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GENERAL ARTICLES

From the Wesleyan Methodist Magazine

THE FOURTH COMMANDMENT

Remember the Sabbath day, to keep it holy

By A. A.

As this was the most ancient institution, God calls upon the people to remember it. As if he had said, "Do not forget, that when I had finished the creation of the heavens and the earth, and all that was in them, I instituted the sabbath, and remember why I did so, and for what purpose."

The word (*Shabbath*) signifies *he rested*, and hence *Shabbath*, or *Sabbath*, the seventh day, or the day of rest, or rest, simply. In six days God created the heavens and the earth, and rested, that is, ceased to create, on the seventh day, and has consecrated it as a day of rest for man, rest to the body, from labor and toil, and rest to the soul, from all worldly cares and anxieties. He who labors with his mind on the sabbath day is as culpable as he who labors with his hands in his ordinary calling. It is by the authority of God that the sabbath is set apart for rest and religious purposes, as the six days of the week are appointed for labor. How wise is this provision! How gracious this command! It is essentially necessary, not only to the body of man, but also to the animals employed in his service. Take it away, and the labor is too great, both man and beast would fail under it. Without the consecrated day, religion itself would fail, and the human mind, becoming sensualized, would soon forget its origin and end.

Even as a political regulation, it is one of the wisest and most beneficent in its effects of any ever instituted. Those who habitually disregard its moral obligation are, to a man, not only good for nothing, but are wretched in themselves, a curse to society, and often end their lives miserable. The sabbath is next to the sabbath breaker. As God has formed both the body and mind of man on principles of activity, so he designed him proper em-

ployment, and it is his decree that the mind shall improve by exercise, and the body find increase of vigor and health in honest labor. He who idles away his time on the six days is equally culpable, in the sight of God, as he who works on the seventh. The idle person is ordinarily clothed in rags, and it has even been remarked in all Christian countries, that sabbath breakers generally come to an ignominious death.

The appointment of the sabbath is the first command ever given to man, and that the sanction of it was of great consequence in the sight of God, we may learn from the various repetitions of this law, and we may observe, that it has still for its object, not only the benefits of the soul, but also the health and comfort of the body.

Because this commandment has not been particularly mentioned in the New Testament, as a moral precept binding on all, some have presumptuously inferred, that there is no sabbath under the Christian dispensation. Were there none, Christianity itself would soon become a sect, and religion would soon have an end. But why is not the moral obligation of it insisted upon by our Lord and the apostles? They have sufficiently insisted on it, they did keep it sacred, and so, invariably, did all the primitive Christians, though some observed the first day of the week, the Jewish sabbath, in stead of the first day, in commemoration not only of God's resting from his work of creation, but also of the resurrection of Christ from the dead. So to insist on the necessity of observing it, was not requisite, because none doubted of its moral obligation, the question itself had never been disturbed, not so with our reformation and other Protestant churches. The truth is, it is considered as a precept that takes place in all the things signified by them, take place. But the thing signified by the sabbath is that rest and glory which remains for the people of God, and in this light it evidently appears to have been considered by the apostle, Heb. iv. As there is, the antitype remains, the moral obligation of the sabbath must continue until time be swallowed up in eternity. The world was never without a sabbath, and never will be, and there is scarcely a people upon the face of the earth, whether civilized or uncivilized, that has not agreed in the propriety of having a sabbath, or something analogous to it. But it has been objected, that the sabbath could only be of partial obligation, and affect those only whose day and night were divisible into twenty-four hours, and would never be intended to apply to the inhabitants of either of the polar regions, where their days and nights alternately consist of several months each. This objection is very slight. The object of the divine Being is evidently to cause men to apply a seventh part of time to rest, and this may be as easily done at Spitzbergen as at any place under the equator.

In his mercy, the Divine Being has limited our labor to six days out of seven. In order to destroy the institution of God, the French national assembly divided time into decades, and ordered every tenth day to be kept as a day of relaxation, dissipation, and amusement. He often said God wrought no miracle to bring back his institution, but, in the course of his providence, he annulled them and their devices, and restored the sabbath, in spite of legislative enactments to the contrary, and the people, but as they were, rejoiced to be put in possession of the sabbath which God had consecrated to rest and religious uses, from the foundation of the world.

But let us remember, as before noted, that while we rest on the sabbath, we do not idle away the other six days. The Lord commands, "Six days shalt thou labor, and do all thy work." Ex. xx, 9. Therefore, it has been justly observed, that he who idles away his time on the six days, is equally guilty

before God, as he who does his ordinary work upon the sabbath.

No work should be done on the sabbath that can be done on the preceding day, or can be deferred to the ensuing week. Works of absolute necessity and mercy are alone excepted. He who works by his crimes or estate, is equally guilty as if he worked himself for God has commanded that both the cattle, and the male & female servants, shall also rest. Yea, the slave himself is included, for so the original word (*abrad*) often signifies. But in what a state of moral depravity must those slave holders be, who reduce their slaves to such a state of wretchedness, that they allow them only the sabbath day to cultivate those grounds from which they are to derive their subsistence, having no food allowed them but what they are able to bring out of the earth on that day in which the supreme Lord has commanded their masters to give them rest, and to require no manner of labor from them? Such owners to God must expect no common judgment from the justice of the Most High what ever countries they may inhabit.

Where men are unmerciful to their own species, no wonder that they have no feeling for the least of their kind. Hiring out horses, &c. for pleasure or business, going on journeys, paying weekly visits, or taking jams, on the Lord's day, are breaches of this law. "Doth God care for an ox?" Yes, and he mentions one with tenderness "that tire ox and three ass may rest." How criminal to employ the labouring cattle on the sabbath, as well as on the other days of the week! In stage coaches, and carriages, horses are in continual labor. In general there is no sabbath observed by the proprietors of these vehicles. Yet, so tender and scrupulous are some proprietors, that they would not, on any account, do any of these things themselves, but they can be spared to stage coaches, waggons, carriages, &c. where the sabbath is constantly profaned, and from which they derive an annual profit? God will ye would not do these things yourselves, you only hire other persons to do them, and you live by the profit! Take heed that you enter all these things punctually in your ledger, for the day is at hand, in which you must render strict account. More cattle are destroyed in England than in any other part of the world, in proportion, by continual labor. The noble horse, in general, has no sabbath. Does God look at this with an indifferent eye? Surely he does not. "England," said a foreigner, "is the paradise of women, the purgatory of servants, and the hell of horses."

Reader, remember that thou keep holy the sabbath day. Thou needest the rest of it for thy body, and the religious ordinances of it for thy soul. God has hallowed it for these purposes. Observe it as thou ought, and it will bring health to thy body, and peace to thy mind. So be it! Amen.—D. A. Clarke

DISRESPECT TO MINISTERS IN THE CONVERSATION OF PROESSING CHRISTIANS

That ministers, their talents, and their works, should frequently constitute topics of conversation amongst professors of religion, is not to be wondered at, but the manner in which these topics are treated, and the little regard paid to the ministerial character, in the conversation of many religious professors must, I conceive, be a matter of surprise and regret to all who are properly alive to the interests of Christ's church. That hearers should entertain a high opinion of the ministerial character, is necessary to their education and comfort, none, I apprehend, will deny, but, alas! how little is the conversation of the day calculated to induce or foster such an opinion. How many are there, judging from whose conversation we should be led to suppose, that their aim was to diminish ministerial

influence by detracting from ministerial dignity? Adjoin with some professing Christians from the sanctuaries to the parlour, what constitutes the topics of their conversation? the text—the powerful arguments—the apt illustrations—the forcible appeals embodied in the discourse? Nay, but the minister—his voice—his action, and not what was pleasing in any one of these, but what they conceived to be awkward and disgusting. If they do touch upon the discourse at all, it is merely to discover its defects and to weaken its effect.

Mingle with such characters around the tea table and at a season when they are professedly convened for the purpose of Christian intercourse. If anything deserving this epithet prevails for a season, how soon is the current of conversation interrupted by the introduction of evil speaking, and if thus introduced, it is sure not to be maintained long, ere it lights upon the ministerial character. One more under the influence of the pernicious principle than the rest, commences the conversation by a shrewd observation upon the preaching, talents, or moral character of a minister whose ministry in the neighborhood has excited some little interest. The conversation being commenced, they leave him not till they have scolded what he is as a man, as a Christian, and as a Christian minister—lowered him as to all the relations he sustains in the opinion of those who but partially knew him—degraded him in the estimation of those who knew him not, and thus rendered both parties comparatively incapable of profiting from his ministrations. If they go to hear him, it is under the influence of prejudices thus excited in their minds, and not having themselves sufficient discernment to form an opinion of their own, they drink into that which they recently heard so ably expressed and fully enforced. If the minister is animated, he rants, if faithful, he is low, if calm and dispassionate, a milk and water preacher, if imaginative, he shoots above people's heads, if at all critical in his observation, he is pedantic, if affectionate, he cant. The fact is, they formed their opinion of him before they heard him, and had he preached like an angel, he would have made no alteration on their mind.

