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## GENERAL ARTICLES:

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

(Concluded)

The best moral philosophers have held it a desirable auxiliary in practical duty to have a known and fixed rule to act upon—More than nine men out of ten act upon established maxims drawn from the unerring sense of the Bible, or deduced from a long process of reasoning without knowing the numerous principles or the chain of propositions upon which those maxims are founded—Arduous, indeed, would be the discharge of even our common duties were every agent obliged to give a logical demonstration of the truth of every moral axiom or rule of action by which he is governed, whereas a few precepts full of acknowledged truth and expediency, simplify the most intricate details in human life. Aimed, for instance, with the ten commandments, a child is a match for the sophistry of the most perplexing casuist. When pressed by him with the imposing proposition of doing a little wrong for a greater good, or when lost perhaps in the labyrinth of human expediencies, he finds a comfortable relief in the uncompromising rule, "thou shalt not steal," or "thou shalt do no murder"—In a similar manner we are often assailed in mixed society with importunities as multiplied in number as they are diversified with excuses, for a little indulgence from the bottle—"I do not by any means ask you to take too much" says one, "take only a little" says another, "take only a drop" says a third. Urged by such solicitations artfully disarmed of the warnings of more apparent mischief, a man, not duly resolute in a good cause, might be successfully tempted just "to taste the forbidden fruit." The rule once broken has lost half its efficacy—He who has taken one drop yesterday, will find it requires no common stock of metaphysical reasoning to prove that he ought not to take two drops to day, and only a little more to-morrow, until thus insidi-

ously led on he is at last obliged to take refuge in the only safe rule, "I am a member of a temperate society & abstain from spirituous liquors altogether." The rule is a personal security against seduction, and affords a conclusion and sufficient answer to every importunate invitation and sophistical argument in favor of taking a shade, however small, of a drug as insidious as it is deleterious in its operation.

Such rules of conduct should be uncompromising, and religiously observed—They should be regarded as fixed points by the rigid observance of which the Christian leads a safe and undeviating life—just as the mariner steers by the polar star, but who is involved in unexpected and ruinous courses whenever attracted by the more imposing aspect of the moon, he is tempted thoughtlessly to prefer her devious path.

"It is hard to require that we should not drink any"—Let us suppose it to be so, that it is hard, very hard indeed—And just as hard as it is for you to abstain from taking a little, so hard is it for too many others to abstain from taking too much—Your irresistible propensity to take a little, is the very apology offered for "those good hearted fellows" who take "a generous cup" among their friends. The necessity for your example is proportioned to the inveteracy of the evil, and whoever is afflicted with this dire hankering after "a little drop," ought from fellow feeling to lend a willing aid to discourage those who are further advanced on the high road of ruin by it. He who thinks a cup of pure water the most refreshing beverage, may well question the necessity of discouraging by his personal example a habit which he can do nothing to prevent in others. Particular endearments—but he who in a degree experiences the frailty which besets others only somewhat more triumphantly than himself, must have an additional incentive to mortify his own vitiated taste, as a practical invitation to the more confirmed tippler to abandon his more daring cups. There is, too, more virtue in an example offered at the expense of some degree of self-denial. The safe rule, therefore, is "to drink none"—for the fonder we are of a little, the greater the hazard of our becoming fond of too much, and the greater is the danger of the example on those who are ever disposed to the same indulgence.

"But how absurd to suppose that this little society can reform the world." It is not expected—I shall be happy, tho' not satisfied to reform a part of it, a small part of it, yet, one individual in it—"There is joy in heaven over one sinner that repenteth"—Shall man less sympathize over the fidelity, or rejoice over the recovery of fellow man? The world is before you, be as ambitious as you please—"be perfect as your Father in Heaven is perfect"—But remember that your ambition becomes criminal and inordinate when you determine to achieve every thing or nothing. If we cannot do all the good we desire, let us do, as becomes us, all the good we can—Duty will readily point out what is practically within our reach, and for the accomplishment of a certain good, let us bring into operation those zealous feelings and labors which might be wastefully diffused over too large a sphere in pursuit of ends vaster than our means.

Other expedients have been suggested, from which the one proposed might, if needed, derive an apology—His late very humane Excellency Sir Peregrine Maitland, was pleased, in his Speech from the Throne to both houses of the Legislature, to recommend such an augmentation of the duty on distilleries, as would increase the price of whiskey, and thereby diminish its demoralizing consumption. By the above measure it was proposed to remedy the evil by necessity, instead of choice to make sobriety, a question of economy,

instead of duty, to correct excess by taxation, instead of example and instruction. The latter method has claims to decided superiority, upon the same principle that persuasion is better than force, and a virtuous choice better among moral agents, than a hated necessity. In making this comparison of remedies, I beg not to be understood as mentioning His late Excellency with any discourteous feeling. While I dissent from the policy of the measure, I fully appreciate the motive by which it was dictated.

Another expedient has been very ingeniously devised, in the shape of a medicine mingled in the favorite liquor, so as to excite an aversion to it. It is supposed to be some most nauseous drug, which produces an effect of disgust, so strong as to overcome the predilection for the liquor itself. From the power of association, the patient (as we may well call him) shudders at the recollection of the dreadful nausea which was conveyed through the medium of his once darling cup. This remedy is adopted upon the well known principle of overcoming one diseased action of the body or the mind, by creating a counter action with which the other is incompatible, a principle which the physiologist might illustrate with many curious and instructive facts. But we are to consider, that this prescription very often fails, that it is often as difficult to prevail upon the sufferer to accept and swallow your nostrum, as it is to induce him to induce him to take and follow your advice. The remedy is powerful, but the inveteracy of the complaint is greater and hence how few cases in proof of the efficacy of the new antidote have been produced, in comparison to the melancholy number attending its disclaiming operations. Moral remedies appear equally unavailing—you may present to the intemperate man the denunciation of scripture, the ruin of health, the destruction of morals, and the beggaring of fortunes—you may bring home to his very view, the rags of his neglected children, and the tears of their afflicted mother—you may try to chill him by the contemplation of his hearth, where the embers of domestic pleasure have ceased to glow—you may point to him the gloom of his family circle, which lately lighted up with social joys—you may bring to bear against him the most overpowering importunity of friends, and all the imploring honesty of the Christian Ministers, both feelingly lamenting over the wreck of his family, and his own fast approaching, everlasting destiny, but did you ever know a man reclaimed by thus viewing the tragedy of his own creation? Have you not oftener seen such men grow more desperate, as their case became more hopeless? and rather than profit by painful reflection, do they not rush to drown them in the intemperate cup of forgetfulness? Strike, therefore, at the root of the evil, till the condition of our society is changed. Let total abstinence be your motto—your private practice and your public example.

Hence it becomes an additional inducement to offer this example of abstinence from ardent spirits, because few of those who are lured into excess, can, by any means, moral or physical, be reclaimed from it. It is much easier (and on that account it is our duty) to dissuade a person from commencing the use of spirits, than to forsake the abuse of them when the habit is once established. It is as meritorious, and surely it is more desirable, to prevent a man from becoming intemperate, than to await the time for converting him to sobriety. To prevent an evil is generally a wiser course than to solicit a dubious conflict to overcome it. In pestilential seasons, many carry about their persons camphor or some other drug, supposed to have the virtue of insuring against disease, justly esteeming it wise and prudent, rather to avoid pu-

fection than hazard a recovery from it and the rule under our discussion becomes one of clearer and more urgent duty, when we consider that drunkenness is an almost incurable malady, that it grows insidiously upon those who vainly think themselves proof against it, while of those who become afflicted, few ever recover.

In confirmation of the practicability of the measure proposed, I intended to call your attention to the happy and highly gratifying change which the meritorious and truly christian zeal of the Methodist Missionary Society has accomplished among the native Indians, for whom I do hope you entertain feelings of the liveliest interest. It was also my wish to observe upon the vulgar custom of drinking noisy toasts in often repeated and overpowering bumps, and further to caution you against your prevailing politeness in offering "a little whiskey" for refreshment at every casual or friendly visit—but I have already enjoyed more than my share of your listening attention, and I share the impatience which I am sure you feel, to hear the Rev. Mr. John Rverson, who is both so able and so willing to bring the subject home to your heart and conscience.

In concluding allow me briefly to advert to a few facts—facts which speak stubborn things in our favor. The passing influence of those splendid institutions, the British and Foreign Bible Society, the Missionary Societies, the Sunday School Societies, and others of kindred purposes, (institutions spreading a hallowed influence felt in every continent and Island in the world) affords a positive and demonstrative proof of the efficacy of christian associations for the amelioration of mankind. We often speak too, of the advantage which would flow from establishing agricultural and literary societies, similar to those which have produced such happy improvements in England and America. And with such practical illustrations of success before us, we may feel assured that your combined exertions for an object scarcely less interesting, less useful, or less attainable will not be in vain.

With that conviction I cordially second the motion of my reverend friend

From the Western Recorder

DO A BETTER THING

Mr. Editor—The following anecdote conveys a gentle hint on a subject of some delicacy.

"Benevolence—A burgomaster of the Netherlands lately invited the young Empress of Brazil to a feast, which he proposed to give the next day. "No, no," said the young princess suddenly, "do a better thing, feed the poor here are ten thousand forins to distribute in addition to the sum you intended for my fete." Her journey was frequently distinguished by similar acts of benevolence."

Comment—When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee."

This must be good advice, at least for Christians, for it fell from the lips of Him who spake as never man spake. The word "feast," I suppose, means, in modern language, the same thing as "party." And the thought has occurred to me, that, at a time when objects of benevolence are every where languishing, from the want of funds, and when multitudes of poor families are suffering for food and raiment, that \$100 given for a party, added to some additional hundreds given in return, by way of "recompense," would do much towards urging forward the wheels of benevolence, and cause many a widow's heart to sing for joy. Christian stewards, you that have many goods committed to our care, have you thought that these are your Maker's, and not your own?—The time will soon come, when you shall no longer be stewards. Mr. Editor, I tremble for the rich in such a day as this.

