

CHRISTIAN GUARDIAN.

PUBLISHED FOR THE METHODIST EPISCOPAL CHURCH IN CANADA E. RYERSON & W. SMITH, EDITORS

VOL. I.

YORK, SATURDAY, SEPTEMBER 18, 1830.

NO. 44.

GUARDIAN OFFICE,

March street, north of the New Court House

W. J. COATES, PRINTER

TO THE UNITED PRESBYTERY OF UPPER CANADA AND THE
METHODISTS OF SAID PROVINCE

From either body I wish a direct answer to the following query: Why is it that they might not be united?—I conceive the difference to amount to nothing—Are not quarterly meetings equal to Presbyteries, and what are general assemblies or synods but conferences?—Some little difference exists as to the extension of sin and the efficacy of divine grace—But as in both communities there are members who take different views of these subjects, thus, I think can be no legal ground of separation—I expect a friendly solution (if not in the midst of Gospel love I want none) and there is nothing would give me more pleasure than to see these two bodies united

AN INQUIRER

We have no objections; but rather feel a pleasure, to furnish an answer to the above query of An Inquirer. An answer, such as accords with our views of the subject, is contained in the following Speech—and this answer is so explicit, and abounds with illustrations so happy and pleasing, that it supersedes the necessity of any further observations from us. We may, however, add the remarks, made by the Editor of *Zion's Advocate* (a Baptist paper published in Portland State of Maine,) in respect to the three principal Christian denominations in Maine, namely, the *Methodists*, *Baptists*, and *Congregationalists*, and we can, with the strictest propriety extend the application of them to the *Presbyterians* to that part of the Church of England called the *evangelical or Low Church*, and to the *Orthodox Quakers*

"The sentiments in which these three denominations agree, when separated from misrepresentation and placed fairly before the mind, and when litigious enmities, and rivalships are thrown to the winds, will probably be allowed by each to be of vastly more interest to the final well being of the church than the doctrinal differences. They would all probably listen with interest to a judicious discussion on any of the following topics: 1 The sinfulness of sin 2 The nature, uninterrupted, relentless, and increasing dominion of sin over the unregenerate heart of man 3 The powerful operations and cheering influences of the Holy Spirit, in renewing the heart 4 The full and perfect divinity of Christ together with the reality, sufficiency, and excellence of his atonement 5 The free agency, and accountability of man 6 The absolute necessity of personal holiness, to an entrance into the future joyful presence of Christ 7 The resurrection of the dead—the coming of Christ to judge the world, and the eternal punishment of the wicked, and the eternal happiness of the righteous

These three denominations believe in revivals of religion, and they rejoice, we hope, at their progress among the churches of each other—*Zion's Advocate*

1 Speech delivered by the Rev. George G. Coolman, of Hull, England at the Annual meeting of the Young Men's Bible Society New Brunswick, N. J. Nov 17 1825

I feel myself happy, respected chairmen, in expressing my concurrence in the recorded sentiments of your report, and in improving this public opportunity by advocating the noble cause on the face of the earth

I am aware that for a Presbyterian minister and a Methodist preacher to appear as joint advocates in the same common cause, would have been a crying wonder a marvellous astonishment, but sir thank God the age of sectarian bigotry is passing away—Ephraim is leaning to the side of Judah, and Judah is leaning to the side of Ephraim, and to employ the eloquent language of an Indian chief let us combine to brighten the chain that binds our nations together

I am aware that from the fact of their being religious opinions which have existed since the Christian era, and which have drawn fruitful sources of evil I am aware that, high seated in the chair of the sinner, he has coolly ed down upon the polemical strife with an air of sovereign self sufficiency and pointing with the finger of contempt, he has said 'See how these Christians love one another'

I am well aware, that many well disposed persons have imagined that the best method of silencing infidelity would be for the Christian church to effect a union in doctrine, to lay aside their peculiarities of religious opinion and amalgamate into one uniform mass of sentiment and action

Against such principles of Christian union you must permit me sir, this night as an individual, to enter my decided protest. Such union at present, I should consider illegitimate and unscriptural—calculated to defeat the purposes for which it was intended in a word, to promote the spirit of infidelity, and injure the cause of vital godliness

I grant, sir, (and rejoice in the concession,) that on one ground we may all agree without respect or qualification—I mean in the universal circulation of the Holy Scriptures 'The Bible' says Chillingworth, 'is the religion of Protestants,' and it is the positive duty of all Protestant Christians to unite in its distribution without respect to sect or party I am not strenuous about the persons or the mode—Let the Lord send by whom he will send—only let the word of the Lord run 'over land and over sea' and be glorified 'from the rivers to the ends of the earth' But sir not withstanding this concession, I hold fast by the original assertion that all union which involves any surrender of conscientious views of religious truth, would be pernicious and promotive of the spirit of infidelity

And, sir, on what ground is this objection maintained? Why that truth, being in its own nature unique simple, and indivisible, holds no communion whatever with the changing and contradictory varieties of human error and therefore, in the present defective state of the human understanding, and the present defective state of the human heart, it is safer that the Christian church should be divided into parties, conscientiously differing in, but zealously maintaining points of doctrine and practice For whatever delightful changes the millennial day may effect of this I am certain that in the present degenerate condition of the world, the existing order of things is more favourable to the dissemination and development of truth, the detection of error and a friendly provocation to love and good will among the various bodies of professing Christians than any such union

