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RELIGIOUS MISCELLANY

NATURE AND EXTENT OF SACRIFICATION

May the very God of peace sanctify you wholly and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ—I wishful is he that calleth you who also will do it. I Thess. v. 23, 24.

(Continued)

5 By the (πνεῦμα) Spirit, I would, with the Greek writers, understand the superior faculties of the mind, such as the understanding, will, conscience, and memory, which are purely spiritual, and exist (no doubt) in the blessed angels, and in the spirits of just men made perfect. By the (ψυχή) soul, I mean the inferior faculties, the passions and appetites, which it seems we have in common with the beasts that perish, only more refined. And by the body, I intend all that is material. Now let us briefly consider how each of these is to be sanctified.

And, 1st The spirit, including the understanding, will, conscience, and memory. By the understanding, I here mean, that faculty, whereby we apprehend, consider, judge, and reason. Now experience and Scripture agree to inform us, that this stands in great need of sanctification, for it is naturally overspread with gross darkness, and employed as an instrument of iniquity. "Darkness covers the earth," says the prophet, "and gross darkness the people." All mankind, by nature, like the Ephesians, are "alienated from the life of God, through the ignorance that is in them," and hence the apostle affirms, "there is none that understandeth, there is none that seeketh after God." This is true of the Jews and Gentiles, who are one and all become "vain in their imaginations, and their foolish, undiscerning, heart is darkened." We are therefore grossly ignorant of what it most concerns us to know—what we are, whence we came, and whither we are going—what the world is in which we live, and whether we are to live in another if so, how we may ensure happiness there, and how get rid of our present misery—who is the author of our being, what he is in himself, and what, he is

to us—what obligations we are under to him, and how we may fulfil these obligations—the value of his favour, and how we may obtain it. Plain it is, the heathen in general could never come to any certainty in these respects, and if we are not so dark as they, we owe it to the oracles of God. But the truth is, though by the Scriptures we have some speculative knowledge in these points, yet our knowledge has no proper influence upon us while destitute of the illumination of the Holy Ghost, but we are practically as ignorant as they, as far from all saving knowledge in things spiritual and divine.

7 But by sanctification, a manifest alteration is made. The understanding is then freed from its natural darkness in the things of God, and is enlightened by divine truth, to receive whose cheering beams it now dedicates its powers. Hereby we attain that knowledge, which before we had no conception of, nor desire after. Spiritual things appear to us in a new light, and we judge of them in a new manner. We have neither that aversion to consider, nor that inability to understand them which we before laboured under, but we think of them with delight, and apprehend them with readiness. Hence we become savingly acquainted with them—"We know the truth, and the truth makes us free." "The gospel comes to us, not in word only, but also in power" being "turned from darkness to light," and disposed to receive more and more light continually, we are also turned "from the power of Satan unto God." In other words, the light communicated to our understanding influences our will, and brings it into subjection to the holy will of God, whom we serve as well as know, and whose service we find to be perfect freedom. This leads me to observe, 2dly, that,

8 From the darkness of the understanding, arises the perverseness of the will, which in our unholy state of nature opposes the holy will of God. Not discerning the vanity of the world, its unsatisfactory nature, and short duration, we choose it for our portion, and foolishly seek our happiness in it—Not knowing the all-sufficiency of God, and his willingness to afford us solid and lasting comfort in his favour and presence, we shun his ways, and decline all fellowship with him. Not seeing the sinfulness of sin, and its destructive consequences, we do not loathe and abhor it, but roll it under our tongue as a sweet morsel, and are prone to commit it, as the sparks to fly upwards. To holiness we have a strange aversion, arising from our ignorance of its excellent nature and blessed consequences—God's commandments we refuse to obey, they are grievous to us, because we understand not their reasonableness and happy tendency. For his dispensations we will not submit, not knowing that they are directed by infinite wisdom and almighty love, and assuredly work for good to them that love God. Now this perverse will is that ἐπιθυμία σαρκός, "the carnal mind, which is enmity against God, which is not subject to the law of God, neither in deed can be," under the dominion of which, whose ever is, "he cannot please God."

9 But by the sanctification of the will, following the sanctification of the understanding, a glorious change is wrought. For being enlightened with the knowledge of God, we are no longer averse to his service, but consider it at once our duty and happiness to love him, and live to his glory. The veil which covered the world and concealed its vanity being withdrawn, we turn our backs upon it, and, astonished at our former folly, cry out, "what have I to do any more with idols?" and affirm, concerning the creatures, "Miserable comforters are ye all." Sin appears in all its deformity, accompanied with a long train of miseries, and we flee from its pernicious touch, and "abhor the garment spotted by the flesh."—Holiness shines forth in all its lustre

and beauty, and we embrace it with our whole soul. We have respect to all God's commandments, and delight to fulfil them, convinced they are "true and righteous altogether, more to be desired than gold, yea, than much fine gold, sweeter than honey and the honey comb, and moreover, that in keeping them there is great reward." We acquiesce in all the dispensations of his providence, and with sweet complacency and delight acknowledge, "good is the will of the Lord." How many soever our disappointments, losses, and sufferings are, still we say, "not my will, but thine be done. Be it unto me even as thou wilt."

"We see the hand, we worship and adore,
And justify the all disposing power."

10 In the sanctification of the Spirit, I suppose, is included, 3dly, that of the conscience, which has as much need of being renewed as our other powers, it being equally depraved with them. For it is naturally blinded and mistaken, hardened and insensible. Unacquainted with the will of God, it does not give us due information concerning it, but erroneously approves where it should condemn, and condemns where it should approve. It gives us no certain sound, who then can prepare himself for obedience? Nay, too often it gives no sound at all, but suffers us to go on quietly in the way of our heart, and to walk after the desire of our eyes. It is its duty indeed, like a faithful watchman, to warn us of approaching danger, and advertise us of the advances of our enemies. But alas! intoxicated with the stupifying potions of sin,

"It sleeps
On rose and myrtle, lulled with siren song."

Our threefold enemy assaults, prevails, and I conquer, we are wounded, mangled, and slain, but still conscience gives no alarm, sin we are insensible of our misery. We are, as the apostle expresses it, ἀπληγμέτες, past feeling. Temptation hurries us hither and thither at pleasure, we drive furiously in the way of sin, and (if divine grace prevent not) we never stop, till down the precipice of death we rush into the dreadful lake, where conscience awakes into "a worm that dieth not, and where the fire is not quenched."

11 This would be the case with all mankind were it not for the grace of God. This makes the difference wherever it is. But, suppose through the influence of that grace, operating different ways, our conscience is awakened from its sleep, and roused from its lethargy, suppose, further, it is no longer erroneous, but rightly informed concerning the will of God, yet still it is not sanctified till it be sprinkled with the blood of Christ, but is what the apostle calls an evil conscience, stained and polluted with sin and guilt. Such was David's conscience when he said, "Innumerable evils compass me about, mine iniquities have taken such hold upon me, that I cannot look up, therefore my heart faileth me." "My wounds sunk and are corrupt, through my foolishness." Such was the conscience of the publican, when he prayed, "God be merciful to me a sinner." Such that of the jailer, when he "came trembling, and fell down before Paul and Silas," and asked, "Sirs, what must I do to be saved?" And such the consciences of the three thousand, converted on the day of pentecost, when being "pricked to the heart they cried out, Men and brethren, what shall we do?"

12 Now the sanctification of the conscience, implies an acquittance from guilt, a freedom from condemnation, or the remission of sins, and acceptance with God, in consequence of which we are no longer obnoxious to God's wrath, and liable to everlasting punishment, but being possessed of his favour, are entitled to eternal life. That our conscience may be thus sanctified, it is absolutely necessary, 1st That we should be in Christ by faith,

and have an interest in his suffering. For it is the blood of Christ alone which cleanseth from the guilt of sin, and it is only to those that "are in him that there is no condemnation." And then, daily that we may continue in this state of reconciliation with God, it is further necessary that we "walk not after the flesh, but after the Spirit,* that we walk in all God's ordinances and commandments blameless." For if we would "rejoice in the testimony of our conscience," we must "have our conversation in the world in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God. Thus only can we have a conscience "void of offence towards God and man."

It is easy to see, that in what I have now said respecting the conscience, I include all that is generally understood by *Justification*, which is the name whereby this work is commonly called, both in the Scriptures and in the writings of the most eminent divines. I have only to add, when this inestimable blessing is conferred upon us, and we "have peace with God through our Lord Jesus Christ," when we "taste that the Lord is gracious," and can apply to ourselves the following words with confidence,

"O love thou bottomless abyss!
My sins are swallowed up in thee!
Cover'd is mine unrighteousness,
Nor spot of guilt remains in me!
While Jesus' blood through earth and skies,
Mercy, free, boundless mercy cries!

Then let us dedicate our conscience to the Lord, that being guided by his word and Spirit, it may direct us in the way of duty, and warn us of the danger we are in from the assaults of our spiritual enemies, and thus will it be properly sanctified and employed according to the will of him, who sends that guardian angel to conduct us through the snares of this world to his heavenly kingdom.