Yours, &c Z

P. S.—Scott, while commenting upon the above passage—Luke xiv 13, intimates, that as a general rule, those who are the most forward in giving dinners, suppers, parties, &c are the most backward, considering the extent of their means, in

contributing to various objects of real benevolence. Is he right?

*Christian Liberty in reference to the Fourth Commandment*—The editor of the Columbian Star, presents the following striking argument, in answer to a correspondent, who would consider the fourth commandment as no longer binding upon the christian community—

"Our correspondent refers to the fourth commandment as of questionable obligation. If christian liberty consists in the privilege of violating any precept of the decalogue, it must be this. To the remaining precepts, no professing christian, we presume, will have the hardihood to extend it. It is this commandment, then, above all the rest, which was never given to the Gentiles, and therefore is not obligatory on them. But the reference to this commandment is particularly unforunate, for it happens this is the only commandment of the ten which expressly names, "the stranger that is within thy gate," and requires his obedience. Moreover, as if it were in part with a design to account for extending this precept to the Gentile stranger, it is the only one of the ten that refers to the origin of our race. If there is a commandment which wears a Jewish face, it is the fifth, but if there is one which carries the bold impress of universality in its very front, it is the fourth."

*Hypocrisy*—This name is applied to those persons who make a profession of religion merely for the sake of deceiving those who are truly pious. Sometimes they use this cloak to conceal from the world their real character. The hypocrite enumerates the persecutions he endures, and tries to persuade Christians that he is persecuted for righteousness' sake, instead of which it is his hypocrisy that is spoken against. The false-hearted professor deserves persecution, it is the legitimate fruit of his doings, the dement of his own folly.

The good man may be slandered, and reviled, and treated with a certain degree of contempt, yet he does not, on this account, blaze it to the world, and say that he suffers persecution for righteousness' sake. No, he rejoices to be counted worthy to suffer these little indignities for his Maker's sake. It is the hypocrite who complains, and what redress can he have? The answer to this question is given in the 8th chapter of Job, and 13th verse—*N. E. Herald*

*Worldliness*—Many a christian professor, who is immersed in the business of the world, has no doubt become more or less sensible of his own secret back sliding of heart, and convinced of the necessity of reform while yet, from some cause or other, which he has not fully discovered, his proposed amendment is always in the future, and even when undertaken, is not prosecuted with any measure of success. Such persons are far from being happy. They have some faint desires, that it might be with them as in days that are past, but their desires are all unproductive and unavailing. They perceive with the eye of the understanding, that they ought to repent of their back sliding, and return to the Lord, without a moment's delay, but while they confess thus much before Him, and acknowledge it to their christian brethren, they have in reality very little sense of the *sinfulness* of remaining in such a state. Secretly, perhaps, if the truth could be known, they feel half inclined to excuse themselves, on account of the peculiar circumstances in which they are placed. They will continually refer to these as great hindrances in the divine life, and if perchance they acknowledge in words that the fault is all their own, they still shew conclusively, that this is an acknowledgment of the head, rather than a confession of the heart, that it is a right answer to a question of orthodoxy, rather than a hearty recognition of any thing which they really feel to be true. Such a condition is sufficiently lamentable, but does it not argue more obliquity of heart than has generally been supposed? This is a solemn question, especially at the present time, when the necessity of a revival of religion is

in some few places, beginning in a feeble manner to be realized. Without presuming to bring an accusation against our brethren, we would intreat them to think on this subject in earnest, and in the retirement of the closet, and to make it a special subject of prayer.—*Western Recorder*

*INGRATITUDE*—There is a man, who, by wilful negligence habitual intemperance, and notorious wickedness is reduced from a magnificent fortune to abject poverty. This person owes a large sum which must be paid. Circumstances are such, that the Creditor cannot give it him. *It must be paid*, or he will be cast into prison—there to remain, for it is certain he can get no surety.

A very benevolent person, possessed of great riches, had compassion on this vagabond, made provision to pay the debt—and, in course of time it was the means of reducing him to penury and he was cast into the very prison and the licentious spendthrift so richly deserved. Yet the price was provided, and actually offered by a third person to this wretch—requesting him to take freely and pay his debt, and at the same time the means by which it was procured, were made known to him. Strange as it is, this man, or rather this beast, refused—not only when irritated, or intoxicated, but when in his sober and candid temper. He knew that if he did not except, the other's condescension would avail him nothing, the prison must yet be his portion, yet he laughed and scoffed at him who presented the price, mocked him who had become poor for him, and threw the price on the ground—singing and dancing upon it!

Reader do you ask who can this be? "*Thou art the man*" Thou art poor, miserable, and despicably wicked—thou owest ten thousand pounds, and hast not one farthing to pay,—yet the glorious Son of God has descended from the heavens, became a man of sorrow and acquainted with grief—was maliciously slain—was buried—rose again and ascended to his Father, all to pay your debt! The price has been offered, yet urged upon you by the Holy Spirit, and hast thou accepted it by faith in Christ? If not, do it quickly, or you must make your bed in hell to all eternity. *L. A. I.*

#### ON CHRISTIAN LOVE

It has often been lamented by Christians, both within and without the establishment, that though we live in one land, meet at one throne of grace, are purchased by the same blood, serve one master, feed at the same spiritual table, and are going to the same Heaven yet, the soul of religion is not dwelling amongst us to that extent that it ought. We live at a shameful distance from each other, we hardly unite on the road, we treat each other as spies, as heterodox. The bitterness of gall itself is amongst us. We are scattered when we ought to be at the rallying point. We are divided when the wolf is besetting us. We weaken the hands of God's church and his Ministers, and thereby strengthen the hands of the enemy. Many will laugh at our religion as a farce, for, say they, "They do not love one another." O for a burning ray of love from God, shining through the lens of the Gospel, to burn up these errors!

How vast as it amidst tortures, racks, and burning flames, that the word prevailed, and believers were multiplied? Formerly they loved one another. The brightest sun beam in heaven, flowing from the sun of righteousness, will be love, love, and holy happy spirits will shine more in that image of God than in any other way, for the greatest of the three is charity—love, and God is love. O then, in the name of Jesus, let us pray, for a baptism of the pure love of God! begin to day. Let us recommend it to our circle, get a pledge from them that they will recommend it to their friends, with a like pledge from the third party addressed. Then, like a stone the infant hand casts into the water and causes the circle to expand in every direction, shall the movements of simple Christianity spread the circles of love through all the world, encircling all mankind, and God shall be the centre from whence all their blessings shall flow. This is a world in which the

slave in the Indies, and kings and nobles may all unite. There needs no money for its accomplishment, no patronage, no future opportunity, but the present time—now see that you fall not out by the way to heaven—see that ye love one another. By this shall all men know that ye are my disciples if ye love one towards another. If Christians of all denominations unite, they must prevail, not by carnal power or might, but by my spirit with the Lord. Blessed are the peace makers. Then may we in holy triumph say,—“Whom God hath joined together, let no man put asunder.”—*Home Missionary*

**The excellency and power of Faith**—The best guide of the blind, the surest light of them that are in darkness, and most perfect instructor of the foolish, is faith. But it must be such a faith as is “mighty through God, to the pulling down of strong holds,” to the overturning all the prejudices of carnal reason, all the false notions revealed among men, all evil customs and habits, all that “wisdom of the world which is foolishness with God,” as “casteth down imaginations, [reasonings,] and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ.”

Such a faith as this cannot fail to show evidently the power of Him that inspires it, by delivering his children from the yoke of sin, and “purging their consciences from dead works,” by strengthening them so, that they are no longer constrained to obey sin in the desire thereof, but instead of “yielding their members unto it, as instruments of unrighteousness,” they now “yield themselves” entirely “unto God, as those that are alive from the dead.”—*Wisley*

**RELIGIOUS INTELLIGENCE**

Mission house Rice Lake 28th Dec, 1829

Dear Brother  
Should the following be considered worthy of a place in your promising Miscellany, you can buy it before your reader. Praying that their numbers may increase, and your labours be immeasurably blessed, I remain, dear Brother yours in Christ Jesus,  
JAMES EVANS

respecting the state of religion amongst our red brethren, is acceptable to the friends of missions. And not only from experience but likewise from observation, all such intelligence being eagerly sought after and attentively perused, by most readers of religious publications.

Something more than one year has now elapsed since I began to exert my feeble energies among this people for the instruction of their children. I entered on the arduous undertaking in some degree aware of the difficulties I might have to encounter yet, trusting in Him who had promised “grace to help in every time of need.”

At the time I commenced the school, it consisted of something over forty scholars, whose improvement from its establishment up to that period, was far from being discouraging to one about to undertake for a season their instruction. I found the children perfectly tractable they are eager at all times to obtain knowledge, and when it is obtained, have more retentive memories than the generality of children, with whom I have been acquainted. During the first half year they were taught as before in the manner customary in our common schools since which time the Infant School system has been adopted, which from its simplicity appears to be admirably well calculated for the situation of Indian children and from the proficiency made in this and the Cape Island school since its introduction, it appears to be the desideratum in all our mission schools.

The school consists now of about fifty scholars some times more twenty two of whom are reading in the English Reader and Testament and have lately commenced reading the translations of seven chapters of St. Matthew's Gospel in their native tongue with which they are much delighted. The remainder use the Infant school cards. Seventeen are writing in which branch they promise to excel and four are studying arithmetic. But what is best with all their “getting” they “get understanding.” A knowledge of sins forgiven. Many know that the blood of the Lord Jesus Christ cleanseth from all sin. And “Innocent that if the earthly wigwam of this tabernacle were dissolved, they “have a building of God a wigwam not made with hands eternal in the heavens. Hallelujah! the Lord God omnipotent reigneth!”

We enjoy many soul refreshing seasons in our school and school prayer meetings. The Great Teacher who is our General Superintendent, visits us from time to time, and speaks to our hearts and when Jesus makes his appearance in the morning no rigid government is necessary during the day, peace, heaven born peace sits on every countenance, and love beams in every feature.

