

CHRISTIAN GUARDIAN.

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W. J. COATES, PRINTER

POETRY

ADDRESS TO MAN

Love God frail man with all thy heart,
With all thy soul, thy strength, and mind,
The Saviour love with equal warmth,
Who is supremely good and kind.—

For thee, he every bliss resigned,
And happiness in realms above,
How great the sacrifice he made!
How infinite for man his love!

On earth he came with pity fraught,
To bring the ignorant to light,
The soul immortal to redeem,
And set the thoughtless sinner right

His life how profitably spent!
His deeds how beautifully fair!
Man's wretchedness 'twas his to soothe,
His future blessedness his care

How holy just, and pure his soul!
How strictly pious from his youth!
His gracious aim was man to save,
And spread the heavenly voice of truth

For man He bled upon the cross,
And in the agonies of death,
Complacently beheld his foes
And in sweet mercy closed his breath

Now seated on the throne of grace,
In glorious majesty on high,
He still for erring mortals pleads,
And guards them with an anxious eye

Adore then man the spotless Lamb!
Ply Judge thy Saviour and thy Friend,
Who showers benevolence on all,
Whose mercies to the worst extend

Regard him with the heart of faith,
Believe that Christ is also God,
Be grateful for the good conferr'd,
And dread to meet his angry nod

Believe that he again will come
When the last awful trumpet shall sound,
To judge impartially the world
In wisdom wondrously profound

L. H.

From the Christian Watchman

MY SPIRIT SHALL NOT ALWAYS STRIVE WITH MAN — Gen. 6:3

FOUNDED ON FACT

Yes, said the fair
I will enjoy the day
Its glad amusements I'll partake,
And through these bonds of sandness break

But stop, my soul—
Thy hopes of heaven—O where are they?
And canst thou view
Thy long array
Of broken vows,
And calmly meet the Judgment day?

I leave, leave my thoughts,
Ye phantoms of imagination!
Why do I fear
That dreadful condemnation?
I'll doff these fears awhile
To court the world's gay smile
And then I'll seek religion's consolation

She spoke—and headlong plung'd,
In pleasures whirled,
In giddy mirth the hours rolled on—
Her fears were fled,
Her sober thoughts were gone

Scarcely had ten rising suns
Shed their fair beams o'er nature's face,
When every place,
So late illumined by her lovely form,
Was desolate and lorn
Down to the grave,
Her loveliness was borne,
Oh! never to return,

Her sparkling eye had lost its fire,
Within her flowing locks
Nestled corruption's germ
Brushed by the angry storm,
Forever silent lay her weeping lyre
O'er all that once was fair,
Now slept the sod,
And the immortal soul—
'Twas gone—ah! where?

ENGLISH LAW—CURSING AND SWEARING

"Lex Angliæ est lex misericordiæ—2 Inst. 310"

MR. EDITOR

Sir,—Journeying the other morning from home to the town of N——, on professional business, I alighted at a noted Inn on the road, for the purpose of refreshing myself and horse, whilst sauntering up and down the room till breakfast was prepared, my eyes accidentally fell upon a distich that was written on one of the window shutters, and in which, not only was the name of God taken in vain, but the most blasphemous language was used. I immediately took out my pencil, and underneath those profane lines wrote, "Thou shalt not take the name of the Lord thy God in vain." Whether the vile and vulgar verse above alluded to, has since met the eye of any other traveller, I know not, but certain it is, I resolved that I would endeavour to give a summary of the laws which are now in force, though, alas! sadly neglected, for the punishing of *Swearers*, and a relation of the very incident itself will, I trust, now serve as a proem to my present address.

It would indeed be a waste of your valuable moments, Mr. Editor, were I to enter into any serious inquiry, with a view to prove that *profane cursing* is not only a crime disgraceful to man, and displeasing to the Deity, but that it is also an abominable habit, grown common with many thousands of our fellow countrymen. I shall, therefore, simply observe, that I do not think the adage of "assumption being no proof," will apply here; since, first, we are all aware, or at least ought to be, that *swearing* is inhibited by the revealed and sacred laws of God, and, secondly, that from the unavoidable intercourse which our different and daily avocations compel us to have with the irreligious part of mankind, we must be fully convinced how frequently the horrid blasphemer presumptuously pours forth torrents of the most awful curses, as time is winging him towards the eternal shores of another world,—where the veil of the self-cursing *swearer* is mingled with the cries of the miserable, while the internal regions resound with the doleful accents of "lost for ever."

The drunkard will charge the intoxicating bowl, in which he drowns the welfare of an immortal soul, with his tendency to sin,—the midnight robber prowls for booty,—the sabbath-breaker violates the day of holy rest, for gain or for pleasure,—a liar quits the paths of lovely truth to gain a name, and to hide a crime, but the *swearer's* only plea for a contemptuous and irreverent invocation of the mighty God, are *anger* and *habit*! That such excuses are frequently offered in mitigation of the offence, is a fact most awfully demonstrated by every day's experience, though, alas! they can only tend to aggravate the criminality, as their very nature most reasonably teaches us to acknowledge.

I have often thought, how strangely inconsistent must those be, who, though shuddering to violate any of the injunctions contained in the decalogue, can nightly spend their hours within the walls of a *playhouse* where men are vainly and impiously invoking the wrath of God upon characters which some of them have the effrontery to represent, and are mocking the great Creator in the display of his mighty power, as he permits the lowering clouds to be rent by the lightning's vivid glare, whilst thunder rolls from pole to pole! Let such reflect, that

they are on Satan's ground, and where many a precious soul has stopped short in its progress in the divine life. Were there no other objection to theatrical amusements, but that of a tinsel mimic's taking the name of God in vain, and profanely *swearing* by the hour—I would still use the language of good Archbishop Tillotson, and say, that "plays are intolerable, and not fit to be permitted in a civilized, much less a Christian nation—By their profaneness, they are apt to instil bad principles into the minds of men, and to lessen that awe and reverence which all men ought to have of God and religion." Oh! that the halcyon days would soon arrive, when dramatic entertainments shall be known only in name, and playhouses shall be turned into churches and chapels, as swords shall be beat into plough shares, and spears into pruning hooks!

I think no one will deny that the man who has become notorious as a *swearer*, is generally as well known for his proneness to abuse and vilify the best of his friends, on even imaginary affronts. Let, then, those who consider themselves *gentlemen* because they can *swear* at every sentence, and who pause only that Satan (as it were) may echo the sound throughout his dominions, purify their manners from this foulest excrement—this abuse of God's noblest gift to man, and ever remember that our blessed Lord hath said,—"*Swear not at all; neither by heaven, for it is God's throne, nor by the earth, for it is his footstool, neither by Jerusalem, for it is the city of the great King, neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, yea, yea, nay, nay, for whatsoever is more than these cometh of evil.*"

I will now, Mr. Editor, call your attention to the Law on this subject.

It is enacted by statute 3 Jac. I. c. 21 that if in any stage play, interlude, or show, the name of the Holy Trinity, or any of the persons therein, be jestingly or profanely used, the offender shall forfeit ten pounds, one moiety to the king, and the other to the informer.

By the 19 G. II. c. 21 if any person shall profanely curse or swear, and be thereof convicted on the oath of one witness before a justice of the peace or mayor of a town corporate, or by confession, every person so offending shall forfeit as followeth: that is to say, every day labourer, common soldier, and seaman, 1s., and every other person under the degree of a gentleman, 2s., and every person of or above the degree of a gentleman, 5s. And if any person after conviction offend a second time, he shall forfeit double, and for every other offence after a second conviction, treble. And if such *profane cursing* and *swearing*, shall be in the presence of a justice of the peace or such mayor as aforesaid, he shall convict the offender without other proof. And if it shall be in the presence and hearing of a constable or other peace officer, he shall (if such person be unknown to him) seize, secure, and detain him, and forthwith carry him before the next justice for the county or town wherein the offence was committed, who shall, on the oath of such constable or other peace officer, convict the offender, but if such person be known to the said constable or other peace officer, he shall speedily make information before such justice or mayor, that the offender may be convicted. And such justice or mayor shall immediately, upon information given upon oath, cause the offender to appear before him, and upon proof of such information shall convict him. And if he shall not immediately pay down the sum so forfeited, or give satisfactory security, such justice or mayor shall commit the offender to the house of correction, there to remain and be kept to hard labour for the space of ten days. By this act it is provided, that if any common soldier or sailor, shall be convicted of *profane cursing* and *swearing* as

aforesaid, and shall not immediately pay down the penalty, or give security for the same, and also the costs of the information, summons, and conviction, he shall, instead of being committed to prison, be ordered to be publicly set in the stock for the space of one hour for every single offence, and for any number of offences whereof he shall be convicted at one and the same time, two hours. And if any such justice or mayor shall wilfully and wittingly omit the performance of his duty, in the execution of this act, he shall forfeit £5, half to the informer, and half to the poor of the parish where he shall reside, to be recovered in any of his majesty's courts of record at Westminster. And further, if any constable or other peace officer shall wilfully and wittingly omit the performance of his duty, in the execution of this act, and be thereof convicted by the oath of one witness, before one justice or mayor as aforesaid, he shall forfeit 40s to be levied by distress and sale, half to the informer, and half to the poor, and if he have not sufficient goods whereon to levy the same, he shall be committed to the house of correction, and there kept to hard labour for one month. And it is also provided by the same act, that no person shall be prosecuted or troubled for any offence against the statute, unless the same be proved, or prosecuted within eight days next after the offence committed.

I will just observe here, sir, that the late Professor Christian remarks that as each oath or curse being a distinct complete offence, there could be no question, he conceived, but a person might incur any number of penalties in one day, though Dr Burn doubted whether any number of oaths or curses in one day amounted to more than one offence. I take the professor's to be the better opinion.

By the 22 G II c 33 art 2 all flag officers, and all persons in or belonging to His Majesty's ships or vessels of war, being guilty of profane oaths, cursings, execrations, or other scandalous actions, in derogation of God's honour, and corruption of manners, shall incur such punishment as a court martial shall think fit to impose, and as the nature and degree of then offence shall deserve.

Thus far, Mr Editor, have I led you through some of the statutes which exist against profane swearers, it now only remains for me to observe, that sincerely do I wish our magistrates would reverse the duties which they owe to their God, their king, and their country, and that they may read the maxim, "Impunitus semper ad delictum invitatur," without experiencing any of that self condemnation which arises, as a natural consequence, from the disregard of these obligations which are connected with our different stations in life. Believe me, sir, devoted to the interests of my fellow creatures, and most sincerely yours
E C B

Impunity always invites to greater crime 5 Co 109

CHRISTIAN GUARDIAN.