* Rom viii 1
To be continued

FOR MINISTERS

But rich as Zaccheus was, we are told, that "he sought to see Jesus." A wonder indeed! The common people heard our Lord gladly, and the poor received the gospel. The multitude, the oxen, the mob, the people that knew not the law, as the proud high priests called them, used to follow him on foot into the country, and sometimes staid with him three days together to hear him preach. But did the rich believe or attend to him? No. Our Lord preached up the doctrine of the cross, he preached too searching for them, and therefore they counted him their enemy, persecuted and spake all manner of evil against him falsely. Let not the ministers of Christ marvel, if they meet with the like treatment from the rich men of this wicked and adulterous generation. I should think it no scandal (supposing it true) to hear it affirmed, that none but the poor attended my ministry. Their souls are as precious to our Lord Jesus Christ, as the souls of the greatest men. They were the poor that attended him in the days of his flesh; these are they whom he hath chosen to be rich in faith, and to be the greatest in the kingdom of heaven. Were the rich in this world's goods generally to speak well of me, woe be unto me, I should think it a dreadful sign that I was only a wolf in sheep's clothing, that I spake peace, peace, when there was no peace, and prophesied smoother things than the gospel would allow of. Hear ye this, O ye rich. Let who will dare to do it, God forbid that I should despise the poor, in doing so, I should reproach my Maker. The poor are dear to my soul, I rejoice to see them fly to the doctrine of Christ, like the doves to their windows. I only pray, that the poor who attend, may be evangelized, and turned into the spirit of the gospel. If so, "blessed are ye, for yours is the kingdom of heaven."—*Whitefield*

FOR PARENTS

"Lead your children," says the pious Baxter, "by your examples, to prayer, reading, and other religious duties. Inform their understandings, store their memories, rectify their wills, quicken their

affections, keep tender their consciences, restrain their tongues, and teach them gracious speech, reform and wring over their outward conversation. To these ends, get them Bibles and religious books, and see that they read them. Examine them often what they learn, especially spend the Lord's Day in this work, and suffer them not to spend it in sports or idleness. Show them the meaning of what they read or learn. Keep them out of evil company, and acquaint them with the godly, and sail not to make them learn their catechism. Especially show them the necessity, excellency, and pleasure of serving God, and labour to fix all upon their hearts."

FOR YOUTH

Youth is the season of warm and generous emotions,—the heart should then spontaneously rise in to the admiration of what is great, glow with the love of what is fair and excellent, and melt at the discovery of tenderness and goodness. In this season we should endeavour, upon rational and sober enquiry, to have our principles established, nor suffer them to be shaken by the scoffs of the licentious, or the evils of the sceptical. No wantonness of youthful spirits, no compliance with the intemperate mirth of others, should ever betray us into profane sallies.

It should not be barren of improvements so essential to future felicity and honour.

This is the seed time of life. The character is now, under divine assistance, of our forming, our fate is, in some measure, put into our own hands. Nature is as yet pliant and soft,—habits have not established their dominion, prejudices have not pre-occupied our understanding, the world has not had time to contract and debase our affections. All our powers are more vigorous, disengaged, and free, than they will be at any future period. Whatever impulse, we now give to our desires and passions, the direction is likely to continue. It will form the channel in which our life is to run, nay, it may determine its everlasting issue.

Virtuous youth gradually bring forward accomplished and flourishing manhood, and such manhood passes of itself, without uneasiness, into respectability and tranquil old age. But if youth be hurried away without improvement, manhood will be contemptible, and old age miserable. If the beginning of life has been vanity, its later end can be no other than vexation of spirit.

A lewd young fellow seeing an aged Hermit go by him barefoot, "Father," said he, "you are in a very miserable state, if there is not another world." "True, Son," replied the Hermit, "but what is thy condition, if there is?"

FOR CHILDREN

Now, I am to ask each of you the question which Jesus asked Simon the son of Jonas, "Lovest thou me?" This is a very short question, but it is very important, and each of you should be able to answer it. Perhaps many of you do not know what answer to give to it. Perhaps you would like to hear how children can know if they love Jesus or not. I will tell you how you can know this. If I should ask one of you, "Do you love your parents?" he would say, "Yes indeed I love them dearly." If I should ask him, how do you know that you love them? Would he not say, laying his little hand on his breast, "I feel something here, that tells me that I love them, I cannot tell what it is, nor can I explain it, but I feel it indeed I feel love to them in my heart." Now, if you love Jesus, you must feel something in your heart that tells you that you love him. If you love him, you will be often thinking about him, just as you think of your parents, and brothers, and sisters. If you love him, you will wish to be in his company, just as you like to be with those whom you love on earth, and you will think that you could not be happy in any place but where he is. I lately read of a child who was asked, when dying "Whither he was going?" He answered, "To heaven." "Why do you wish to go to heaven?" He replied, "Because Christ is there." "But what if Christ should leave heaven?" "Well," said the child, "then I will go with him." This child loved Jesus so much, that

he thought he could not be happy in heaven without him. If you love Jesus, you will be often speaking about him, just as you delight to speak about your parents, and those whom you love, and you will wish to hear others speaking about him, and praising him, just as you wish to hear your parents praised. If you love Jesus, you wish that all the children in the world would love him too, just as you wish that people would love your parents and friends, and you will be sorry when you see that other children do not love him. A little girl once said, "How good Christ was, to come down from heaven to suffer so much, and to die for sinners, and for me too." And I wonder that all the men and women in the world do not love Jesus Christ!"

QUEEN MARY AND THE CELEBRATED KNOX

"You interpret the Scriptures one way," said Mary to Knox, "and the Pope and Cardinals another—whom shall I believe, and who shall be judge?"—"You shall believe God," replied Knox, "who plainly speaketh in his word, and farther than the word teacheth you, you shall believe neither the one nor the other. Neither the Pope, nor the Reformers,—neither the Papists nor the Protestants. The word of God is plain in itself, if there is any obscurity in one place, the Holy Ghost, who is never contrary to himself, explains it more clearly in other places, so that there can be no doubt but unto such, as are obstinately ignorant."

DIGNIFIED COMPLET OF A YOUNG LADY

[Translated from the German.]

Eliza Embert, a young Parisian, resolutely discarded a gentleman to whom she was to have married the next day, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world would not be so old-fashioned as to regard God and Religion." Eliza immediately started—but soon recovering herself, said, "From this moment, when I discover that you do not respect religion, I cease to be yours. He who does not love and honour God, can never love his wife constantly and sincerely."

THE CHRISTIAN'S BADGE

The Romans had a law, that every one should wherever he went, wear a badge of his trade in his hat, or outward vestment, that he might be known. Thus the Christian is never to lay aside the badge of his holy profession, but to let his light shine, and adorn the doctrines of God as Saviour in all things.

THE CONTENTED FEMALE

A nobleman soliciting a young country girl to abandon her rustic state, and reside in a populous city, she replied, "Ah! my Lord, the farther we remove from ourselves, the greater is our distance from happiness."—They who leave their homes, uncalled by Providence, in search of happiness, generally find they are only farther from it.

THE THREE QUESTIONS.

Bernard's three questions are worth the asking yourselves in any enterprise.—1 Is it lawful? May I do it and not sin?—2 Is it becoming me as a Christian? May I do it, and not wrong my profession?—3 Is it expedient? May I do it, and not offend my weak brother?

RELIGIOUS INTELLIGENCE

River Credit Mission, Jan 30th, 1830

Dear Brother,

It is always pleasing to the friends of Missions to see and to hear of the improvements of the native converts, while walking in the straight paths of the Gospel of our Saviour, and in the way to civilization.

Brother, I feel to rejoice with my white friends, in beholding the march and progress of religion among the native sons of the forest. I thank God that I have lived to see this glad day—a day of joy and gladness to those who have long sat in the night of ignorance and superstition. I here send you a

copy of an Indian letter in the Chippeway tongue, written by David Sawyer, an Indian youth of about 17, and is the son of Joseph Sawyer the principal Chief of the Credit Indians. David was one of the first that embraced christianity at the commencement of the reformation among our people, in the year 1824, at which time he was a poor wild Indian boy, not knowing the value of education nor the blessings that are in the Gospel of Jesus Christ our Lord. He went to school at this mission, and can now read and write both in the Indian and English. Since David's conversion, he has been faithful in his devotion to God, but more especially since he has become an interpreter, and an assistant teacher to brother Currie at Matjodusk mission, near Pene tangushene, which commenced last summer.

Brother David Sawyer wrote his letter after returning from a visit to his relatives at this mission. It is the first letter written in the Chippeway that I have ever seen—I have translated it as literally as the peculiar idioms of the English and Indian will permit, which accompanies the Indian copy.

Should you think it to be pleasing to your readers you are at liberty to insert it in your paper.

I am yours affectionately,

PETER JONES

P. S. You will see at the close of David's letter, that he requested me to read his letter of his talk or paper to his parents, I did so, and while reading it, his father wept and gave praise to God for seeing and hearing the words of his son.

P. J.

The following is the copy of the Indian letter

Matjodusk, Nov 24th, 1829

Nekahnis Kahkewaquonnabe,

Mequatch sah wawany mundenah Keshamunnetoo kepezhahbez'ndt Ahpe sah kahpenaljahyahin ewhetv nunzunnehkasepeeng nekepezhahnock sah immah Kenabekoomunnesing wakooeshelchig kekahnesehahngit, m hskahwandalishewogk sah untoo'ahmahwahwadt Kokecne Koosenon ishpe ming namahatpiddt kaonje noojemoonidt ojechag koowaan

Kiya sah Mechekahning anahmeahchugk nekepe w dphahmogk, kiya weennahwah sah ahyejekahpah wewugk immah ooshahwaratewanning Keshamunnetoo Menahwah tush nekekahkewa ahpetah tush nekenepah, metush koo keahnahmeatahwugk Keshamunnetoo nekepahnentum sah koo, nekekahn taun kooah shahwanemdt Keshamunnetoo nintang Ahpe tush kahtahqueshenon ewhety kekahnesehon Currie kaboonje nahkahthahkepun, wahwezhanum sah ketahqueshenowugk Mahskahwesewugk sah mekahnahwadt mahjemoonnetoon, ne'etookahkoo non sah Jesus chetahqueshenong ishpeping

Nemahcheperahmahwog sah kiya pahkeshah ne ketesemug ashewapeseyah, —Nepahpenantahmin sah oomahkeshe enahk'kahmig kahnah vahpah mungkidt Kekesnamunne'oomenon, ashe pahpenan tahmug sah koo kiya koennahwah neteshe pahpenantahmin Mequatch sah wawaneh nedunnah Keshamunnetoo shahwanemdt Ne'ahnahmeatah wah sah Keshamunnetoo cheshahwanemenang Nemenoopemahus sah kayahpeh

Neketesemetook, ahyahquahmeseyook sah, we tatahquesheooyook ootookemahwekaemckoonk Keshamunnetoo

Nekahnis Kahkewaquonnabe, kenahthahwanemin sah cheweentahmahwahwah, neketesemug montah eke'oomin azhepeckahng

DAVID SAWYER

The following is the translation

Matjodusk, Nov 24th, 1829

Brother Peter Jones,

I very much thank the Great Spirit for bringing me safely through. After I left the River Credit, I visited our poor brethren settling on Snake Island, they are strong in the faith, to ask our Great Father who sits in heaven for that which will make their souls to live.