“At once they sing at once they pray,  
They hail of heaven, and hark the very

Glory to God the children appear at present to be more alive to God than at any time since I have been amongst them. At times I feel my soul led in the reflection that perhaps I am obeying the gracious command of our blessed Saviour who hath said “feed my lambs” and I strive to look forward by faith to the period when I may peradventure be permitted to look down into the wilderness of Canada, and behold some of my little charge traversing the woods in search of their native brethren, and saying, “Come all ye that thirst come ye to the waters, come buy wine and milk, with out money and without price and see the sons of the forest flocking to the standard of Immortal Love as doves to the windows.” O pray ye followers of the Lamb,—that the word may have free course and run and be glorified; so shall the desert bud and blossom as the rose; the “desolate places be made glad. The wilderness become the garden of the Lord and his Kingdom come and his will be done in earth as it is done in heaven. South of the north and the south shall give up the east and the west hold not back, but soon shall all be the.”

Western empire over their Lord  
And savage tribes attend his word J. F.

**CHURCH MISSIONARY SOCIETY**

We have just received the Annual Publication of this valuable Society containing the Anniversary Sermon, by the Rev. J. H. Sanger D. D. the twelfth annual Report with the Appendix list of subscribers &c. The Report states that two of the labourers in connection with the Society have in the providence of God been removed by death during the year Eight, with their families. One returned home and two are on their voyage. Four have withdrawn from the Society. Ten individuals have gone forth to labour in various parts of the world and four have returned to their stations. Five of the Society's Students have been ordained Priests by the Bishop of London and three admitted to the Order of Deacons. Eight candidates for missionary service have been received during the year and fifteen Students are now in the Institution at Islington.

The Table of Missions &c. &c. that there are now	
Missions	9
Stations	51
Teachers—	
English Clergymen	22
Lutheran Clergymen	17
European Laymen	22
European Women	41
Native, Ordained	1
Catechists, Schmers, &c	197
Women	8
School, Sunday	295
Boys	10,100
Girls	1,698
Adults	303

Adopting the language of the Report, we observe, that the Society has by the blessing of God, met with abundant encouragement in the prosecution of its labours, there is the most satisfactory evidence and if the proficiency of Children under education—if the acquisition, by ignorant Heathens of a knowledge of the letter of God's word—if an increasing respect to the Messengers of Salvation, and an increasing attention to the truths which they deliver—if a gradual improvement in the Heathen character in places where the general influence of Christianity is felt though its doctrines be not yet received—may be deemed sufficient evidence of success not only the rising Converts of Southern India, but the softened Inhabitants of New Zealand, supply unequivocal proof.—*London Christian Guardian*

**Society Islands**—The Rev. J. Williams a missionary in the Society Islands, in a letter inserted in the London Evangelical Magazine for November states the Gospel has been introduced into one of the Harvey Islands, by some Rarotians and an American sailor who was accidentally cast upon the island. They staid with the inhabitants (about 40 in number) twelve months induced them to embrace Christianity, erected a chapel in the Island and taught the people to read and pray. The name of the sailor is William B. Eaton.

**CHINA**

Extract of a Letter from the Rev. Dr. Morrison, dated Canton, Feb. 25 1829, addressed to the Treasurer of the L. M. Society.

“Considerable agitation at the court of Peking still continues. There seems a shaking of the empire, although the rebel Changliur has been subdued. The last Gazette contained an imperial order to the officers of the empire, to worship and sacrifice to the heavens, the earth his ancestors, and the gods, also to sacrifice to the *five mountains*, and four great rivers of China, to sacrifice at the tombs of all kings and emperors that can be found throughout the empire, and to Confucius. This is to be done as an expression of gratitude for the destruction of Prince Changliur. Let us pray for happier days when China shall worship Jehovah alone for he is God alone and besides him there is none else.—*London Missionary*”

**Deaths at Sierra Leone**—The Westeyan Methodist Magazine for October, says that two valuable Missionaries Messrs. Munroe and Peck, have fallen victims to the epidemic fever which has been raging in the colony of Sierra

Leone (Western Africa). Will not other devoted young men of true Missionary zeal voluntarily offer themselves as the self denying and fearless successors of those who have fallen in the great and sacred work of immortizing the word of salvation to the benighted Africans?”

**Southern Africa**—The same Magazine states that the Rev. Barnabas Shaw arrived safe at the Cape of Good Hope on the 1st inst. and that the prospects of the Missionaries at the different stations are of the most cheering character.

**Congregationalists of New Hampshire**—There are connected with the General Association of New Hampshire, 13 Associations which contain 142 churches of these 102 are supplied with Pastors and 2 with College Pastors. Of these churches, 109 contain 19,094 communicants to these churches 475 were added the last year by profession, and in these churches 266 died.—*N. H. Ob.*

**General Episcopal Convention**—The number of Clergy reported is 506 besides 11 Bishops.—*ib.*

Receipts by the Treasurer of the American Tract Society Boston during the month ending Nov. 10th in donations, \$287 88, for tracts sold \$825 99, total, \$1,113 87.

The following comprehensive statement from Hassé gives a good view of the religion of the Russian empire

1 Greek	34,000,000
2 Catholics and United Greek,	7,308,000
3 Lutherans,	2,500,000
4 Reformed,	75,000
5 Armenian,	70,000
6 Hereticutes, Germans,	9,000
7 Monothelites (Armenians and Poles)	7,000
8 Mohammedan,	1,800,000
9 Jews,	310,000
10 Lamute,	300,000
11 Brammins Hindoos,	700
12 Shamans,	500,000

**ROMAN CATHOLICS IN THE UNITED KINGDOM**

**Population**—The aggregate number of Catholics in Great Britain is computed at nearly a million, scattered in various proportions through England Scotland and Wales. The computation, however we should observe is made by Catholics themselves, and as the government returns have occasionally under rated their numbers, it is not unlikely that in this statement if they have endeavored to compensate the deficiency. The Counties in England containing the greatest number of Catholics are Lancashire Staffordshire, Warwickshire Worcestershire Cheshire, Northumberland Durham Norfolk Suffolk, and Kent. The Catholic population of the metropolis and its immediate neighborhood has been estimated at about 200,000.

The Catholic population of Ireland has for several years been a subject of contention the Protestants estimating that only reached four millions and a half, while the Catholics brought it up to six millions and a half and latterly to seven millions. All these statements are more or less colored by party prejudices, and subject to suspicion. In 1831, a Protestant census exhibits a total population of 6,804,487 of which 4,838,000 were stated to be Catholics, and 1,966,487 declared Protestants.

**Ecclesiastical Government**—The Catholic clergy are governed in England by four superiors called vicars apostolic, who severally preside over London western and northern districts, and in Scotland by three bishops, who preside over eastern, western, and northern districts. The bishops are all deputed by the Pope, and exercise vicarial powers, revocable at pleasure. In Ireland on the contrary, no bishop is removable at the mere will of the Pope, nor is any parish priest removable at the mere will of his bishops. To effect such a removal there must exist a canonical cause an accuser, regular trial, sentence and ratification. In Ireland there are 32 Catholic archbishops and bishops 52 deans and archdeacons about 1,500 parish priests and 3,000 curates. The benefices are 984 in number, averaging nearly 6,000 souls in each.

**Chapels**—In Great Britain there are 456 Catholic chapels or congregations in addition to the private chapels of the nobility and gentry. In Lancashire there are 84 in York shire 47 in Wales 6 and in Inverness shire 17. There are 25 in London and its vicinity many of them (especially that in Moorfields) very elegant structures. In Ireland there is a chapel in every parish besides many chapels of ease in the principal towns where chapels have rapidly increased during the last ten years.

**Education**—Besides ten free boarding and day schools in the metropolis and others attached to chapels in populous districts, there are a great number of Colleges and Seminaries, dispersed over Great Britain, the principal of which are the Jesuits College, at Stonyhurst, near Blackburn, St. Edmund's College, near Ware, Ushaw College, near Durham St. Mary's College, Oscott near Birmingham and Sedgley park, near Wolverhampton. Besides these, there are several nunneries and convents. There are in Ireland 24 Catholic schools belonging to the Christian brotherhood and other religious orders, 46 female schools attached to nunneries, and 352 boy schools, maintained wholly, or in part by subscription. These estimates are entirely independent of day schools, and those maintained by individuals.—To these may be added the Roman Catholic College at Maynooth, the Jesuits College at Clongowes, and Carlow College, under the superintendance of Dr. Doyle.—*J. A. A.*

## POETS' DEPARTMENT

## INFIDELITY

Thou who scornest truths divine,  
 Say what joy what hope is thine?  
 Is thy soul from sorrow free?  
 Is this world enough for thee?  
 No, for e'er corrodes thy heart  
 Art thou willing to depart?  
 No thy nature bids thee shrink  
 From the void abyss's brink  
 Thou mayst laugh, in broad sunshine,  
 Scoff, when sparkles the red wine  
 Thou must tremble, when deep night  
 Shuts the pageants from thy sight  
 Morning comes, and thou blasphemest,  
 Yet another day thou deemest  
 Thine, but soon its light will wane,  
 Then thy warning comes again  
 There's a morrow with no night—  
 Broad and blazing endless light!  
 Should its dawn thy dreams o'ertake,  
 Better thou didst never wake!