All professing Christians, it is true, are not guilty of disrespect to the ministerial character in that degree I have represented above, but alas! how few are there who are not more or less chargeable with that species of conversation of which I have been speaking, and which, in consequence of the mean and unchristianlike spirit it displays, and the many and great evils it begets, should excite our greatest disgust, and call forth our severest censure. I am far from asserting the infallibility of ministers, and desiring to exalt them at the expense of their Master. I know that all ministers are men of like passions with others, and some, alas! have acted in a way unbecoming the Christian and the man. We may be placed in circumstances which constitute the exposure of such a duty, but it is not to this description of character I now refer, but to those, who though fallible, God hath accounted faithful, putting them into the ministry, and who, acting as becometh ministers of Christ and stewards of the mysteries of God, have high claims upon our regard and veneration. That a species of conversation, calculated to beget in the mind a low estimate of such characters, should so much prevail amongst professing Christians in the present day, cannot be too deeply deplored. Its influence is greatly to be lamented upon persons of mature age, but more especially upon the rising generation. How greatly pained have I been, when in the company of what may be termed experienced Christians, to hear them express opinions derogatory to the character of ministers of acknowledged piety and usefulness—and that too before the young and inexperienced. Are we not looking to ministerial influence as one grand means, under the blessing of God, for securing the morals and inducing the piety of the rising race? How important, then, that they should entertain a high regard for the ministerial character, and have their minds kept free from prejudices against those sustaining it.

I would therefore, Sir, through the medium of your

increasingly useful paper, earnestly request all professing Christians, that for the future, they set a watch at the door of their lips, that they suffer not their tongues to be guilty of the sin of detraction, especially, as it regards the ministerial character. Let them remember how soon prejudices derogatory to the minister and hurtful to the hearers, may be excited in the mind—with what difficulty counteracted.

And I would even take the liberty of warning ministers themselves, (for I must confess that I have occasionally found them guilty of the fault I deplore,) against indulging in that conversation that would in any degree be calculated to lower the dignity of the ministerial character, or to diminish the respect entertained for any of their brethren in Christ. Oh! that the golden rule of Bishop Beveridge were more constantly and fully observed with regard to mankind in general, but more especially in reference to ministers,—“never to speak of a man's virtues to his face, nor of his faults behind his back.” A strict observance of this rule would bar all species and all degrees of flattery and defamation from the world.

M. J.

REFLECT HOLDS OF MR. ELIJAH MUDGE, WHO LATELY DIED AT HIS PLACE IN BLENHEIM, V. C.

Mr. Mudge's parents were pious members of the Baptist Church, in New Concord, N. Y., where their son Elyan was born, 14th July, 1764. At the age of 24 years he professedly became the subject of a gracious change in a revival of religion among the Baptists. He emigrated into this country in the year 1797, and in his leaving the society of his religious friends, and settling in a new country in which, at that early period, the means of grace were few and far between, he yielded to the deceitful and dangerous influence of spiritualism, and at length lost even the form of godliness. In this deplorable state of spiritual death he remained for many years, until in a revival of religion among the Methodists, in Blenheim a few years ago which was the means of translating a number of his offspring from the kingdom of darkness into the kingdom of God's dear son, Mr. Mudge was brought to see his danger—to feel the burden of his sins—sorry for misery—and joyfully to experience the spirit of adoption through the atoning blood of Christ. Several circumstances connected with his conversion being particularly interesting to his friends only, and the date of them being already known, are not mentioned in this obituary notice.

After Mr. Mudge experienced religion he joined the Methodist Church, of which he continued a faithful member during the remainder of his earthly pilgrimage. As a man, he was beloved and esteemed by all that knew him, ever manifesting in his dealings the honest principles of his heart. As a friend, he was most affectionate and kind, and whether in circumstances of affliction or distress, he ever willingly divided his portion with the destitute and afflicted. (O that all professed Christians would do so.) Never was he elated in prosperity, or dejected in adversity.

About two years before his death, Mr. Mudge was severely afflicted with ———. During these two years his sufferings were very great, but through his whole illness he enjoyed peculiar peace of mind, and till within two days of his death, he uniformly attended to his family duties, in which he was frequently heard pleading with all possible earnestness for his children, especially for those who were the servants of sin.

His confinement was very short. On the 17th November, he had a very violent attack, and on the 19th instant, left the world in the triumphs of faith.

During these two last and painful days of his mortal existence, it is impossible for human language to describe the happiness he enjoyed. Thursday morning (the day on which he died) shouting, singing, and praising, were his constant exercise. At this time he requested the following hymn to be sung—

“And let this feeble body fall,
And let it rust and die.” &c.

His son commenced singing, and he immediately joined with him, and although he had not been able to speak very loud for many days, he now sung so loud, as to be heard some 8 or 10 rods from the house. After they had sung the above hymn, Mr. Mudge requested that the following hymn might be sung—

“O Jordan's torrid banks I land,
And cast a wishful eye” &c.

After the singing was ended, Mr. Mudge appeared, for a considerable time, to be filled with a joy beyond that of an inhabitant of this world. While in this ecstasy, he was heard to cry out, with his eyes raised, as if gazing on some distant object in the upper world, “Don't you hear the angels singing? Here they are, do you not see them?” Again he exclaimed, “Oh! this is my blessed Jesus! O blessed Jesus!” After this pleasing scene had passed, his whole countenance seemed to be enlivened with divine illumination and glory, and he exclaimed, “There's my father—there's my mother.” After he had uttered these words, he lay for some time silent and inactive. At length he broke out in the language of the following hymn, which was sung by his dying mother on the eve of her exit, about forty eight years before.

“I feel my sins released,
From this cold earthly clod
Bright guardians come and bear me up
And eat me near my God.”

After singing the above lines, he expressed an earnest desire to depart from this state of being, altho' he entirely resigned himself to the will of God. He soon requested his friends to draw near to his bed side, when he reached out his trembling hand to them, and bid them individually farewell. While they were thus taking their leave of him, many wept, to whom he said, “Oh! do not weep for me, but weep for yourselves.” He now lay some time silent, and apparently much composed, but he soon appeared to have a most severe conflict with the adversary of souls, and cried out, saying, “Oh! give me more grace! I want more grace!” His son, seeing him in this sore and final conflict and hearing his earnest cries, drew near and quoted several Scriptural promises. On hearing these, Mr. Mudge was again restored to that peace and joy of soul which he had previously possessed. In this happy state of mind he remained, while, to all appearance, the moment for cutting the silver cord was fast approaching. His son, seeing his father thus sinking into the arms of death, said, “Fall on, you appear at present as tho' you would soon be received into your long rest.” Mr. M., receiving a little, answered, “Oh yes! Glory to God,” and immediately took his flight to the happy chimes of the heavenly Canaan, and to the blessed society of the church of the first born. His funeral sermon was preached by the Rev. A. M. from Rev. i. 13. *Communicated.*

Died at Lonestown, on the 12th January, Jemima Perry, (wife of Robert Perry) in the 70th year of her age. Her remains were interred on the 14th. She was taken the first of November last with shortness of breath, and although severely afflicted, yet bore it all some with Christian patience and resignation to the will of Heaven. She had left a large circle of friends and acquaintances, besides seven children, to mourn the departure of a kind and beloved Mother, a Friend, and a Christian, and an aged Partner to lament the loss of an affectionate companion, with whom he had lived in the bonds of love and affection for 58 years.

In early life she embraced the religion of Jesus Christ, and has been a member of the Methodist Episcopal Church for about 40 years. Her doors were always open to receive the weary pilgrim and for many years, her house was a chapel for the preaching of the Gospel, and other religious worship. While able she was a stated attendant upon the means of grace, and left the world in the triumphs of faith. —*Communicated.*

DEATH BED REpentance —An instance of repentance on a sick bed has lately come to my knowledge, and it has led me to reflect on what I have seen of such cases. God does sometimes make use of sickness to bring men to himself, but when he does so, and when we have reason to believe that we find the beginnings of true repentance while thus under the rod, then minds, I find are never occupied with promises of amendment in future life, but with a deep sense of sin, and a humble prostration of the soul at the foot of the cross, for the mercy which they need, living or dying. —Whenever I have heard the sufferer promising to lead a better life, should he be restored, retaining health has invariably been followed by a return to sin, and the repentance renounced, if not denied. I always tell a man that he has to begin his work over again when I find him neglecting me with such promises and declarations. A proper distrust and abhorrence of himself, which accompany true conversion of the soul, will make a person very cautious, if not wholly silent, as to what he will do in time to come. —*An pastor's Jour*

FOR LEADERS OF CLASSES

When I joined the Methodist society, I had every thing to learn in the science of salvation. My leader was a faithful man, and feared God above many. He was well qualified to take heed unto the flock of Christ. I cannot refrain from observing here, that the duty which devotes on those to whom, as leaders, or spiritual counsellors, is committed the religious direction of others, ought to be taken, in no ordinary degree, important and difficult. With them, as our ministers employed under the agency of the Divine Spirit, it often rests to give consolation to the mind, the heart, and the life. It is impossible that they should be too careful in acquiring the qualifications requisite for their office, or too assiduous in discharging its obligations. One instance of my leaders faithfulness to me I will mention. My father having some business of importance for me to transact, under his direction, soon after I had joined the society, I was deputed from class meeting, and when I had accomplished the work given me to do, my mind had become so careless that I would stray away whenever an opportunity offered. My father now interposed his authority, and insisted on my accompanying him. The leader, who had noticed my remissness, said nothing to me on that subject in the class room, but when the meeting had concluded, he took me out, and told me of my fault between him and me alone, dealing with me tenderly, but faithfully and effectually, for, from that time, as long as I was a member of a class, I never voluntarily neglected this means of grace. I pray God to give us universally such leaders. —*Extract from Bishop George's Memoir*