On my way I also saw the christians at the Narrows, they also stand fast in the love of the Great Spirit.

And again I went across on my journey, and stopt all night half of the way, there I prayed to the Great Spirit, and I was very happy indeed. I know that

the Great Spirit has blessed me in my heart. And when I arrived at the place where I had left our brother Currie, he was very glad for my coming back. They are strong in fighting the evil Spirit. Jesus helps us on to heaven.

I also write a little to my parents concerning my state. —We are happy in worshipping the Great Spirit in this part of the wilderness, the same happiness that you enjoy, we also enjoy. I very much thank the Great Spirit for blessing me. I pray to the Great Spirit that he may bless you. I am still well.

My parents, be faithful. Strive to get to the kingdom of the Great Spirit.

Brother Peter Jones, I wish you to tell my parents, of this written talk.

DAVID SAWYER

Extract of a letter from the Rev. E. Evans, dated Kingston, Jan 22nd, 1830. —“Our prospects on this Circuit are at present flattering. At a watch night held here, the Lord gave us some tokens for good, as also at a prayer meeting held the same evening in brother Garbutt's neighbourhood. In the above meetings and at our late Quarterly meeting, some souls found peace through believing. We have admitted between 40 and 50 probationers since Conference, some of whom are doubtless the fruit of seed sown by our predecessors. Peace and union prevail throughout all our borders here, blessed be God.”

“We have extended the borders of our Zion. We have 29 appointments. We visit Long Island and Isle of Tanti when the weather will permit. —On the last we have a small class, and trust that God will raise up a people to shew forth his praise.”

From the Brockville Recorder

MEETING OF THE PRESBYTERY OF UPPER CANADA

On Monday the 11th inst the United Presbytery of Upper Canada, met in the Presbyterian Church of the Rev. Robert Boyd, Prescott, and after a sermon delivered by the Moderator, the Rev. W. Smart, they proceeded to business.

A letter having been read from the Rev. W. Bell, Clerk of the Presbytery, assigning satisfactory reasons for his absence, the Rev. Robt Lyle, A. M. was appointed Clerk.

The minutes of the last Presbytery being read, the Committee of the Literary and Theological Institution was called on for their report.

The following was submitted, and referred for future consideration.

The committee in reporting the result of their inquiries, are happy in informing the Presbytery that the erection of a literary institution, embracing a course of appropriate studies for such as are assigned for the Christian Ministry, meets with the most decided and undivided approbation of the friends of Christ, and the public in general.

The committee in the prosecution of their inquiries have felt great encouragement that Divine Providence has offered such a door of usefulness to the church, and are cheered in the prospect of the imperishable blessings that will be reaped by the present and future generations through the medium of the contemplated Seminary.

The committee have no doubt but He in whose hands are all hearts, will influence the friends of science and religion to establish and support an Institution that cannot but be a blessing to the community and the Christian Church in particular.

The committee would respectfully but deeply impress on the minds of the members of the Presbytery, that the Institution is of vital importance to the prosperity of the Redeemer's Kingdom, and therefore urge with affectionate solicitude the prompt prosecution of this object, and in order that no time be lost, they would recommend the following to their serious consideration.

1 That a plan of the Institution be drawn up, embracing the studies to be pursued—rules for the government of the same—together with an elevation and ground plan of the buildings, in order that a correct view may be had of the design of the Institution.

2 That a respectful application be made to the Provincial Government praying for such assistance

as they in their wisdom may deem most expedient.

3 That an appeal be immediately prepared, printed and addressed to the public—agents appointed to circulate subscription papers, and receive contributions in books and money.

4 That an immediate correspondence be entered into with the different ecclesiastical bodies, especially the General Assembly of the Church of Scotland, Synods, Presbyteries, and Associations in Great Britain and Ireland, soliciting their aid and concurrence in the objects of this Presbytery, and on the subject of the Seminary in particular. Such being the extent of our deliberations, to your consideration all is most respectfully submitted.

Resolved—That the Clerk be instructed to write immediately to the Rev. W. Bell to ascertain whether he has forwarded the petitions respecting the state of education, relating to the District and Common Schools, and if forwarded, by whom.

The Rev. R. M. Dowall having presented a report of his late mission in the upper parts of the Province, it was moved by the Rev. R. Lyle, and seconded by Fraelove Butler, Esq. that the very interesting report presented by Mr. M. Dowall be received, and approved of, and that the Presbytery feel deeply indebted to him for his laborious exertions, and valuable information communicated.

Mr. M. Dowall, then rose and expressed his highest satisfaction that his services were so gratefully received by the Presbytery.

Moved by the Rev. R. Boyd, and seconded by Mr. Matthew McIntosh, that the committee on missions be authorized to select such portions of the report of the Rev. Robt. M. Dowall, as they may deem proper for publication.

Moved by the Rev. R. M. Dowall, and seconded by Mr. Boyd, that the Clerk be instructed to write to the different branch societies, encouraging them in their efforts and labours in the cause of Christ, and that they will be visited by one or more of the ministers of this Presbytery in the course of the ensuing summer.

Applications having been made to the Presbytery from the Rev. Daniel W. Eastman, of Grimsby, and the Rev. Eh. Chadwick, of Charlotteville, to be received as members of this Presbytery, and from the favourable report of the Rev. Robt. M. Dowall of those ministers, and after mature deliberation, it was moved by the Rev. Robt. Boyd, and seconded by the Rev. Robt. Lyle, that the committee composed of the ministers in the Home and Gore Districts be authorized to receive into full connexion with this Presbytery, the Rev. Daniel W. Eastman, and the Rev. Eh. Chadwick and the congregations under their pastoral care.

It was resolved that the report of the committee of the Home and Gore Districts forwarded by Rev. James Harris, be inserted on the minutes.

Resolved—That the Rev. R. M. Dowall be appointed to make a missionary tour through the John's town, Eastern and Bathurst Districts early in the summer.

Resolved—That the Rev. Andrew Bell be appointed to a missionary tour during the summer, to visit the missionary Societies formed by the Rev. M. Dowall, in the upper parts of the Province, to organize new Societies, and make such other arrangements on behalf of the Presbytery as he may see necessary, and that the committee of ministers in the Home and Gore Districts make such arrangements as they may deem fit for the supply of the pulpit of the Rev. A. Bell, during his absence.

Resolved—That the Rev. R. M. Dowall be appointed and is hereby authorized to form and organize branch societies in connexion with this Presbytery, in such parts of the Midland and Newcastle Districts, as he may have opportunity in the course of the winter, and report his proceedings to the next meeting of Presbytery.

Resolved—That at all future meetings of the Presbytery, a public collection be taken up to defray the expenses of printing the minutes, &c.

The next meeting of the Presbytery to be at Brockville, on the first Tuesday in June, and that the Rev. Robert Lyle, A. M. deliver a discourse at half past 6, P. M.

SELECTED POETRY

THE MESSIAH

A Sacred Eclogue, composed of several passages of Isaiah the Prophet—Written in imitation of 'Vergil's Pollio'

Ye nymphs of Solyma begin the song
To heavenly themes sublimer strains belong
The mossy fountains and the sylvan shades,
The dream of Pindus and the Aonian maids
Delight no more—O thou my voice inspire,
Who touched Isaiah's hallow'd lips with fire
Wrapt into future times the bard began,
A Virgin shall conceive and bear a Son! (a)
From Jesse's root behold a branch arise,
Whose sacred flower with fragrance fills the skies
The æthereal spirit o'er its leaves shall move,
And on its top descends the mystic dove
Ye Heavens! from high the dewy nectar pour, (b)
And in soft silence shed the kindly show'r!
The sick and weak the healing plant shall aid, (c)
From storms a shelter, and from heat a shade
All crimes shall cease and ancient fraud shall fail,
Returning Justice lifts aloft her scale (d)
Peace o'er the earth her olive wand extends,
And white robed Innocence from Heav'n descends
Swift fly the years, and rise the expected morn!
Oh spring to light, auspicious Babe! be born!
See Nature hastes her earliest wreathes to bring,
With all the incense of the breathing spring
See lofty Lebanon his head advance, (e)
See nodding forests on the mountains dance,
See spicy clouds from lowly Sharon rise,
And Carmel's flow'ry top perfume the skies!

- (a) Isaiah, ch. li. 1
(b) ——— ch. xlv. 8
(c) ——— ch. xxxv. 4
(d) ——— ch. ix. 7
(e) ——— ch. xxxv. 2

HYMN TO THE OMNIPOTENT

Lord of universal nature,
God of every living creature
Light of morning—shade of even—
King of ocean earth, and heaven—
Whilst I prostrate bow before thee
Teach my spirit to adore thee!

Soul of love and source of pleasure
Mine of every richer treasure—
King of tempests—storm and shower,
Ruler of each secret power—
Whilst for favour I implore thee,
Teach my spirit to adore thee!