J-I\*\*\*\*

THE WORM DIETH NOT—THE FIRE SHALL NOT BE QUENCHED—  
 THERE SHALL BE WEeping AND GNASING OF TEETH—“The  
 Faithful and True Witness”

—And now,  
 Far travelled from the edge of darkness fir  
 As from that glorious mount of God to light's  
 Remotest limb,—dire sights I saw, dire sounds  
 I heard and suddenly before my eye  
 A wall of fiery adamant sprung up—  
 Wall mountainous, tremendous flaming high  
 Above all sight of hope I paused and looked,  
 And saw, where'er I looked upon that mound,  
 Sad figures traced in fire—not motionless—  
 But imitating life. One I remarked  
 Attentively, but how shall I describe  
 What nought resembles else my eye hath seen?  
 Of worm or serpent kind it something looked,  
 But monstrous, with a thousand snaky heads,  
 Eyed each with double orbs of glaring wrath,  
 And with as many tails, that twisted out  
 In horrid revolution tipped with stings,  
 And all its mouths, that wide and darkly gaped,  
 And breathed most poisonous breath and each a sting  
 Forked, and long, and venomous and sharp,  
 And, in its writhings infinite, it grasped  
 Malignantly what seemed a heart swollen, black,  
 And quivering with torture most intense,  
 And still the heart, with anguish throbbing high,  
 Made effort to escape, but could not for  
 Howe'er it turned, and oft it vainly turned,  
 These complicated foldings held it fast  
 And still the monstrous beast with sting of head  
 Or tail transpierced it, bleeding ever more  
 What thus could image, much I searched to know,  
 And while I stood, and gazed, and wondered on,  
 A voice from whence I knew not for no one  
 I saw, distinctly whispered in my ear  
 These words: This is the Worm that never dies

Beneath, I saw a lake of burning fire  
 With tempest tost perpetually, and still  
 The waves of fiery darkness, against the rocks  
 Of dark damnation broke, and music made  
 Of melancholy sort, and over head,  
 And all around wind warred with wind, storm howled  
 To storm and lightning forked lightning crossed  
 And thunder answered thunder muttering sounds  
 Of sullen wrath, and far as sight could pierce,  
 Or down descend in caves of hopeless depth,  
 Thro' all that dungeon of unfading fire,  
 I saw most miserable beings walk  
 Burning continually, yet unconsumed,  
 For ever wasting, yet enduring still,  
 Dying perpetually, yet never dead  
 Some wandered lonely in the desert flames,  
 And some in fell encounter fiercely met,  
 With curses loud, and blasphemies, that made  
 The cheek of darkness pale, and as they fought,  
 And cursed, and gnashed their teeth, and wished to die,  
 Their hollow eyes did utter streams of we  
 And there were groans that ended not, and sighs  
 That always sighed, and tears that over wept,  
 And ever fell, but not in Mercy's sight  
 And Sorrow, and Repentance and Despair  
 Among them walked, and to their thirsty lips  
 Presented frequent cups of burning gall  
 And as I listened, I heard these beings curse  
 Almighty God, and curse the Lamb, and curse  
 The Earth, the Resurrection morn, and seek,  
 And ever vainly seek, for utter death  
 And to their everlasting anguish still  
 The thunders from above responding spoke  
 These words, which thro' the caverns of perdition  
 Forlornly echoing fell on every ear—  
 “Ye knew your duty, but ye did it not”  
 And back again recoiled a deeper groan  
 A deeper groan! Oh, what a groan was that!

Po. LOCK

## BIOGRAPHY

For the Christian Guardian  
 Prov. xxi. 91. But the seed of the righteous shall be blessed  
 THE THREE SISTERS

The following brief and imperfect memoir is  
 drawn up for insertion in the Christian Guardian  
 by request of the Parents and friends of the decea-  
 sed, I believe from a three fold motive To give  
 information to distant relations—to render to God a  
 token of gratitude and praise—and to afford satisfac-  
 tion and encouragement to all who are endeavouring  
 to be the faithful people of God

The three Sisters were daughters of John and  
 Mary Hartman Their parents are both wealthy  
 and respectable, and have been for about twenty  
 years, devoted followers of the once despised, meek,  
 and lowly Jesus Their father, Mr John Hartman,  
 is both a Steward and a Leader in the church of  
 God, and by his example, fervent piety, his steady  
 zeal for the cause of religion, and his active and  
 untiring efforts, to support the gospel, has been for  
 many years much help to the Yonge Street Circuit  
 Their union was crowned and blessed of God, with  
 ten children, six sons and four daughters And  
 they have been honoured of God, in having three  
 of these daughters, taken to heaven The two old-  
 est, Emily and Lavina, were born in Pennsylvania,  
 Columbia Co the former, on the 5th of January,  
 1805, and the latter, on the 21st of March, 1807  
 Sometime during this year—1807—they removed  
 with their parents to Whitechurch, in Upper Canada  
 At this place, Harriet, the youngest of the three,  
 was born, on the 1st day of March, 1809 They  
 were, in their dispositions, mild and amiable, and  
 were brought up in the fear of God Parental re-  
 straint and parental example, concurred with parental  
 instructions, to recommend to them the religion of  
 Jesus Christ, as the greatest possible ornament and  
 blessing, and to conduct them, from the path of sin  
 and folly, into the way of life everlasting The  
 parents, “went forth,” in the midst of their offspring,  
 “weeping, bearing precious seed,” nor did they  
 scatter seed and water in vain They erected the family  
 altar, from which ascended, morning and evening,  
 a cloud of holy incense unto God, nor did it come  
 up before him in vain For they were soon given to  
 realize the fulfilment of the promise “Them that  
 honour me, I will honour” I Sam ii. 30 And  
 also the commencement, in their family, of that pro-  
 mise “Thy children shall all be taught of the  
 Lord, and great shall be the peace of thy children”  
 The three Sisters, from their childhood, were re-  
 markable for their modest, correct deportment, and  
 early manifested an attachment to christian people,  
 and a relish for the instructions of the gospel, and  
 the worship of God In the autumn of 1821, a  
 Sabbath school was established in their neighbour-  
 hood, principally through the instrumentality of the  
 late Rev James Peat, who then travelled the  
 Yonge Street Circuit The three Sisters eagerly  
 repaired to this school, and were found either among  
 its pupils or teachers till confined and prevented  
 from attending by their last illness Here they re-  
 ceived, and in their turn imparted, much instruction  
 and benefit Here, the religious instructions they  
 had previously received from their parents, were  
 ripened and matured, and by the blessing of God  
 attending it, a foundation was laid, for their being,  
 finally, brought to a saving knowledge of the truth  
 In 1820, the year previous to the establishment of  
 this school, Emily, the eldest sister, manifested  
 signs of awakening grace she became thoughtful,  
 serious, prayerful, and applied herself to the read-  
 ing of the Scriptures, attending to the means of  
 grace, and the duties of her school She continued  
 a penitent inquirer after the truth and salvation of  
 God, until the spring of 1822, when her sins were  
 pardoned, her soul happily converted to God, she  
 became enamoured with the beauties of religion,  
 forsook all, and followed Christ She followed the  
 example of her parents, by uniting herself to the  
 Methodist Episcopal Church, of which she was a  
 bright ornament, till the day of her death Never  
 did her attachment to God, her regard for his peo-  
 ple, or her exertions in his cause in the least abate,

till death terminated her mortal career About a  
 year before her death, she was united in marriage  
 to Mr Thomas Poyer, a worthy member of the  
 same church with herself In January, 1727, she  
 took a severe cold, which, being of long continu-  
 ance, probably laid the foundation for her early  
 death, as it greatly impaired her health and consti-  
 tution In January, 1828, her lungs had become  
 so affected as to discharge much blood, her life  
 was now despaired of, and she fast descended “to  
 death, and to the House appointed for all the liv-  
 ing” She bore her sufferings, which, for some-  
 time before her death were very severe, with much  
 patience, resignation, and fortitude and as the  
 taper of life grew more dim, her lamp, which was  
 well trimmed and supplied with oil, burned brighter,  
 so that, whenever spoken to respecting her future  
 prospects, she expressed herself fully satisfied, and  
 assured of her final acceptance with God through  
 her blessed Redeemer Thus confident and joyful  
 she continued, though suffering much weakness  
 and pain, until, without a struggle, she sank into  
 the cold embrace of death, on the evening of the  
 9th August, 1828

During the winter of 1824, Lavina, the second  
 sister, began to manifest a religious seriousness  
 reading the holy Scriptures with more industry and  
 care, listening to the gospel with a more profound  
 attention, and attending to the duties of the Sabbath  
 School, with more assiduity and delight, than she  
 had before done The following March, at a prayer  
 meeting, the great deep of her heart was fully bro-  
 ken up, and became like the agitated sea, whose  
 waves roll and toss, “casting up mire and dirt”—  
 The storm created in her heart, arising from the  
 relings of a guilty conscience, the sentence of  
 condemnation which rested upon her soul, and the  
 fears of death and hell, continued to rage some  
 months, for tho' she became a probationary mem-  
 ber of the Methodist Church, and earnestly sought  
 the salvation of her soul, it was sometime in July  
 before she experienced the pardon of her sins—  
 She first experienced the favour and love of God  
 at a prayer-meeting, the place of which it will be  
 said of thousands in the day of eternity “This  
 and that man, were born there” From this time  
 till her death, she never backslid, she never lost  
 the evidence that she was accepted of God Her  
 death is supposed to have been occasioned by a  
 severe cold taken in December, 1825 This set-  
 tled on her lungs and produced debility and indis-  
 position, from which she was never after free In  
 July 1826, she was attacked with the pleurisy Ha-  
 ving partly recovered from this, she went on a visit  
 to her native place, hoping that travelling, a change  
 of air, scenery, &c, might improve her health but  
 God had ordered it otherwise She returned in  
 November, and became immediately confined to  
 her bed From this time her decline was very  
 rapid, and her sufferings severe, but grace and  
 strength were given her, for her day and need—  
 She manifested great peace of mind, expressed  
 much gratitude to her friends who waited on her,  
 felt an unwavering confidence in God, and profess-  
 ed a cheerful readiness to obey the mandate of death  
 at any time

On two occasions, particularly, once while bro-  
 ther W Case was addressing the family and a few  
 friends, assembled at the house, and again, while  
 brother J Beattie was speaking, her joys rose to  
 an ecstasy, to a holy transport, and she broke out  
 in praising God, that he had called her to seek him  
 in time of health, and for all his unspeakable bless-  
 ings in her sickness and distress During her ill-  
 ness, she often expressed a desire to see her Sunday  
 School companions, and when several of them  
 were present on one occasion, she affectionately  
 exhorted them to seek the salvation of their souls  
 She continued triumphing in her Saviour, and in  
 prospect of future glory, until the evening of the  
 11th of January, 1827, when, in a violent fit of  
 coughing, she broke a blood vessel, which termina-  
 ted her existence in a few minutes Upon the rup-  
 ture of the blood vessel, her Father was immedi-  
 ately called, on his coming in she said, “O pray for  
 me” He told her to look to her blessed Saviour

who had spilt his blood for her, and would not forsake her in her last conflict. He then asked her if she felt the presence of the Lord, she said, "O yes, I think I do, here Lord take my soul and body, I give myself away, it is all that I can do." Breaking out at the same time in exclamations of praise "Glory, glory, &c." She then shook hands with her parents and the family, bidding them all fare well, and exhorting them to meet her in the kingdom of Heaven. Then, appearing to fix her eyes upon some interesting object at a distance, she feebly, but sweetly, articulated with her last breath, "Hallelujah," and her happy spirit took its flight to the regions of bliss and glory.