On this subject we may observe a striking analogy between the operations of the natural and moral world, for as the former, order & equipoise, are only maintained by the action and reaction of opposing forces, so the latter, discussion rubs off the rust of prejudice and leads to truth

Sir, I maintain the old maxim, 'Let every man attend to his own business and the nation shall take care of itself' And as in the science of political economy so in the Christian church the division of labour promotes good order, and promotes general prosperity

Permit me to offer an illustration of the principle Let us suppose, sir, that you are an honest Presbyterian, and that I am an honest Methodist—this is to say we each conscientiously believe our own principles to be right Let us suppose that we are engaged in a friendly debate as to the respective merits of our peculiar doctrines An infidel standing by cries out 'Gentlemen, you are both wrong' Well, sir, what is to be done? A third person, acting as mediator between the parties 'Gentlemen,' says he 'the scruples of the gentleman standing by, issue from your contradictory views of divine truth Now make a union, lay aside your sectarian peculiarities, be liberal, and think and speak alike' Suppose, sir, we agree Is the infidel convinced? What says he now? 'Gentlemen, I am now doubly convinced you are both wrong, and I charge you both with a want of principle and courage in not maintaining and defending what you believed to be the truth'

What, then, is the amount of the objection? We say let each sect and party maintain its own distinctive position, and pursue its own plans of operation, in its own way, to the very uttermost Let us agree to differ We are none of us infelible It is possible we may all be a little wrong for it is as natural for man to err as for the horse to neigh But how are we to detect each other's right? By a silent quiescent neutrality of a nominal union? Nay, sir, such a motionless reservoir the waters of life would stagnate I let them rather run and encounter the winds of opposition and the rocks of controversy, and they will clear and purify, and sparkle Truth never did nor ever will lose any of its power by open and liberal discussion, even on religious points Give it open field and fair play, and it shall overturn the empire of infidelity, and conquer this world of sin

Let then the Bible be the rallying point of Protestant Christians Let them dispute for truth, not victory let the God of peace preside in every controversy, yet let all be conducted in the unity of the spirit and in the bond of peace Let each go to his post of duty, and without interposing or quarrelling with his neighbour do his utmost under his own particular standard, let there be strife for we are all brethren, and the world is large and full of us all

The union, then, which I would propose would be a union in spirit, rather than a union in doctrine let each party of Protestant Christians make its own distinctive effort in its own way rather than in a promiscuous union of the general mass For, sir depend upon it, David will not fight in Saul's armour and we can no more make men act precisely alike than we can force them to think precisely alike—Will you allow me, sir, another illustration when in confirmation of the views of Christian union? When we look a broad upon the signs of the times I think we shall see the religious as well as the political world in the eve of convulsion and conflict Thank God the Christian world has heard the trumpet of alarm they are preparing for the battle and by one simultaneous effort they are coming up to the help of the Lord against the mighty and never since the days of the apostles, was there so general a movement as at the present crisis The leaves of our time with us low

erfully operating through the varied machinery of Bible missionary, tract, and sabbath school societies There is a shaking among the kingdoms and the world feels the earth quake shock Nor, sir, are the principalities and powers of darkness asleep—they have taken the alarm Infidelity and anti-Christ have sounded the trumpet through all their host, and never since the days of the French revolution has there been so much activity and determination among the enemies of the cross as at this present moment

I believe, sir, we are on the eve of a general engagement. Now sir borrowing the allusion will you permit me to marshal the Christian army on those principles which I have endeavoured to sustain Let, then, our Bible societies with their auxiliaries be a line of forts established along the enemies frontier as bulwarks of defence Let them be military magazines well stored with spiritual weapons and general ammunition, general rallying points for the whole army and strong holds from whence our missionary riflemen may sallie forth on the enemy Let our sabbath schools be military academies, in which the young cadets may be trained for the battles of the Lord Let the tract societies be as so many shot houses for the manufacture of that small but useful material

Having thus, sir, disposed of the outworks, let us endeavour to arrange the army

Suppose, sir for example, we began with the Methodists, and as they are said to be tolerable pioneers and excellent foragers in new countries, and active in what I propose to we mount them on horseback, and employ them as cavalry, especially on the frontier

And as our Presbyterian brethren love an open field and act in concert, and move in solid bodies, let them constitute our infantry, let them occupy the centre in solid column, and fight according to Napoleon's tactics in military squares, ever presenting a firm front to the enemy Our Baptist brethren we will station along the rivers and lakes, which we doubt not they will gallantly defend, and win many laurels in the lake warfare Our brethren of the Protestant Episcopal Church shall man the garrisons, inspect the magazines, and direct the batteries

But, sir, we want artillery men Whom shall we employ? The light field pieces and the heavy ordnance must be served I propose, sir, that we commit this very important department to our brethren of the Dutch Reformed Church, and, sir may they acquit themselves with a valour worthy of their ancestors, when the van flag of De Witt swayed the seas, and the thunder of Von Tromp's cannon roared. And now, sir, the army is arranged We have one great Captain, the Lord Jesus Christ, whose orders we are all bound to obey Our standard is the cross, and our word is the watchword Let us give no quarters, we fight for death or victory

