 2 columns: Route and Price. Includes rates for Prescott to Niagara, York, Kingston, and Brockville.

POST COACHES (Sundays excepted) running in connection with the above Boat

The NIAGARA (341 tons burthen) is in the best sailing order,—has very superior accommodations,—and her engine, by Ward is on the low pressure principle
AGENTS—At Kingston Archibald McDonnell, at Queenston Adam Brown at York, Newbigging & Murray, and at Niagara W D Miller
Niagara, April 10th 1830 30 pf

NEW LINE OF STAGES AND STEAMBOATS FROM YORK TO PRESCOTT



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



The above arrangements are in connexion with the Steam Boat SIR JAMES KEMPT so that passengers travelling this route will find a pleasant and speedy conveyance between York and Prescott the road being very much repaired and the line fitted up with good Horses new Carriages, and careful drivers
Fare through from York to Prescott £2 10 0 the same as in the Lake Boats Intermediate distances, fare as usual
All baggage at the risk of the owner
N B Extras furnished at York, Cobourg or the Carrying Place on reasonable terms
WILLIAM WELLER
York June 9th 1830 30

CHEAP CLOTHING STORE

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

WILLIAM LAWSON, Merchant Tailor, respectfully informs the Inhabitants of York and its vicinity that he has on hand a general assortment of Ready made CLOTHING suitable for the season, Warranted well made Orders to measure executed with dispatch and according to the latest Fashions Also just received an Excellent assortment of Dry Goods of every description which will be sold Extremely low for cash

WILLIAM LAWSON respectfully solicits the attention of the Ladies of York and its vicinity, to his very Elegant and extensive assortment of Ladies Shoes &c direct from London being a very superior article and consisting of several Hundred pairs of the following description viz
Ladies Black Kid, Seal skin and Purnella Shoes, Seal skin and Purnella Boots, Children's assorted Boots, & Shoes,

Also a handsome Stock of Leghorns and Straw Bonnets with a large quantity of Straw Hats, all direct from London, so that Ladies can have their Bonnets, Hats &c made to order according to the newest London Fashions
York July 9th, 1830 31 pf

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

Witness our hands at York this 10th day of August 1830 35 pf

EDUCATION.

THOMAS THOMPSON—Pays leave respectfully to inform the Inhabitants of York and its vicinity, that he has opened the School near the Methodist Chapel in King Street lately conducted by Mr Beck where he intends instructing youth in the following

BRANCHES OF EDUCATION

Viz Reading plain and ornamental Penmanship English Grammar Geography Arithmetic Geometry Mensuration Land Surveying Trigonometry, Stenography the rudiments of the Latin tongue, &c

Intending a share of the public patronage pledges himself that the most assiduous attention shall be paid in facilitating the moral and intellectual improvement of the pupils committed to his care

Intends opening a Drawing School on the 20th instant

Terms &c made known on application to the above York, August 31st 1830 43 pf

NOTICE IS HEREBY GIVEN that the Debtors to the York Goal will make application to the next session of Parliament for a further sum as workably allowed the present sum being insufficient to support said York Goal Sep 1st 1830

NOTICE.

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

MEDICINES,

which he offers for sale on reasonable terms amongst which are some of the latest chemical preparations from London and Paris Should gentlemen of the Medical profession and veterinary surgeons favor him with their patronage they may rest assured that he will make liberal deductions
Hamilton, May 17th, 1830 30 pf



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

EXCELLENT LEATHER,

Bought in New York, and that from their attention and desire to please they hope still to merit the patronage and a portion of the custom of the Public
York, Church Street, Feby 14th 1830 30

NOTICE TO TANNERS AND CURRIERS

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

C W PAGE Saddler King street

N B—None but those of steady habits, and acquainted with both branches need apply.
York, June 24th 1830 32 pf

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

F W LONG 29 pf

York, 7th May 1830

BUILDING LOTS for Sale on the front of Park Lots No 19 and 20 on Lot Street and in the Field adjoining Mr Dunns, on Lot and Peter Streets Enquire of Mr Crookshank or Mr Meier
York 23rd Februray 1830 10 pf

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

York, August 28th 1830 JOHN HARTMAN

STRAYED OR STOLEN

FROM the Garrison Plains about the 1st of June a BROWN HORSE black mane and tail, 13 years old about 13 hands high Whoever will bring said horse or give information where he may be found shall be rewarded
York August 6th 1830 WILLIAM HIGGINS 38

BURNESIDE has removed to the first end of the Town near St George & Co

York, 9th September, 1830 43 pf

TO LET—A commodious House containing six rooms and a large Garden with Fruit Trees &c &c Apply at this Office, or to Mr B. McJarry, at the York, Sep 15th 1830