HARRIET, the youngest of the three Sisters, was, from her childhood, an amiable and good girl. She manifested great respect to her parents, and at all times submitted to their authority, cheerfully obeying their commands. From her early years she was ever fond of good instructions, and delighted in reading the Bible, the holy book of God. At the age of fifteen she became thoughtful, commenced to seek religion, and to work out the salvation of her soul, with fear and trembling. During the summer of this year, she obtained the pardoning love of God, which she ever retained, till the day of her death, affording the best possible evidence that the tree was good, from its constantly, uniform fruit, bearing good fruit. In January 1827, she first complained of an inward weakness, from which she was never wholly relieved, but, was more or less unwell, till January 1829. She now took a severe cold which settled on her lungs, and it soon became evident to all her friends, that a pulmonary consumption had commenced its attack upon her feeble, delicate system. But this in no wise alarmed her, she was reconciled to the will of God, whether to live or die. She bore her sufferings, which, towards the last, were very severe—with much patience and submission, and was ever ready with calmness, "to give an answer to those who spoke to her of the hope that was in her," and frequently said she should be glad if the hour were come for her "to depart and be with Christ, which is far better." During her long illness, she never failed to attend the means of grace which her state would permit, and in class meetings and love feasts, she usually spoke with much feeling, praising God and encouraging his people to faithfulness.

On the 25th September last, in the morning, it evidently appeared to all present that the scene was about to close, that death was about making his attack and seizing his prey. The family were called around to see her encounter her last enemy—to witness her final struggle. At 5 o'clock, she revived a little, when she raised her hands and exclaimed "I am going to glory, dont you know it?" "Yes," responded the kind mother, "we believe it." She now took them all by the hand, first the father, then the mother, then the brothers and only remaining sister, then others that were present, bidding them an affectionate farewell, and solemnly charging each one separately, to meet her in Heaven, and requested that they would not weep for her, for she was going to glory, and should be eternally happy. There being some present who knew not God, nor the power of his salvation experimentally, she commenced to exhort them—to entreat of them, to seek religion, and as feeble and worn out as her body was, with her long illness, her soul was so filled that she continued speaking better than half an hour, till she was finally exhausted. At half past 7 o'clock, she made her last struggle in the cold embrace of the king of terrors, retaining her reason till the last moment.

Thus lived, and thus died, the three young, pious, and amiable sisters, called away in the bloom of youth but having lived long enough here, to live with God in bliss and glory eternally hereafter. The parents and friends feel that the strongest, the tenderest ties of nature are rent asunder, their hearts bled at every pore, but the "three sisters" have gone beyond the "windy storm and tempest," where they will shine and shout forever, on Zion's holy hill.

"Worlds above are bright and glorious,  
All beneath is dark and cold  
Conquest gain'd they shout victorious  
In the praises of their God

Parents! while you read these lines, pause a moment and reflect on the importance and utility of parental instruction, discipline, and example and if you wish, or expect to meet your children in Heaven, "train them up in the way they should go." Children and Youth! pause and reflect that others may soon be reading your memoirs, that you, like the "three Sisters," will soon lie low in the dust of the earth. O that like theirs, your souls may,

Clasp their glad wings and soar away,  
And mingle with the blaze of day

PARENTS DEPARTMENT

STUDY OF THE BIBLE

"I know of no way in which we can so effectually impart to children a knowledge of God and their duty, as by instructing them in the history and precepts of the Bible. A new era in the religious condition of mankind will commence, when parents universally seek to govern their children by the influence of the Bible, and to form their opinions upon the principles which it inculcates. This is not to be done by occasional, or stated exhortations upon the subject of religion. The morality of the Bible must be applied to their daily conduct, and by this unerring standard, we must habitually teach them to judge of their feelings and behaviour. The remarks which have been made respecting the golden rule, will apply, with equal force, to a great number of scriptural precepts. I have seen the petulance of a little child instantly checked, by being reminded of this text. "Be ye kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, forgiveth you."

Almost the first wish expressed by a little one, after he can speak intelligibly, is to hear a story, and with these are children so delighted, as with those narrations which abound in the Scriptures. We should avail ourselves of this desire, to pour divine knowledge into their tender minds, and thus open to them the fountain of religious truth. If we perform this duty with fidelity, we shall be abundantly repaid, at every step, not only in the pleasure with which we shall be heard, but also in the benefit derived to our own minds.

It is very important to communicate these histories in a gradual manner, making them perfectly familiar with one, before you relate to them another. Carefully observe, also, whether you are understood by your little auditors. The pains taken by many parents to instruct their children are often lost because they do not understand the meaning of the words which are used. If they appear listless and inattentive, we must be sure (unless they are fatigued by prolonged attention) that our language is above their comprehension, and this error, if continued, will not only defeat our object in teaching them, but give them a distaste for religious instruction, by which we shall be deprived of the means of access to their minds, and thus of the opportunity of doing them good."

A REPROOF TO PRAYERLESS FATHERS.—How many parents are there who never bow around the family altar, or teach their children the duty of prayer! Little do they reflect upon the import of these words,—"Pour out thy fury upon the families of the earth that call not upon thy name."

A young lad who had received no religious instructions from his parents, being taken ill, and informed that he had but a short time to live, cried out, "Father, I can't die, you must not let me die. O, that I had prayed! Father, why have you never prayed for me? Can you let me die and not pray for me?" He soon sunk in the arms of death. If that parent have any feeling, how bitter must be his reflections upon his past neglect of duty. Let every prayerless father take warning from his example.—*Philadelphia*

AN IMPORTANT THOUGHT.—The birth of an infant is a far greater event than the production of the

sun the sun is only a lump of senseless matter, it sees not its own light, it feels not its own heat, and with all its grandeur it will cease to be but that infant, beginning only to breathe yesterday, is possessed of reason, claims a principle infinitely superior to all matter, and will live through the ages of eternity.—*Jay*

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

CHRISTIAN GUARDIAN.

YORK, SATURDAY, JANUARY 9

ECCLIASTICAL REFORM IN GREAT BRITAIN.—By the kindness of an obliging Friend in New York we have been favoured with numbers of the *London World* up to November the 4th instant. A press of other matter has prevented us from receiving them heretofore. From that of Oct 23, we learn that the cause of ecclesiastical reform is advancing with slow but sure steps. The dignitaries of the Church, both English and Irish seem resigned to their fate, and are awaiting quietly the adoption of those measures which must, sooner or later be resorted to, and which if opposed with violence could only fall upon them with redoubled force."

In the *World* dated Nov 4th we have the Controversy between the Lord Bishop of Exeter and Lord Mountcashell, respecting Lord Mountcashell's statements at the Cook meeting—a meeting consisting of a number of noble and distinguished members of the Church of England and got up for the purpose of devising the best means of removing many abuses that have gradually crept into the Establishment, and that now prevail to an alarming extent, such as the sacrilege of pluralities, the vicious lives of many of the Clergy, the great inequality in the support allowed to the different clerical orders—the enormous and unreasonable salaries of the Bishops and their inconsistent and pernicious oblation to the Crown. The question does not appear to relate at all to the doctrines, or liturgies, or ceremonies of the Church of England, in these their Lordships appear to agree. It has a special bearing upon the Establishment as a political institution—as an engine of the Ministry, as a creature of the State. The Bishop though not apparently a man of the strongest reasoning powers, is evidently the most ingenious logician of the two, while a vein of humble and fervent piety is eminently characteristic of Lord Mountcashell's writings. The following is the Editor of the *World's* review of the whole affair. It is somewhat voluminous, but the great importance of the subject, and the purity and candour with which it is examined will, we hope, be a sufficient apology for our introducing it and the perusal of it we have no doubt will be as profitable to our readers as it has been to ourselves.

It was not to be expected that the lay meeting of Cork, designed to teach the clerical order how to discharge the functions of their office and to set a good pattern to their congregations, would pass off without exciting considerable emotions both in the church and out of it.

The only person in holy orders, who, to our knowledge, has taken up the pen to defend the mother church in Ireland is the Bishop of Exeter. It does not appear likely that his brethren will feel much indebted to him for his labour of love, for he does not appear to be composed of that structure of mind to induce his friends to call on him to write for the public.

The Bishop reminds the Earl of the state of things two centuries ago when the House of Commons censured the Bishops for favouring popery, and for discouraging orthodox ministers. He apprehends that the Commons would still be disposed to employ its powers in the church to protect those who are supposed to be aggrieved. It is curious to see how much the Bishop fears petitions being sent to the Commons, with a view of improving his apostolic church, as she is generally called. Need we remind his Lordship that his church is purely a parliamentary church? The Parliament is the creator, preserver, and benefactor of the Church—Were the Government to withdraw the pecuniary support given to Episcopacy, that moment the Church draws her last breath. She might call on the apostles as long as she could but she would find no help. No! the gratitude of the Church must be to the Government. We therefore naturally ask, why the Bishop is so much afraid of the House of Commons, in the present day?

When a million of money was voted some time ago to build new churches, we have no recollection that the Bishop was mortified at the interference of the Commons—Here the people were compelled to build churches contrary to the general wish, but they never disturbed the repose of

the good Bishop. At a subsequent period when a large sum was again voted by the Commons for the benefit of the subordinate ministers of the church, the Bishop was equally silent and had no apprehension of danger from the interference of Government. It appears from this that the interference of Parliament is legal when the temporalities of the Church are swelled, but when the same authority is exercised in directing the clergy to be more punctual more impartial and just in the distribution of living, danger is to be apprehended. The plan meaning is Parliament has a right to tax the nation to make the Church more wealthy but does very wrong to chip down any of the power of the bishops.