YORK, SATURDAY, MAY 15, 1830

RELIGIOUS CONDITION OF GREAT BRITAIN.—The following picture of the present state of Great Britain is given by that celebrated orator and divine, the Rev Edward Irving minister of the Caledonian Church in London. From every kind of information we have been able to obtain upon the subject, we are led to apprehend that Mr Irving's picture is as true as it is gloomy.

"Lift up your minds, I pray you from your own little sphere, and contemplate Protestant Britain Christian Britain, as it is now exhibited. Almost the half of its labouring population dependent upon charity hardly able, at best, to obtain bread, her manufacturing population, again, every now and then brought into actual starvation, while the wealth of the superior order hath increased and is increasing and the expenditure of the nation is enormous beyond all example. Are these men guiltless because they pay a man his scanty wages? Are they charitable and religious because they subscribe occasionally to the relief of the distressed times? In the eye of the law they are guiltless, but not according to the morality of our Lord. Their cup is outwardly clean, no one can charge them with an actiona-

ble offence, nevertheless, within, it is full of extortion and excess.

Take a view of the thing in another aspect. Look not at the poor labourer with his ill conditioned family and miserable home but look at the young men and young women of respectable and decent appearance who in this city are employed in the service of shopkeepers, dress makers men of business, and others by whom the retail of commodities is carried on. Is it Christian-like that these young men and women should be employed from earliest morning till latest evening, with just time enough to swallow their meals with hardly time enough to refresh themselves with sleep? Is not this extortion of the worst kind, drawn from the life blood of the young man's strength, and from the bloom of the young maiden's beauty? 'Cruel masters' can you live upon such extortion from your servants? Think not you are guiltless because hitherto ye sit not down to your meals without a grace nor open and close the day without a prayer.

Look again at this in another aspect. Behold that class of men wealthy and respectable who, being possessed of money use it to catch the necessitous occasion of the poor trader driven to his last shift, and buy up at half its value that whereon his credit and the nourishment of his family depend. This also is a new trait in Britain. Look again at that class multiplied a hundred fold, who lie in wait for the distressed poor, and receive in pawn the raiment from his loins and the covering from his bed. Look at the class of men familiarly known by the name of crimps who lie in wait for our seamen, to plunge them into riot and sin, then cast them out of their infamous dens, helpless and forlorn.

I might go the round of all society, of respectable reputable society especially of all who have to do with the poor who let them loose, who furnish them with victuals of all those classes who adulterate our food and mix up the means of life with profitless or deleterious ingredients the field is too large it is far far too large over which I could go and say 'Though thou art a man who drinkest out of a clean vessel it is inwardly full of extortion and excess. I cannot call thee into the courts of the king but I can call thee into the court of the King of kings and charge thee as an extortioner.' Oh it is a cruel system, a most cruel hateful system, of pharisaical pretence which is working over this land. We talk of our charities and alms deeds they are as a drop of that bucket which is filled with the sweat and tears of an overwrought and miserable people.

The thing I say is true I speak the truth, though it is most lamentable I dare not hide it I dare not palliate it else the horror with which it covereth me would make me do so. Who unto such a system? Who unto the men of this land who have been brought under its operation? I is not felt to be evil, it is not acknowledged to be evil, it is not preached against as evil, and therefore it is only the more inveterate and fearful evil. It hath become constitutional. It is fed from the stream of our life, and will grow more and more excessive, until it can no longer be endured by God nor borne with by man. I warn you keep clear of it so far as you are able. Let wealth be held in no comparison with the avoidance of such unholily and inhuman practices. So that your business and traffic yield you daily bread be contented and for the rest see I pray you, that it be not obtained at too dear a rate."

The following article from the pen of the excellent George Marsden Wesleyan Minister in England gives a most cheering view of the progress of Christianity throughout the world. We must confess however that many countries which he claims as Christian, such as Spain, Portugal Italy the South American Governments, and others are at best but nominally so. But it has been justly remarked, that the very worst form of Christianity and a worse can scarcely be imagined than that which prevails in some of these countries is beyond comparison, better than the best form of heathenism. But it is gratifying to know that even in these dark portions of the visible dominions of Christ, the Bible is rapidly diffusing the light of a purer Christianity and the worship of man and images is giving place to that of the True God.

PROGRESS OF CHRISTIANITY

(From the Wesleyan Methodist Magazine)

On reviewing the history of the world, we generally find that God has prepared the way for any great and momentous changes in the circumstances of mankind by a series of events which, when taken separately, appeared of little importance yet, when combined evidently indicated the agency of a wise and overruling Providence. An attentive observer may now perceive that God is graciously preparing the way for great and extensive good to the human race. Laying the map of the world before us and examining and comparing its condition about two hundred years ago, with its present state we find, that, although the changes that have taken place in many nations have been almost imperceptibly accomplished, they are of the highest importance. About two centuries ago the only Christian governments of any considerable influence, were in Europe, and a part even of this quarter of the globe was under the Mohammedan yoke. At that period the whole of North and South America the whole of Africa and the immense continent of Asia, with all the islands of the Pacific ocean and nearly all the islands of the other parts of the world, were either Pagan or Mohammedan. In only a part of Europe were there Christian light and Christian governments. There

were indeed Christians in Syria, in the southern parts of Asia, and the Holy Land and its vicinity, but their numbers were small, and they were under the dominion of Pagan or Mohammedan governments.

The map of the world then presented a gloomy picture. The population of only a part of one quarter of the world was Christians even in name, while the inhabitants of the other three quarters sat in darkness and the shadow of death. They knew not Jesus Christ they had never heard his name they had no Bible no gospel no Christian ordinances, no Sabbath. The rulers were Pagan, or the successors of heathenism and they had for a generation to generation, remained without the light of revealed truth. Yet, after hundreds of years had passed away without producing any material alteration in those nations except that the darkness had become more dense & the barriers against divine truth more strong what a blessed and extensive change has been effected by the providence of God in a comparatively short period!

When the Europeans first visited America the wandering tribes of the north were savage heathens, and the more civilized nations of the south were cruel idolaters. Now, the United States occupying a large part of North America, are professedly Christian. Canada, Nova Scotia and New Brunswick are Christian. Newfoundland is Christian at least, as to all its colonies around the island. And the Indians of North America the survivors of the original inhabitants of the fore are now becoming Christian. In South America all the kingdoms are avowedly Christian, and if there are a few of the descendants of the aborigines who have not embraced Christianity their number must be very inconsiderable. Throughout the West Indies Christianity is revered and though the foul stain of slavery is upon those islands yet even the poor slaves are generally willing to be Christians. In Africa there are several important settlements on the western coast which belong to Christian governments, the whole of South Africa is under the power of a Christian government, and Christianity is rapidly spreading among the tribes into the interior of the continent. In Asia, Ceylon is now under a Christian government. Christianity is generally spreading among the inhabitants and in all probability in a few years, Paganism and idolatry will be completely banished from that island. On the continent of Asia, there are about one hundred millions of people under the Christian government of Britain, and the recent conquests in the Burmese empire have added largely to Christian influence and dominion.

By a strange providence New Holland, which is almost equal to Europe in its dimensions, is taken possession of by a Christian power and its colonies are spreading in almost all directions. And nearly all the islands of the Pacific ocean are now becoming avowedly Christian islands numerously inhabited, and which, till recently, were unknown to the people of Europe.

Such are the great and momentous changes which have taken place under the direction of Divine providence within about two centuries. At the present time the governments of Europe America part of Africa and of Asia are Christian and the only remaining powers on earth which are of any considerable importance, and are not yet Christian are the Mohammedan empire and China the former of which is greatly humbled, and has at the mercy of Christian nations.

In our sight of these secondary causes the Christian must see the hand of God in the great and wonderful changes which have taken place in so many kingdoms. Where, a few years ago almost insurmountable barriers presented themselves against the introduction of Christianity, the way is now perfectly open for the missionary and the sacred writings. God has prepared the way by his providence the greater part of the world is now open the remaining barriers must fall, some of them appear to be terribly shaken at the present time and ere long the way will be open to every nation tribe and people.

The various missionary societies have special encouragement from God to proceed in their great and glorious work. If they were to hear a voice from heaven, calling upon them to persevere in their labour of love for the salvation of a perishing world, it could not more satisfactorily prove the call of God than the providential changes which have taken place. The Divine hand is preparing their way. Let them go forward for God is with them, and the Christian world will help them by their prayers and their property. Never since the downfall of the Roman empire, was the world so open for Christian missionaries as at the present, and, by the invention of printing the book of life may be circulated to an indefinite extent. Every thing combines in the order of God, to encourage the expectation, that all nations will soon bow to the sceptre of the Lord Jesus.

LADY COLBOURNE'S BAZAAR

Agreeable to public notice the Court Room, was opened at 11 o'clock on the 13th inst, to exhibit the "Ladies work to be sold for the benefit of the poor." The collection of elegant fancy articles furnished by the benevolent ladies of York and its vicinity, was large and arranged with much taste. The room was also very tastefully decorated with military standards evergreens, &c. Amongst other ornaments was exhibited one deeply interesting to many patriotic Canadians, that is, the stand of Colours presented to the Upper Canada Incorporated Militia for their distinguished bravery during the late war. The company was numerous and re-

pectable, and all appeared to be highly gratified and to feel a lively interest in the success of Lady Colborne's benevolent enterprise. Her ladyship's very pleasing and interesting manners won much upon the good feelings of the company. The sale commenced at 12 o'clock. We have not yet ascertained the amount realized, but it must be very considerable. In one part of the room the River Credit Dorcas Society of Indian Females, by the kindness and condescension of Lady Colborne, were furnished with a separate table, to sell articles made by them for the support of Indian Schools, &c. About half their stock was sold, amounting to £6 10 9.—The Consort of our respected Chief Magistrate has set an example to the ladies of Canada, which, while it conciliates their kindest feelings, will doubtless excite a spirit of generous emulation in a work so good and holy as that of ministering to the wants of the sick and afflicted poor.

The articles, made by the River Credit Dorcas Society, which were not sold at Lady Colborne's Bazaar, consisting of very strong well made white Buckskin gloves and Moccasins, are left at the Shop of Mr J R Anson for sale.

Correction—In a certificate, signed "Edmund Stoncy," published some time since in a Supplement, for 'June' read Jan, or January. The error occurred with the printer—it was corrected the following week in the "Farmer's Journal," but we neglected to correct it, altho it was mentioned to us at the time.

Three new Temperance Societies have been recently formed; notices of two of them are in type but are unavoidably excluded this week.

The account of the very interesting interview between the Christ an and heathen Indians, at Lake St. Clair, is also postponed until next week.

Letters have been received at the Guardian Office from the following persons during the week ending May 14: Geo Fe gu on (3) W Griffiths A Steven, W Case, S Waldron J Bickford, J Evans J Ryerson, (2) R Hyland.