At the same time let us preserve our original order United in spirit and design let us be distinct in movement Let not the cavalry, infantry, and artillerymen mingle in one indiscriminate mass Let each keep his proper position adopt his peculiar uniform, act under his local colours, and fight in his own peculiar manner Thus we shall act with consistency and vigour without discomposing each other, or disordering the ranks

Let a strict religious discipline prevail throughout the camp for we must not suffer that shameful reproach, that we recommend to others what we practise not ourselves Accordingly let us like the soldiers of Oliver Cromwell, read our Bible and pray twice a day in each of the tents

And now, sir let us to the field of action May the God of battles give the victory, and the trembling gates of hell shake to their centre

Sir, it was at the close of one of the most sanguinary conflicts of modern times, that a celebrated military chieftain from his point of observation saw with deepest anxiety the shattered remains of his noble army ready to sink under the protracted fatigue of a three days' fight At this overcast crisis, he summoned around him his council of officers. 'Gentlemen,' says he, 'these brave fellows can hold out no longer' Pulling out his watch, 'Gentlemen I now want fifteen minutes of six o'clock If the Prussians do not arrive before six, I must sound a retreat Gentlemen, to your positions' He stood—he looked at his watch—he looked to the field—he looked upward to heaven, and implored help from the great Arbiter of battles It was an awful moment Minute succeeded to minute His hand earned laurels; the honour of his country; the destinies of Europe hung trembling in the balance At length there burst on his listening ear, 'The Prussians are coming' He starts from his knees, he flings away his watch he cries, 'All's well—the day is ours' Sir let us keep the field, maintain our position, do our duty, and all will be well—the day shall be ours

Before I sit down I have a duty to perform to that portion of the army here assembled I have to forewarn them that there is lurking in different sections of our camp a dangerous and malignant spy I will endeavour to describe this diabolical spy as well as I can He is remarkably old, having grown grey in iniquity He is toothless and crooked, and altogether of a very unsavoury countenance His name, sir, is Ignorance He seldom travels in the day light, but is

the evening shades he steals forth from his haunts of retirement and creeps into the tents of the soldier and with a tongue as smooth and as deceptive as the serpent who deceived our first mother, he endeavours to sow arrows firebrands, and death, in the camp—His policy is to persuade the soldiers in garrison to despise those in open field, and again those in open field to despise those in garrison, to incite the cavalry against the infantry, and the infantry against the cavalry. And in so doing he makes no scruple to employ misrepresentation slander and falsehood—for like his father he is a liar from the beginning. Now sir I trust the army will be on the alert in detecting this oldscoundrel and making a public example of him.

I hope if the Methodist cavalry catch him on the frontiers they will ride him down and put him to the sword without delay. I trust the Presbyterian infantry will receive him on the point of the bayonet and should the Baptists find him skulking along the banks of the rivers I trust they will fairly drown him, and should he dare to approach any of our garrisons I hope the Episcopalians will open upon him a double flanked battery and the Dutch Reformed greet his welcome with a whole round of artillery.

Let him die the death of a spy, without military honours and after he has been gibbeted for a convenient season let his body be given to the Quakers and let them bury him deep and in silence. May God grant his miserable ghost may never revisit this world of trouble.

And as allusion has been made to the society of Friends permit me in conclusion to relate an anecdote connected with a highly respectable member of that body of professing Christians which illustrates all that I have endeavoured to maintain.

A gentleman employed in raising funds towards the erection of a new Episcopal church, waited upon a member of the society of Friends, of known philanthropy and liberality. Having stated his object, and presented his subscription paper the Friend, after a pause, very gravely said "Friend these know we cannot consistently with the sentiments of Friends help to build thy steeple houses." The gentleman politely expressed his regret and was about to withdraw, when the Quaker recalled him by saying "Friend let me see thy paper again—doth it not state that there is an old steeple house to be pulled down?" The gentleman replied in the affirmative "Ah" says our Friend, "then I have it here I give thee twenty pounds, but observe—you are fully mark I give this not to build the new steeple house but to pull the old steeple house down."

ADVICE TO PROFESSING CHRISTIANS

(Extracted from a Pastoral Address of the Rev John Fletcher to his Parishioners)

"1 Endeavour to improve daily under the nursery which Providence blesses you with. Be careful to attend it with diligence, faith, and prayer. Would it not be a great shame, if, when ministers come thirty or forty miles to offer you peace and pardon, strength and comfort, in the name of God, any of you should slight the glorious message, or hear it, as if it were nothing to you, and as if you heard it not? See, then, that you never come from a sermon without being more deeply convinced of sin and of righteousness."

"2 Use more prayer before you go to church. Consider that your next appearance there may be in a coffin, and entreat the Lord to give you now so to hunger after righteousness that you may be filled. Hungry people never go fasting from a feast. Call to mind the text I preached from, the last Sunday but one before I left you. *Wherefore laying aside all malice, &c* 1 Pet ii 1

"3 When you are under the word, beware of sitting as judges rather than as criminals. Many judge of the manner, matter, voice, and person of the preacher. You, perhaps, judge all the congregation, when you should judge yourselves worthy of eternal death, and yet, worthy of eternal life, through the worthiness of Him, who stood and was condemned at Pilate's bar for you. The moment you have done crying to God, as *guilty*, or thank Christ, as *reprieved* criminals, you have reason to conclude that this advice is levelled at you.