The Earl is next requested by this writer to look at the general spirit of the Clergy of Ireland as not receiving tithes to the full extent the law has appointed, and he feels very much hurt at their being called covetous. Whatever may be said as to the policy with which they in some cases may have acted it is clear that the most extravagant church on the globe is the Irish Establishment. Four hundred thousand Episcopal Protestants cost one million three hundred thousand pounds. The smallest sect in Ireland costs twice as much as the religion of all the rest of the inhabitants, and yet forsooth we are told what a very moderate contended money despising class of men the Irish clergy are! Had this been the first thing said by one of the richly provided for sons of the church, contradicted by the plainest facts which come within the observation of every reflecting man in Ireland we might have perhaps paused with a view to account for such assertions; but such things are so common that we cease even to be struck by the effrontery of them. The Bishop seems a good deal hurt at Furl Moura CASHEL having said that the Crown promotes Bishops for political purposes. For what purpose does the Crown promote Bishops but to answer secular ends in some shape or other? His Lordship allows it as to English Bishops but demurs at the charge being brought against the Irish Bishops. Does he mean that an Irish Bishop were a man of family rank having parliamentary influence, that so pure is the Irish church that if Government offered to advance such a person from four thousand to twelve thousand pounds a year he would refuse it on spiritual and scriptural grounds. It so it must be granted that in such a case there is no new thing under the sun. If an Irish or an English Bishop has no Parliamentary influence Government seems to gain nothing by the promotion of such. Some new bishops who commenced life in poor circumstances have had the good fortune of being tutors to men who have risen high in the political scale and those who were once their pupils have become their benefactors. The chaplains of noblemen, ambassadors &c. have succeeded in the same way. Take the letter of assent in any way viewed impartially, and it will be found that the bishops of a state religion are as completely by secular men as any other class of Government officers.

Does the Bishop of Exeter really believe that in a advanced stage of society any man in Ireland or England can be found, who is acquainted with the history of Christianity who is conversant with the New Testament, who is free from personal interest, and from educational and local prejudice who can believe that there is any more connection between the bishops of a national church and the bishops of the New Testament than there is between a living child and a still born one? He may rest satisfied that the pretensions which he and his brethren make of purity of principle in a religious sense and claiming a redress with the primitive pastors will make the intelligent infidel smile, the humble Christian sigh and the man of the world sneer.

The next thing prominently brought forward in his Lordship's letter, is the supposed evil arising from the Cork Meeting in attempting to equalize the emoluments of the clergy. It was not the object of the Cork Meeting to equalize all their incomes. If it had been it would only be putting the church on the footing of the army. There all Lieutenants have the same pay, Captains of Foot &c. It is true that in officers more advanced, there may be some degrees of inequality even with persons who may have the same military titles.

As the church is as much the property of the state as the army a petition to Parliament to equalize the salaries of the bishops, rectors, &c. would not have been altogether out of place. This however was not the object of the Cork Meeting. The Bishop of Exeter conceives that great benefit is to be gained to religion by the higher clergy living in luxury or affluence as he calls it. Thus, he says will induce men to enter the church, in hopes that they may reach the top of the tree and wear a mitre. As the Bishop is one of the successors of the apostles, it may not be out of place just to take a look into the Word of God on this subject. The apostles were called from secular situations they were wonderfully qualified by their Master to explain the Old Testament, and to state the doctrines of the new dispensation. To convince them of the Divinity of Christ's mission they were sent out to preach without any money. Amongst them we do not find his Lordship's principle laid down. PETER, of whom the Catholics say their Popes are the successors had not £30,000 a year. JOHN had not £20,000. PHILIP had not £5,000 and ANDREW had not even £4,000. His Lordship's principle acting on the Apostles was out of the question. We shall leave the Apostolic rank and take the permanent constitution of the Church formed by the Apostles. PAUL wrote to TIMOTHY and TITUS on the subject of Bishops, Pastors, Ministers or Elders for the words in the New Testament refer to one and the same office. The same Apostle describes the office of the Deacon. He shows very clearly that Ministers are to be supported by their flocks.

It is just that persons who preach the Gospel should live by it. Paul guards at the same time against improper individuals being ordained and among the properties which constitute a Bishop's mind one is that he must not be fond of filthy lucre. A competency was legal. Affluence is criminal. In the office of the Ministry the people were to provide every thing necessary, and they had nothing to do with the private property of their teachers. For the Apostle lays down an universal principle that we who labour in the Gospel are to be voluntarily supported by those whom he teaches.

The Bishop of Exeter speaks out plainly enough and instead of allowing Paul's principle of all pastor's being on a footing, maintains the great advantage to be gained by commencing with the curates starting point and going up step by step till we reach twenty or thirty thousand a year. So much for the very close connexion which exists between the Bishop's Church and that founded by Christ and the Apostles. As two such high churchmen as the Earl of MOUNT CASHEL and the Bishop of Exeter disagree about the constitution and practice of their own church they ought not to be surprised if sensible men who look on inquire, of what service are all the Articles of the church? The Church of Rome cannot err and the Church of England we are told never does err and yet a greater variety of opinions does not exist amongst all the Christian denominations on the globe than in this very church and more hostile antagonists of the polemical kind are not to be found than among the very men who have subscribed to the very same sentiments.

**Kingston Clergymen and Theatre**—It appears that a Theatre has been established in Kingston the proceeds of which are to be applied to charitable purposes. According to the regulations of the Theatrical Corps, it seems that a certain proportion of the said proceeds are to be given to the Minister of each congregation who is to appropriate it to the relief of such objects of charity. He may think proper. Some of the clergymen however, have declined becoming almoners of money thus obtained, while others have received it with many thanks. Among those who, with apostolic firmness rejected the all got our gain are the Rev J MACHAR an able and pious minister of the Ark—the Rev W R PAYNE, of the Church of England—and the Rev J TURNER of the Wesleyan Methodists. Those who with "many thanks" received what is called "the generous donation" were we understand the Rev Messrs Handcock & Tunney of the Church of England, and the Rev P McDonald Vic Gen of the Roman Catholic Communion. It seems the venerable Archdeacon with the American Presbyterian and Episcopal Methodist Ministers were "generously ranked among the negligible few that were unworthy to be entrusted with the distribution of such honourable charity.—One of the Rev Theatrical advocating gentlemen in a letter not very mystical or elegant or classical, does not think it sufficient to receive the charitable donation of two pounds;—to compliment the Naval and Military Amateurs—to express his glowing approbation of Theatrical amusements, but he must proceed a step farther, and in the exercise of a charity which he doubtless "elegantly and classically," and rationally imagines, "hopeth all things, and thinketh no evil," meekly denounces all who disapprove of the Drama as "ignorant whining gloomy hypocrites unlettered Ranters" and "canting holy." From this it appears, that although the Rev P McDonald feels very tenderly for his poor fellow creatures in distress, he has not yet learned to bridle his tongue. And says St James, "If any man among you seem to be zealous and bridleth not his tongue this man's religion is vain. Did those Rev Gentlemen who refused the 'price of blood,' breathe out the epithets 'whining hypocrite, unlettered Ranter canting holy' against those who differ from them in opinion? No, they had been taught in another school—they had learned of another master. The very spirit manifested by the respective clergymen evidently shows who gather with Christ, and who scatter abroad—clearly prove in our opinion that the spirit of the Drama, is the spirit of pride, is the spirit of the world.

Unfortunately however, for the Rev P McDonald in the promiscuous application of his "elegant and classical epithets he has chased two of his own infallible prelates among the despicable horde of "gloomy hypocrites and unlettered ranters" BISHOP DEBON it appears from good authority was so ignorant and hypocritical as to pronounce the union of christian charity and dramatic performances, a "scandalous connection of the sacred with the profane" and the eloquent learned and justly celebrated MASSILLON, Bishop of Clermont, was so much of an unlettered ranter as to declare that "every Christian ought to abstain from Theatres. When he partakes of them he violates his vows of baptism. However innocent he may flatter himself to be in bringing from these places an untainted heart, it is polluted by being there, & more by his presence

alone he has participated in the works of Satan which he had renounced at baptism and violated the most sacred promise he had made to Jesus Christ and his Church. The opinions of such personages however, we suppose must go for nothing but ignorant, whining, gloomy hypocrisy when compared with the rational philippics of the Vic Gen at Kingston.

From such vanity and arrogance we rejoice to turn to the very able letter of the Rev W R PAYNE, and certainly congratulate the Church of England on the possession of such a minister who in a spirit of true Christian meekness can maintain the genuine doctrines of the Church of England and the holy practice of the primitive Church, against the opinions if not the practice of many of his Rev Brethren, and against his own popularity and pecuniary interest. The following is an extract of Mr Payne's letter in vindication of his conduct for declining to become the almoner of money raised at the expense of public morals—Theatrical Exhibitions. It will be perused with profit and delight by every serious reader.

From the Kingston Gazette

Of the course I pursued on the above occasion I need not shall never be ashamed, either as a Christian, or as a Clergyman of the Church of England. As a Christian who loves the Word of God to be the only proper directors of Faith and practice I do not scruple to oppose Theatricals as being themselves opposed to the Spirit and Precepts of that Word and to the features of the Christian character therein portrayed. If they have but the appearance of evil, the objection is positive to abstain from them. I therefore as a Clergyman of the Church of England I conceive that I herein maintain a consistent character and rebuke it meet should I be to continue in her communion. I thought that she had so far departed from her great Exemplar as to allow Doctrines or Principles the least contrary to many things which are often tolerated and upheld by her professed children in these days of relaxed discipline and morals. At her seats of Learning and preparation for the Ministry she distinctly conveyed her opinions as to dramatic representation by not allowing Theatres to be erected within the boundaries of the Universities. Moreover with the most sincere good will would I ask all her members, both Lay and Clerical how far indulgence in theatrical amusements is compatible with the fulfilment of their baptismal vow which is to renounce the pomps and vanities of this wicked world, as well as "all the sinful lusts of the flesh." For my own part I have never yet found a single individual (the supporter of theatres, balls, masquerades, cards and the like) of fashionable amusement who could define what age "the pomps and vanities of this wicked world" without self condemnation. It is absolutely regarded as an obsolete ordinance which the majority would heartily rejoice to see expunged from the baptismal office.