CARRYING PLACE BIBLE SOCIETY.
 Carrying Place, May 31d, 1830
 To the Editors of the Christian Guardian

By a resolution of a public meeting, convened for the purpose of establishing a Bible Society in this place, it becomes my duty to transmit to you (for publication) a copy of the rules and regulations adopted, and a list of Officers appointed for the present year, which I hereunto subjoin.

Your obed't servant,
CHARLES BIGGAR, Secretary

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[We have no room for the constitution at present.—Ed.]

MELANCHOLY DEATHS, Communicated by Mr Tho. Hamilton, Coroner for the Home District.

The unhappy female whose dreadful death is mentioned in our last was Mrs Donahoo. Mr Hamilton says, her face, breast and collar bones, were all burnt off—her heart and liver were roasted hard—her stomach, veins and bowels were yet entire—her right hand and arm to within a few inches of the elbow, were burnt to ashes—her left hand and arm burnt to a cinder—the flesh was burnt off to the bone from her body to her knees—and her whole body was drawn out of shape in a manner that I cannot describe.—The jury returned a verdict "accidental death in a fit of intoxication." "The wise man foreseeth the evil and hideth himself, but the foolish pass on and are punished."

Richard Demoray, on Friday evening the 7th instant, in Whitley, was accidentally shot by one William Scot who for amusement, was performing the military exercise. The jury returned a verdict, of man slaughter.—The unfortunate Demoray was an aged man—had been for many years an industrious, sober, good member of society,—he at length

got into bad company—became intemperate and a frequent visitor of the detestable stew and grog shop, and at that soul destroying place, whilst carousing with his kindred associates was shot through the head and in a moment, hurried to the bar of a holy and sin avenging God.

Dear Reader! go not in the way of evil man, touch not, taste not handle not the unclean thing.

Another Inquest was held the 12th instant on the body of Sarah Walker aged about nineteen months. The jury returned the verdict "accidental death." The circumstances are these: a young woman was passing over a loose floor in the upper story of Blew's Brewery, with the child in her arms when the plank on which she was walking gave way, and both fell to the next floor. The young woman, who was very seriously, tho' not dangerously, injured, lost the child in the fall. It expired soon after.

BIRTHS

May 11—Mrs James Harris—a son
 Mrs Thomas Carfrae—junr.—a daughter
 Lately Mrs Isaac Perry—a daughter
 On Tuesday week, Mrs Sheriff Jarvis—a daughter

MARRIED

In the Episcopal Church by the Rev Jas Clarke, of St Catharines, on the 5th inst. Mr Simeon Sixsmith to Miss Elizabeth Burgess both of the township of Grantham. In the same place by the same on the following day Mr Edward Bradley to Miss Jane Burgess, of the same township.

DIED

In the Township of Ancaster William Shaver Senr, one of the oldest inhabitants of that part of the Province and for many years a faithful and benevolent member of the Methodist E Church. He has left a widow and very large family to lament their loss.

We copy from the *Sentinel*, S. C. Gazette the following remarkable instance of sudden death.

The venerable Mr Robert Coleman a Class Leader of the Methodist Episcopal Church in Camden, after having exhorted his Class with animation prayed with his accustomed fervency, and was with his fellow worshippers in the act of singing a hymn, suddenly fell down, and in twenty minutes was called from Time to Eternity. How solemn the lesson—"How awful the warning!"

At the North Muir of Forfar, Peter Smith in the one hundred and third year of his age. He was one of those who were pressed in the year 1743 to assist in conveying Prince Charles Edward's baggage from this quarter to the North and was a walking chronicle of the occurrences of the times. For a number of years past he subsisted on casual charity and enjoyed all his faculties until within a very short period of his death. *Glasgow paper.*

On Monday the 3d inst of consumption Mrs Charlotte Moyer, wife of Mr Samuel I Moyer of Clinton aged 40 years.

At Lisburn Ireland, in the 31st year of his age Mr Thomas Feltin Jr.

In the village of Auburn, on the 5th of Feb last, Mrs Sally Ann Soles, wife of Mr Martin K Soles in the 30th year of her age.

RELIGIOUS INTELLIGENCE

ANNUAL MEETING OF FRIENDS IN PHILADELPHIA

The past week was distinguished by the annual meeting of the Quakers or Friends. The temporary accession of so large a body to the great mass of our city population, makes an obvious increase in the columns of the passing multitude. They have a house of gigantic dimensions, plain, low, and unsightly situated on Arch street, in a very central part of the city. We know of no single building in the city that covers so much ground, nor of one that seems to have been constructed with less regard to architectural effect. This though not the only meeting is yet the principal one. Into its spacious apartments the attendants on "yearly meetings," may be seen entering in dense and crowded companies. To judge from the numbers that attend one would be induced to believe, that these meetings are not composed of delegates sent up from the different societies, but that the societies in mass come up to these annual assembles. Both sexes seem to be equally interested, and equally important in the construction of this religious democracy. They deliberate with closed doors, and disallow admission to any but those who are members of the society. The subjects brought before the meeting are discussed at length before the whole body, and finally disposed of by a regular vote of the majority. When the meetings are dismissed they leave with great order and regularity, their ample house, which pouring forth its multitudinous contents, threatens to bleed into the great street. The sober uniformity of their costume, the sedate gravity of their deportment and the imposing strength of numbers in which they appear draw upon them the attention of all observers. The great division caused by the views of Elias Hicks, has weakened the strength of the old orthodox Quakers in this place. They have formed a Bible Society within the past year or two and have adopted other measures to secure the future integrity of their community. It is well known, that a very numerous and opulent class of Philadelphians, a

of this persuasion, and that their influence has been generally directed to the promotion of sound morality and benevolent expedients. Many of them are decidedly pious.—*Columbian Star*

WEST INDIES—Some interesting statements are found in the London Baptist Magazine for March respecting the results of Missions established by English Baptists at Jamaica. The churches which have there been founded by the instrumentality of the missionaries, were connected together in an association, according to the usage of baptist churches, in June 1827. The ministers and messengers of these churches met in Association, at Montego Bay, in April, 1829 and from their circular to the churches we gather the following striking proofs of their prosperity—

To the church in East Queen street, Kingston had been added, 411, to that under the care of Rev Mr Timson, who visited us a little more than a year since, 191, to the church at Montego bay, 611, to that at Crooked Spring, 290 to that at Port Royal 50, to that at Falmouth, 360, at Mount Charles, 105 at Annatto Bay 116, to two or three smaller churches, a corresponding increase. The clear increase to all the churches associated after deducting the losses sustained by death, and otherwise 2017.

The success of the missionaries has roused the jealousy and enmity of the government of the island. "The House of Assembly have re-enacted the consolidated slave law of 1826, not only retaining the oppressive clauses, but in one important instance increasing their severity. As the law stood, dissenting teachers were to close all meetings for worship precisely at eight, now they are not to be held between six in the evening and six in the morning, a regulation which could break up all their country stations at once, and bar many thousand poor negroes from the only means, to which they have access of learning the truths connected with their eternal salvation.—*Christian Watchman*

Wesleyan Missionary Society—The regular income of this society for the year ending the 31st Dec 1829, amounts to forty nine thousand five hundred and sixty three pounds, exclusive of a munificent bequest from the late Miss Houston, of six thousand five hundred pounds, making the actual receipts of the year £56,063, being an increase on the year 1828 of upwards of £6,000, & on the previous year, of £13000.

Grateful Intelligence—We learn by a communication with Rev Edward Hyde, Presiding Elder of the New London District, that the following accessions to the Methodist Episcopal Church have been realized since the last Conference. At Providence, 66 Norwich, 120 Thomson, 200 Northbridge, 50 Cumberland, 40 Mansfield, 25 Bristol, 150, Warren, 50 Fur Haven & Nedford 50 Easton, 60 Tolland, 200 East Windsor, 100 Springfield, 100.

The P Elder informs us that from 600 to 800 have experienced religion in his district since the 1st of January. Surely God hath not forsaken his people!—*N Y Her*

In our last an account was given of accessions to the Methodist Episcopal Church, on New London district. We feel happy to have it in our power to present this week, a concise account of additons to the same Church on Boston District, since the last Conference. At Newbury and Newburyport, 50 Ipswich, 200 Salem, 15 Marblehead, 30 Lynn, 220 Saugus, 15 Malden, 25 Needham Circuit, 75 Dorchester, 30 Falmouth, 35 Nantucket, 25 Latham, 30 Lowell, 50 Barnstable, 100. Several other Societies, 50, making in the whole, 850. We derived our information from a gentleman well acquainted in the District, and who observed that the number stated in some of the places, was probably less than the true number, so that we may safely calculate that there is a net gain of 950.—*New England Herald*

(From the Christian Advocate and Journal)

State of Religion on Philadelphia District, for the year ending April 14, 1830.—We have added to the M E Church in our district, as the fruit of the past year's labours, more than 1200 souls. Of these, the station of St George's received 400, St John's, 127, Harnsburg, on Dauphin circuit, 150.

Philadelphia Conference—This conference closed its sessions on Saturday, April 24th. Bishop Hedding presided. There were admitted on trial, fifteen, ordained deacons, six, ordained elders, six, returned supernumerary, twenty two, superannuated, four, and one had died.

No of Church members this year	45,528
do last year	42,978
Increase this year	2,550

RELIGIOUS MISCELLANY

HINDRANCES TO MINISTERIAL USEFULNESS

In public prayer, some persons are thought to make an unnecessarily frequent use and repetition of the Creator's name. Some have been heard to begin almost every sentence with the words, *Heavenly Father*. No example of this kind I think, occurs in scripture—Daniel 9 10, comes nearest to it. Others are thought to use the words 'we pray' too often.

In preaching many speakers use the words "my friends" and "my brethren" entirely too often. If what is said be sound and instructive, the incessant repetition of these words, interrupts the sense, and weakens the force, they are commonly considered as mere expletives used for want of something else at the time—A preacher has been observed to say, 'my brethren' more than seventy times in one sermon of common length.

Another way in which some preachers injure themselves and the cause of religion is by endeavouring to ape or imitate other Ministers of more eminence and celebrity in their voice style phrases and whole manner. This, which is often easily observed, always defeats its purpose, and destroys the efficacy of what is said, however pertinent and proper.