HUMAN CROSS OF 1829 —"If war is the natural state of man, as Burke in a fit of irony attempted to prove, the present is a most unnatural condition of society,—for the world over, there exists no contest which deserves the name of war. Russia and Turkey, Columbia and Peru, Buenos Ayres and Santa Fe, the U States and the Sac Indians, have each buried the tomahawk, and concluded to live in peace with their neighbors. His Celestial Majesty has torn the rebel Changki into quarters, and written a poem in commemoration of the deed, beside offering sacrifices to the circular heavens and the square earth, holy ancestors and divine forefathers, to the bridges which afforded a passage for his troops, the hills on which they trod the five great mountains and four great rivers of China, the tombs of the Emperors of all generations, and to Confucius, at his native place in Shantung Province. —Thus the whole world is at peace. And what is more, there is no immediate prospect of war." —*N Y Journal of Commerce*

BILLS FOR PROMOTING LOVE AND HARMONY AMONG PROFESSING CHRISTIANS

1 To remember that we are all subject to failings and infirmities of one kind or other

2 To bear with, and not magnify each others' infirmities Gal vi 1

3 To pray one for another in our social meetings, and particularly in private James v 16

4 To avoid going from house to house, for the purpose of hearing news, interfering with other persons' business

5 Always to turn a deaf ear to any slanderous report, and to lay no charge, brought against any person, until well founded

6 If a member be in fault, to tell him of it first in private, before it is mentioned to others

7 To watch against a shyness of each other, and to put the best construction on any actor that has the appearance of opposition or resentment

8 To observe the just rule of Solomon, that is, to leave off contention, before it be muddled Job xvii 14

9 If a member has offended, to consider how glorious, how God like it is, to forgive, and how unlike a Christian it is to revenge Eph ii 2

10 To remember that it is always a grand artifice of the devil to promote distance and animosity amongst members of churches, and we should therefore watch against every thing that furthers his end

11 To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in Love, than we could do when acting alone, and indulging a contrary spirit

12 Lastly, to consider the express injunctions of Scripture, and the beautiful example of Christ as to these important things Eph ii 32 1 Pet i 21 John xiii 5, 35

TRUE JOY NOT OF FAMILIAR ORIGIN —Real joy seems dissonant from the human character in its present condition, and if it be felt, it must come from a higher region, for the world is shadowed by sorrow thorns array the ground, the very clouds while they weep fertility on our mountains, seem also to shed a tear on man's grave, who departs, unlike the beauties of summer, to return no more, who fades, unlike the sons of the forest which another summer beholds newly clothed, when he is unclothed and forgotten. —*Dr Andre's*

RELIGIOUS INTELLIGENCE

BAPTISTS ASSOCIATIONS AND MISSIONS IN U S

We have the pleasure this week of laying before our readers the following extract of a letter received from the active agent of the State Convention

"I have been employed for four years past by the Baptist Missionary Convention of the State of New York, as their agent. My great object has been in connexion with soliciting donations, to bring the Associations on a systematic plan of operation. I have happily succeeded with eighteen upon this plan. Each Association is an auxiliary to the Convention and each church is an auxiliary to the Association, and each church member is a constituent of the primary so that every brother and every sister can join hands, and mingle hearts in the blessed work of spreading the triumphs of Emanuel

How delightful my dear brother it would be for every pious soul, to see every spring regularly feeding the rivulets the rivulets mingling in larger streams, the streams swelling into the broad river, and bearing Zion's ship to distant ports, deeply freighted with the treasures of eternal truth. The above plan, I confidently believe will meet the approbation of the Great Head of the Church, who taught the Apostle to say to the Corinthian brethren, I mean not that other men be envied and you burdened, but that there be equality. It will eventually save the expense of agents and root out many jealousies inspire mutual confidence among pastors and churches promote brotherly affection, tend to general edification and growth in grace and produce results over which I doubt not, saints and angels will rejoice forever

The last year I only spent twenty four weeks and weeks attending to the general concerns of the Convention. I collected almost \$4000 for missionary purposes and preached as often as my health would permit. This was the effect, under God of a systematic course of operation. If the same plan (or a better one) could be adopted by all the churches in the United States, to raise twenty or thirty cents a member how easily our missionary operations might be supported and millions of the human family that are perishing for the bread of life could have the glorious Gospel proclaimed unto them

Permit me to observe, before I close this letter, that between the ending of the Ontario and the Monroe Associa-

tions the 1st of October last, I visited the mission station at Tonawanda and it was a good season. I put up with the superintendent here I enjoyed the society of the missionary family. It was a time of vacation in the school but there were some of the native children remaining in the family. I was much pleased with their appearance and the progress they had made in learning. Among the natives the interpreter, an active young man who professed his faith in Christ and was baptised the season past. He stated to me, he was very thankful to God that he was the interpreter as this gave him an opportunity to know more about the Gospel and obtain a greater knowledge of the holy Scriptures. On the Sabbath day following I preached two sermons to the natives through the interpreter and there was a solemn attention. After I concluded several of the natives brethren gave exhortations. They appeared very fervent though I could not understand them. One of them prayed and I could only understand one expression and that at the beginning of sentences this was O Jesu. He repeated it several times with such reverence and affection that it would have reached every Christian's heart. Their singing was sweet and melodious. In the evening they met at the mission house for a conference and seven of the native brethren and sisters spoke by an interpreter. One of them was Little Beard a principal Chief who has been recently baptised. I think I never heard the religion of Jesus, and the Christian experience appear with greater attraction or more in its native simplicity than was expressed by these natives. To hear them tell the work of grace in their heart, and their conflicts with an old Satan and their thanks to God that he had put it into the hearts of his children to send missionaries among them in their state of sin and ignorance, to teach them the way of salvation was deeply affecting, and I believe if all who have contributed for the benefit of the natives could have been present to have witnessed what I did they would have felt richly rewarded for all they have done

The week following I attended the Geneva Association and it was a precious season. Harmony marked all its movements. Several of the churches have experienced a time of refreshing from the presence of the Lord. But what added greatly to its interest was the native Church at Tonawanda, which was constituted last June under the patronage of a session. Little Beard the chief and two other native brethren were delegates. The church was affectionately received and Little Beard received the hand of fellowship in behalf of the church. After Little Beard made an address to the Association the most affecting I ever heard. He spoke through the interpreter. Such an attention I never witnessed before as was given to his talk, and tears flowed in every part of the crowded assembly. Surely God will gather in his elect out of every nation, kindred, tongue and people

Yours in the bond of the Gospel
John Peck

Extract of a letter from the Rev H Biggar, dated Hallowell Circuit 19th January 1830 — We have just time to say that the Lord is doing great things for us here. Several conversions have recently taken place. Our quarterly meetings have been owned and blessed of God. We hope to give you an account of the circuit shortly

Letters have been received at the Guardian Office from the following persons during the week ending Jan 22

- J Halton R Corson H Biggar Alvah Adams C Anson W Case, J Bonham E Perry W Griffin W Smith
- N B An acknowledgment of the Letters will be considered equivalent to a receipt for all they contain

AUCTION

Well worthy the attention of any person wishing to purchase the same—a FARM in the most healthy and beautiful situation in the Province
THE Subscriber will sell at Auction without reserve on the 27th day of March next, at the hour of Three o'clock P M that valuable and well cultivated farm with the Buildings and an extensive Orchard thereon, and watered by several never failing streams at the house of Peter L Hogeboom Innkeeper, in the Village of Ancaster being Lot No 45 in the 2nd Concession of the Township of Ancaster containing 116 Acres, with several Town Lots adjoining thereto
It will be sold with or without the Town Lot to suit the Purchaser. Terms of payment One third down, and the remainder by instalments. For further information enquire of Page & McBride of the Town of York or William Norman, Esq Barrister at Law, or Peter L Hogeboom at Ancaster
THOS OTWAY PAGE
York January 13th, 1830 9 11

CASH FOR WHEAT

Will be paid by the subscriber for all the MFR CHANTABLE WHEAT delivered at his Mills during the Winter
JOHN CUMMERS
Yonge Street, Jan 19th 1830
The Mill is situated one mile and three quarters east of John Montgomery's Inn, Yonge Street. Any person from the north wishing to come to the Mill, will find it the nearest and most convenient way to turn in at the Town Line between York and Durham
10 1/2 J C

POETS DEPARTMENT

SONNETS BY THE LATE RICHARD HERBER, D. D. B. I. O. O. T. E. J. C. O. P. A.