"4 When you have used a mean of grace, and do not find yourselves sensibly quickened, let it be a matter of deep humiliation to you. For want of repenting of their unbelief, and hardness of heart, some get into a habit of deadness and indolence, so that they come to be as insensible, and as little ashamed of themselves for it as *sons*.

"5 Beware of the inconsistent behaviour of those who complain they are full of wanderings, in the evening, under the word, when they have suffered their minds to wander from Christ all the day long. O! get acquainted with him, that you may walk in him, and with him. Whatsoever you do

or say, especially in the things of God, do or say it as if Christ were before, behind, and on every side of you. Indeed he is so, whether you consider it or not, for if when he visibly appeared on earth, he called himself *the Son of Man who is in heaven*, how much more than is he present on earth now, that he makes his immediate appearance in heaven? Make your conscience maintain a sense of his blessed presence all the day long, and then all the day long you will have a feast. For can you conceive any thing more delightful, than to be always at the fountain of love, beauty, and joy—at the spring of power, wisdom, goodness, and truth? Can there be a purer and more melting happiness, than to be with the best of fathers, the kindest of brothers, the most generous of benefactors, and the tenderest of husbands? Now Jesus is all this, and much more to the believing soul. O! believe my friends, in Jesus now through continual *now*. And, until you can thus believe, *your* over your unbelieving hearts drag them to him, *as you can*, think of the efficacy of his blood shed for the ungodly, and wait for the spirit of faith from on high.

"6 Some of you wonder, why you cannot believe, why you cannot see Jesus with the eye of your mind, and delight in him with all the affections of your heart. I apprehend the reason to be one of these, or, perhaps, all of them.

"First, You are not *poor, lost, undone, helpless*, sinners in yourselves. You indulge spiritual and refined selfishness, you are not yet *dead* to the law, and quite *dead* to the commandment. Now the kingdom of heaven belongs to none but the poor in spirit. Jesus came to save none but the lost. What wonder, then, if Jesus be nothing to you, and if you do not live in his kingdom of peace, righteousness, and joy in the Holy Ghost?

"Secondly, Perhaps you spend your time in curious reasonings, instead of casting yourselves down as forlorn sinners, at Christ's feet, leaving it to him to bless you, *when*, and in the *manner*, and *degree* he pleases. Know, that he is the wise and sovereign, Lord, and that it is your duty to lie before him as clay—as fools—as sinful nothings.

"Thirdly, Perhaps some of you wilfully keep idols of one kind or another, you indulge some sin against light and knowledge, and it is neither matter of humiliation, nor confession to you. The love of praise, of the world, of money, and of sensual gratifications, when not lamented, are as implacable enemies to Christ, as Judas and Herod. *How can you believe, seeing you seek the honour that cometh of men?* How, then, your Agags in pieces before the Lord, run from your Delilahs to Jesus, cut off the right hand, and pluck out the right eye that offends you. *Come out from among them, and be separate, saith the Lord, and I will receive you*. Nevertheless, when you strive, care not to make yourself a righteousness of your strivings. Remember that *meritorious, justifying* righteousness, is finished and brought in, and that your works can no more add to it, than your sins can diminish from it. Shout, then, the *Lord our righteousness*, and if you feel yourselves undone sinners, humbly, yet boldly say, *In the Lord I have righteousness and strength*.

"When I was in London I endeavoured to make the most of my time, that is to say, to hear, to receive, and practice the word. Accordingly I went to Mr Whitefield's tabernacle, and heard him give his society a most excellent exhortation upon love. He began by observing, 'That when the apostle St John was old, and past walking and preaching, he would not forsake the assembling himself with the brethren, as the manner of too many is, upon little or no pretence at all. On the contrary, he got himself carried to their meeting, and with his last thread of voice, preached to them his final sermon, consisting of this one sentence, *My little children love one another*' I wish, I pray, I earnestly beseech you, to follow that evangelical, apostolical advice, and till God make you all little children, little in your own eyes, and simple as little children, give me leave to say, my dear brethren, love one another, and of course judge not, provoke not, and be not shy of one another, but bear ye one another's burthen, and so fulfil the law of Christ

Ye, bear with one another's infirmities, and do not easily cast off any one, no, not for sin, except it be *obstinately persisted in*.