Another obstruction to the usefulness of some preachers, arises from an affectation of high life, and the manners of the wealthy. It has often been remarked of preachers of this class, that they seldom visit the families of the poor, and when they lodge from home, they prefer to take shelter under a rich man's roof. This seems to differ from the Saviour's direction to go out into the lanes, high ways and hedges, &c. It is at variance also with his example, who was so frequently a lodger at the house of poor Martha, Mary, and Lazarus. See Luke 10, 38, John 11, through out. It is certainly fit and right that persons of rank and families of wealth should by no means be neglected by preachers, or treated with disrespect, but the poor should have the Gospel preached to them, according to our Saviour's rule of practice. See Matthew 11 5. 1 Cor 1 26 James 2, 5. By associating frequently or mostly with the wealthy, preachers are sometimes observed to contract a taste for luxurious living, together with a disposition to imitate a style of life above the means of most preachers, and beyond their power properly to obtain. Hence debts are incurred by them in stores and other places, which their income will not enable them to discharge. They are unable to fulfil their promises. The moral honesty of their character is questioned by some, and assailed by others. Their creditors at last loose all patience, and in order to secure justice to themselves and families are constrained to institute law suits against them in Courts of justice. Then the enemies of religion exult, and her friends lament that she should thus be wounded in the house of her friends. Now the most solemn admonitions delivered by such a preacher lose their efficacy because they are thought to be inconsistent with his own profession and example.

How often has it been remarked that a number of young preachers, after being admitted into wealthy families, have showed an ardent desire to select a companion for life out of the richest of them? Among a certain class this has been so frequently practised by some who were obscure in their origin, and limited in their intellectual attainments as to have procured for them the title of *fortune hunters*. Few things are more disgusting than to see a person of any sex or age who has been brought up in poverty and obscurity, after having come into the possession of property, by any means however lawful, assuming airs of self-importance and evidently forgetting the humble circumstances in which he was born and educated. But in no character does such conduct appear more criminally absurd than in that of a professed preacher of the Gospel.

Some preachers affect an air of statelyness in their whole deportment, which greatly mars their usefulness. It is observable in their voice both in the pulpit and in common conversation. They seem to speak with a kind of senatorial dignity, and apparently *Episcopal authority*, on every subject. The great defect under which they labor, is a want of *simplicity*. Wherever this stately stiffness and affectation appear, it is always suspected that *humility* of heart is scarce. 'Pride was not made for man,' and least 'of all for man that ministers.' A Minister suspected by his hearers of being *proud* can never persuade them to be humble, they will always be ready to retort, "Physician, heal thy self."

Many preachers lessen their usefulness by too much levity, and by shewing too little inclination to speak on practical religion, except while in the pulpit. However animated and eloquent such may be while in the act of delivering a sermon on the Sabbath, if religious instructions are never heard to flow from their lips in their intercourse during the week their hearers will ascribe their Sunday lectures to official necessity, and of course, they will lose much of the weight they would otherwise possess. I have heard of an eloquent preacher of too much levity, to whom an elderly Minister of great piety once said, "When I see some men in the pulpit, I almost think they ought never to be out of it, and sometimes when I see them out of it, I am led to doubt whether they ought ever to be in it." Though both of them be dead, the former has probably left too numerous a succession. Some preachers affect a style in their language, while they are speaking from the pulpit, which is much too lofty to be comprehended by the greater number of their hearers. They seem to think it beneath them to speak in

that style in which the New Testament is written, of which the great characteristic is *simplicity*. What, though the adoption of a plain style may, in the estimation of some few fastidious hearers, who aspire to be thought critics, detract from a preacher's literary character, yet, he ought to recollect that the Apostles (including Paul), were willing to be come 'fools for Christ's sake.' It is probable that few things have injured the cause of religion more than the propensity which some of its professed Ministers shew to make proselytes, and the ill-natured illiberality and contempt with which they publicly speak of all other denominations except their own. If a professor of any other Church differ from them as to any external rite or in opinion on a point which is not essential, he is denounced as having no religion—as dangerous to society, &c. Preachers of this contentious, scolding class, have been observed generally, to be the weakest of their order as to original talents, and seem to delight in harping on *externals* and *circumstantials*, from an inward consciousness that they are not sufficiently well acquainted with the essential and fundamental doctrines and duties of religion, to authorise them to attempt the discussion of subjects so important and deeply interesting. Their great object, is believed by many is to increase the numbers of their own sect, rather than the true followers of the Lamb. Surely they resemble the Roaring Lion more than the meek and lowly Lamb when they are biting and devouring with bitter words all those who differ from them in points of smaller importance. Such preaching has hardened many a thoughtless hearer, and filled his mind with infidelity and prejudice against every form of religion.—*Ch. Observer*

INFIDELITY

Bishop Heading, at a recent meeting in Boston, says the N. England Herald, gave a short account of the late death of one Atheist, and two Deists. The Atheist was a man of intelligence and learning—he believed there was no God, no angel or spirit, no future state, no sin, that matter was eternal, and that man was annihilated at death.

He reasoned that there could be no God, because God should be infinite in goodness, wisdom and power, that a God all wise would have foreseen and avoided all mischievous consequences that attend this world, that a God all good would not have made such a world of turmoil, pain and death, that a God all powerful would have destroyed such a sinful race of beings as now inhabit the earth, nonentity was far preferable to any existence, and that were it in his power, he would set a match to the world, and destroy it and all its inhabitants, and thus he would do out of the purest friendship to the human family. He maintained his sentiments till his death.

The other two disbelieved divine revelation, and rigidly maintained their principals till they were brought to the threshold of eternity, then in spite of all the encouragements of their infidel associates, their hearts failed them, the one while in the act of dying, drew himself up in the bed, and screamed out, "Lord Jesus have mercy upon my soul," and sunk in the dark abodes of death without a cheering ray of hope. The other exclaimed with his dying breath, "Oh Awful Hell!"

TRUE CHRISTIANS

True Christians see great hatefulness in sin, and much sin in their past lives, present conduct, and in their hearts, which produce deep humiliation sorrow for sin, and unfeigned repentance, and causes them to set themselves against all sin, especially that sin which is most customary to them, to watch against it, to dread it, and consider sin as the worst thing that can come to them.

True Christians live under, and are influenced in their walk by a realizing belief, that things are, have been, and will be, as the word of God declares them.

True Christians especially believe the whole testimony of God concerning Jesus Christ, and humbly conscious of the need of such a salvation, and its suitableness, freeness, and sufficiency, remove all other hopes to flee to, lay hold of, apply for, and trust in Jesus Christ, and God's grace and mercy through him.

True Christians count every personal endowment, attainment, or performance, and every worldly interest, connexion, and comfort, worthless in comparison of Christ, and are thus prepared to part with any or all of them, when they come in competition with him, and have actually given up many things for his sake.

True Christians receive Christ unreservedly in all his offices, and live by faith in him, as their Prophet, Priest, and King, for the pardon of all their sins, and the supply of all their wants.

True Christians have the law of God written on their hearts, inwardly delight in it, though they cannot obey it as they would, they are then most in their element, and happiest when they are engaged in religious exercises and holy services. They allow of no known sin, nor neglect any known duty, but, by "the grace of God, which bringeth salvation, are taught to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world"—*Imp. Mag.*

Reader, is it thus with thee?

DIALOGUE BETWEEN ALL TALK AND DISCIPLE

All Talk I am astonished Br D that you do not wake up in this revival, I did not see you at this morning's prayer meeting. We had a delightful season, I never felt so much the spirit of prayer.

Dis I am happy that others are gratified but I cannot find time to attend to all their meetings.

All Talk Oh such religion as does not find time to serve God, I have no opinion of. And now I warn you to wake up or I shall have no hope of you as a Christian.

Dis Well Br A T I am glad to see you engaged, and hope you are consistently so. Do you instruct your children in the Bible?

All Talk Why I pray for them.

Dis Do you send them to the Sabbath School?

All Talk Yes, yes, I intend to.

Dis How much do you pay the Bible Society, Tract Society, and other religious societies to do good to your fellow men?

All Talk As to that matter I am conscientiously opposed to those societies, because I think they are *Carnal weapons*, they call for money and I think money has nothing to do with religion.

Dis How then, is the Gospel to be preached to all nations?

All Talk Why I think Missionaries ought to go without purse or scrip, which I suppose mean money.

Dis Will not the Heathen think if they come among them and ask for a support, that they are seeking theirs and not them?

All Talk Well if God wants money, He will have it. He can do it, He has all the power, &c.

Dis Yes, and I intend habitually to hear his call on me to send the gospel and to minister of my substance to maintain it. But one word more what do you think it means when Cornelius is commended—thy prayers and thine alms have come up as a memorial before God.

All Talk This was another age of the church, and the extravagance and enthusiasm of these old times when Annanias and Sapphira lived, are no thing to New Testament days.

Dis Now Br All Talk, I fear you are not careful to read the Bible and learn your duty from it. Do you daily read it and try to conform to it in your life?

All Talk Yes, yes the Bible is a precious book, but there is another prayer meeting at this hour and so good bye.

Dis alone This is the man whose conduct is a fair specimen of the life of thousands. Reader is it consistent?—*Zions Advocate, (a Baptist paper)*

ON DOING GOOD

Doing good is the most excellent means of getting good. There is no mistake greater, than to suppose that we are sent into the world only to attend, however industriously, to our own personal or even family interests. Love to our neighbour demands our active exertions in his behalf, and we are all required, more or less, "to go and work in the vineyard." We have all a talent entrusted to us, and what shall we say, when our Lord comes, if we have not improved it? Did you never remark, in reading the 19th chapter of the Romans, how St Paul in his salutations, particularizes those

who were most zealously engaged in good works — Phoebe, a servant of the church, and a succourer of many, Priscilla and Aquila, his helpers in Christ, Mary, who bestowed much labour on them, Persis, who laboured much in the Lord"—while, he passes over with a slight remembrance, or notes with censure, others who "minded only their own things, and not the things that are Jesus Christ's" It must have been gratifying to have been thus distinguished by the Apostle, but O, how much more so to be approved by him, who for our good requires these services from us, and to hear him say at last, 'Well done good and faithful servant'

TAYLOR

GENUINE LIBERALITY

The late Archbishop of BORDEAUX was remarkable for his tolerance and enlightened benevolence The following anecdote will not be read without interest — "My Lord," said a person to him one day, "here is a poor woman come to ask charity, what do you wish me to do for her?"—"How old is she?"—"Seventy"—"Is she in great distress?"—"She says so"—"She must be believed, give her 25 francs"—"Twenty five francs! my Lord, it is too much, especially as she is a Jewess"—"A Jewess?"—"Yes, my Lord"—"Oh, that makes a great difference Give her 50 francs, then, and thank her for coming"