Reflected on the Lake I love
To see the stars of evening glow
So tranquil in the heavens above
So restless in the wave below

Thus heavenly hope is all serene
But earthly hope how bright so clear
Still fluctuates o'er this changing scene
As false as faering on the air

SONNETS OCCASIONED BY THE REMOVAL OF THE LATE BISHOP OF CALCUTTA

"Thy kingdom come — he chris tian ally prays
Jesus shall reign — in heav'n as well as earth
The king of kings shall bear His glorious sway,
When all who labour here are set away
The watchful Christian sees the will of God
Both in the fostering hand and chastening rod
Blighted his surest hopes by death's cold air
He can behold the stroke without alarm
The shepherd taken and the people left —
They live in Christ though of a fiercer breath
Brief was the course the watchman held ere now
But lately enter'd on the life employ —
An early ev'n the happy prelude brings,
Nor now regrets his sacrifice or pain
On India's main his master's word proclaim'd —
Confirm'd the numbers who that number nam'd
Active in life his Saviour's cause to plead,
Faithful he stood till number'd with the dead
Long shall the church his ardent zeal admire
His bright example many more inspire
To enter into labour well begun
and follow Jesus till the work is done
— All India's sons thy sacred word receive
The faithful witness and his works believe
Confess him worthy evermore to reign —
Know that "to live is Christ to die is gain
Reign mighty prince thy triumphs wide extend
Haste Zion's wealth, her troublous period end
Bring all the nations ransom'd to thy feet —
Around thy throne earth's varied people meet,
To own thy sceptre all thy love explore
Nor Jew nor Gentile wander from thy door

BY BISHOP HERBER

Oh King of earth and air and sea
The hungry ravens cry to Thee
For Thee the scaly triles that creep
The bosom of the boundless deep,

To Thee the lions roaring call,
The common Father, kind to all
Then grant Thy servants, Lord, we pray
Our daily bread from day to day

The fishes may for food complain
The ravens spread their wings in vain
The roaring lions lack and pine
But, God! Thou carest still for thine!

Thy bounteous hand with food can bless
The bleak and lonely wilder-ness
And Thou hast taught us, Lord, to pray
For daily bread from day to day

And oh when through the wilds we roam
That part us from our heavenly home,
When loss in danger wait, and wo,
Our faithless tears begin to flow

Do Thou Thy gracious comfort give
By which alone the soul may live,
And grant Thy servants, Lord, we pray
The bread of life from day to day

TO THE READER

- "There is a faith, which shall not die,
— WI or other faith is dead
"There is a hope which will not fly
— When other hopes are fled
"Such faith and hope are clear and bright
In sorrow's darkest, dreariest night
"There is a joy which never tires
— But cheers the soul for ever
"There is a love, whose flame expires
— Oh never—never—never
"Such faith and hope, and joy divine
— And holy love be thine and mine

C. STARR

PEBUL TO MINISTERS AT THE PRESENT DAY

Let the language of Baxter, and to the ministers of his day, disclose these dangers "The fame of a godly man is as great a snare as the fame of a learned man, and wo be to him that takes up with the fame of godliness, instead of godliness. When the times were all for learning and empty formalities,

then temptation did lie that way, but now the most lively preaching is in credit, and godliness it self is in credit. What a taking thing it is to be called up as the ablest and godliest man in the country! Alas, brethren, to have the people plead for you as their felicity, and call you the pillars of the church, the christians and hoisemen of Israel, yet I must tell you that a little grace may serve to make you seem zealous men for thus. The work may be God's — and yet we do it, not for God, but for ourselves. I confess I feel such continual danger in this point, that if I do not watch against it, lest I should stray for myself, preach for myself, and write for myself, rather than for Christ, I should soon miscarry, and after all, justify not myself, when I condemn the sin. Consider, my brethren, what beats there are in the work of the ministry, to entice a man to be selfish, to be carnal and ambitious even in the highest works of piety" (Gril Sat 180)

SUNDAY SCHOOL DEPARTMENT

Report of the Sabbath School taught in the Methodist Chapel at York 1st January, 1920

OFFICERS OF THE SOCIETY

- MR JOSHUA VAN ALLAN, *President*
" HILDON CURRY, *Vice President*
" JOHN R BEEK, *Secretary*
" ROBERT PITCHER, *Treasurer*

MANAGING COMMITTEE

- MR JOHN DOLL,
" NATHANIEL CARROLL,
" JOHN TYNER,
" JOSEPH DENNIS,
" SAMUEL E LAYTON

It appears from the Treasurer's Account, a statement of which it is considered unnecessary to give, as no money has been collected, and but little expended during the past year that there remains in his hands a balance of £4 14 7, out of which has to be paid debts amounting to about four pounds

Institutions of whatever kind, looking for their end the amelioration of the condition of man, the dispersion of moral darkness, and the diffusion of Christian knowledge, should ever be hailed as the greatest blessing which can be enjoyed in this life, such institutions have always been sanctioned and blessed by God

Amongst the almost innumerable means made use of for the good of man, none have been more highly productive of that great and glorious end than Sabbath Schools. It is well known that youth is the most propitious season in life for forming and training the mind, then the plants of sin are yet tender, the manners and words are for the most part but "an imitation," vicious habits are not as yet confirmed, pernicious principles are not as yet rooted, thus then is the time for sowing those seeds of morality and implanting in the heart those principles of religion, which in after life diffuse themselves over the whole man, and shed their benign influence on society. Nor are we merely to consider the positive good thus obtained, but, also the positive evil thus paralysed by institutions of this nature. When we consider that in all human probability, many who attend Sabbath Schools, would be vicious, drunken, swearers, sabbath breakers, profligate sons, unnatural brothers, cruel fathers, bad husbands, false friends, and in short pests of society in after life, did no such schools exist, how ought every one to use his utmost influence to promote their welfare

But the blessed effects of Sabbath Schools are not confined to the bare outward or moral condition of those who attend them, many have been the instances of a change far deeper, the natural heart has not only been outwardly washed but inwardly cleansed. How often do we hear and read of the conversion of Sabbath School Children, their triumphant death, and their being made the means, in the hands of God, of the conversion of others and not unfrequently of their own parents

With respect to the results of the labours of the Teachers and Managers of this School, during the

past year, they have under the fostering care of God been highly encouraging, the School for some time past has been upon the increase, the Scriptures have been studied with avidity, the literal and spiritual meanings earnestly sought after, and a regular attendance has been given, these results alone, would be in themselves not only encouraging to those engaged in the work, but highly interesting to all who regard the true welfare of mankind. But with gratitude to the Almighty Giver of every good and perfect gift, we can say, that the beneficial results accruing under God's blessing to our school, have not ended here.

About three months ago one or two of the children were by the awakening grace of God, led to seek an interest in Christ, as their Redeemer and Saviour. He lent a propitious ear to their cry, and ere long they were enabled to rejoice in Him as a soul saving and sin pardoning God. The work thus commenced has spread rapidly, so that now, we can at least reckon twenty children, whom we believe to be savingly converted to God. Oh! may He keep them faithful to Himself

Also four of the Teachers, have, at different periods during the past year, received the justifying grace of God, through the atoning merits of a Saviour

We are aware that it has been customary in Sabbath School Reports, to give a statement of the number of verses committed to memory by the children, this we deem to be with us unnecessary, as weekly lessons have been imposed upon them, to receive which correctly, and answer such questions as were put to them from it, was all that they were required to do, at the same time the privilege was allowed them of committing to memory other parts of Scripture and repeating them to their Teacher, of this privilege many took the advantage, and from numerous instances we would quote two, one of a Boy, who tho' but nine years of age learned and recited in nine weeks, 1402 verses, the other of a Girl who in five weeks committed to memory, 538

The numbers in attendance during the past year have ranged from 100 to 150, being a considerable increase over any former year, they are divided into 23 classes, of which 12 are male and 11 female, 6 of the male and 7 of the female classes are studying the New Testament, the remaining 4 male and 4 female, are either spelling or learning to spell

We are therefore encouraged to proceed in our undertaking, always depending upon Him who uses the most feeble instruments to further His grand designs, at the same time, that we most earnestly solicit from you a hearty co-operation. We stand in need of considerable pecuniary assistance to replenish our Library, now almost exhausted, to purchase Tickets, Stationery, &c. for this assistance we confidently look, to receive, from a generous and enlightened public, who will no doubt feel highly gratified in thus having it in their power, if not by their own personal labours, at least by their means, to advance the kingdom of God on earth, and the best interests of the rising generation

So all the followers of Jesus, we would say, Brethren pray for us and our School, for us that our hearts may be replenished with divine grace, and our hands strengthened, for our School, that it may prosper still more abundantly and bring forth much fruit to the honour and glory of God

OFFICERS FOR THE ENSUING YEAR

- REV E RYDERSON, *President*
J R BEEK, *Vice President*
S E TAYLOR, *Secretary*
NATHANIEL CARROLL, *Treasurer*
W GALBRAITH,
GEORGE CARROLL,
JOSEPH DENNIS,
JOHN TYNER, and
JOSHUA VAN ALLAN, } *Managers.*