DR JOHNSON ON THE ATONEMENT

The following short view of the doctrine of atonement was communicated by Dr Samuel Johnson, Vol ii p 404

"Whatever difficulty there may be in the conception of vicarious punishments, it is an opinion which has had possession of mankind in all ages. There is no nation that has not used the practice of sacrifices. Whoever, therefore, denies the propriety of vicarious punishments, holds an opinion which the sentiments and practice of mankind have contradicted, from the beginning of the world. The great sacrifice for the sins of mankind was offered at the death of the Messiah, who is called in Scripture, *The Lamb of God who taketh away the sins of the world*. To judge of the reasonableness of the scheme of redemption, it must be considered as necessary to the government of the universe, that God should make known his perpetual and irreconcilable detestation of moral evil. He might indeed punish, and punish only the offenders, but as the end of punishment is not revenge of crimes, but propagation of virtue, it was more becoming the divine clemency to find another manner of proceeding, less destructive to man, and at least equally powerful to promote goodness. The end of punishment is to reclaim and warn. That punishment will both reclaim and warn, which shows evidently such abhorrence of sin in God, as may deter us from it, or strike us with dread of vengeance when we have committed it. This is effected by vicarious punishments. Nothing could more fully testify the opposition between the nature of God and moral evil, or more amply display his justice, to men and angels, to all orders and successions of beings, than that it was necessary for the highest and purest nature, even for Divinity itself, to pacify the demands of vengeance, by a painful death, of which the natural effect will be, that when justice is appeased, there is a proper place for the exercise of mercy, and that such propitiation shall supply in some degree, the imperfections of our obedience, and the inefficacy of our repentance. For, obedience and repentance, such as we can perform, are still necessary. Our Saviour has told us, that he did not come to destroy the law, but to fulfil it. To fulfil the typical law, by the performance of what those types had foreshown, and the moral law, by precepts of greater purity and higher exaltation. *The peculiar doctrine of Christianity, is, that of an universal sacrifice, and perpetual propitiation. The prophets only proclaimed the will and the threatenings of God. Christ satisfied his justice*.

Milman's character of the Hymns of David—They excel no less in sublimity and tenderness of expression, than in loftiness and purity of religious sentiment. In comparison with them the sacred poetry of all other nations sinks into mediocrity. They have embodied so exquisitely the universal language of religious emotion, that (a few fierce and vindictive passages excepted, natural in the warrior poet of a sterner age,) they have entered with unquestioned propriety into the ritual of the holier and more perfect religion of Christ. The songs which cheered the solitude of the desert caves of Engedi, or resounded from the voice of the Hebrew people, as they wound along the glens or the hill sides of Judea, have been repeated for ages in almost every part of the habitable world, in the remotest islands of the ocean, among the forests of America, or the sands of Africa. How many human hearts have they softened, purified, exalted—of how many wretched beings have they been the secret consolation!—on how many communities have they drawn down the blessings of Divine providence, by bringing the affections into unison with their deep devotional fervor—*Hist of the Jews*

A human happiness, whether public or private, domestic or national, is founded on individual cultivation.

CHILDREN'S DEPARTMENT

From the Sabbath School Treasury

DECISION AND INFLUENCE OF A LITTLE GIRL TEN YEARS OLD

In the town of W. Conn., there was a little girl belonging to a sabbath school, whose heart had been deeply affected by the truths which she had learned. Although she was not more than ten years old, yet she felt if she would obtain the approbation of her Saviour at last, she must not be ashamed to profess her love to him before the world.

The father of this little girl was an opposer to religion, and flattered himself he might continue in sin with the hope that all would be well at last. Now it happened that the father had procured several men to assist him in cutting the grass in the field, which was very near the house. They were profane men, and indulged themselves during the intervals of their labour in cursing, swearing, and making a mock of religion. So far from meeting a merited rebuke from their employer, they were rather encouraged in their impiety by his smile of approbation—not remembering that for every idle word we must give an account before the bar of a holy God.

His little daughter, however, heard the men from the house, and her heart was grieved. She could not bear to hear the dear name of her Saviour used so irreverently, and she even feared lest the judgments of heaven should suddenly cut off these daring offenders at once. She therefore went into the meadow, and asked the men if they did not know it was very wicked to use such language. This drew forth their ridicule, and so exasperated her father that he gave her a severe rebuke, and sent her back into the house. She returned, according to his orders, but it was to her closet—and there she poured out her soul before Him who seeth in secret. The ridicule of the men, and the harsh treatment of her father, did not excite her anger, but compassion, and she prayed that they might see their folly and guilt before it should be for ever too late, and here at a throne of grace she felt that she had endeavoured to discharge her duty, and an indescribable pleasure filled her heart—a pleasure arising from an approving conscience, and the sensible presence of an approving God.

In the course of the day the men relapsed into their vicious habits and repeated without shame their horrid oaths. They were again overheard by the little girl, and she resolved again to reprove them, whatever might be the consequences. And now see her, as she advances with trembling steps into the meadow, to beg of them not to take the name of God in vain. As she explained to them, in her artless way, the second time, the object of her coming, her father became so much incensed at her that he thus addressed her—"My daughter, we don't want any of your religion here, if you say any thing more upon that subject, you must quit my house. Now return and attend to your business. His daughter felt it her duty to obey her parents in all things, she therefore resolved to forsake the paternal roof rather than to do violence to the dictates of her conscience. She accordingly repaired to her chamber, and after having commended herself to God, proceeded to tie up a small bundle of clothes, and putting her bonnet on her head, she went out not knowing whither she went.