THE MANNER IN WHICH CHRISTIANS SHOULD RECEIVE THE UNEXPECTED TRIALS OF THE PRESENT LIFE

When we are under the visitations of the Lord, we are like Peter, when the angel came to deliver him from prison The angel smote Peter on the side, for he was sound asleep He awoke, but for some moments was unable to discern that it was an angel of the Lord, with succour sent from on high It was not till after the angel had departed that Peter came to himself, and said, "Now I know of a surety that the Lord hath sent his angel, and hath delivered me" Then he rejoiced in the assembly of his brethren It is the same with us, when he who watches night and day over us as his children, rouses our souls from this spiritual slumber, and causes the fetters of this world to fall from our hands by unexpected messengers and severe trials For a time we are overwhelmed by these dispensations, and do not always understand why they are sent, at least not while here below, but when we shall have left the prison, and have passed beyond the darkness and obscurity, which prevail within its gates, and are come to the great "assembly and church of the first born," then, in the midst of our happy brethren, we shall understand the wisdom and loving kindness of the Lord, and we shall praise him for having sent messengers of mercy, although they appeared to us clothed in the garb of affliction and woe —Dr C Malan

PRACTICAL ILLUSTRATION OF MATT V 5

Blessed are the meek, for they shall inherit the earth" An evangelical minister of the church of England, having frequently meditated upon these words, prayed earnestly to God that he might understand their full import The providence of God answered his prayer, by the following circumstance One day, as he was meditating in the fields, he heard the voice of joy and praise from a neighbouring cottage he was led by curiosity to approach the humble dwelling, and through the window he beheld the happy tenant, a poor woman, with the scanty provision of a cup of water and a piece of bread her hands and eyes were lifted up to heaven, while with joyful gratitude she exclaimed, "What all this and Jesus Christ too!" This fact explained the text in its true signification it taught him that, "a small thing the righteous hath, is better than the great riches of the ungodly" R B

N B Some critics observe, that "earth" in this passage should be translated land, referring to the land of promise, from which the meek should not be removed or dispersed

THE DUKE OF CONDÉ

I have read, says Dr Taylor, when the Duke of Condé had voluntarily yielded into the uncommon

ties of a religious poverty and retirement, he was one day spied and pitied by a lord of Italy, who, out of tenderness, wished him to be more careful and attentive to his person The good duke answered, "Sir, be not troubled, and think not that I am ill provided with conveniences, for I send an harbinger before me, that makes ready my lodgings, and takes care that I be royally entertained" The lord asked him, Who was his harbinger? He answered, "The knowledge of myself, and the consideration of what I deserve for my sins, which is eternal torment, and when with this knowledge I arrive at my lodgings, how unprovided soever I find them, methinks the entertainment is even better than I deserve, and as the sense of sin, which merits hell, sweetens present difficulties, so do the expectations and hopes of a blessed immortality, and a gracious reward in heaven"

GUILT OF SPIRITUAL PRIDE

It may not be useless to remark the disguises under which pride and self conceit will sometimes enter our hearts, and the manner in which men are led to form high thoughts of themselves, while they suppose that they are giving the glory to God alone, and ascribing to him alone all the work of salvation The Pharisee was ready enough to confess that it was of God alone that he was less wicked than other men And I have met with many serious persons who not only acknowledged this, but affected to lay an exceeding stress on the doctrine, who yet were strangely proud of their own supposed place in God's favour as his elect, his chosen, his brands plucked forth from the burning, and no less ready than the Pharisee to make comparisons between themselves and other men, and bless God that they were more strict in their lives, more holy in their hearts, than such or such poor lost creature, who never attended church or meeting, or who was altogether uninformed or unconvinced of certain doctrines in which, whether true or false, they placed the sum and substance, of Christianity

How offensive such conduct must be to God, a moment's consideration will convince us "What hast thou to do with thy neighbour's guilt or innocence?" "Who art thou that judgest another man's servant? To his own master he standeth or falleth" "Yea, he shall be holden up if he acknowledges his sin, and endeavours to forsake it, when thou, with all thy great advantages and greater proficiency, mayest mourn, perhaps too late, thy own presumption and want of charity"

There is a history told by one of the eastern writers, which, for the moral it affords, is here not unfit to be mentioned, of a certain youth who gave himself up to severe devotion, and passed whole nights in the study of the Scriptures and in prayer "Behold," he said to his father, "how these have forgotten their God, while I alone am awake to his word and to his service" "Alas! my son," was that wise father's reply, "it were better that thou hadst slept to the day of judgment, than that thou shouldst thus awake to trust in thyself that thou art righteous, and to speak evil of thy brethren" He was a Mohammedan who spake thus, but from him it were well if very many Christians would learn that, do all they may, it is not for them to institute comparisons with the weakest and most unhappy of God's creatures —Bishop Heber

THE BACKSLIDER

The scene is changed The daily sacrifice has ceased, the abomination that maketh desolate is set up, the bright vision has vanished, the services of the sanctuary are neglected, the hinges have become rusty on the door of the closet, the path to the grove is covered with vegetation, the soul cleaves to the dust for want of heavenly nourishment, and in consequence of rebellion dwells in a dry land These things are matter of lamentation, and shall be for lamentation How many do we see in our churches in this mournful situation! who,

"Cover'd thick with blossoms stood,
But they cause us grief at present,
Frost has nipp'd them in the bud"

They have fallen from their own steadfastness—

they have fallen from their usefulness—they have fallen from their enjoyment They have exposed themselves to the contempt of the world, to the censure of God's people, to the lashes of a guilty conscience, and to the rebuke and chastenings of their heavenly Father, and unless they repent and do their first works, they must expect darkness which may be felt, and the first born of all their enjoyments to be slain, and one stroke will be laid on after another, until the idols be utterly abolished, which by insensible degrees had stolen away his first love

Dear reader, are you a backslider? My soul pities you O, that you had hearkened to God's commandments, then had your peace been as a river and your righteousness as the waves of the sea? But now you are perplexed with anxieties, and beset with temptations, because you have grieved the heavenly Comforter, and he has withdrawn Your heavenly Father hides his face from you, and you are troubled Like the mariner that has lost his course in a dark night, you are tossed to and fro with a tempest, and driven almost to the black gulf of despair

But hark! The voice sounds from the throne of love, "Return unto me, saith the Lord, and I will heal your backslidings, I will love you freely" Be zealous, therefore, and repent, arise quickly from your bed of sloth, and go to your Father, and say unto him, "I have sinned against heaven and before thee, and am no more worthy to be called thy son" Then will he restore unto you the joy of his salvation, angels will then rejoice, and saints be glad

EPISCOPAL SIMPLICITY

Jowell, Bishop of Salisbury, in the reign of Queen Elizabeth, was the friend and patron of Richard Hooker, author of the *Laws of Ecclesiastical Polity* On one occasion Hooker took a journey on foot from Oxford to Exeter, to visit his mother, and took Salisbury in his way, purposely to see his patron, with whom he dined, and when they parted, the Bishop gave him good counsel and his benediction, but forgot to give him money, which when the Bishop had considered, he sent a servant in all haste to call Richard back to him, when the Bishop said, "Richard, I sent for you back to lend you a horse which hath carried me many a mile, and, I thank God, with much ease,"—and presently delivered into his hand a walking staff, with which he professed he had travelled through many parts of Germany, and, he said, "Richard, I do not give, but lend you my horse, be sure you be honest and bring my horse back to me at your return this way to Oxford, and I do now give you ten groats to bear your charges to Exeter, and here is ten groats more, which I charge you to deliver to your mother, and tell her I send her a Bishop's benediction with it, and if you bring my horse back to me, I will give you ten groats more to carry you on foot to the college, and so God bless you, good Richard"

THEOLOGICAL GLEANINGS

To venture upon sin to avoid danger, is to sink the ship for fear of pirates —Dr, Annesley

The path to glory carries us along the brink of a precipice, at whose base the flames of everlasting punishment rage in all their fury —R Watson

Faith is the key that unlocks the cabinet of God's treasures, the king's messenger from the celestial world, to bring all the supplies we need out of the fulness that there is in Christ —J Stephens

Sin is ever active, no ill thought or disposition lies long dormant, but speedily, if we spare it in the bud, becomes as an upas of the heart, blighting and blasting the surrounding blossoms What are words but the pictures of our thoughts? —C Wesley

The Christian is like the sun, which pursues his "noiseless track," and every where leaves the effect of his beams in a blessing upon the world around. —Bogue

GENERAL ARTICLES

[We insert the following article but we beg to differ from the author of it in opinion, both in theory and fact] For the Christian Guardian

TEA

First as to its effects upon health Tea has many different names and almost every cargo has some high sounding title to help the sale of it, but it is all of the same species. It is probable the colour arises from the manner of curing—Black tea is said to be dried on iron, and absorbs a degree of the oxide of iron, which serves to counterbalance invariably its poisonous quality (not to say destroys it). Green tea is cured on copper and by being submitted to the heat of the sun, or a fire, it easily absorbs a degree of oxide of copper, or verdigrise which is "rank poison", and undoubtedly that which serves to make spirituous liquors more destructive.

The following experiment has been made, which proves tea to have some of the qualities of nitric acid. A strong solution of tea was made, a piece of beef was put in which was literally eaten up. If then this is the property of all tea, it must in time affect some vital parts, which will need propping up by this stimulant, or the habitual drinker feels unwell and disagreeable, as does the tippler without his morning dram, or the tobacco chewer without his cut till the affected part or the person's life is destroyed. Milk and sugar undoubtedly render it less destructive, and the more so each the better.

Secondly, it is a heavy tax to the country. Suppose this Province consist of 30 000 families each family consumes five pounds of tea annually at 5s per lb this would amount to 100,000 dollars to say nothing of the expense of utensils the time employed in its preparation the time wasted in drinking &c &c. This sum in one generation, or 30 years, would amount to 4 500 000 dollars and to each family in that time 150 dollars. If his tax could be given in voluntary contributions for some gospel purpose it would be laying up treasures in heaven, helping on the kingdom of Christ, "redeeming time and saving life."

REFLECTIONS

When every other resort fails it may be said, if it is the duty of individuals to abstain from tea, it is of countries and the consequence would be that a great population would be thrown out of employment who are now engaged in the preparation or traffic of tea. The same argument has been urged in favour of the use of spirituous liquors but has long since been confuted. However there is not much danger of a whole nation's becoming temperate in this respect therefore all who wish to become so, can, without essentially injuring any one. It is to be hoped that hereafter may be seen incorporated in the articles of some temperance societies "considering the deleterious effects of tea, and the expenses attending its use we resolve to make no more use of it in our families." Please give this an insertion and oblige.

AN OBSERVATION

Upper Canada, March 16th 1830

TEA AND TOBACCO

The use of tea counteracts a desire for distilled spirits, during great bodily as well as mental exertions. Of this captain Forest has furnished us with a recent and remarkable proof, in his history of a voyage from Calcutta to the Marqui Archipelago. "I have always observed, (says this ingenious mariner,) when sailors drink tea, it weans them from the thoughts of drinking strong liquors and pernicious grog, and with this, they are soon contented. Not so with whatever will intoxicate, be it what it will. This has always been my remark, I, therefore, always encouraged it, without their knowing why."