Spring of river, lake, and fountain
Piler of the rock and mountain,
Beneath the animal creation,
Life of varied vegetation—
Whilst I prostrate bow before thee,
Teach my spirit to adore thee!

First and last—Eternal Being—
All pervading, and all seeing—
Centre of divine perfection—
Whence the planets learn subjection—
Whilst for favour I implore thee,
Teach my spirit to adore thee!

THE SABBATH SCHOOL CHILDREN RETURNING TO THEIR HOMES

How fondly have I lingered, pleased to see
The grateful group withdrawing reverently
Oft have I watched the sober train depart,
Each to his humble home with joyous heart,
Oft have I seen the helpless arms of youth
Entwined around the oracles of truth,
Guarding, with jealous care and anxious eyes,
Their treasure here—their passport to the skies

Trace the young pupil to the social hearth,
No vacant jest, nor burst of lawless mirth,
Nor song profane, nor fiction's dangerous tales,
Disturb the quietude that there prevails
Mark the untutored parents' gaze of joy,
Beaming with new born rapture on their boy
He tells what he had heard, and sung and read,
How Jesus meekly suffered, died, and bled,
And as the listening conscience stands defiled,
The parents bend a convert to their child S of Seb

COMMUNICATION

SIR—The U C Herald of the 13th inst., contains a communication from an anonymous correspondent over the signature of 'Calculator'—in which I am charged with misstatements, sinister motives, and "inconsistencies the most glaring and absurd" in my evidence before the Canada Committee of the British House of Commons in 1828. The dishonest and disingenuous manner in which he garbles and misquotes my evidence, and the confident assurance with which he imputes to me base and dishonorable motives, without a shadow of proof and in direct contradiction to my sentiments, distinctly and unequivocally expressed in evidence, prove that the object of the writer was not to elicit or defend truth but to prejudice and mislead the public mind. Respect for the public duty to the different religious denominations of Christians in this Province for whom I acted as agent, and not a wish to engage in a news paper altercation with a man of straw induces me to make a few passing observations on the unfounded assertions and unwarrantable insinuations of this pretended Calculator.

In the first place, he wishes to make the public believe that I labored to 'vindicate and exalt a certain denomination, to wit, the methodists at the expence of others'—And he proves this by assuming that I state the fifth part of the population to be methodists when in my evidence I state their number to be 9009—(Minutes of Evidence, p. 222) In regard to vindicating the character of the methodists, it became my duty to do so, not as a *methodist* but from motives of patriotism, as a friend to my country. Dr Strachan had accused them of disloyalty and of gradually alienating the minds of the people from the British Government. This he had done in an official communication to the Colonial Secretary—and he used their presumed disloyalty as his chief argument to induce the government to increase the number of Church Clergymen to 2 or 300, and ultimately to 2000, as the *only* means of retaining this Province in a state of loyalty and subjection to the British Government. And there is very little doubt that through the influence of these statements he procured the charter for his proselyting university. I repeat then, that as a friend to religion, to the rights and liberties of my fellow subjects and to the peace and prosperity of this country it became my duty to repel the slander and to oppose the anti Christian system of religious intolerance and spiritual domination, for the establishment of which it was uttered. I could not do this without vindicating the character of a 'certain denomination' wantonly misrepresented from mercenary motives. In doing this I kept much within the bounds of the most rigid truth. W H Merrit Esq a churchman and a friend of the executive, went much further than myself. Page 162 he says, "I think the Methodists are the prevailing opinion. I think they have done more good than any others." Though I fully concur in the correctness of Mr Merrit's opinions respecting the methodists, I made no such claims for them—I endeavoured to do equal justice to all.

In stating it as my opinion that the number of the members of the English Church in Canada was "very small," I could not have better authority than a resolution to that effect by an almost unanimous vote of the House of Assembly, (30 to 3) 18 of whom, says Dr Strachan, are Churchmen.

Again, Calculator insinuates that we wish "to divide the spoil," that is, the proceeds of the clergy reserves—How does this assertion accord with the prayer of the petition, "that they might be sold and the proceeds appropriated for the support of schools, &c without religious tests and equally open to all denominations, and for the purposes of internal improvement." How such an insinuation is authorized by my evidence, will be manifest from the following extracts. Page 221 "Do you think that it would be desirable to allow the ministers of religion in Upper Canada to depend wholly upon voluntary contribution for support? Yes, I think it would be much the best, I think it would be conducive to the interests of religion" and Page 223 "The clergy reserves are generally acknowledged to be a very great hindrance to the improvement of the country, They might be sold to form a permanent fund for the encouragement of religion, education and internal improvement generally, and would no doubt be usefully and equitably appropriated for those purposes by the Provincial Legislature, were they authorized to do it."

"I firmly believe that the prosperity of the Episcopal Church in Canada, the interests of religion generally in the colony, as well as its peace and welfare, would be the most

effectually promoted by removing every invidious distinction on account of religious opinions, and by giving assistance and protection to all.

"I believe it to be the wish of full nineteen twentieths of the inhabitants of Upper Canada, that *all* the clergy reserves should be sold and the proceeds appropriated by the Provincial Legislature on such principles as will not countenance any distinction on account of religious profession or belief, for the purposes of education and internal improvement in their most extensive sense, including the building of school houses places of worship assistance to mission or native schools to poor settlements for the maintenance of clergymen &c &c The clergy reserves which are now considered a great public injury, and which are the cause of much jealousy contention and dissatisfaction would by such an appropriation become the source of incalculable benefits and advantages to every class of the inhabitants and would proportionably increase their attachment to the Government, and restore harmony and confidence in the colony."

He pretends to be astonished at my "ridiculous ostentation in introducing Mr Ketchum to the notice of the committee &c I reply, that it was quite unnecessary for me to introduce Mr Ketchum's name to the committee as it was honorably known to many of the best men in the British House of Commons—and no panegyric of mine can add to the well deserved reputation of the man whose patriotic exertions were principally instrumental in preserving to hundreds of British Loyalists in this province the privileges and honorable distinction of British Subjects and saved them from being disfranchised as aliens and their property from ruin. In thus triumphing over the selfish designs of interested men Mr K and his friends have done more for the stability of British authority in this colony and the peace and prosperity of the country, than any equal number of individuals in the Province. And it must be gratifying to this "individual" to know that those who know him best have duly estimated his services and have shown their approbation of his character and conduct by placing him in the most responsible and honorable situation to which the people can raise any man.

The much abused and slandered "Central Committee" also comes in for a share of "Calculator's" spleen. To the exertions of the Central Committee the public owe much of the beneficial changes which have taken place in the policy of Great Britain in regard to this Province. And though disappointed ambition and covetousness, and religious intolerance may heap execrations upon them, yet they cannot fail to be rewarded with the approbation of every true British subject, and the gratitude of posterity.

As a specimen of the sophistry and misrepresentation which characterize the whole of this production of Calculator, I will notice his remarks on that part of my evidence relating to the Episcopal congregation in York. I stated that it was large because there were many officers of government resident in York. From this he assumes that I assert the congregation to be large, & to be wholly composed of government officers. He enumerates 34, and says, "Surely you do not call these a number!"—But where do I intimate such a thing? I answer no where. Are there not many civil and military officers resident in York and its vicinity possessing large salaries, and most of them churchmen? Have these no domestics and dependents? Are there no hungry office hunters looking up to them for the loaves and fishes which they have to distribute? Besides, are there no mercenary creatures like Calculator, watching for the offals of Clergy Reserves and the crumbs from "King's College," &c? That most of these are under the necessity of, nominally at least, professing the favored religion, we may infer from the case of Dr Morrison, amongst others that I might mention.

Dr Morrison was a clerk in the Surveyor General's office, and a nominal Churchman, but from conscientious motives he joined the Methodists—for this, without a single cause of complaint alleged against him he was dismissed from his situation, and cast destitute upon the world.

* I expressed this, that is the maintenance of Clergymen, as what I believed to be the wish of most of the people of Canada, but my own opinion is (as I stated in my evidence) that Ministers of the Gospel should be supported by "free will offerings," or in other words by the voluntary contributions of their people. The only exception I would make would be missionaries to the heathens—and even these should in my opinion be supported by the voluntary offerings of Christians.

Calculator endeavors to raise the indignation of the Roman Catholics against the central Committee and myself—by pretending that we wished to injure them, and misrepresent their number. But this is a miserable piece of sophistry and falsehood that will be seen through by every intelligent Roman Catholic. I would ask who have persecuted the Roman Catholics of Ireland for centuries past? And who load them with tithes and other exactions and trample them into the dust at the present day? I obviously had no interest in underrating their numbers—my cause would have been strengthened by making their number as large as possible. I did not pretend to know their number. I knew that very few organized societies of them existed at that time in the places I mentioned. As they took no part in the petition, and as the British Government would not recognize their right to any claim upon the Clergy reserves, none but Protestants were mentioned in the Chart though the object of the petition was for the benefit of all. In an official communication to Mr. Huskisson in which I endeavored to show the superior benefits which the country would derive from having the Clergy reserves given to a liberal system of general education, to having them given to any Clergy, and the injustice of the present appropriation, one of my principal arguments was, that by giving them for the support of a Protestant Clergy the Roman Catholics and Quakers though numerous and equally meritorious, would receive no advantage from them but by the proposed plan all British subjects in the Province would receive equal benefits.

As for myself I have always been a decided friend of Catholic emancipation. I from principle detest any species of religious persecution, and I would oppose any measure to confer privileges and immunities on protestants in which Roman Catholics did not freely and equally participate. But why are thus Calculator and his party so friendly to Roman Catholics? Do the persecutors and oppressors of the unfortunate Irish learn the lesson of justice and mercy as soon as they touch Canadian ground? Or do they not rather wish for help to crush protestant dissenters that they may more easily destroy the others?—As a protestant I must believe the Catholics to be in error but I abhor the use of any other means for their conversion, than those supplied by Scripture and reason.