But this little girl could not leave the father whom she tenderly loved, without bidding him a farewell. The third time, therefore, she went into the meadow, and throwing herself at her father's feet, said, "Father, I must obey you, I am going away, but I shall pray for you," and immediately left the field and passing over the hill was out of sight. The unfeeling father at length began to reflect on what he had done, and what might be the consequences of his severe treatment. A torpid conscience began to awake, and he saw things in a different light. He could not work, for he was sad and distressed. After some time had elapsed, he threw down his scythe and resolved to go in pursuit of his little daughter. He passed out of the field, and followed the road leading from the house, but he could not perceive his daughter—he

hastened his steps if possible to overtake her—and now he came near a grove of trees, and he stopped to listen—and as he listened a voice fell upon his ear. He stood still to learn from whence it came—it was from the adjacent field—he crept along the stone wall and listened again—the words were perfectly still—and now again the same feeble voice was heard—it was the voice of prayer—it was his little daughter wrestling at the throne of grace for the salvation of her dear father. This was a scene of thrilling interest and tenderness. The father's heart was melted—he hastened over the wall towards his daughter, and taking her in his arms, he exclaimed, "My daughter I want you to pray for me, for I am a great sinner." He carried her home, and through the mercy of God obtained forgiveness of sin, and is now rejoicing in the hope of the Christian, and blessing the great Head of the Church for such a child of piety and prayer.

For the Christian Guardian
A MITE TO THE CAUSE OF MISSIONS

The Lord, thanks to his Almighty name, has blessed me with means to help a little in this glorious work. That is, he has shown me the necessity and made my heart willing to help a little—and when this is done the other means can generally be procured. For one I intend, should God spare my life & bless me with health, for five years to come, to pay to the Rev. Wm. Casp. or his successor ten dollars each and every year, commencing the first day of next January.

I am, Messrs. Editors, yours,

TREOPIDANTROPIS

Bellville 2nd August 1830.

To the Editor of the Christian Guardian
Messrs. Editors

The Temperance Society of North Gower, beg leave to present you for insertion in your highly useful and interesting columns, a short statement of their organization as a Temperance Society.

A promising Temperance Society has lately been formed, which we think will soon embrace the major and most respectable part of our population. We are happy to say the plague of intemperance has stayed. At raisings and bees we have no further use for that bewitching and soul destroying poison, Whiskey. We have fixed our constitution upon the principle of entire abstinence, except as a medicine.

The Powerful check upon intemperance by the united exertions of all Christian Denominations will, we hope, eventually bring about the happiest revolution, and demolish one of the strongest holds of Satan, so that grog shops, tipping houses, and distilleries will be as little thought of in the world as stews or brothels. We cannot but hope that Ardent Spirits will be found a useless article in all houses of Entertainment, and that the makers, venders, and consumers of this Article will be exceeding few.

No doubt the cause of Temperance is the cause of God, and by this institution as well as by others of a like nature, the glorious Millennium will be hastened and introduced. Our earnest prayer to God is that the cause of Temperance and temperance Societies may prosper and prevail until the whole world shall become one Temperance Society.

Signed for and in behalf of said society

P. Jones As Sec

North Gower 27th July 1830

For the Christian Guardian

A Temperance Society was formed in Sidney on the 10th of July, called, "The Sidney Temperance Society, No 1." An appropriate address was delivered on the occasion by the Rev. Wm. R. Iverson. The constitution restricted the use of Ardent Spirits to cases when the use of them might be directed by Medical Advice.

Officers chosen for the ensuing year

S. HAZELTON Esq. President

Wm. KETCHUM Esq. Vice President

MR. AARON WITTELL, Secretary

Corresponding Committee—J. M. Lockwood Esq. Messrs J. Coon, J. Ketchum, B. Hazelton, P. P. Coverly, A. Chislohm, J. Dean

Forty nine came forward, at the meeting, and gave in their names as members of the Society.

Trafalgar Minor Sunday School—This School consists of from 35 to 40 scholars, who have repeated since August 24th, 1828, 28877 verses of Scripture and Hymns. A circulating Library has been established for the use of the school.

Managing Committee for the ensuing year. Mr. Joseph Bows, President, Messrs Wm. Mills and John Tuller, Joint Superintendents, Joshua Culp, James Coates, Sec. and Treasurer.

ITEMS

The Parliament of this Province has been dissolved—and writs for a new Election are to be forthwith issued, returnable by the 29th of October next.

No later news from Europe

Dey of Algiers—It is said in a letter from Gibraltar dated July 14th that the Dey of Algiers had four millions of pounds sterling in his treasury, and that eighty thousand had been allowed him. Business was exceedingly dull at Gibraltar, and rents had fallen from twenty dollars per month to twelve and fourteen.

Colombia—The schr. Pamela arrived at this port has brought Carthagena papers to the 29th July. She sailed on the 8th of August at which time Gen. Bolivar was at Carthagena. An attempt was made upon his life about the 29th July which, however, miscarried, and the ringleaders had been arrested and imprisoned.

English Harvest—As we anticipated there was but little cause for the excitement in the flour market the other day. A momentary panic was created in the London corn market, by a few days of bad weather. But it came off fine and the prospect of the harvest from all parts of the kingdom, were excellent at the latest dates.—*Com. Adv.*

Price of Wool—There appears to be a simultaneous rise of the price of this great staple both in this country and England. The improvement in price in England is not in consequence of any increased demand for woollen fabrics but from the actual of the raw material and the actual deficiency for the consumption of the present year.—*N. Y. paper.*

Civil Government of Canada—We understand that a Copy of the Canada Civil Government Bill has been received. The following it is said is the substance of its provisions:—£15,000 of the revenues of Lower Canada, naming the officers, are appropriated. £5,000 of the Upper Canada revenue are similarly appropriated.