Smoking and chewing tobacco, by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits. The practice of smoking cigars, has, in every part of our country, been followed by a general use of brandy and water, as a common drink, more especially by that class of citizens who have not been in the habit of drinking wine, or riant liquors. The less, therefore, tobacco is used the above ways, the better. —Sailor's Magazine

THE EXISTENCE OF CRIME IN ENGLAND AT THE PRESENT TIME AND IN THE 16TH CENTURY COMPARED

Nothing is more common complaint, than that of the degeneracy and wickedness of the times. That a more general laxity of morals and manners prevails at the present day than at any former period, cannot be denied but that capital and flagrant crimes among the lower orders, are more common and prevalent, is much to be doubted. From official documents presented to the House of Commons, it appears, that, in 1810 the number of persons committed to the different jails in England and Wales, amounted to 5337 of whom 464 were sentenced to suffer death. In 1815, the committals amounted to 7816, and the capital condemnations to 533, and in 1819, the committals increased to no less than 13 932, and one thousand three hundred and two were capitally convicted.

Let us now see what was the state of society in England, with respect to crimes and outrages, three centuries ago. In Henry the Eighth's reign says Harrison 'there were hanged 72 000 thieves and rogues besides other male factors' this makes about 2000 a year.

This is more than double the average annual number of even capital convictions in England at the present day and yet the population has been trebled within the last three centuries. Considerable allowance is however, to be made on account of the far greater degree of rigour with which the laws were administered in the sixteenth century than in the nineteenth.

In the year 1575 the queen (Elizabeth) complained in parliament of the bad execution of the laws, and threatened that, if the magistrates were not for the future more vigilant she would entrust authority to indigent and needy persons who would find an interest in a more exact administration of justice. This was a dangerous and impolitic expedient it would however appear, that she was as good as her word, for, in the year 1601 there were great complaints made in parliament of the rapaciousness of justices of the peace, and a member said, that the magistrate was an animal who for half a dozen chickens, would dispense with a dozen of penal statutes. —Repository of Modern Lit.

SUICIDE

Some nations have been more addicted to this crime than others and various are the ideas on the nature of its enormity. Among the Greeks it was very little known, and though the Romans considered it as glorious to die by one's own hands, where the love of country was concerned it was not a common practice even among them. We have read of a whole nation of women who got infected with a rage for self destruction till a stop was put to it by publicly exposing the bodies of such as had laid violent hands on themselves. The dread of infamy, to sensible minds, is greater than the terror of death.

The poor Negro destroys himself under the idea that death is only an outlet to a happier life and a quick return to freedom and his native country. Among the moderns the English and Swiss are accused of being more addicted to suicide than any other nation.

Among the Turks suicide is not common.

Among the Ceylonese it is a very common practice. This people as well as the Hindoos in some parts of India have a remarkable custom if one man has a demand against another and cannot obtain payment he goes to the debtor and tells him, that, unless he immediately pays him, he will kill himself. This threat seldom fails of producing the desired effect as the debtor is aware, if it is put in execution the friends and relations of the deceased will instantly put him to death.

*Of late years suicide has prevailed to a more frightful extent in France and Germany than in England.

THE ORIGIN OF MAN

The inhabitants of Ceylon universally believe that that country was the actual residence of Adam, the real seat of Paradise and on the summit of a mountain called Hummel, they show the print or impression of a man's foot and say, from this spot Adam took his farewell view of Paradise and thence crossed over to the continent of India, which was at that time joined to the island but that he had no sooner passed what they call Adam's Bridge, than the sea closed behind him, and cut off all hopes of return. The origin of the traditions cannot possibly be traced but their connexion with scripture history is very evident, and they afford a new instance how universally the opinions with respect to the origin of man coincide with the history of that event as recorded in the bible.

DINNERS OF THE RUSSIAN NOBILITY

The curious spectacle presented at their dinners has not a parallel in the rest of Europe. The dishes and the wines correspond with the rank and condition of the guests—Those who sit near the master of the house are supposed to have no connexion with the fare of the tenants at the lower end of the table. In barbarous times we had something like it in England, and perhaps the custom is not even now quite extinct in Wales, or in English farm houses, where all the family, from the master to the lowest menial sits down together. The choicest dishes at a Russian table are carefully placed at the upper end and are handed to those guests stationed near the owner of the mansion according to the order in which they sit, afterwards if any thing remain, it is taken up gradually to the rest. Thus, a degree in precedence makes all the difference between something and nothing to eat for persons at the bottom of the table are often compelled to rest satisfied with an empty dish. It is the same with regard to the wines, the best are placed near the top of the table, but in proportion as the guests are removed from the post of honour the wine before them diminishes in quality, until at last it degenerates into simple quass. Few things can offer more repugnance to the feelings of an Englishman than the example of a wealthy glutton, pouring forth calogium upon the choice wines he has set before a stranger merely out of ostentation, while a number of brave officers and dependants are sitting by him, to whom he is unable to offer a single glass. I sometimes essayed a violation of this barbarous custom by taking the bottle placed before me, and filling the glasses of those below, but the offer was generally refused, through fear of giving offence by acceptance, and it was a mode of conduct which I found

could not be tolerated even by the most liberal host. Fortunces of soup usually make their appearance as we often see them in England, but, if a stranger should ask for that which is at the bottom of the table the master of the house regards him with dismay the rest all gaze at him with wonder, and when he tastes what he has obtained he finds it to be a mess of dirty abominable broth stationed for persons who never venture to ask for soup at the upper end of the table. The number of attendants in waiting is prodigious. In the house of the young Count Orloff were not less than five hundred servants many of them sumptuously clothed and many others in rags. It was no unusual sight to observe behind a chair a fellow in plumes and gold lace like a Neapolitan running foot man, and another by his side looking like a beggar from the streets.—Dr Clarke's Travels

* Doctor Clarke might have added the Highlands of Scotland, where this barbarous custom existed up to a late period.—Stewart's Collections

A ROBBERY ABSOLVED

One Tetzel a Dominican and a retailer of indulgence, had amassed a vast sum by them at Leipsig. A gentleman of that city, who had no veneration for such superstition, went to Tetzel, and asked him if he could sell him an indulgence beforehand, for a certain crime which he intended to commit. 'Yes said Tetzel provided we can agree upon the price.' This point being settled and the money paid the absolution was delivered in due form. Soon after this, the gentleman knowing that Tetzel was going from Leipsig with a large amount in cash waylaid him, and after robbing and edgelling him told the Dominican that parting that this was the crime for which he had purchased the absolution.—George Duke of Saxony a zealous friend to the court of Rome hearing of the robbery at first was very angry, but on learning the particulars of the story, he laughed heartily and forgave the criminal.

HINDOO SUPERSTITION.—The Hindoo sacred books declare that the sight the name, or the touch of the Ganges takes away all sin however heinous, that thus the Ganges when at a distance is sufficient to remove the faintest sin, but that bathing in the Ganges has blessings in it which no imagination can conceive. In one of the books it is said, "He who thins on Ganga though he may be 300 miles distant from the river at the time is covered from all sin, and is entitled to heaven. At the hour of death if a person thinks on Ganga he will obtain a place in heaven of Siva. If a person according to the regulations of the shaster be going to bathe in the Ganga and die on his road he shall obtain the same benefit as though he had actually bathed.—There are 3 500 000 holy places belonging to the Ganga. The person who looks at Ganga or bathes in this river, will obtain all the fruit which arises from visiting all these 3 500 000 holy place. By bathing in Ganga accompanied with prayer, a person will remove at once the sin of thousands of births."

MISCELLANEOUS SUMMARY

Clerical patronage of Bats.—A late English paper states that thirty nine Clergymen attended the last staff ball at Lincoln, and requested a list of their names for publication. To this the Christian Observer (an Episcopal work) adds.

It is mournful to every true friend of the church, that such charges can be urged, and cannot be repelled. Even if a clergyman thought there is no evil in a public ball, he shows more selfishness than public spirit or regard for the welfare of others, if he does not yield to those public feelings of respect for the clerical office which are outraged by an addition to profane amusements.

The London Christian Observer for Feb. 1830, holds the following language respecting the list and correspondence of Mr Jefferson once a President of the U S.

"The Life and Correspondence of Mr Jefferson, by his relative in 4 volumes has lately been published in America, and as the work has been reprinted in London we think it right to apprise our readers that this celebrated patriot and philosopher proves to have been a profane and ribald sneerer at religion, and that passages occur in his correspondence which must shock and offend every Christian mind."

KINGSTON MUSEUM.—We yesterday visited Mr Barnett's Museum in Church Street, and were at once delighted and surprised to meet with so fine a collection of Natural Curiosities. It is only two years since Mr Barnett commenced the undertaking and to his individual industry and skill are the public indebted for so beautiful a collection of Quadrupeds, Birds, Fishes, Insects &c as British North America can afford—all prepared in the best manner and arranged with great taste and judgment. By frequently visiting this Museum the inhabitants of Kingston will at once promote the cause of science and reward the unwearied exertions of a meritorious individual. Strangers too although they may have seen many more extensive collections cannot fail to be pleased with the neat little Cabinet in Church Street.—U C Herald

NEILSON'S GAZETTE says it is understood from letters received in this country and dated at Rome about the middle of February last that contrary to the reports in the French papers, Cardinal Wlaid will come to Canada in the course of the ensuing summer, to attend to his duties as coadjutor to the Bishop of Rheims, (Rev A McDonald) of Upper Canada, to which office he was appointed about two years ago.

INTERESTING OPERATION—A jeweller in Providence R.I., a few days since, being engaged in his business, a sharp and cutting piece of steel flew into his eye, and there lodged, subjecting him to the most acute pain. He made application to several medical men, none of whom considering the delicate nature of the eyeball, dared venture an operation, when another jeweller, fortunately thinking of the loadstone, placed it to the sufferer's eye & drew out the steel, without injury.

The Temperance cause in Great Britain—From our London papers we perceive that the temperance cause is making rapid progress in Great Britain. A public meeting was advertised to be held in London on the 4th of February, for the purpose of forming a Metropolitan Temperance Society. In the advertisement it is said there are now formed in Ireland 20 Temperance Societies and 5 in Scotland all agreed in the principle of total abstinence from spirituous liquors.—*Can. Courier*

From Liberia—We have this morning received the first number of the *Liberia Herald*, published at Monrovia (West Africa) by John P. Russwurm. It is dated March 6. Mr. Russwurm is a respectable colored man of handsome talents and acquirements, formerly the editor and publisher of a paper devoted to the interests of the black population in this city.—He espoused the cause of the Colonization Society in this city and has attracted his attention by remaining true to himself.—*N.Y. Spectator*

Sea Serpent—A Charleston paper of the 29th ult contains an account of a Sea Serpent which is said lately to have made his appearance in that neighborhood.—His animal is described as upwards of 70 feet in length.