Albion Cottage W R PAYNE

THE METHODIST MAGAZINE AND QUARTERLY REVIEW  
January 1830 New Series Vol I No I

We have received the first number of this very ably conducted work, published in New York and we peruse it with much pleasure and profit. In the articles contained in this number, the learned Editors have fully redeemed the pledge given in their prospectus that "Reviews of works and particularly of such as have any bearing on us as a denomination whether adversary or favourably with characteristic or other notices of new publications shall share our pages, which shall also be open to the vindication not only of the doctrines, but of the institutions discipline, and polity of the Methodist Episcopal Church." And from this specimen we doubt not but the anticipations of their readers will be amply realized in their more extended investigations of "Theology, embracing those evangelical views of truth so essential to genuine and enlightened piety—the general interests of humanity morality literature, and science." The first article in the present number is an interesting memoir of the late Bishop George's early life to the commencement of his itinerant labours and is to be continued through the whole ministerial career of that pious and laborious minister of Jesus Christ. This is principally written by the Bishop himself, for the benefit of his friends when he should be no more and is peculiarly characteristic of his style in preaching. It is also interspersed with many important general observations, and historical notices of early Methodism in different parts of the United States.

The other articles are principally of a controversial character and are designed as a vindication of the ecclesiastical polity and economy of Methodism against attacks made upon it from various quarters. These discussions are conducted in a fair, open, and candid manner—in a friendly, affectionate but resolute spirit—in a clear nervous, and sometimes animated style. We have no hesitation in expressing our conviction that a careful perusal of this number of the "Methodist Magazine and Quarterly Review" will soften the prejudices of the blinded, silence the empty

the dissatisfied, and satisfy the candid enquirer, in respect to the truth and in our opinion, the apostolic purity of our church government. To all such therefore who wish *audire altera parte* we recommend the present work. Each number averages 120 pages. Price two dollars a year if paid in advance. We are aware that our hasty notice of this work by no means does justice to its merits but we wish every one to be warned for himself. All itinerant preachers of the Methodist Episcopal Church are authorized agents.

The Editors of the *Methodist Magazine and Quarterly Review*, in speaking of the causes which contributed to her entering upon so elaborate a vindication of the institutions, discipline, and polity of the M. E. Church make the following observations which are by no means unapplicable to a more western clime.

These of late have been assailed with a virulence of invective which would be truly amazing had we not been taught that when our own familiar friends in whom we trusted lift up their heels against us they become our cruel enemies. The ignominious reproaches which some of these have uttered have been eagerly taken up and propagated by watchful adversaries who have been baffled in the occasions which they have sought against us on other grounds, and even some political papers whose editors stand connected with our opponents in ways known to us though not known to the public have joined in the hue and cry. Report they say 'and we will report it.' Thus the body of our fellow subjects and of other denominations have had press occupation in the most frightful caricatures of our system, calculated to render us truly odious, whilst with a patience of endurance scarcely paralleled we have submitted almost in silence though with the use of our power of the most perfect rebuttal on of such deliberate scandals.

It is also worthy of remark that among other charges brought against the M. E. Church in the U. S. is that of its being opposed to the civil government. It is stoutly asserted that its polity is favourable to *Monarchy* and therefore unfavourable and unsuitable to a *Republic*. Bishop George D. Knapp's notices of early Methodism in America has the following words: "The *Methodists*, we were told, were an enthusiastic race of *torians*, sent from England to sow the seeds of discord among the citizens of America. In different parts of the British dominions they have not unfrequently been charged with being unfriendly to *Monarchy*. And we well remember of reading of a most distinguished Personage, who, as well as his followers, *in almost every region* in which he sojourned had always the misfortune of being charged with stirring up the people—with turning the world upside down. We presume that the charge against the one is about as just as that against the other."

To AGENTS AND SUBSCRIBERS.—In the commencement of our operations and in mailing so many papers—and some of our agents not being sufficiently explicit in their orders, we are liable to make many mistakes and send some papers to wrong offices. If any instances of this occur, we hope our agents will correct us. The advance price of the Guardian is to be paid by subscribers within one month after their receiving (not after publishing the) first number.

We give His Excellency's Speech in the day's paper, but have room for no further observations.

No news from Europe since our last.

At two P. M. the Members of the Assembly being summoned by the Gentleman Usher of the Black Rod, to the bar of the Legislative Council, where His EXCELLENCY, being seated on the Throne, as pleased to open the Session with the following

**SPEECH:**

Honorable Gentlemen of the Legislative Council, and Gentle men of the House of Assembly

You are again convened for the despatch of public business, and it will be gratifying to me to give effect to the measures, which, from your general and local knowledge of the Colony, may be proposed as conducive to the welfare and prosperity of the people.

The activity and industry of the agriculturists in all parts of the Province, their efforts to unlock the country, enrich the lakes with their surplus produce, the successful culture introduced in the Western Townships, point out the profitable result that may be anticipated from affording proper encouragement to this individual exertion and labor

Fortunately the difference of situation of several districts has been equalized by the opening of the Welland Canal, the extension of it to the Grand River will complete this first great provincial enterprise and will require your immediate support and protection.

These improvements must naturally lead your attention to the St. Lawrence, and to the manifest advantages that may be derived from perfecting the navigation in that quarter.

Gentlemen of the House of Assembly,

I have directed a statement of the Revenue and Expenditure of the last year to be laid before you with the estimate of supplies for the current year.

From the accounts you will perceive, that in consequence of the favourable returns of the duties levied under the Statute of the 14th Geo. 3rd, the expense of the administration of Justice, and of that part of the civil establishment not provided for by His Majesty's Government or by the annual vote of the Imperial Parliament, has been defrayed entirely from those proceeds, and that a considerable balance accruing from the excess of former estimates beyond the expenditure remains at the disposal of the Legislature.

The necessity of reforming the Royal Grammar School, was evident from your report at the close of the last Session.

In establishing a College at York, under the guidance of able masters, the object which we have in view will, I trust, be speedily attained.

The delay that may take place in revising the Charter of the University, or in framing one suitable to the Province and to the intention of the endowment, must, in fact, under present circumstances tend to the advancement of the institution, as its use depended on the actual state of education in the province.

Dispersed as the population is over an extensive territory, a general efficiency in the Common Schools cannot be expected particularly whilst the salaries of the masters will not admit of their devoting of their whole time to their professional duties.

Honorable Gentlemen and Gentlemen,

The King's pleasure on the bills reserved has not yet been communicated to me.

I recommend you to examine the acts that may be about to expire.

Your attention will also be drawn to another subject of importance, the exposure of property, and the facility of depreciation in certain districts, and the frequent cases of capital convictions, where, through the dispensing power of the Crown, it is thought advisable to arrest the sentence of the law, notwithstanding the evils that may arise from repeated mitigation, without a system of secondary punishment or any means of disposing of offenders.

With regard to the questions submitted to His Majesty's Government, whatever difficulties may have occurred in determining them, or in reconciling the respective interests with which they are connected, the diligent investigation through which they are passing evinces the earnest desire of His Majesty, that this portion of His dominions should reap the full benefit of good laws and free institutions.

**GENERAL INTELLIGENCE**

London, Nov. 21

The Siamese Boys.—These extraordinary youths are now at the North and South American Coffee House, where they arrived late on Thursday night from New York. As soon as their arrival was made known the house was crowded with persons anxious to see them, but the boys being fatigued with the journey, no person except the writer and one or two others were permitted to visit them. On the voyage, one of them had the tooth ache. This annoyed the other a good deal, and he said he had not slept all night so much as that—marking off about the half of the nail of his fore finger. The lady who accompanies them formed the boy's face, put a poultice on it gave them a little brandy

and water on going to bed, and the boys enjoyed a good night's sleep. They express much disappointment at London, they say it is all night, and insisted on going to bed about the middle of the day.—*Morn Chronicle*

Large Paper.—Much has been recently said about the immense sheets of printed paper produced by certain news paper establishments, but it ought to be known that the difficulty does not consist in manufacturing paper of almost any size but in having printing presses of the requisite magnitude. At White Hall Mill in Derbyshire a sheet of paper was lately manufactured which measured 13 300 feet in length four feet in width and would cover an acre and a half of ground.—*London Imp Mag*

Cobbett's Corn.—A writer in the *Times* says that he was induced in company with a friend last Monday to ride to Larn Dhu to see the corn and has not language to express the disappointment he felt on examining it. The crop is stated to be very bad the land full of weeds and one fifth of it never likely to ripen. The writer adds, I have a worse opinion of Mr Cobbett as a farmer than of his corn as food for pigs, as I think if ripened it would be equal to peas, but I question whether it will do that once in seven years. I believe I have travelled in most of the agricultural parts of England and Wales and with one exception only did I ever meet with so wretched looking a farm yard. The pigs were half starved there was not a particle of straw on the whole premises the land was full of weeds and the turnips were spoiling for want of tanning. On the whole Mr Cobbett appeared to me to be as great a quack in farming as he is in politics, and appears only to rent the land as the means of puffing off his *Register*.—*Weekly Free Press*

A London paper states that it is expected on the meeting of Parliament the intended communication by steam between Valencia and Halifax will be carried into immediate execution. It will be supported in the House of Lords by the Marquis of Landdown and in the House of Commons by Mr O'Connell. Should this measure be carried through the British Parliament there is no doubt of the line being completed between Quebec and Halifax.—*Monical Herald*

Greece.—The Grecian President has determined to send a deputation to the Sovereigns of the three Allied powers, to thank them for the protection afforded to Greece. Count Viro will be the Envoy to London, M. Mavrocordato to Paris, and M. Colletti to Petersburg. A fourth nomination will take place for Bavaria.