FOR THE CHRISTIAN GUARDIAN

Whereas the united testimony of all Christians confirms the importance of instructing the young

education in the first principles of religion, as they are contained in the Holy Scriptures, and as the most happy consequences have resulted from the Sabbath schools established in Great Britain and America, we had long wished to see one of these excellent institutions brought into successful operation among ourselves, looking forward and anticipating that the period would soon come, when those who are now young, will have to come forward and fill the stations of those who are passing away, and feeling sensible that nothing would so fully prepare them to discharge the responsible duties of life as early religious instruction, we were the more eager that such an institution should be commenced in this neighbourhood. It is an old saying, 'that he who wants to himself a house must certainly begin at the foundation'—and they who would improve so fully must begin with the youth. The most effectual means to suppress vice is to begin at the root, checking the growth and by preventing the breaking forth of the corrupt and sensual propensities of the human heart, and by giving that direct instruction that would early lead to the knowledge of God, I have a tone to the ruder feelings and practice fully convinced of this truth, on the 17th of May last, we organized a school, denominated the 'Rock Church Sunday School of Fleming's Cove West, Auxiliary to the Sunday School Union of the Methodist Episcopal Church in Canada.'—Joseph Hopkins, President, Harrison Howell, Vice President, Israh K. Millard, Secretary, Lucie Mills, Treasurer, and eleven teachers. The school opened with 40 scholars. The number has since increased to 60. The average number in attendance is about 60. The teachers both male and female have manifested a zeal and interest worthy of the great cause they have espoused, and we are happy to say that our labour of love has not been in vain. The interest felt by the children and the progress which they have made has exceeded our most sanguine expectations, and which gives a zest to our feelings, and encourages us still to persevere in, that the children are becoming more and more interested in their learning and attendance at the School. Although we cannot say that any of the children have yet made the recipients of Divine Grace yet we feel a happy assurance that the impressions made on the minds of many of them the destroying hand of time will never erase. It is the constant aim of the teachers, in all their instructions, to impress the minds of their scholars with a deep sense of their entire dependence upon Almighty God, and the necessity of serving him. During the six months past the number of verses recited is, eleven thousand three hundred and eighty eight. We duly appreciate the good resulting from this school, and do cheerfully and earnestly recommend institutions of the same kind to the surrounding neighbourhoods throughout the Province where Sabbath Schools are not yet established.

By order of the Managers
J. K. MILLARD, Secretary
Fleming's Cove West, Dec 17th, 1829

From the London World

MR OSGOOD AND THE TRACT SOCIETY.—Sir, I am glad that has appeared in several papers respecting the business mentioned last week, at the Mansion House, I feel called upon to make a brief statement, which it is hoped may give satisfaction to all, especially to the friends of the Tract Society, who have manifested some anxiety lest I should bring them into difficulty. But, as the Lord Mayor was pleased to bear public testimony in favour of the Tract Society, declaring that he esteemed it a good Institution, as most Christians do, I hope that the circumstances now mentioned will bring that excellent society more into public notice. And I am persuaded that the more the London Religious Tract Society is known, the more it will be respected and assisted. It is asked what business I had to refer to that Society or to the Christian Instruction Society? The fact is as this, I had occasion to procure a handbill to be printed, to aid me in collecting a congregation which I have found to be very useful by be-

ing exposed to view at the place where I was about to speak. The words on the leaflet which has been the occasion of so much conversation, are the following, 'Christian Instruction here commenced, by preaching the Gospel, by reading the Bible, and by the distribution of religious tracts. Unto the poor the Gospel shall be preached. Freely ye have received, and freely give, saith the Divine Master, which ought to be the rule of conduct for all his followers. Those who have no seat in any church or place of worship may be profited by hearing a discourse delivered, or a tract read at this place. Or should any person wish to take one of these small publications, and carry it home, and when he has read it, lend it to his neighbour, that if you will be cheerfully granted. And should any friend to the Redeemer be disposed to drop a note into this box, or send a donation to the Society, No 5, Paternoster Row, which furnishes these useful tracts, it will be thankfully accepted and faithfully applied in doing good. This will be casting bread upon the waters, which you will find after many days.' Though I had not been requested to collect either for the Tract Society or the Christian Instruction Society, yet having members of both say they needed friends, I felt it my duty to give each a note, and I saw no harm in telling others where the Society was, and asking them to do like wise. Neither did I see the impropriety of setting a box in sight which contained tracts for distribution, and also an apartment to receive notes to replenish the funds of the society which furnished the tracts. That I did not make an improper use of what was cast into the box, will appear, when it shall be known that the contents of the box were examined before witnesses, and twice as much given to the Society as was taken from the box. Since learning it was not agreeable to either of the before mentioned Societies that any money should be received in this manner, the attempt was abandoned. I continue, however to preach and give tracts, whenever I have an opportunity, and should I suffer reproach for so doing, I hope that I may bear it patiently.

J. OSGOOD

Grimsby, Dec 30th, 1829

Messrs Editors.—The publication of the following account of Mr James Jackson's labours at Muncy Town—together with the monies he has received for them, in the Christian Guardian, will be doing an act of justice to me, as also to the Missionary Society, whose agent and servant I was in the transaction of this business.

Yours, &c JOHN RYERSON

I agreed with Mr Jackson to teach the Muncy school, at a camp-meeting held in Mahude, on the 25th of August, 1828. Mr Jackson then engaged to commence his labours (as school teacher) at the Mission within three or four weeks from that time. This I believe he did. Thus would bring the term of his going to Muncy to between the 12th and 20th of September. He left the school the 20th of January 1829. This shows that the whole time that elapsed from the time of Mr J's going to Muncy until he left it, did not exceed at most five months and one week, and it can be shown that he was not at the place more than three months of this time.

Here follows an account of what he received for this three or five months labour.

I here give a copy of his receipts
Received of the Rev John Ryerson, on behalf of the Muncy Mission, thirty one dollars and twenty cents £ 7 16 0
(Signed) James Jackson
Sept. 26th, 1828
Received of the Rev John Ryerson, for my services in teaching the Muncy school \$18 80 4 14 0
(Signed) James Jackson
December 1st, 1829
Received of the Rev John Ryerson, twelve dollars and a half in favour of Muncy Mission 3 2 6
(Signed) James Jackson
Southwold, Jan 23rd, 1829

Re & Dear Brother,—Please pay the bearer, E. Storey, ten dollars and twenty five cents, and thus shall be your receipt for the same in favour of Muncy Mission,

(Signed) James Jackson
Rev Wm Case

£ 2 11 3

£ 19 3 9

The order on Mr Case was given at the same time that the receipt was dated Jan 23, 1829, though it has no date. In addition to the above, Mr Jackson received from the Rev Wm Case, for his services at Muncy, twenty dollars, for which Mr Case has his receipt, I have not got it so as to insert it here,

£ 5 0 0

Mr Jackson also received the following sums, of which he has rendered no account

From Mr Osgood	\$25 00	6 5 0
" Miss Shaw	18 16	4 11 0
" Mr Shaw	2 00	10 0
" Mr H. Griffin	2 00	10 0

£34 19 9

Besides these donations, given to Mr Jackson, he made collections and got contributions at Niagara, Queenston, St. Catharines, and other places, how large a sum he obtained in these places, I am not able to say, but that the amount was very considerable there can be no doubt. In mentioning these collections, I do not at all allude to the clothes, &c that Mr Jackson professed to collect for Muncy Mission, but to collections of money that he made in these places, in addition to the clothing, and for which he has rendered no account.

But in addition to the above monies, Mr Jackson received from the Conference, (for the same Conference year) at the same time he was professedly labouring at Muncy, sixty dollars, it being the amount paid him by the Conference towards his maintenance as a superannuated preacher. This will appear from the following receipt

Received of the Rev John Ryerson, sixty dollars, it being the amount paid me by the Annual Conference, for my support as a superannuated preacher £ 15 0 0

(Signed) James Jackson
December 1st, 1828.

Total £ 49 19 9

Now Messrs Editors, I had not intended to have even published these statements, hoping that Mr J would desist from making statements injurious to myself and to the Missionary Society. But as Mr J continues to spend part of his time in publishing his losses and wrongs, a number of respectable friends (particularly in the western part of the country) have requested me to publish an account of what had been paid Mr J for his services at Muncy. I have therefore been induced to give the above account, and now request a place for it in the columns of your useful and highly interesting paper.

Affectionately,
J RYERSON

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

CHRISTIAN GUARDIAN.

YORK, SATURDAY, JANUARY 23

In the last number of the U. C. Herald; we notice a very long communication addressed to Mr George Ryerson, professing to detect discrepancies and misrepresentations in the evidence given before the Canada Committee of the House of Commons, in 1828. It is not our business to correct statements of

writer—this we have no doubt will be done through the paper medium. We will merely notice one as an example—He lays the foundation of his whole calculation, and sets out with saying that Mr G. Ryerson stated before the Canada Committee that one fifth of the U. Canada population is Methodists or 40,000. Now in the first place, Mr Ryerson carefully defines who are returned as members of the different religious denominations. He says in other Societies (than the Church of England) none are returned as belonging to them but the *adult communicants*. (Minutes of Evidence p 217)

Then when Mr Ryerson states his opinion in respect to the numbers and influence of the different denominations he observes—"there are 9009 *communicants* belonging to the Methodist Societies and about 38 000 regular hearers making about one fifth of the population of Upper Canada." (Minutes of Evidence, p 222)

Now that Mr R's calculation of from 4 to 5 hearers to one communicant was a very moderate one must be acknowledged by every candid person who it is recollected that Archdeacon Strachan, in his elaborate letter to Dr Lee states "among *Episcopalians* seldom more than one in twelve are calculated upon as regular *communicants*." Here Mr Ryerson reckons from 4 to 5 hearers to one communicant, but the Archdeacon of York counts *twelve* members of the Church of England (besides hearers) for every communicant.