The Siamese Yonks—A lady who had lately visited the Siamese brothers being asked by a gentleman if they seemed fond of each other replied, "Really, sir, I never saw so strong an attachment."

Virginia New Constitution—There can be no doubt that the new constitution will be adopted in Virginia by a very large majority. The aggregate vote for it, according to the Richmond Whig as far as I heard from, is 18,629—against it 8,187.

Mysterious—A cask was picked up in the bay, just below Fort La Fayette on Thursday last, which, upon examination, was found to contain the bodies of three persons (two males and one female) with their heads and feet cut off. Mr. Jas. Church, the coroner at the Narrows, held an inquest over the bodies but we have not heard the result.—*N.Y. Sen*

A curious charge—One of the candidates for Governor in the State of Rhode Island is Dr. Messer late President of Brown University. One of the Providence papers opposes his election because he milks his own cows and retails a portion of the milk. The editor of the Boston Gazette thinks the candidate ought not to be blamed for that, as the salary of Governor in Rhode Island is so insignificant that he must of necessity milk his own cows, if he have any, or do some other small business to enable him to support his station with dignity.—*J. of Com*

INDIANS ON THE NORTHWEST COAST—A letter has been received in this country from Mr. Green dated Northwest Coast August 10, 1829. Almost six months had then elapsed since he parted from his family and associates at the Sandwich Islands. In reference to a portion of the north western tribes he says—"The tribes inhabiting the coast which I have already visited between the 53d and 57th degree of north latitude are few in number, and wander over a hard and cold country. They are a very intelligent people, but savage and bloody. I have been able to tell them in their own tongue, the object I have in view in coming hither and the wishes of the Christian public in my own country to do them good. I have told them of God and their duty, and with some of them have had a very pleasant intercourse. Were it not for the introduction of *Ardent spirits* among them, I should hope that so nothing could be done for their benefit. What a fearful account will that man have to render to God who first introduced among these dying men this soul destroying poison."—*Missionary Herald*

KING'S COLLEGE—FREDERICKTON

At a Convocation held on Wednesday March 24th 1830, it was unanimously resolved that the Degree of Doctor in Civil Law be conferred by Diploma on the Honorable William Black, President and Commander in Chief of the Province and Chancellor of the University, which Diploma was accordingly presented to His Honor by the Reverend the Vice Presidents and Proctors.

At the same Convocation Mr. Frederick Dibble, and Mr. Charles Fisher having kept the requisite Terms and performed the Exercises in the former College of New Brunswick, were admitted to the Degree of Bachelor of Arts.

On the same day the Terminal Examination took place, at the close of which His Honor the Chief Justice declared the great satisfaction with which the Chancellor and Council had witnessed the proficiency made by the Students now in College and heard the Vice Presidents report of their good conduct during the Term, expressed the most earnest hopes that they would persevere in uniform endeavours after advancement in learning virtue and piety, and assured them that on their continuance in such a course, nothing should be wanting on the part of the supporters and governors of the University to promote their welfare and happiness.—*Fredrickton Royal Gazette*

John Dimsley Esq. son of Chief Justice Dimsley formerly of this Province, has been called to the Legislature and to the five Councils of Upper Canada.

By the 23rd clause of chap. 76 of the British acts of 1828, it is enacted that "Horses, Mules, Asses, Neat Cattle and all other Live Stock, shall be imported into any of the British possessions in America DUTY FREE and that Tallow and Raw Hides brought by land or by inland navigation into any of the said possessions, shall be so brought DUTY FREE."

False Economy—Many fathers there are that so love their money, and hate their children that last it should cost them more than they are willing to spare to hire a good school master for them, rather choose such persons to instruct their children as are of no worth, thereby beating down the market that they may purchase a cheap ignorance. It was therefore a witty and humorous jeer which Aristippus bestowed on a sottish father by whom being asked what he would take to teach his child, he answered "A thousand drachms." Whereupon the other crying out "O Hercules!" how much out of the way you ask, for I can buy a slave at that rate." "Oh then," said the philosopher "and thou shalt, instead of one purchase two slaves for thy money: learn that thou buyest for one, and thy son for another."—*Pistarch*

Popular Distinction—In 1791, Horne went to take possession of his episcopal palace at Norwich. When on the steps, he looked round and said—"Bless us! what a multitude of people!" Some one near, not out of malice but because his head was filled with Norfolk dumplings said—"Oh! my lord this is nothing to the crowd on Friday last, to see the man hanged!"

Learned Preaching and Hearers—"Ph wasra Mr. A. really fine in his sermon the day Christy" said an old woman to a neighbour as they were returning from one of the places of public worship in Cupafile. "How nicely he told us a about Eggyp an the Red Sea." "Weel I wat that's true Janet he's a clever man," said her companion "but can ye tell me where Eggyp is?" To this puzzling question Janet with the most admirable nonette replied "Me woman! how should I ken where it is?" but I reckon, however, that it's some gate about Dumfries shire."

Mr. Curran—This celebrated advocate of the Irish bar went one day to hear the pleadings at the Old Bailey but was refused admittance by the gallery door keeper until he submitted to the scandalous imposition of paying two shillings for it.—"Pay for admittance to a court of justice!" says the eloquent barrister, "why man, I am come from a country where they give money to such a simple man a me for going into a court!" "More fools they!" was the reply.

Reforming a Scold—In the early period of the history of Methodism, some of Mr. Wesley's opponents, in the excess of their zeal against enthusiasm, took up a whole wagon load of methodists and carried them before a justice. When they were asked what these persons had done there was an awkward silence at last one of the accusers said "Why they pretended to be better than other people, and besides they prayed from morning to night." The magistrate asked if they had done any thing else? "Yes, sir," said an old man "an' please your worship, they converted my wife 'till she went among them she had such a tongue! and now she is as quiet as a lamb." "Carry them back," carry them back!" said the magistrate "and let them convert all the scolds in the town!"

PRICES CURRENT.

(CORRECTED WEEKLY)

	YORK	MONREAL	NEW YORK
	£ s d	£ s d	£ s d
ASHES Pot per cwt	0 0 0	1 13 6	1 8 9
Pearl	0 0 0	1 15 0	1 11 6
FLOUR, Superfl per bbl	1 3 9	1 11 3	1 5 0
Fine	1 2 6	1 8 9	0 0 0
Middling	0 0 0	1 7 0	0 0 0
WHEAT per bushel	0 5 2	0 6 3	0 4 9
OATS,	0 1 6	0 1 8	0 1 8
BARLEY,	0 2 6	0 3 4	0 3 6
RYE	0 2 6	0 4 0	0 3 3
PEASE	0 3 0	0 3 4	0 0 0
INDIAN CORN	0 2 6	0 3 6	0 3 6
POTATOES	0 1 6	0 0 0	0 0 0
TURNEPS	0 1 0	0 0 0	0 0 0
ONIONS	0 5 0	0 0 0	0 0 0
PORK, Mess, per cwt	1 7 6	4 7 6	3 0 0
Prime Mess,	0 0 0	3 17 6	0 0 0
Prime	0 0 0	3 2 6	2 6 0
Cargo	0 0 0	2 17 6	0 0 0
BEEF, Mess, per cwt	1 5 0	2 17 6	2 2 6
Prime Mess,	0 0 0	2 3 6	0 0 0
Prime	0 0 0	1 15 0	1 8 9
in market per lb	0 0 4	0 0 3	0 0 0
MUTTON	0 0 5	0 0 0	0 0 0
VEAL	0 0 4	0 0 0	0 0 0
BUTTER	0 0 9	0 0 7	0 0 0
CHEESE,	0 0 5	0 0 4	0 0 0
LARD	0 0 5	0 0 5	0 0 4
TALLOW,	0 0 5	0 0 6	0 0 0
BEE'S WAX	0 1 4	0 0 0	0 1 1
CANDLES mould	0 0 8	0 0 7	0 0 0
Dips	0 0 7	0 0 6	0 0 0
TOBACCO U C Leaf,	0 0 0	0 0 0	0 0 0
HAY, per ton	3 5 0	2 0 0	0 0 0
FIREWOOD, per cord	0 10 0	1 0 0	0 0 0

SURGEON DENTIST.

THE Subscriber's Room is at D BOSTSFORD'S *Oratorio House* where all dental operations will be performed to the satisfaction of the applicant or no charges will be required. Those who wish his professional services are requested to call soon, as he will remain in Town only a few days.
E. A. BIGELOW
York May 14th 1830 21

CASH will be paid for SHEEP and DEER SKINS free from holes and stain, at the Parchment Manufactory, Dundas Street
F. W. LONG
York 7th May 1830 21st

WANTED a Person of suitable qualifications to take charge of a Free School about to be established in Bellville. Apply to
BILLA FLINT, Junr
Bellville 27th April, 1830

STRAYED—On the 14th of last month from the Don Mills a DARK BRINDLE COW, about nine years old with two holes bored in the underside of her horns and a bell about her neck. Any person returning the same will be rewarded for his trouble.
Don Mills May 3rd 1830 25 3

DESJARDINS CANAL COMPANY.

PURSUANT to public notice a meeting of the Stockholders of the Desjardins Canal Company was held at Dundas on the 5th of April 1830, at Jones' Inn, for the purpose of electing Directors to serve the ensuing year. James Hamilton and John Patterson were chosen scrutineers by a majority of the Stockholders present, who proceeded to ballot due proclamation having first been made agreeable to the Statute when the following gentlemen were declared by several nears duly elected Directors for the ensuing year.

- JAMES CROOK, Esq
- JOHN PATTERSON, Esq
- ALLAN NAPIER McNAB, Esq
- THOMAS STOYLE, Esq
- WILLIAM APPELGARTH, Esq

The following persons were then nominated and unanimously chosen

- ALLAN NAPIER McNAB, Esq, President
- JOHN PATTERSON, Esq, Vice President
- and ANDREW STEVEN, Secretary

26 3

CHAIR MAKING

THE subscriber having followed the above business in this place for nearly 12 years, feels grateful for favors received & still hopes to merit the patronage of the public. He intends to keep a supply of Chairs on hand of the various descriptions both Fancy and Windsor that are used, and for prompt pay will sell as low as can be purchased in the country.

Chairs made to order and sent agreeable to directions. Sign Painting Lettering Gilding &c, done at the shortest notice.
J. BICKFORD
Bellville May 1th 1830 26 6

IN the Press, and will be published in the course of the present year,

THE UPPER CANADA

SPELLING BOOK,

Being an introduction to the English language, containing a great variety of Lessons progressively arranged designed to produce uniformity in the Common Schools of the Province of Upper Canada and to preclude the necessity of using Elementary Books of this nature, obtained from a foreign source,

IN THREE PARTS

To which are added, several useful Tables, the outlines of Geography, a comprehensive sketch of Grammar &c &c. The words divided and accented, according to the purest modes of pronunciation.