A Radical King.—It is stated in a Paris paper that the poems of the King of Bavaria have been interdicted in Austria, as having a republican and seditious tendency.

The Season.—During the greater part of this month, the weather has been most unusually mild for this season and climate. We have had little or no frost for nearly a fortnight and the snow has entirely disappeared. Cattle are now out again browsing in the fields, and the country begins to lose the brown withered garb of winter, and is resuming the more cheerful green tinge peculiar to the early days in spring. The ferry boats ply between this place and the opposite shore with as much facility as they could have done in the middle of summer and it is to be regretted that the Steam boats did not continue running to Laprairie and Longueuil during the whole of this month, which was perfectly practicable and would have been a great convenience to the public and profit to the owners.—*Mon Gaz Dec 31*

Settlers in Canada.—The Quebec Gazette says. The number of Emigrants who have landed at this port during the summer has been unusually great and may be fairly estimated at 17 000 or 18 000 including children not always returned among the passengers. Of these there were 10 000 and upwards from Ireland 3 500 from England and 2 500 from Scotland including children. Of these persons the total settled in this Province is 3,500 in Upper Canada 8 000.—The remainder are supposed to be scattered through the United States. Many of the emigrants bring property, and most of them soon become located so that Quebec and its neighbourhood were never more free from the burden of unemployed poor than at the present moment.

Britain in advance of the United States.—The Legislature of the British Island of Grenada, has passed an act to allow free persons of color to sit as jurors—and the King of England has given his assent to it. The law is, therefore, now in operation.

Letters have been received at the Guardian Office from the following persons, during the week ending Jan 8

J. Evers, H. Biggar, Wm. Giffis, — Varnum J. A. Koeler, S. Waldron, \* T. Demorest, J. Ryerson 2, J. Shute, R. Phelps, E. Perry

\* Your Subscribers' Papers have been regularly forwarded from the commencement. Why they have received none of them must be owing to neglect in some of the Post Offices. We are sure they have been sent from York. We have none of the books that you request.

GENERAL ITEMS

Steam Engines —It is said, says a London paper, there is a steam engine in Cornwall of 600 horse power. There are at least 15,000 steam engines at work in this country, if each is averaged at 25 horse power, then they are equal to 375,000 horses, each horse requires two acres to keep it one year which in all makes 750,000 acres of land gained by Great Britain. Mr Watt says 5 1/2 men are equal in power to one horse, therefore the 15,000 engines are equal to nearly two millions of men.

The Judges of the Supreme Court of the United States, are said to be equally divided on the question of the constitutionality of the National Bank. The sentiments of the gentleman who will fill the vacancy occasioned by the death of Judge Washington, will therefore be regarded with great interest by the friends of the Bank.

The spiritual condition of the U S army —The United States army is almost wholly destitute of religious privileges. Stations where there are several hundreds of men with their families, have no gospel ministry. Christian ordinances are not administered. Public worship is not maintained. The Sabbath is unhallowed. The youth grow up without religious instruction. The afflicted, the sick, the dying, have none of the hopes and consolations of christianity presented to them. The dead are not honoured with christian burial.

Can there be any thing more astonishing in our age and country? Yes. What is it? It is the apathy of the whole nation in relation to this subject — Baltimore Sail Mag.

Cincinnati at the time of its incorporation, in 1802, had 800 inhabitants. Its population is now estimated at 26,000.

In 1651 there was a law in Massachusetts imposing a fine of five shillings on every one who kept Christmas.

Challenging —At a late session of the Superior Court in Wayne county, Georgia, a gentleman was fined \$300 for sending a challenge to another.

A FEARFUL CARGO —The Slave ship Fame, of Cadiz, arrived at Havana from the coast of Africa —laded 3000 and odd sick slaves, on the coast to windward of Matanzas, and lost 600 slaves, and 60 of her crew, on her passage from Africa —Genius of Un Emancipation.

The Genius of Universal Emancipation states that 2,000 slaves were offered to the Colonization Society, on condition of their being transported to Africa.

Mr Dawe, the artist, just deceased, is said to have realized £100,000, by painting the principal Sovereigns of Europe.

LIBERALITY —Mr John GAYN, of Londonderry, Ireland, lately deceased, bequeathed forty five thousand pounds sterling for the establishment of a school for the education, clothing, boarding and apprenticing of male children, in the city and adjacent district, without regard to religious distinctions.

ROYAL SOCIETY OF LONDON have offered anew a premium for the cultivation of Hemp in the CANADAS, and also a premium for the production of Silk in any of the COLONIES —Quebec Gaz.

Canals in Great Britain —There are one hundred and three canals in Great Britain, extending 2862 miles, and formed at an expense of thirty millions sterling.

LOWER CANADA

On the 24th and 26th Oct a building was raised in Melbourne, two stories high, without the aid of ardent spirits—the first effort of the kind in that vicinity. From 40 to 50 men were present on the occasion, and all apparently well satisfied, and certainly worked with alacrity and cheerfulness —British Col.

Ironical Rules for Singing at Church —1 A man who sings at Church, should always in so doing, make a noise as loud as common thunder, and not

bury his talents in a napkin, the more of a good thing the better.

2 If he sings tenor, he should always sing through his nose as well as his mouth, he takes wind in at both passages, and why not send it out at both?

3 The nasal twang is so much the better, because it resembles the hautboy stop on the organ.

4 Besides it is doing equal and exact justice, to make the mouth and nose both officiate at the same time.

5 If he sings bass let him sing it with a vengeance, and if he cannot sing right, let him sing wrong, but at all events put his shoulder to the work.

6 He should never trouble himself about correctly pronouncing the words of the psalm, or hymn, 'words are but wind,' and not only so, who can pronounce the words with his nose!

7 But if the singer chooses to pronounce the words, he should do it with a flourish and a sort of whirlwind in the mouth, in this manner they become magnified and enunciated and beautifully confused, there is no danger in this, for they will all get into perfect order again by the time they have travelled once round the meeting house.

An observance of these simple rules will vastly improve our church music, notwithstanding what the Beethoven Society may say to the contrary —Portland Ad.

THE GAITHER

MORAL AND RELIGIOUS APHORISMS

Knowledge alone does not amount to virtue, but certainly there is no virtue without knowledge. Knowledge is the first step to virtue and goodness, but goodness itself is not without delight and choice.

It is much easier to commit a second sin, than it is to commit the first, and it is much harder to repent of a second, than it was to repent of the first.

Right and truth are greater than a ty power, and all power is limited.

It is the best use of our talents, to be employed for God —Wicheste.

EDUCATION.

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

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

NEW ARRANGEMENT OF STAGES



THE MAIL STAGE between York and Kingston will commence running agreeably to the engagements on the 7th day of December inst leaving York and Kingston on Mondays and Thursdays at noon, arriving on Wednesdays and Saturdays at 4 P M.

Trunks kept at the Steam Boat Hotel York and Kingston Hotel Kingston.

EXTRAS furnished for any part of the country on reasonable terms —All Baggage at the request of the Owner. W W WELLS York.

H NORTON & Co Kingston 7c



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

Yonge street Jan 2nd 1830 7c



TWO BE SOLD by private bargain, One Hundred Acres of Land being Lot No 29, First Concession, township of Etobicoke, with about 30 acres cleared and a House and Barn on it. For further information apply to Mr Matthew Walton, York or to the subscriber.

ROBERT BOUSFIELD Chinguacousy, Jan 2nd, 1830 7c

Bank of Upper Canada

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

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

Ten per cent, or £1 5 0 on each share on the 23 of February next being the 10th instalment

Ten per cent, or £1 5 0 on each share on the 21st of April next being the 11th instalment And—

Five per cent, or 12s 6d on each share on the 1st day of July next being the 12th and last instalment thereby completing the payment of the full amount of the Capital Stock of the Bank under its Charter.

By order of the Stockholders THOMAS G RIDOUT Cashier

Bank of Upper Canada, York, Dec 11th 1829 5—6m

UPPER CANADA COLLEGE.

ESTABLISHED AT YORK

CLASSICAL DEPARTMENT —PRINCIPAL, the Rev J H Harris D D Late Fellow of Clare Hall, Cambridge —VICE PRINCIPAL, the Rev T Phillips D D O Queen's College Cambridge —MASTERS the Rev — Matthews M A Of Pembroke Hall Cambridge —The Rev W Boulton B A Of Queen's College Oxford

MATHEMATICAL DEPARTMENT —The Rev C Dade M A Fellow of Caius College Cambridge

French Master —Monsieur De la Haye —Drawing Master —Mr Drury —Writing Master —Mr G A Barber —Assistant Writing Master —

Dr Phillips will be prepared to receive Boarders on the Fourth of January next

TERMS FOR PUPILS

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

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

\* \* All letters addressed to Dr Phillips will be returned if not attended to York U C 7th 18 1829

To give is to gain!

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

CHEAPSIDE

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

PHILAN & LAVERTY York Dec 20th 1829 6

NO COUNTRY DEALERS AND PEDDLARS

GOODS at Montreal Prices for such customers, CHEAPSIDE by

PHILAN & LAVERTY York, Dec 26 1829 6

NOTICE

THOSE Persons that are indebted to the Pav J Carter are hereby informed that cost must be the disagreeable consequence if their notes are not immediately settled. W W CUSTEAD

December 17 a 1829 6 3

THE Committee of the Society for promoting education and industry among the Indians and Destitute Settlers beg to inform the public that they have received a large assortment of Books and some articles of clothing collected by Mr Osgood and that they will be ready to distribute the Books to any Sabbath Schools or other, on satisfactory testimonials being produced to Mr Hender or depositor of the Bible Society. By order of the Committee J KETCHUM, CHAIRMAN

THE COMMISSIONERS OF THE CANADA COMPANY

THEY hereby give notice that they have received the necessary authority, under the provisions of the Act of Parliament 9th Geo 4th, Cap 21 to execute Deeds to all persons who have purchased Lands from them, and are entitled to the same.

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

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

Canada Company's office } York October, 1829 }

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