I come now to notice Calculator's calculations. I would remark, that I have nothing to do with Dr. Lee's mistakes. He had a particular interest to serve. I had none. Dr. Strachan was striving to gain a spiritual dominion over the consciences of the people of this country, the supreme control of the education of our youth, the secure possession of one seventh of the whole country besides enormous grants of land for his University, and consequently many think that gold blinded his eyes—Dr. Lee was striving for half of this power and emolument for his friends and consequently both had strong inducements to exaggerate—and they certainly were not proof against the temptation. The dissenters asked for nothing but equal privileges with all their fellow subjects, Protestant and Catholic.

I did not profess to be able to give an accurate account of the number belonging to the different Christian communions—I stated to the committee that I came to England on private business and was of course not able to give specific information. I gave my opinion honestly and fairly according to the best of my knowledge derived from a long residence in the country.

From my connection with the Methodists I could be more definite in my information. Returns of every society are annually made, and the aggregate number of their adult communicants annually published in their minutes. These in 1828 were 9009. In this number, even where both parents are members of the Methodist Church, no members of the family are included but those who actually make a profession of religion and are publicly received as members of the church—besides many who profess the doctrines of Methodism, but who are unwilling to submit to the evangelical strictness of our discipline. Consequently in stating the number of the regular hearers I have given a number considerably less than what I believe they really are. By applying to them the scale which Dr. Mergell lays down for ascertaining the number of his own, the Episcopal Church, of multiplying the number of communicants by 6 for the congregation, and that by 2 for the adherents of the church—and this method of ascertaining the number of the Church is also adopted by Dr. Strachan in his letter to Dr. Lee. I saw my applying this rule to the Methodists the adherents or nominal Methodists would amount to 108108. I have alluded only about three and a half regular hearers to one

communicant or member and this to include much the largest portion of most Methodist families, &c

The writer finds fault with my estimate of the probable number of the Episcopal Church. It cannot well be ascertained. In 1821 according to the Report of the Propagation Society, their greatest number of communicants amounted to 367. I procured a Report of the same Society for 1828, they gave the number and stations of Clergymen, but carefully avoided mentioning the number of communicants. In 1821 the communicants of the Methodists were between 5 & 6000. Allowing the Episcopal Church the same proportion of increase to wit one third they would in 1828 amount to about 489. I have allowed them a much larger amount about four fold increase and suppose them to have 1430 communicants. By applying Mr. Mergell the bishop's chaplains rule before referred to, it will make the number of nominal members 17220 which corresponds nearly to the proportion which I stated they probably bore to the population that is between 1 to 10 and 1 to 12—making 16666—a much larger proportion of nominal members, for the communicants than I have allowed any other church.

Nominal Baptists probably bear a larger proportion to communicants of that church than in the Methodist church, as many are unwilling to submit to their baptism. I state the whole probable number at 15500. The Quakers form a numerous and very respectable body, as do also the Menonist and Tunkers. The aggregate of the English Wesleyan Methodists, Dutch Church Lutherans, Christians, Children of Peace, &c is not less than 10000. In round numbers I stated the probable number of the whole population to be about 200,000 though I did not suppose it much exceeded 190,000.

Then according to the further construction of my evidence I give the following table of the probable number of nominal members, or regular hearers of the different denominations alluded to by me.

Methodists	38000
Presbyterian	30000
English Church	16500
Roman Catholics	15000
Quakers	15000
Menonists and Tunkers	12000
Papists	16000
English Wesleyan Methodists, Dutch Church, Lutherans, Christians, Children of Peace, &c	10000
No particular denomination	38000
	190000

If my estimate of the probable relative numbers of different denominations of Christians in this Province has done injustice to any let it be made appear not by insinuation and sophistry, and pretended calculations founded on misquotations but by honest investigation. I do not shrink from inquiry—we invite—we solicit investigation—we invite the Clergy of the English Church in particular to lay before the public the number of their communicants. Such a disclosure will probably shew, that 50 clergymen receiving comfortable salaries from Great Britain, and not from their congregations, form but a doubtful criterion to judge of the number and increase of their Church.

I am glad that "Calculator" has brought the subject before the Canadian public where the facts are known and can be proved—I request the public not to form any opinion from what he says of my evidence, but first to examine the minutes of evidence for themselves.—We do not avoid the light.—The cause of religious liberty is not upheld by deeds of darkness.—It is the cause of righteousness and truth, and so far as my knowledge extends, no statements have been made nor any means used to advance its claims but such as are strictly conformable to the character of such a cause. If I have erred, I repeat that I have done it unintentionally, and am perfectly willing to acknowledge such mistakes in my opinions, if they are discovered to me. I had no private interest to serve by the part I took—I had nothing to gain, but much to lose. And as to the Methodist Ministers, and I may say the Ministers of several other denominations that joined in the late petitions, desiring a share of the Clergy Reserves, it is most untrue. Our ministers live in the affections of those for whose welfare they labor. They neither seek for nor do they desire any other support than that which they derive from the voluntary contributions of a willing people.

York Feb 2nd, 1830
 GEORGE RANSOM
 N B The Editors of papers who have inserted Calculator's communication, are respectfully requested as an act of justice to the author and to those for whom he acted as agent, to insert the above reply.
 G R

P S—The attack made upon Mr John Rolph, for his alleged inconsistency would not be noticed by me on this occasion, was not his conduct identified with that of the friends of religious liberty.

The following I have good authority for saying, is the substance of what was stated by Mr Rolph in discussion in the House of Assembly that the instructions mentioned by M. Horton were never either verbally or in writing submitted to him and that he never had any knowledge of such instructions till they were communicated to the House of Assembly—But that the bill which passed the Imperial Parliament to remove the disability of the Provincial Legislature and render it capable of passing an Act by which relief has been afforded to the people of the Province, was submitted to him by the Solicitor General Boulton then in England and that the bill was declared by both as most satisfactory.—The act was and always has been held satisfactory, but the instructions and Mr Robinson's bill founded on them, have been justly and universally deemed Mr Horton has unintentionally referred to the instructions, instead of the bill.
 G R

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

CHRISTIAN GUARDIAN.

YORK, SATURDAY, FEBRUARY 6

INDIAN MISSIONS.—In the present and late numbers of our paper, we have been enabled to lay before our readers the most encouraging accounts and the most pleasing exemplifications of the happy and wonderful influence of the Gospel upon the hearts, lives, and conditions of the Indian tribes. A people that but a few years ago, were no people, are now a sober a religious an improving people. The light of life has dispelled the death like shades of their moral darkness, and the power of the gospel has raised them up from a Hottentot degradation to perform willingly many of the duties of the industrious husband man, and to enjoy the consolations of the devoted Christian. Their own now softened and renewed hearts are often deeply affected when they compare the present with their former state, and see "what God hath wrought for them." The writer of this has more than once witnessed the grateful tear trickling down their sable cheeks and the audible sigh heaving their throbbing bosoms while they sung the following affecting lines.

'O had our Indian fathers known,
 What prophets told of Christ and Heaven!
 For them we drop a tear and mourn,
 And weep for joy our sins forgiven."

While the Christian, whose heart has been cast in the mould of apostolic sensibility and benevolence, sees the scattered remnants of the ancient proprietors of our soil gathered from the wilderness, observes them settling down in clusters of humble cottages, cultivating the arts of civilized life, sending up to heaven, morning and evening, the perfumed incense of domestic devotion, their children assembling in little groupes to the place where they learn to read the words of the Great Spirit which are able to save their souls, sobriety peace love and joy diffusing comfort and harmony throughout their newly settled territories—while the Christian witnesses this interesting scene, his faith in the christian religion will be abundantly strengthened, and his feeling heart cannot but breathe sentiments of gratitude to that God, who of stones raises up children unto Abraham.

But does it not also become us all to inquire, why this desirable and all important change has not taken place sooner, why more has not been done, & is not now doing among those who, in the estimation of the Bible, are of one blood with ourselves? What have we as professed christians been doing, while thousands of our fellow sinners, fellow countrymen, fellow mortals and immortals have been yearly withering away and perishing in a darkness that excludes from heaven within call of our own dwellings? Have we imitated the example of him who, for our sakes, became poor that we through his poverty, might become rich? Our Saviour says, 'As I have loved you, so should ye love one another.' But alas! how have we feasted upon an abundance of our Lord's goods, and refused to impart a pound, a dollar perhaps a shilling (of that bounty entrusted to us for the very purpose

of "doing good to all men as we have opportunity," to save souls from perishing everlastingly? When an inflexibly just Judge, shall require an account of every shilling loaned to us as well as of every idle word that we speak what account can we then give in the great and terrible day? Will not the blood of thousands cry out against us? Will not thousands of our heathen neighbours be found to have perished in their sins but will not their blood be required at our hands? Will not our now hoarded gold then become a worm that dieth not, and our now costly raiment, our "purple and fine linen," then become objects of unquenchable fire, and our now costly assemblages and fashionable pleasures then terminate in weeping, wailing, and gnashing of teeth? No one can be like God without being benevolent—there is no place in heaven for a penurious or a rioting prodigal Christian. If any man love the world (its riches or its pleasures) the love of the father is not in him. Alarming, appalling, insupportable reflection to a professing Christian, that through sensuality or covetousness never gives to save souls dying forever for want of bread?

Sensations the most painful have been felt by the writer while penning these ungrateful interrogations, and happy would he be, to bury them in his own bosom, did he not have the strongest reason to believe that the conduct of very many nominal Christians required them.