But notwithstanding Mr Ryerson explicitly states, that none are returned as members of other societies, but *adult communicants*, and altho he plainly says that there are but 9009 *communicants* belonging to the Methodist Societies, yet this writer in the Herald barefacedly declares him to say (and makes a long calculation upon) and draws a series of inferences from the statement) that "one fifth part of the population is Methodists or 40 000." "Odd enough— inconsistent enough—glaring enough, we confess." We perceive that the communication abounds with aberrations from truth, equally unworthy of a Christian and a gentleman, but we merely mark the above as an illustration of the statement in the article, as an illustration of the rest. Now as this writer's inferences and calculations are a together founded upon the above shameful misrepresentation of Mr Ryerson's evidence, his premises being false his inferences must also be false—his whole imaginary fabric therefore falls to the ground and he stands convicted of inconsistencies the most glaring and absurd.

To detect the discrepancies of this writer however is not our object in adverting to his communication. It is to wipe off the aspersion that he and several other equally inconsistent writers labour insidiously to cast upon the Methodist body namely that they are among at a share of the Clergy Reserve revenue, to be divided among themselves and that this is the sole object of the petitions that have been got up (says this writer by the *Methodists* alone, without the concurrence of any other denomination) to the Provincial and Imperial Parliaments.

The inconsistency of the enemies of religious liberty, in their efforts to revile and destroy others is a circumstance not worthy of notice and must excite a feeling of indignation if such a feeling be allowable in any case, in the bosom of every liberal man. The *disloyalty* and *insignificance* of the different religious denominations (the *Methodists* particularly) were the arguments adduced a few years ago, in order to prostrate their rights. These charges having been so completely refuted, that no person who regards his character dare reiterate them they are abandoned. A marked silence is observed respecting them, and it is now granted for argument sake, that the Methodists are (not most insignificant, but) most numerous.

But mark the singular charge of policy, which accompanies this concession. They are now charged, not with undermining the constitution, but with aspiring for a dominancy in the constitution with seeking to divide the spoil among themselves. So did the Jews accuse our Saviour and his disciples, first, with speaking against Cæsar, and then with aiming at Cæsar's place, with aspiring to rule the Jewish nation.

Now that the Methodists do not and never did desire any "division of the spoil among themselves" that they do not seek, nay, that they would reject the slightest advantage over any other religious denomination, and that they were not the only persons who signed the late general petition, will be obvious to any ingenious mind from the following facts

petitions signed generally by the Methodists in other religious bodies, were drafted, ap

proved of and circulated by a committee, a large majority of which were members of other denominations, than the Methodists.

3 Three persons who were the means of getting more signatures to said petitions than any other three individuals in this province were not Methodists but one of them was a Kirkman and the other two Presbyterians. And among the principal persons throughout the Province who forwarded the objects of the petition (as may be seen by looking over the accounts of their meeting) were Baptists Presbyterians and Church of England men as well as Methodists.

3 The petitioners asked for no "division of the spoil, for the support of any Clergy" the principal prayer of the petitioners was that the Clergy Reserve might be sold, and the proceeds thereof be applied to the promotion of education and various internal improvements generally. How could the clergy of the different religious denominations wish for a division of the spoil among themselves when they prayed that the spoil might be appropriated to other purposes?

4 Agreeably to the prayer of the petitioners, were the measures instituted and the opinion given by the agents of the Petitioners Mr George Ryerson in London, while discharging the duties of his agency. When asked by the Select Committee of the House of Commons Do you think that it would be desirable to allow the Ministers of religion in Upper Canada to depend wholly upon voluntary contribution for support? Mr Ryerson answers Yes I think it would be much the best. I think it would be conducive to the interests of religion, and it is not more theory—we are living by the side of the United States where the ministers are supported in that way. I was several months in that country attending different places of worship and I found them much more respectably attended, and the ministers better supported and a greater decency prevailing in congregation both in the Episcopal Church and in other. *The Episcopal Church in the United States is decidedly superior to ours in Canada* and it is supported by voluntary subscriptions of the people.

These are the noble and evangelic principles that the Methodists as well as other denominations have conscientiously and openly avowed—and this is the fair honorable and unexceptionable plan which they have adopted in availing themselves of the principles they praying for their rights. Their petitions and statements have long since been published in this Province—and the clergy have long since been an opportunity of correcting their misstatements if they had made any, and that too before they were sent home to England. Have others pursued an equally open and honorable course of proceeding in the questions of privilege and right?—In making their ecclesiastical cause through a clerical agency in various neighbourhoods did they publish their statements in the Journals of this Province to give proper information to its inhabitants, and to shew that they did not shrink from the scrutiny of public investigation, before they were sent as authentic information to His Majesty's Government? The friends of "free institutions" have acted a part worthy of themselves and worthy of the great and glorious cause which they have espoused and which we have no doubt will yet bring the inconceivable blessings of free religious and literary institutions to the deserving people of this Colony.

We view our conviction—a conviction we believe founded upon the most satisfactory evidence, that the clergy of no dissenting religious body in this Province, want a farthing of the "spoil." They expect and receive their support on more apostolic and Scriptural principles. They look to the examples of the first Ministers of Jesus Christ, and to His Everlasting Gospel and there they learn that whilst "the labourer is worthy of his hire" he is supported by the free will offerings of the people among whom he labours. They look into the history of their own experience and they there learn that "God is not slack concerning his promises"—In looking back upon their travels and labours in Canada for the last thirty years, they find no difficulty in seeing what instrumentally their Divine Master has owned and blessed in improving the moral condition of their fellow men, and can they when warned and encouraged by those Apostolic examples, those Scriptural promises, and their individual experience depart from the Lord seek the chariots and horsemen of Egypt, and trust in the arm of flesh?—Should they ever do so, we are persuaded that, at that fatal moment in which they partake of the forbidden fruit, they will, in respect to their simplicity, their innocence and their usefulness, draw their last breath. O may we all as Christians and as stewards of the manifold grace of God, walk in the old paths, and walk therein, and then shall it be

well with us, and our Saviour will be with us unto the end of the world.

If our readers wish to see how triumphantly a Christian can die, we direct their attention to the obituary notice of the late Mr F. Mudge if they need encouragement in the important task of promoting Sabbath Schools we invite them to read the two S. Reports given on a former page if they would remember the Sabbath day, to keep it holy they should read the first article in this paper.

FRIDAY EVENING—Some interesting Missions Intelligence has just been received. It will be given in our next.

New York dates of the 15th instant have been received and the Royal Gazette New Brunswick, or the 29th December but no news of importance.

The Trafalgar meeting to form a society for the promotion of Temperance and two or three obituary notices recently received will appear in our next.

The Election for this Town takes place on Thursday next 23th inst. Candidates R. Baldwin and W. B. Jacques.

PARLIAMENTARY

Answer of the Legislative Council to His Excellency's Speech from the Throne

To His Excellency Sir JOHN COLBURN, Knight, Commander of the Most Honourable Military Order of the Bath, Lieutenant Governor of the Province of Upper Canada, Major General Commanding His Majesty's Forces therein, &c &c &c

MY DEAR SIR YOUR EXCELLENCY,

We, His Majesty's Most Dutiful and Loyal Subjects of the Legislative Council of Upper Canada in Provincial Parliament assembled, return our most respectful thanks for Your Excellency's Speech from the Throne.

It is pleasing to us to be assured that it will be given to Your Excellency to give effect to such measures for the advancement of the welfare and prosperity of the people as our general and local knowledge of the Colony may suggest.

We most readily concur in the opinion expressed by Your Excellency that the activity and industry of the Agriculturalists in all parts of the Province their efforts to improve the Country and enrich the Isles with their surplus produce and the successful Culture introduced in the Western Townships point out the profitable results that may be achieved from affording proper encouragement to such individuals exertion and labour.

We rejoice that the difference of situation of the several Districts have been fortunately equalized by the opening of the Welland Canal, and most cordially agree with Your Excellency that its extension to the Grand River in order to complete this the first great Provincial enterprise requires our immediate support and protection.

Nor shall we neglect to avail ourselves of Your Excellency's wise recommendation to direct our attention to the improvements which may be made in the River St. Lawrence and the manifold advantages that may be derived from facilitating its Navigation.

We shall wait with deference for the signification of His Majesty's pleasure on the Bills reserved at the close of the last Session, and which has not yet been communicated to Your Excellency.

The recommendation of Your Excellency to examine the Acts about to expire will command our early attention.

We are deeply sensible that, the exposure of property and the facility of depredation in certain Districts requires a system of secondary punishment, or some means of disposing of offenders since the frequent cases of capital conviction in the present state of things, render it advisable to arrest the sentence of the Law by the dispensing power of the Crown notwithstanding the evils that may arise from repetition and to this important subject we shall give our best consideration.