BY ALEXANDER DAVIDSON

"— Knowledge in the soul
Is power and liberty, and peace,
And while eternal ages roll,
The joys of knowledge shall increase"

TEACHER WANTED.

THE Trustees of the East York Common School are in immediate want of a Teacher, to whom good education will be given. Apply to James C. Small, Esq York, May 12, 1830 26 7

ROAD CONTRACT.

SIXTEEN MILE CREEK

PERSONS wishing to contract for cutting the Hill on the west side of the Creek in a straight line with Dundas Street—making a Bridge over the Sixteen, &c, agreeable to a plan to be seen at the office of G. Chalmers, Esq will send sealed proposals to his House on or before the 26th inst, naming the securities for the due performance of the contract.
P. ADAMSON, Contractor.
Toronto House, 5th May, 1830 26

TEMPERANCE

The New York Observer states, that "The Baltimore and Ohio Rail Road Company, employing more than 3000 laborers, of different countries have made it a condition in their contracts that spirituous liquors shall not be furnished to their hands"

Temperance within the Bounds of Troy Presbytery—The cause of temperance is rapidly gaining ground, and we rejoice to say, that in many places, public opinion condemns the professor of religion who is seen to taste ardent spirits. It is ascertained from the churches which have reported, that no less than thirty mercantile establishments have discontinued the sale of distilled liquors within the past year, and a still greater number are making arrangements to cease from this life and soul destroying traffic—Extract from Narrative

Rum and the Alms House The subjoined document is brief and interesting—

Seven hundred and ninety nine persons were received into the alms house at Baltimore within the year ending April 30, 1826. Of these, five hundred and fifty four owed their misery to the following causes

Table with 2 columns: Cause of intemperance and number of persons. Includes categories like Debility from intemperance (235), Mania from drunkenness (54), Venereal disease (85), Ulcers (34), etc.

Doubtless the history of the inmates of many other alms houses would give the same melancholy result—American Paper

SET DOWN THAT GLASS, THERE IS DEATH IN IT IT CONTAINS ARDENT SPIRITS, AND IT WILL DESTROY YOU. One glass will not destroy me "you say So said the man whom you saw drunk on the floor wallowing in his vomit. So said that man whom you saw beating his wife. So said that wretch, whom you saw on the gallows for committing murder, while intoxicated. And so you will say, till you become like one of them. Set down the glass—I speak not to the drunkard, for he will not mind me. I speak not to the man who already loves strong drink so much as to think it necessary for his comfort or his health. I speak to the man who is yet free. Set down the glass—There is death in it. Will you drink it? What urges you to it? I am my own master say you? Then let not strong drink become your master. I beseech you to stop this boasting or you are undone. Set down the glass—Taste it no more.

From the Reformed Dutch Church Magazine

THE DRUNKARD'S PRAYER—IN HIS SOBER MOMENTS

It is written in thy word, O God and it is blazoned in letters of fire on my conscience "Whether ye eat or drink do all to the glory of God" And may I confess before thee, O God,—before whom I must shortly appear,—that when I drank that cup in secret I did it not to glorify thee. When I drained that maddening cup which overwhelmed my reason and my judgment,—did I do it to glorify thee?—When I mingled in the boisterous revelry with my neighbour—adding him in the completion of his ruin,—and bringing damage on my health and my soul,—did I do it for thy glory, O most holy and just God? When I reeled into the midst of my family,—while my poor little children wondered—and my sons, and wife wept, to burning shame,—did I honour thy holy Majesty,—was I bringing up my children in the fear of thee? When I see my error, in my sober moments, and condemn it under the scorpion stings of conscience—and yet, anon, return, as the dog to his vomit, to my abominable courses,—Oh! divine and terrible God, my maker, am I not insulting thy power, and offering defiance to thy arm of vengeance? When I swallow the intemperate cup—Oh! my Maker,—am I not then drinking my own damnation? In the cup of liquid fire,—see I not, Oh! horrible, the lively symbol of the burning wrath of thine Omnipotence? When I raise the vessel to my lips by my quivering hand, while my eyes flash, and roll in drunken phrenzy, and my brain reels—Oh! see I not the cup of God's eternal wrath and trembling, put into my hand? When I hear the curses, the yellings, and blasphemous ray of the drunkards around me,—see I not the picture of hell, with its inmates of damned souls and devils? In the delirium, and the pangs of the drunkard,—do I not feel the sensations of the pains of the second death? Oh! miserable man, forsaken of friends—forsaken of wife, despised by my own children—crushed down by the early first fruits of damnation—Oh! Almighty God! Oh! Holy and most compassionate Saviour, if my blaspheming lips may name so dear a name deliver me not over into the pains of the second death—And now, if again I raise the intoxicating cup to my lips—than is it presumptuous sin—THOU DRINKER OF DEATH

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

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

BANK NOTICE.

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

Bank of Upper Canada, York, 27th April 1830 N B Editors of the several newspapers in the Province are requested to publish the above until the day of election

EDUCATION.

THE Subscriber will be at liberty to engage as a Teacher in either a public or private School, on the first day of June next He is qualified to give instruction in the English language grammatically, Writing, Arithmetic Book keeping, Geometry, Algebra Trigonometry with its application to Surveying & Navigation Mensuration, Conic Sections, &c Apply to the Editor of this paper, to Mr James Kirkpatrick, Plambers' West, or to, if by letter post paid, JAMES OJOAND 19 10

PAGE AND M'BRIDE,

RESPECTFULLY return their thanks to their friends and the public, for the liberal patronage with which they have been favoured since their commencement in business in this place, and most respectfully inform them, that they have added to their stock a select assortment of Dry Goods and have on hand a general assortment of Groceries Crockery and Hardware. Also several sets of Double and Single Harness and a lot of Ladies and Gentlemen's Saddles Trunks &c of a superior quality, and a variety of other articles all of which they will sell as cheap for Cash or Country Produce as can be purchased in the Province, and trust, by unremitted attention to business, to merit a share of public patronage King Street York March 11th, 1830 17

NEW GOODS.

CHEAPER THAN EVER

J R ARMSTRONG,

[North side King Street, east of the Episcopal Church]

HAS just received a complete and WELL SELECTED assortment of New Goods, adapted to the season, amongst which are blue, black, light and dark drab, olive, olive brown, brown, Oxford mixed steel mixed, and grey. Fine and Superfine BROAD CLOTHS—Peltse and Habit Cloth and Kerseymeres, with a great variety of coarse Cloths, Flannels, Blankets Flannels, &c &c at from 25 to 30 per cent lower than last year. A very general collection of COFFEE, LARD, LINEN AND SILK GOODS. Also, Teas Loaf and Muscovado Sugar, Coffee, Chocolate, Pepper, Allspice, Ginger Nutmegs, Cloves Barley, Rice, Alum, Indigo, Fig Blue, Iron, Steel, Nails, Window Glass, Putty, Paints and Oil Stoves Holloware, Shovels Spades, Trying pans Teakettles, Hand saws Cutlery, &c &c, with a variety of other articles, TOO NUMEROUS to detail in an advertisement. All of which will be sold EXTREMELY LOW for CASH York, Nov 20th, 1829 21-4f

To save us to gain!

THOSE who want bargains in DRY GOODS, GROCERY, 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 & LAVERY York, Dec 24th, 1829 6

BURLINGTON BAY CANAL LOAN

Receiver General's Office York, U C 10th April, 1830

THE Legislature having authorized by an act passed at the last Session the Receiver General to raise by loan the sum of FIVE THOUSAND POUNDS entitled, "An act to afford further aid to complete the Burlington Bay Canal, and for other purposes relative to the said Canal" on the credit of the Rates Tolls and Dues collected on the said Canal by debentures redeemable at periods not shorter than 3, 5, and 7 years in 3 equal payments

Notice is hereby given, that sealed tenders for the said loan or any part thereof will be received at my office until the 17th day of May next stating the lowest rate of interest and addressed to the Receiver General of Upper Canada endorsed "Tender for Loan"

No tender will be received for a less sum than seven hundred and fifty pounds

(Signed) JOHN HENRY DUNN H M's Receiver General

BUILDING LOTS for Sale on the front of Park Lots No 19 and 20 on Lot Street, and in the Field adjoining Mr Dunn's, on Lot and Peter Streets Esquire of Mr Crookshank or Mr Mercer York 23rd Februra., 183 15f

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

EXCELLENT LEATHER,

Bought in New York and that from their attention and assiduity to please they hope still to merit the patronage and a portion of the custom of the Public York, Church Street, Febr'y, 13th, 1830 13 f

TAKE NOTICE—All persons are hereby forbid to trust or harbour Margaret my wife on my account as she has left my bed and board without any just cause or complaint CALEB R WHITING Trafalgar 1st April 1829 20 f

WANTED

A Journeyman Blacksmith, either married or single, of a good moral character, and acquainted with different branches of the business especially with Horse Shoeing Apply to LEWIS BRIGLI York, March 30th, 1830 20 f

FOR SALE by private contract, a DWELLING HOUSE AND LOT, in Newgate Street occupied by John C Sprague, Esq.—For information apply to the subscriber MATTHEW WALTON York, Feb 12th 1830 13 f

TO BE SOLD, by private sale A HOUSE and LOT situate in Upper George Street York adjoining Mr Robert Peteh's For further particulars, apply to Mr Matthew Walton, or to the subscriber WM MARWOOD Yonge street, Jan 2nd 1829 7a

TERMS—THE CHRISTIAN GUARDIAN is published weekly on Saturdays, at twelve shillings and six pence a year, if paid in advance or fifteen shillings if paid in six months or seventeen shillings and six pence, if not paid before the end of the year, exclusive of postage Subscriptions paid within one month after receiving the first number will be considered in advance

The Postage is four shillings a year, and must also be paid within one month after receiving the first number by those who wish to be considered as paying in advance

All travelling and local Preachers of the M E Church are authorized Agents to procure Subscribers and forward their names with subscriptions and to all authorized Agents who shall procure fifteen responsible subscribers, and aid in the collection, &c one copy will be sent gratis—The accounts will be kept with the subscribers individually, who alone will be held responsible

No subscription will be received for less than six months and no subscriber has a right to discontinue, except at option, until all arrears are paid Agents will be careful to attend to this

Advertisements inserted at the usual prices—all advertisements for insertion must be handed in before twelve o'clock on the day previous to publication

All biographies must be accompanied with the author's names

All communications, unless they contain £9 or more at least five new subscribers, must be post paid

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 the who have died in the work, and to the general spread of the Gospel