But pleasing indeed it is to turn to those benevolent hundreds in this and an adjacent country who both from their penury and abundance, have largely contributed to plant Missionaries & School Teachers among the destitute Indian tribes, and to bestow all the blessings of christianity and civilization upon the most needy of the human race. In examining the provident appropriations of their charities, the result of their gifts and the fruits of their labours they can with unspeakable satisfaction say, 'Lord thy pound hath gained ten pound thy dollar hath gained ten dollars thy shilling hath gained ten shillings.'

Our accounts from the different missions state, that the schools are prospering—that the improvement of the children equals their advancement—that the converted nations grow in grace as they grow in the knowledge of the Divine Will—that their attachment to domestic life visibly increases—that their progress in civilization is astonishingly rapid—that habits of industry seem to be gradually forming among them—and that very few instances of apostasy have occurred.

These returns we feel assured are sufficient to encourage the friends of missions to abound more and more in their labour of faith and love, and to induce others to take a part in this great work of rescuing immortals from a death worse than that of the grave. The letter from an Indian youth on a foregoing page will gladden the heart of many an individual who has aided in the instruction of the Aborigines of Canada. The wilderness is opening—the fields are white for harvest—the laborers are few, and the means are small. O that faith and prayer and means and men might be abundantly multiplied, in carrying the words of salvation and the earthly boon of social and civilized life, to our wandering injured, heathen neighbours, who are now sitting in darkness and in the valley and shadow of death.

RELIGIOUS LIBERTY—It was not our wish in the first instance to open our columns to the discussions that might ensue upon the publication of an anonymous writer, who signs himself 'Calculator.' But considering that it involves matters, not of individual, but of general interest—that the points at issue, are those which have excited the sympathies and brought into vigorous action the talents, influence, and exertions of the great body of the Canadian people—that it is a subject on which petitions, representations and remonstrances have been laid at the foot of the Throne by almost every religious denomination in the Province—that the final decision of this question will make this Province what Ireland now is, or what Ireland might have been had not the fire brands of blood shedding contention been thrown among its inhabitants by the national pestilence of spiritual domination and religious exclusion—believing, both from internal evidence and external testimony that this communication of "Calculator" is put forward by those Master Spirits who have long been labouring to enrich themselves upon the prostration of the best interests of the country—being convinced that this controversy has been thus revived for the very purpose of arresting the progress of imperial operations to promote this country's peace and welfare and of binding upon the people of Canada incumbrances that will forever clog the wheels of various enterprises and leave them powerless, and motionless, and spiritless, even beside an ungenious

and flourishing people—impressed with these considerations we cheerfully lend our columns to hold the merciless monster of religious despotism up to public execration and do what in us lies to secure to this our native land the earnestly sought blessings of civil and religious liberty.

We have avoided entering into discussions on these subjects though we have been frequently attacked from different quarters. But if the hungry parasites of the day are determined upon another contest before they let go their grasp upon the consciences of a people who with their forefathers have suffered fought and bled for the heaven delegated blessings of freedom—if they must try the strength of Israel's army once more before they give up the idolized hopes of 'faring sumptuously every day upon the proceeds of land that has been raised in value from a six pence to twenty or forty shillings an acre by the sweat of the Canadian people's brow, while the people themselves are taunted with opprobrious epithets because they ask to share the benefits of what their labors and industry have virtually created—if another battle must yet be fought to decide finally whether ecclesiastical intolerance, anti christian monopoly and Jesuitical oppression, are to thrive and fatten upon the labours and rights of an industrious and deserving people or whether they are to enjoy "all the blessings (as His Excellency the Lieutenant Governor says) of good laws and free institutions—we assure the friends of religious liberty and our subscribers of all denominations, that (should the case require it which we hope it will not) we are ready as on former occasions to aid, to the utmost of our feeble ability and upon a broad scale this important cause, which has for years been more highly prized by us than any other worldly consideration, and which we do feel to be the life blood of our country's happiness and prosperity.

Every possible effort has been used to give publicity to these nefarious misrepresentations of 'Calculator'—They have already appeared in two of the Provincial papers and have since been published in pamphlets which have been gratuitously scattered in every direction. If the enemies of "good laws and free institutions" are thus on the alert the true friends of Canada ought not to be less diligent and that God who has so marvellously fought our battles for years past, will continue to make even the wrath of man to praise Him until Judah shall not be able to vex Ephraim nor Ephraim have cause to envy Judah, until in the mountains of Samaria as well as in the Temple of Jerusalem men can lawfully worship God when every disciple of Christ can have his nuptial ceremonies performed agreeably to the dictates of his own conscience and not be compelled to comply with ceremonies that in his own soul he abhors, when land that the husbandman has made, shall not be sold from under him to pamper the indolent extravagance of aspiring ambition, when one's religious profession shall not cut off from him all the encouragement due to meritorious enterprise but when every man shall be equally encouraged in worshipping God after his own manner, and be rewarded according to his works.

In the New Brunswick Royal Gazette (a large paper recently very much improved in its appearance and edited with more than ordinary ability) of the 13th instant, we have the speech of the Commander and Chief, at the opening of the Session of the Legislature. It appears from the President's Speech that the Provincial Finances are in a sound and thriving state—that their road improving system is highly beneficial—that the College and Seminaries of education under the care of the Provincial Legislature are in a flourishing condition—and that the Legislative grants to improve their navigation have been efficaciously applied. The speech is quite complimentary towards the General Assembly, as it is called in that Province.

To the Preachers—The price of the new Discipline is 10/3 a copy. As the edition is small, the expences have been much greater in proportion, than if it had been larger, and as these expences have to be met immediately by the Establishment, the preachers are respectfully requested to make their returns, together with all other monies they may have in hand as soon as possible. All other matters respecting the Discipline will be settled at our next Conference.

Credit to whom credit is due—Our very courteous neighbour of the "Gore Balance," who entered into the most solemn covenant with the public, in his first number, not to admit any 'personalities' into his columns, having been pleased since to Balance accounts for this good deed by inserting and copying column after column of "personalities"

that scarcely allow of comparison has also been pleased to Balance his claims upon our gratitude by filing more than five columns of his 8th and 9th numbers with matter taken verbatim from this paper and which had been prepared from the original sources by one of the Editors, without giving us any credit for it. If his accounts are now Balanced for the very kind services he has endeavoured to render us we will perhaps hereafter be pleased to give us credit, when he draws so largely upon our labours.

No later foreign news of importance

With feelings of the warmest gratitude J. R. Armstrong begs leave to return his sincere thanks to the inhabitants of York and also to several strangers who were present, for their very friendly active and successful exertions in rescuing his goods from the late fire.
York Feb 1st 1830

PARLIAMENTARY

[From the Quebec Gazette]
LOWER CANADA

FRIDAY January 22 1830

This day at two o'clock His Excellency the Administrator in Chief came down in state to the Legislative Council Chamber and being seated on the Throne, the Gentleman Usher of the Black Rod was sent to command the immediate attendance of the Assembly, which being come up His Excellency was pleased to open the 3d Session of the thirteenth Provincial Parliament with the following

SPEECH

Gentlemen of the Legislative Council
Gentlemen of the House of Assembly,

I have called you together at a time which I believe to be the best suited both to your private convenience and the public service, and it affords me sincere pleasure to have it in my power to congratulate you on the prosperous state of the affairs of the Province.

Under the blessing of Divine Providence the distress which was so severely felt at this time last year is no longer experienced and the scarcity which then prevailed, has fortunately excited among the inhabitants of the country a spirit of active industry in their agricultural occupations, which cannot fail to be attended with the happiest effects.

Commerce has been carried on more extensively than usual during the past year, and with more activity and enterprise.

The Provincial Revenue has also increased and arrangements have been made for the security of the Public Money, in the hands of the Receiver General conformable to the communication made to you in the last Session.

It will be gratifying to you also to learn that Elementary Schools have been very generally established throughout the Province. That great progress has been made in the improvement of the internal communication—and that facilities have been afforded to all classes of His Majesty's subjects to settle on the Waste Lands of the Crown.

Measures have also been taken for the erection of new Light Houses and for promoting the various objects of public improvement for which provision was so liberally made in the last Session.

It has been my earnest endeavour to see, that the bounty of the Provincial Parliament was not misapplied and I have with that view established such regulations as appeared to be necessary for guarding against abuses and for ensuring a faithful and judicious expenditure of the public money.

Details on all these subjects will be laid before you, for your information and you will probably be of opinion that the acts passed in the last Session "for the encouragement of Elementary Education" and "for erecting Light Houses in the Saint Lawrence," require revision.

Gentlemen of the House of Assembly,

The accounts of the Provincial Revenue and expenditure for the last year will be laid before you as soon as possible and every information afforded you respecting them, which you may require.

Gentlemen of the Legislative Council

Gentlemen of the House of Assembly

It will be my duty to convey to you, by message a communication which I have received His Majesty's command to make to you, upon the subject of the Financial Question, which has given rise to so much controversy in the Province, and I will now submit to your consideration such matters of public interest as I conceive will be conducive to the general welfare of the people of this loyal Colony.

The state of the currency is a subject which demands your attention, the adoption of some measure appearing to be necessary to prevent the circulation of pistareens, and other small silver coins at a nominal value greatly exceeding their intrinsic worth. It is also most desirable that Legislative Provision be made to ensure the circulation of British silver money within the Province at its real value—His Majesty's Government having sent out a considerable quantity of such money, with a view to its circulation, and to its ultimately becoming the circulating medium of the Colony. I recommend the subject to your serious consideration.