It is gratifying as well as interesting for us to learn that 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 are passing through a diligent investigation and it evinces the earnest desire of His Majesty that this portion of His Dominions should reap the full benefit of good Law and free Institutions.

JOHN B. ROMNEY, Speaker

Legislative Council Chamber, 12th January, 1830

{Extracts from the Journals of the House of Assembly FRIDAY JAN 14th 1830

Petitions—Mr Lyons brought up the petition of J. Fraser, J. P. and others of the Newcastle District which was laid on the table.

Mr Ketchum brought up the petition of John Tabor and fifty others of the Township of Markham and Scarborough, which was laid on the table.

Bills—The Road and Bridge Bill was read a third time and passed *rem. com.* and entitled "An Act granting to His

Majesty a sum of money for the improvement of the Roads and Bridges in this Province.

Petition Read—The petition of Ballin and Queen of the Merchants and inhabitants of the Town of York praying that such reasons may be advanced by the House to His Majesty as may deter His Majesty's Government from opening the West India Ports to the trade of the United States was read and referred to a select committee.

The petition of C. M. Beadle and four others of the North District praying to be incorporated under the title of 'The Incorporation of the Trustees of the Central Academy' with perpetual succession &c.

The petition of George Kitchin and 73 others inhabitants of the Point District praying to be incorporated under the title of 'The Young Street Lunatic Asylum' with power to raise money by loan upon the security of their toll and that the House will be pleased to concur with all other branches of the Legislature in granting a licence of such loan upon the land of the Company to His Majesty to provide the means to meet the engagement was read.

The petition of James Wilson Esq. praying the House to adopt such measures as will prevent returning Officers in future making a extravagant charges upon the Candidates. The petition was read and referred to the Committee of Privilege with power to report by bill or otherwise.

Mr. Lyon moved seconded by Mr. Robinson the appointment of a select committee to report on expanding laws of laws which have expired since the last session of Parliament and that Messrs. Hender on Peter on Brouse and 14 others should concur that committee. Ordered.

The committee to visit upon His Excellency the Frigate 'The Governor' with a petition of the House requesting His Excellency to be pleased to cause a warrant to be issued in favour of the Hon. John the Speaker of the House for the sum of one thousand pounds as an advance on account of a mortgage reported that His Excellency was pleased to say that he would grant the warrant accordingly.

SATURDAY 10th JAN 1830

Petitions Read—The petition of John Tabor and 54 others inhabitants of the Townships of Mukham and North York praying for a grant of forty pounds to enable them to complete a certain road called the Kennedy Road—the petition of Messrs. McCull and 23 others of the Town of York praying that their arrearsments may be considered—the petition of the President and directors of the Welland Company praying for twenty five thousand pounds and that the capital stock of the Company may be increased to £300,000. The petition on motion of Mr. Rolph was referred to a select committee with power to send for persons & papers and report thereon.

Moved by Mr. Rolph seconded by Mr. James Wilson that it be resolved that the Speaker do pay Francis Collins the sum of £140 14 8 1/4 John Cary the sum of £140 14 0 1/4 and W. L. Macenzie the sum of £62 0 0 principal and interest due them for printing and other services to be paid in this House. Ordered nem con.

MONDAY 18th JAN 1830

Several petitions read and laid on the table. On motion of Mr. Rolph the report of the committee on privilege was reconsidered amended and adopted.

A Bill to Fence B. I. introduced by Mr. Perry was read a third time and passed by a majority of 11. It is entitled 'an act to provide for the erection of Lines or divisions in this Province and for the construction of water courses in the Eastern and Western Districts'—Petitions referred to committee.

An address to His Excellency the Lieutenant Governor on the subject of the York Election as drafted by a Select Committee, was read the third time passed, and signed, and is as follows:

To His Excellency Sir JOHN COLEBORN, Knight, Commander of the Most Honourable Military Order of the Bath, Lieutenant Governor of the Province of Upper Canada, Major General commanding His Majesty's Forces thereon, &c. &c. &c.

YOUR MOST OBLIGING SUBJECTS

We His Majesty's dutiful and loyal subjects, the Commons of Upper Canada in Provincial Parliament assembled humbly inform Your Excellency that we have taken into our consideration the vacancy of the seat of the Member for the Town of York, John Beverly Robinson Esq. and the Election which has taken place since that vacancy under a writ of Election issued during the recess. This House has adjudged the seat of the said John Beverly Robinson vacated and that the writ which issued during the recess be superseded for irregularity, and the Speaker has been directed to issue His warrant to the proper officer, for a new writ of Election for the Town of York. In thus laying before your Excellency the course this House has taken in the above matters we beg leave most respectfully to assure Your Excellency of our persuasion that the proceedings directed by Your Excellency were dictated by the most gracious intentions on the part of Your Excellency.

MARSHALL B. DWELL

Commons House of Assembly } Speaker
18th January 1830 }

To which His Excellency was pleased on the 20th inst to reply as follows

Gentlemen,

I am very desirous that the forms connected with the privileges of the House of Assembly should be strictly ob-

erved and also that the usages of the Imperial Parliament should be conform'd to as far as the State of the last Geo. III may sanction our following them and I now only advert to the 18th section of that law to call the attention of the House to the difficulties that may sometimes occur in endeavouring to follow the practice of the Imperial Parliament in issuing Writs of Election and to show the construction that may be placed upon the British Statute which created the Legislature of the Province.

By that Statute it is provided that in case of a vacancy occasioned by death or by assuming a Member of the House of Assembly to the Legislative Council Writs shall be issued within six days after the vacancy shall be known to the proper officer for issuing such Writs of Election.

It may be said that such a construction may be placed on this clause of the Statute as may raise a doubt in what manner the vacancy is to be made known to the proper Officer.

In the recent case however the act of the Government causing the vacancy was I conceive sufficient notice and in fact in every instance hitherto during the recess the Lieutenant Governor has ordered the writs. But the House of Assembly by the course they have adopted are of opinion that the Speaker is the proper officer to command in issuing the writs in question and as the mode of proceeding records with the usage of the Imperial Parliament on an occasion not expressly provided for by the 18th Geo. III of the Lieutenant Governor is issuing the Writ and appointing the Returning Officer, I have much satisfaction in being able to refer the Great Seal to be affixed to the Writ in pursuance of the Speaker's Warrant.

Mr. Macenzie moved for leave to bring in a bill repealing the law now in force granting a salary to the Chaplain of the House. Ordered. Several notices of Bills introduced to be brought in.

TUESDAY 19th JAN 1830

Petitions brought up and laid on the table. Mr. Dickson seconded by Mr. Bathurst moved for leave to bring in a bill to regulate the currency of the Criminal Law in this Province and to provide more effectual remedies for the certain punishment of offences. Ordered.

Notices of several bills intended to be brought in.

WEDNESDAY 20th JAN 1830

Several Petitions read and referred to committee. Week's relief bill was read the third time and passed. It is entitled 'an act for the relief of Henry Watts'.

The resolutions on the West India Trade, were brought up discussed and adopted nem con.

The address to His Excellency the Lieutenant Governor relative to the Revenue Accounts was read the third time and passed nem con, and signed and is as follows:

To His Excellency SIR JOHN COLEBORN, Knight, Commander of the Most Honourable Military Order of the Bath, Lieutenant Governor of the Province of Upper Canada, Major General commanding His Majesty's Forces thereon, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY

We His Majesty's dutiful and loyal subjects the Commons of Upper Canada in Provincial Parliament assembled humbly request Your Excellency to cause to be laid before this House a statement of the number of acres already sold by the Crown Land Commissioner since he held that office the gross sum received the amount now due and unpaid and the prices charged to purchasers together with the appropriation of the same—an account of all monies received by His Majesty's Government from the Canada Company with the appropriation thereof since the date of Your Excellency's last communication to this House on the subject—perifying the name and donations of the Clergyman Bishops and Civil or Military Officers or other persons who partake thereof—An account in detail of the monies now in the hands of the Commissioners of forfeited estates—and from whom received with a statement of their receipts and expenditures including all contingencies, and a schedule of the several debts due to them and outstanding on sales of forfeited property if any such there be—An account of the receipts and expenditure of the civil and territorial revenue for the years 1825 1826 1827 1828 and 1829, that is to say from and after the period included in the documents sent down to the House of Assembly accompanying a message of Sir Pelegrel Maitland of the eighth of November 1825 until the present time—A statement of the source of income set apart for the erection and support of the College or University now in progress with the receipts therefrom accruing and the expenditure—Also a detailed statement of the number of acres of Crown and Clergy Reserves sold on behalf of the said institution particularly the rate per acre obtained and sums now outstanding, with a memorandum of all donations gifts or grants made towards the said institution—An account of the appropriations, receipts and expenditure of the land set apart for the purposes of education commonly called the school reserves, with the lots town lots and timber thereto appertaining—An account for the past year of all taxes duties and imposts levied and collected from the people of this Province with in the Province under the authority of an act passed in the United Kingdom Parliament in the 11th year of the reign of Geo. 3rd (c. 89)—A statement of the proportion of taxes and duties accruing to this Province from Lower Canada, and levied by virtue of the said act together with an account in detail of the appropriations of the said taxes during the year 1829, and of the balance now remaining in

the hands of the Receiver General of the Province and also a reference to the authority or authorities under which such appropriations continue to be made without the consent of the people who pay these taxes.—And copies of the depositions or correspondence that may have passed between the provincial administration and His Majesty's Government during the last year relative to the revenue duties taxes, and other imposts raised from the people of Upper Canada, or concerning crown and clergy reserves in this Province. An account of all fees on marriage licenses and physician licenses for the last year and of the application of the revenue arising therefrom.—And also a statement of all purchases of lands made by the British Government from the Indians with the payments made or to be made thereon.—An account of the number of acres surveyed in each District of this Province the property of the public neither granted nor located.—Also an estimate as near to the true quantity as may be in Your Excellency's power to obtain on a short notice of the public lands within the several Districts of this Province unsurveyed.