If the Legislatures agree to appropriate these sums, then the £15,000 and £5,000 together with the whole of the Provincial Revenues, will be ceded to the Provincial Legislatures.

Should the Legislatures object to any offices a reasonable alteration or even an abolition of the office may be made.—*Quebec Gazette.*

Children's Hair—*The Journal of Health*—that excellent work, which should be in every family—recommends in a late number, that the hair should be frequently cut, until children are ten years old. The idea of its making hair coarse to keep it cut short in childhood, is stated to be a mere prejudice.—A too luxuriant head of hair is apt to produce paleness of complexion, weak eyes, head ache, dropsy on the brain, &c. The habit of frizzling the hair, and of forming it into tight braids, is very injurious to its beauty. The frequent use of an ivory comb is objected to, but no matter how frequently, the brush is used. If you wish for glossy and abundant hair, it must in early life be kept thoroughly disentangled and perfectly clean.

TO THE ELECTORS OF THE COUNTY OF YORK

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

I am Gentlemen

Your very obedient servant

JESSE KETCHUM

York, Sept 15th 1830

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TO THE ELECTORS OF THE COUNTY OF YORK

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

I remain, Gentlemen,

Your most obedient humble servant

W. L. MACKENZIE

York, Sept 19th, 1830

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MISSIONARY INTELLIGENCE

From the Christian Advocate and Journal
To the Treasurer of the Missionary Society of the Metho-
dist Episcopal Church

Kingston, U C, Aug 23, 1830

Dear Brother —By Miss Kunze I take the liberty to send a few words to you, and to inform you what the Great Spirit is still doing for the poor Indians in the woods. I am happy to say that the Indian brethren who have already believed on the Lord Jesus appear in general to be getting stronger and stronger, like old warriors that fear not to face their enemies, but through the power and strength of their Captain the powers of darkness and the armies of the aliens have to flee away, and Jesus takes them by their hands, holds them up, and keeps their feet from falling, and but very few of our people have forsaken the good way or turned back again to their former practices, although they have frequently been urged upon by the white heathens to drink *ish koo tah uah boo*, (fire water,) but they have resisted the temptation with such firmness as even to astonish and shame those that endeavoured to lead them astray. O how cruel it is to be thus treated by those whom the poor Indians ought to look up to as the guardians of their rights, and as the well wishers of their prosperity and happiness! But, thanks be to Keshamunnetoo, the great good Spirit, that we are not altogether forgotten nor forsaken by our white Christian brethren, who love the Indians and pray for them, and while many of the wicked white people are saying, 'O let the Indians alone—it is no use to try to Christianize nor to civilize them. After you have done all you can, the Indian will be Indian still. The Indians have no souls—let them all die off, that we may have their rich lands. Come, let us make a law, and let us drive them away from their little reserves, and from the graves of their fathers, and send them away to the northern regions, or beyond the Rocky mountains, and let them there perish by their own countrymen in bloody Indian wars, or let them starve to death. Then we shall have their rich flats, so we shall eat, drink, and be merry.' The good missionaries, in spite of all these wicked words, have gone forward in the name of Jesus, believing that it was possible for Indians to become Christians and good farmers, and that the Indians had souls as well as the white people, which cost a Saviour's blood. And now, brother, I am glad to say that the missionaries have found that the wild man of the wilderness can be tamed and instructed in religion and in civilization, and that he can be brought to abandon his pagan worship, and embrace the holy religion of the Lord Jesus Christ, and be made very happy by the Holy Spirit shed abroad in his heart. In Canada we have many witnesses of the power of grace to change the savage heart, who show to the world that they are made new creatures in Christ Jesus. We have now about 1200 natives in society, and fourteen or fifteen schools of about 420 scholars.

During the past year new awakenings have taken place among a tribe of Chipeways, of about fifty in number, who came this summer from the vicinity of Mackinaw to Penatanguishue to receive their presents from government. Brother John Sunday, with other native speakers, laboured with them, and recommended the religion of the Saviour to them. The Lord blessed their labours, and the whole gang of fifty professed to have experienced religion, the particulars of which I believe brother Cise has already transmitted to you. These converted Indians have since returned to their native place rejoicing in a sin pardoning God, and said as they departed, "We will go and tell our brethren the great things that Jesus has done for our souls." John Sunday and John Paul have gone to visit and to instruct them in the words of the Great Spirit at Mackinaw. We think that a wide door is now open for the spreading of the gospel in the western wilderness. Our Christian brethren of the forest are also making some considerable improvements in the arts of civilized life, as well as in religion.

Brother, pray for us, that God may save all the poor Indians in the woods. I am yours very affectionately,

PETER JONES

P. S. Our annual conference is now in session in this place. Much peace and harmony prevail among the preachers. The prospects in Canada, both among the white population as also among the Indians, are very encouraging. By the returns made there is an increase of 1000 members among the white people, and rising 100 among the Indians, besides those that have gone to Mackinaw.