I would also suggest the expediency of passing a law for the qualification of the Justices of the Peace adapted to the situation and circumstances of the Colony. The qual-

fication being moderate and either in real estate or in personal income

The erection of Court Houses and Gaols in some of the most populous counties in the Province (when desired by the inhabitants) is another measure which I would recommend to your consideration but, I will communicate to you by message my ideas on this subject

Evids having been experienced by introduction of contagious diseases into the Province it may be expedient to guard against calamities of this kind by some suitable enactment

The unfitness of the Gaol at Montreal as a place of confinement for so populous a District, has been frequently brought under your consideration, and I trust that the Session will not close without provision being made, either for the erection of a new Gaol, or for a Penitentiary where criminals may be sent at hard labour, apart from prisoners who are confined previous to their trial

I suggested to you by His Majesty's command in the last Session the expediency of levying a small tax upon such tracts of land as remain in a waste and unimproved condition and also of establishing offices for the registration of deeds and to these subjects it is my duty again to call your attention

The pressure of business prevented your maturely considering several matters of importance that came under your deliberation but I feel persuaded that they will now engage your early attention, and you may rely upon my cordial concurrence in all measures which have for their object the general welfare of the Province, and the happiness of His Majesty's Canadian subjects

UPPER CANADA

SATURDAY JANUARY 30th 1830

Mr Cawthra from the committee to wait on His Excellency with an address requesting certain Revenue Accounts, reported the following answer

GENTLEMEN

In a statement transmitted to the House of Assembly last Session the amount of the payment due by the Canada Company for 15 years is stated

The payments and appropriations as specified in those accounts continue without alteration, and are to be found in your Journals of last Session

I will direct the amount of the Casual and Territorial Revenue of the Crown to be laid before you, as well as the general expenditure

The detailed statements applied for cannot be transmitted to you without instructions from His Majesty's Government

The statement of the sources of the income set apart for the support of the University and all the information required will be found in the Journals of your last Session except the receipts and expenditure for the year 1829 which shall be laid before you

If the information applied for refers to the College lately opened the only funds at present for its support, are from the proceeds of the sale of lots of land set apart in York for the endowment of a grammar school—the salary of the master under whom the Royal Grammar School was placed and the quarter pay of the scholars, but I shall use every exertion to induce His Majesty's Government to endow liberally this institution which will I hope raise the standard of education in the Province and supply it with able instructors—In the mean time the House of Assembly will see the expediency of protecting it

The accounts for the last year of the duties and imposts levied and collected under an act passed in the 14th George the 3rd will be found in the annual accounts ordered to be laid before the House—similar accounts have been annually laid before the House

A statement of the impost duties levied in the Lower Province is annually transmitted to the House The balance in the Receiver General's hands will also appear in the public accounts ordered to be laid before the Assembly

The appropriations of those duties for the support of the Civil Establishment are authorized by the Lords of the Treasury under the act of the 14th George the Third

Neither my despatches nor those of His Majesty's Ministers can be laid before you without a special order from His Majesty's Government

The accounts of fees on Marriage Licenses, and on Licenses to Medical Practitioners shall be laid before you

Marriage Licenses are issued by the Lieutenant Governor under a power delegated by His Majesty and recognized by a Statute of this Province—the fee is received by His Secretary, amounting to £120 for the last year Nineteen Physician Licenses were issued a fee of £1 on each License is received by the Secretary according to Statute

The statement respecting the Indian Lands must be applied for to the British Government

The account of the number of acres of surveyed and unsurveyed Crown Land, not granted nor located I will direct to be laid before you and also the number of acres sold by the Commissioner of Crown Lands

The Speaker said that he was authorized to inform the House that in His Excellency's answer which had just been reported, a reply to the paragraph, an account in detail of the monies now in the hands of the Commissioners of Forfeited Estates, and from whom received with a statement of their receipts and expenditures, including all contingencies and a schedule of all debts due to them, and outstanding on sales of forfeited property if any such there be, was by mistake omitted to be copied, but that the information will be laid before the House

DON AND HUMBER BRIDGES

The House of Assembly in the discharge of their constitutional duty not to allow any of the public monies to be expended for any purpose without the consent of the representatives of the people, addressed His Excellency under the expectation that the public monies had been so misapplied to know out of what funds the sums had been paid for the construction of the Bridges—to which address His Excellency sent the following answer

GENTLEMEN

As there are no public funds under my control the sums expended in constructing the Don and Humber bridges have been charged in my account as directed in the annexed communication to the Receiver General

SIR,

Government House, 21st Aug, 1829

Sir,

The Magistrates of York having represented to me that they have no means of constructing Bridges over the River Humber and Don and the great road of communication of the Province being interrupted by the dangerous state in which the old Bridges now remain the Lieutenant Governor directs me to acquaint you that he has authorized the magistrates to enter into a contract for the construction of two bridges across these rivers and he begs that you will have the goodness to advance such sums as may be necessary to complete the same which the magistrates have exhausted their own funds and His Excellency desires that his own salary may be considered chargeable with the amount till he is authorized to issue a warrant for the amount advanced

I have the honor to be,

Sir,

Your most obedient

Humble Servant,

(Signed)

Z. MURDER

The Honorable JOHN H. DUNN, Receiver General

GAOL LIMITS BILL

A Bill passed the House of Assembly introduced by Mr Dickson, to enlarge the Gaol Limits in the several districts. It was provided that the Limits should extend over the limits of towns which have boundaries prescribed by law and in other places one mile each way. This bill was amended by the Legislative Council so as nearly to continue the present law which expired last month. Upon these amendments a free conference was held by correspondence from the several houses for free discussion on the subject and the substance of the reasons urged by the conferees of the House of Assembly in favour of 16 acres being allowed to all gaols was stated by them in the following report

The Committee appointed to confer with the conferees on the part of the Honourable the Legislative Council in free conference, on the subject matter of the amendments made by that Honourable House in and to the bill entitled "An Act to repeal and amend the laws now in force for establishing the limits to the several gaols in this Province" proposed so to alter the said amendments as to extend to all other gaols within this Province the same limits as have heretofore been enjoyed by the Niagara District, and submitted in support of that proposition

That a person satisfied only showing, in the way prescribed by law that he is not worth — is entitled to five shillings a week from his creditor as long as he is subjected to close confinement, but the moment he enjoys the limits heretofore provided by law he ceases to be entitled to the weekly allowance. It is therefore submitted that as the limits are given as a substitute for the weekly allowance they ought to be ample enough to enable the debtor certainly to earn that sum and if he should be enabled by any extension of the present limits to earn more there appears no good reason against it particularly as the debtor may thereby pay the debt gradually or provide for his family probably as destitute as himself. But from the local situation of some of the gaols of this Province the present limits will not enable the debtor on exchanging the limits for five shillings a week to earn even that sum by any occupation he might pursue—and therefore it would be but just to extend the limits so as to answer in every gaol the end for which they are given at all

That before the present law was passed every prisoner in execution for debt was kept in arcte et salva custodia — The amelioration of that law by the act now proposed by the amendments to be continued, has not been in any way or degree detrimental to creditors or to commerce, as may be inferred from both houses agreeing to the expediency of continuing such law. But if such indulgence had proved most beneficial and happy for prisoners without any consequent mischief, it may be presumed that the further enlargement of the limits to the extent now proposed will not be injurious to any, while it must be so desirable for the prisoner. And at all events it is a limited act which will admit of alteration at the expiration of the term if it should prove detrimental in any point of view

And that it would not prove detrimental may be inferred from the circumstance that in the Niagara District they were allowed sixteen acres for some years past, without any mischievous consequences. But what has been proved to be and is expected to be desirable for that district, must be equally desirable and harmless in other districts

It is therefore not unreasonable to extend to all districts what has been and is proposed to be enjoyed by the

Niagara District—particularly as some other districts present the same necessity for the same limits to their gaols

That the extension proposed does not appear to be greater than the exigency of the case required and if the indulgence heretofore granted has proved no incentive to fraud in any degree, there cannot be a reasonable presumption from such experience that the little further enlargement proposed, can be productive of evil in a great degree, or at all

That the rule of abridgement is particularly oppressive upon poor debtors, inasmuch as a fraudulent debtor with ample means may enjoy the limits which a needy and unfortunate person cannot enjoy without forfeiting the weekly allowance though the only means of his subsistence, while the opportunity for his earning his daily bread is injuriously narrowed with the view of punishing fraudulent prisoners. By this means the most innocent and necessitous may suffer, merely to insure the due punishment and restraint of others presumed to be undeserving of favour

(Signed) JOHN ROWEN

Manager on the part of the Commons

In a second free conference on the subject matter of the amendment made by the Legislative Council, to the gaol limits bill sent up by the House of Assembly the conferees of the Legislative Council stated as follows

That the Legislative Council conceived, that consistently with parliamentary usage it is requisite that the opinion of the House of Assembly should be expressed upon the amendments sent from the Legislative Council that in support of those amendments it be urged that the bill sent up from the Assembly entitled an Act &c having led the Legislative Council to examine the several Acts now in force respecting the assigning limits to gaols they find that they will all expire unless they may be renewed by some act to be passed and assented to by the 31st of this month January that for the sake of the many debtors who under the authority of those acts, are now enjoying the privilege of gaol limits and for the avoiding perplexing questions that may arise as well as the probability of injury to Creditors, the Legislative Council were struck with the necessity of making immediate provision for the continuance of the acts referred to that they therefore applied themselves to the immediate consideration of the bill sent up from the Assembly that the provisions contained in that bill are not merely intended to continue the existing laws but would have the effect of making a very important change, and such as it appears to the Legislative Council upon the first impression would scarcely amount to less than a virtual abolition of imprisonment for debt now especially in the case of debtors ordinary resident in any of the towns of this Province