We are anxious to obtain the most important information herein required at an early period of the present session in order that our proceedings thereupon if any we should find it necessary to institute may not be procrastinated to the close of our session but that they may receive that deliberation and attention so essentially necessary to the public welfare.

MARSHALL S. BIRDWELL

Commons House of Assembly, } Speaker
20th January 1830 }

Grantham Academy bill was read the second time and ordered to be engrossed and read the third time on Tuesday next.

Notices of Bills intended to be brought in.

THURSDAY 21st JAN 1830

Several bills discussed and passed the second reading which we have not room to enumerate.

Mr. Rolph seconded by Mr. McCull moved to refer His Excellency's answer to the address of the House on the privilege question to the committee of privilege. From what was suggested in the answer he thought there might be some obscurity or imperfection in the existing provisions of the laws which might be advantageously explained or supplied. In making the motion he expressed his high satisfaction in common with every member of the house at such a message and he scarcely knew which most to appreciate the highly constitutional example offered from the Report or the gracious manner in which it was conveyed.

Mr. Johnston said that before it was referred to a committee an address of thanks ought to be sent to His Excellency. It was highly deserving of it and ought to have been so. It ought to have been the first thing done—he had expected it from the honorable and learned member.

Mr. Rolph said that he agreed with the honorable member that His Excellency's answer deserved such an expression of the feelings but he did not see how it could be done consistently with parliamentary proceedings unless the house made a new rule of thanking for all gracious answers. The honorable member seems to forget that it is not a message from the crown but an answer to an address and he was not prepared to recommend a deviation from the established rules of procedure. What is graciously done must be taken to be thankfully received. It was referred.

On motion of Mr. Rolph His Excellency's message respecting the Don and Hamber Bridges was referred to a select committee.

DISASTROUS FIRE—This morning about 10 o'clock a fire broke out in the store of J. Dougall & Co. which consumed the building together with the store of Mr. James R. Armstrong, and a dwelling house occupied by Messrs. R. J. & Co. and Confectors. Every possible effort was used by a large assemblage of Townsmen and the Fire Engine Company to stop the rage of the destroying element but it was vain until it came in contact with a large brick building owned by Dr. Burnside. The Fire Engines appeared to be of little good for nothing, or very much out of repair, for they rendered very little service.

The goods and furniture were principally saved. The buildings and goods we understand, were insured, but not to the amount lost.

We are requested to inform Mr. Armstrong's customers and the public in general he having saved most of his goods will in a day or two open for sale (at his usual low prices) at the shop lately occupied by Dr. McCague, one door East of the Episcopal Church along Street.

Sudden Death—A Coroner's inquest was held on the body of John Henderman, at Brantford, on Monday last. Verdict "Died by the visitation of God in a natural way, by a disease contracted by intemperance." He had been in the habit of drinking to excess and died of Hamatemesis in 24 hours.—Anglo Canadian

A good thing well applied—Dr. Henneker being in private conversation with the late Earl of Pisham his Lordship asked him among other questions, how he defined wit? "My Lord" said the doctor, wit is like what a pension would be given by your Lordship to your humble servant: a good thing well applied."

TEMPERANCE SOCIETY

Glasford 27th January 1830

REV. SIR --

Seeing the deplorable effects of Intemperance on the community and being well aware that frequent repetitions...

Your Rev. Servant, &c. J. O'CONNOR

Resolved -- That viewing the fatal and alarming effects of Intemperance on society, the persons composing this meeting...

Article 1 The object of this Society is to eschew the use of ardent spirits...

Article 2 The business of this Society shall be transacted by a President Vice President Secretary Treasurer and a Committee of seven persons...

Article 3 The officers shall be elected on the first Monday of January, annually...

Article 4 The Society shall meet on the first Monday in January in each and every year...

Article 5 The majority of the officers of the Society shall constitute a quorum for the transaction of business...

Article 6 All persons becoming members of this Society shall forward their names to the Secretary...

Article 7 This constitution may be altered or amended by the consent of the majority of the members present at their annual meeting...

JOHN MATHIAS, President; WILLIAM T. ROME, Vice President; JAMES O'LEARY, Secretary; LUISA BINGHAM, Treasurer.

CORRESPONDING COMMITTEE

Dauid Shaffer, Peuben Tray, Lewis Samuel Smith, Yereen Hopkins, Jabez Clarke, Joel Jerome, Peter Richard.

Resolved -- That the proceedings of this meeting be published in the Christian Guardian and in the Anglo Canadian.

Temperance Societies in the U States Total number, 1015. The whole number of members in these societies is believed to be not less than 100,000.

More than 700 reformatations of habitual drunkards have come to the knowledge of the committee during the past year, and the stopping of more than fifty distilleries...

A French gentleman after warus applied for the assignees, and was asked to negotiate for the whole estate. "No," said he, "not for the distillery, I don't want that, I don't want to be ruined..."

A decrease of sales is reported from some towns in almost every state and territory in the Union, varying from one quarter to nine tenths.

A meeting in one of our principal towns, to his correspondence, says -- "It is not in our power to

give you a very near estimate of the quantity of liquor, and the kind you mention, we can probably dispose of, from the fact that the cold water society...

"One of the partners of an importing house, in the city of --," says a correspondent, "one day called on the factor of a house in France, which had done, for several years, 500 pipes of brandy to this country, and applied for a freight of 100 pipes from a French port home."

The reporter states that more than 100 dealers, either by wholesale or retail, have relinquished the trade in ardent spirits from a conviction that it is wrong to continue the traffic.

"Man, I don't eat my friends when they call to me!" -- "Treat them well," yes, to be sure, and treat them well. "Treat them with respect and hospitality, and take care not to insult them, especially by offering them strong drink."

Five Reasons for not using Spirituous Liquors

- 1 Because it poisons the blood and deranges the organs of digestion. 2 Because an enemy should be kept without the gate. 3 Because I am in health and need no medicine. 4 Because I have my senses and wish to keep them. 5 Because I live a soul-to-be saved or lost.

TO THE FREE AND INDEPENDENT ELECTORS OF THE TOWN OF YORK

GENTLEMEN -- The writ under which, in November last I had the honor to be elected to represent you in Provincial Parliament having been improperly issued, the Commons House in the violation of those privileges which they are intrusted for the benefit of the people have set aside the proceedings had under it, and have directed a new writ to be issued to supply the vacancy occasioned by the appointment of our late Burgess to the Chief Justice'ship.

EDUCATION.

J. R. BEKA desires respectfully to inform by card of two of the principal French Schools in town, and to announce a School on Monday the 18th inst. in the house contiguous to the New Gaol and near Mr. R. A. Parker's Store in King Street.

Bank of Upper Canada

PUBLIC NOTICE is hereby given that a general meeting of the Stockholders held this day, as directed -- It was resolved That the remaining 10 per cent of the Capital Stock outstanding should be called in, and shall be made payable at the Bank by the following instalments...

To save us to gain!

W. LOSELY who want bargains in VERY GOOD CLOTHING, RIFLS Foreign Import, Crochet, Iron, &c. &c. are invited to call at CHEAPSIDE, King street, near Yonge street to examine the goods offered for sale, and make a trial of the Good.

TWO COUNTRY DEALERS AND PEDLARS -- GOODS at Montreal Prices for such customers, at CHEAPSIDE by PHILAN & LAFFITTE

NEW ARRANGEMENT OF STAGS THE MAIL STAGE, between York and Kingston will commence running, after a delay of the winter arrangements on the 17th inst. leaving York and Kingston on Monday and Tuesday at noon, arriving on Wednesday and Saturday at 11 AM.

TO BE SOLD by private bargain One Hundred acres of Land being Lot No 29 in the Concession township of Fiddleton with 30 acres cleared and a House and Barn or other buildings.

TO 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. WARWOOD

RUNAWAY APPRENTICE NOTICE is hereby given that my indentured apprentice, WILLIAM MCCAUSLAND, has absconded from his work without my leave I do therefore forbid all persons from harbouring or employing him, under penalty of the law.

TO BE SOLD by private bargain One Hundred acres of Land being Lot No 29 in the Concession township of Fiddleton with 30 acres cleared and a House and Barn or other buildings.

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