That the Legislative Council are by no means prepared to adopt without mature consideration a law which will allow to persons confined for debt the whole extent of such towns as have had their limits legally defined since it appears to be going much beyond the original intention of the Legislature in assigning Gaol Limits, which was doubtless allowing to prisoners such a space as might be sufficient for air and exercise, and might prevent that injury to their health which would result from a more rigorous confinement

That allowing to debtors confined in execution the whole extent of a town, would be going much beyond this human indulgence and might in the apprehension of the Legislative Council defraud the creditors of the means of coercion which the law is intended to afford them, and which may be necessary for preventing fraudulent practices. That in whatever different light the Legislative Council may hereafter view such a change as was proposed in this bill these are their present impressions, and they trust therefore that the House of Assembly will allow time for a more deliberate reflection upon the probable consequence of such a measure, and will in the mean time and in order to prevent confusion allow the existing laws to be continued as proposed in the amendments

To which the conferees of the House of Assembly, answered as follows

[Answer in our next]

Died this morning at his residence in the Indian Village near this place the noted Seneca Chief Sagoyewieha (keep awake) so long known to the whites by the name of Red Jacket, aged 80 years Buffalo Journal 20th January. He was a great warrior among the most perfect of natural orators—but a most determined enemy, to the last to all attempts to introduce christianity and the arts of civilized life among the Indians maintaining that the forest was their legitimate home

Letters have been received at the Guardian Office from the following persons during the week ending Feb 5

Jas Richardson, Janr J H Houston, J R Johnson, J Emory, B Wagh W Case P Robins, D McMullen, R Heyland and H Smith

NOTICE IS HEREBY GIVEN, that a Public Meeting will take place, at the School House near Mr Custards, on Dundas Street, at one o'clock on Saturday next, to form a Temperance Society. An address will be delivered

SUPPRESSION OF INTEMPERANCE

Agreeably to public notice, a meeting of the inhabitants of Belleville and its vicinity was held in the Methodist Chapel, January 25th 1830, for the purpose of promoting the cause of Temperance, when the Rev John Beatty was called to the chair, and Billa Flint junr was requested to act as Secretary

Rev John Reynolds moved, seconded by the Rev Wm Case, that the members of this meeting do now form themselves into a society for the promotion of Temperance to be called the "Belleville Temperate Society" The above resolution was supported by addresses from the Rev W Case and Rev W Ryerson

The following Constitution was then adopted

CONSTITUTION

Article 1st —The object of this Society is, to restrain the use of ardent Spirits to cases in which the use of them may be recommended by Medical advice

Article 2nd —The officers of this Society, shall be a President, Vice President, Secretary, and a Corresponding Committee of five persons

Article 3rd —The officers of this Society shall be elected on the first Monday in February, annually at which time, some person shall be appointed to deliver a discourse at the next Anniversary

Article 4th —The officers shall annually report to the Society all their proceedings and the number of members belonging to the Society Together with their correspondence with other societies and individuals

Article 5th —Any person may become a member of this Society, by subscribing his name to the Constitution

Article 6th —Any member may withdraw from this Society by his leaving his written request for that purpose with the Secretary

Article 7th —This Society shall regularly meet on the first Monday in February, in each and every year, at eleven o'clock in the forenoon, and at such place as may have been agreed upon at the preceding meeting And it shall be the duty of the Secretary to call a special meeting of the Committee, at any time when three or more of the same shall think proper

Article 8th —If any member shall violate this Constitution, he may at any regular meeting be expelled by a majority of two thirds of the members present, and the cause of his expulsion shall be entered on the records of the Society

Article 9th —The Constitution may be amended by the vote of two thirds of the members present at their annual meeting

Article 10th —The eleventh and last article of this Constitution shall be considered to be the most proper to guide and direct the members of this Society

Article 11th —We severally agree that we will entirely abstain from the use of Ardent Spirits, except as an article of medicine We will not furnish them to our friends as an article of entertainment, nor to persons in our employ as an article of refreshment, and in all suitable and proper ways we will discountenance their use in the Community

The thanks of the meeting were voted to the Chairman and Secretary for their able conduct in this meeting

Moved by the Rev W Case and seconded by the Rev J Beatty, that it be

Resolved,—That the Committee and Officers of the Society in their efforts to suppress Intemperance, be requested to inquire if any evils exist with respect to Intemperance in any of the Public Houses, that they take such measures as they may judge most effectual to correct the evil

Moved and seconded,

That the Secretary shall draw up an Address to the Christian Guardian, the minutes of this meeting, for insertion, and the Rev W Case and Rev W Ryerson are requested to send a copy of their addresses to the Society, for publication

Moved and seconded,

That the Committee shall use their endeavours to obtain subscribers

Moved and seconded,

That the Committee and officers of this Society do meet for the purpose of drawing up a petition and to receive signatures, praying the Legislature and Executive Council to pass a law to more effectually do a way with Intemperance, and that the Committee do correspond with other Societies on the subject within this Province

OFFICERS, &C

REV JOHN REYNOLDS, President

DR WALTON, Vice President

BILLA FLINT, Junr Secretary

CORRESPONDING COMMITTEE —Dr G Cooper, P G Seldon, James M Tagart, Wm Ross, James Brickford

VARIETIES

A CUTTING RETORT

A gentleman walking near Oxford, was met by some students of that university, one of whom addressed him with—"Good morning, Father Abraham"—"I am not Father Abraham," said he—"Good morning, Father Isaac," said a second—"I am not Father Isaac," was the reply—"Good morning, Father Jacob," said a third—"I am neither Abraham, Isaac, nor Jacob," was the reply, "but Saul, the son of Kish, who was sent out to seek his father's asses, and lo! I have found them"

A ECDOTE OF DR WATTS

As Dr Watts was standing one day in a coffee house, he observed a gentleman looking very stedfastly at him, and presently heard him say to his friend—"That is Doctor Watts"—"Is it?" replied the other, "then he is a very little fellow"—On which Dr Watts turned to them and said—

"Were I so tall to reach the sky,
Or grasp the ocean with a span,
I would be measured by my soul
The mind's the standard of the man"

A MISER

"What madness is it," said Seneca, "for a man to starve himself to punish his hen, and so turn a friend into an enemy, for his joy at your death will be in proportion to what you leave him"

CONDUCT OF A WISE MAN

"A wise man," says Lord Bacon, "will desire no more than what he can get justly, use soberly, distribute cheerfully, and leave contentedly"

The world is more to be feared when it flatters than when it persecutes

To lament the death of infants, is to lament their salvation

Consciousness is of so malignant a nature, that one may have the poison of riches in the midst of poverty grace is so powerful that one may have the blessing of poverty in the midst of riches—*Quesnac?*

BIBLE SOCIETY

THE Annual Meeting of the 'York Bible Society' will be held in Mr Bradley's Hall on Tuesday the 9th of February 1830 at 6 o'clock P M A full meeting of the friends of the Institution (*Ladies and Gentlemen*) is expected N B A number of Speeches will be delivered at the meeting

AUCTION

Well worthy the attention of any person wishing to purchase the same—a Farm in the most healthy and beautiful situation in the Province

THE Subscriber will sell at Auction, without reserve, on the 27th day of March next, at the hour of Three o'clock P M that valuable and well cultivated Farm with the Buildings and an extensive Orchard thereon, and watered by several never failing streams, at the house of Peter L Hogeboom Inkeeper in the Village of Ancaster, being Lot No 45 in the 2nd Concession of the Township of Ancaster containing 116 Acres, with several Town Lots adjoining thereto

It will be sold with, or without the Town Lots to suit the Purchaser Terms of payment One third down and the remainder by instalments For further information enquire of Page & McBride, of the Town of York or William Notman, Esq Barrister at Law, or Peter L Hogeboom at Ancaster

THOS OTWAY PAGE
York, January 13th, 1830 9 11

CASH FOR WHEAT

WILL be paid by the subscriber for all the WFR CHANTABLE WHEAT delivered at his Mill during the Winter

JOHN CUMMER

Yonge Street, Jan 19th, 1830

The Mill is situated one mile and three quarters east of John Montgomery's Inn Yonge Street Any person from the north wishing to come to the Mill will find it the nearest and most convenient way to turn in at the Toll Lane between York and Markham

10 1f

J C

EDUCATION.

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

J R B hopes by a strict attention to his Pupils both in Morals and Learning and from his experience as a Teacher in New Brunswick and Canada, to give general satisfaction to those who may honour him by entrusting their children to his care

York, January 1st 1830

7

Bank of Upper Canada

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

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

Ten per cent or £1 5 0 on each share on the 20 of February next being the 10th instalment

Ten per cent, or £1 5 0 on each share on the 24th of April next, being the 11th instalment And—

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

By order of the Stockholders

THOMAS G TIDOUT

Cashier

Bank of Upper Canada
York, Dec 11th 1829

To save is to gain

WHOSE who want bargains in FINE GOODS GROCERIES Foreign Liquors Crochery, 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

York, Dec 26th, 1829

PHILAN & LAVERTY

TO COUNTRY DEALERS AND PEDLARS—GOODS at Montreal Prices for such customers, at

CHEAPSIDE by

PHILAN & LAVERTY

York Dec 26 1829

6

NEW ARRANGEMENT OF STAGES

THE MAIL STAGE betw York and Kingston will commence running agreeably to the winter arrangements on the 7th day of December inst, leaving York and Kingston on Mondays and Thursdays at noon arriving on Wednesdays and Saturdays A M

Books kept at the Steam Boat Hotel York, and Kingston Hotel Kingston

EXTRAS furnished for any part of the country, at reasonable terms—All Baggage at the rate of the Owners

December 2nd 1829

Wm WELIER, York
H NORTON & Co, Kingston

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

ROBERT BOUSFIELD

Chingwatsusy Jan 2nd 1830

7a

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

Wm MARRIOTT

Yonge street, Jan 2nd, 1830