I shake hands with all our good Christian friends in York. In great haste Yours truly

KAKHLEWAQUONNABY

CHEROKEE MISSION

The Rev Mr Owen, under date of July, 22nd, 1830, observes thus—"With no ordinary interest we would again invite the attention of the Christian community to the progress of our mission in the Cherokee nation. It is not ours to record the miraculous return of thousands, or tell the undisputed triumphs of the cross over a whole nation. As yet, Satan extends his empire over the bewildered hearts of unfortunate thousands. His "right," till within a few years past, "there were none to dispute."

It has been ours (with gratitude I record it) to witness the return of happy scores to the Shepherd and Bishop of souls, to join in the general acclamation of praise, and weep for joy over newly converted souls. An addition of 95 was made to our injured and oppressed Zion on my last round of quarterly meetings, and the work is increasing. An unusual interest is waked up in almost every part of the nation, and we only want time and opportunity to have the happiest society in the world.

In the dark caves and valleys of those mountains travel our worthy brothers Greenbury, Garratt, William McIntosh, (his interpreter,) and the untiring and zealous Turtle Fields—the first regular itinerant preachers that ever penetrated this dark and uncultivated waste. The first, as such, that ever sounded the thrilling note of salvation along these long neglected valleys, or waked up the echoing sound of redemption along the mountain's side. Their success has equalled our most extended anticipations. They already begin to reap a bountiful reward. Our quarterly meeting at the agency was abundantly blessed to many. This is one of the most flourishing societies in the nation. Brother Wm M McFerin informs me that the addition to this society has been upwards of 60. His school is numerously attended. The school at Lookout, under the immediate superintendance of brother N D Seales, is rapidly improving in science. Their examination in arithmetic, English grammar, and geography, (on my last quarterly visit,) far surpassed my expectations.

It is pleasing to record the growing intelligence of the youth of this country, and to witness the benign influences of the gospel over those of riper years. It has been said by those inimical to the interest of the Cherokees, that they have been deteriorating for the last twenty years. Such an assertion, in the estimation of those who are acquainted with the religious, literary, and political improvement of this people, will be viewed as a libel on our missionary reports, and a slander on the nation. We have no hesitancy in saying their improvement has been in proportion to the means afforded, and should they be permitted to live in the peaceful possession of the land of their fathers, at no very distant period the lingering night of ignorance will have fled away. Religion and sound philosophy will arise, and shine with dazzling splendour. Their council fires would be lighted up with the unextinguishable torch of intelligence. Temples will then arise in honour of religion, in them the blooming sons of fallen warriors, with sound converted souls, will take their stand, and in the native charms of Indian eloquence proclaim *immortality and eternal life* to weeping wondering multitudes."

MACKINAW

A letter has been received from this station, by the publishers of the Western Recorder under date of

the 20th ult. The mission family were in good health at that time, and circumstances continued to be favorable. Some important accessions had been made to the church. One of the teachers, also, as will be seen from the following extract, had gone to a new station, with much promise of usefulness.

"Brother Ayer left us a few days since, for La Point, on Lake Superior. He goes with Mr M a pious trader at that place. He is to be carried and kept free of expense to the Board. His health has not been good the spring and summer past, but he has some reason to hope that the change will be favourable, and he certainly never has had a more flattering prospect of usefulness than the present. The call for missionary labour in that vicinity has been loud and importunate for years, and though we know not how to spare him, yet, while so many who are emphatically sitting in the region and shadow of death, are stretching out their hands to us for help, we could not say, no. C W R—, one of our girls from that place, has gone with him, and we hope that she also has something of the spirit of Bramerl.

"The Lord continues to smile on our weak attempts to serve him. You have doubtless heard of his merciful dispensation last winter. Most of the fruit still remains. C is a bright example of piety, and we hope he will be a burning and a shining light, and that many of his nation will be brought under its influence. Two weeks ago was our communion. It was an interesting, and I hope a profitable season. The congregation was large, composed of whites, natives, and coloured people. Many of the traders from different places were present, four of whom came forward and united with the church. These are men who occupy important posts, and exert a salutary influence over a multitude of immortal beings. An extensive field is open through them for missionary exertions, and in an important sense, they are missionaries themselves. They understand the Indian language. They possess much influence. They appear to be devoted in heart, in their lives, and in their substance, to the cause of Christ around them. Even while here amidst the hurry and bustle of business, they assembled regularly, morning and evening, at their own quarters, for prayer, reading and interpreting the scriptures, in Indian and French, to those around them who were willing to hear. The meetings originated with themselves, and one important object, doubtless, was, that they might aid each other in interpreting the scripture. They are doing much, also, systematically, in the cause of temperance; and there is reason to hope they will soon succeed in preventing entirely the introduction of ardent spirits among the Indians.

"Do not infer from all this, that we have no clouds to obscure our prospect. We are yet on the frontier of Satan's dark empire, and he puts forth all his energies to prevent inroads being made upon it. We have constant struggles from without and within, and need the daily prayers of our Christian friends, that strength may be given us equal to our day."

For the Christian Guardian

Nothing is more cheering to the friends of Jesus than to hear of the triumphant departure of their brethren in the Lord.

The subject of the present communication, was one of our Indian brethren of the Rice Lake, whose happy spirit took its flight from the troubles and afflictions of this world, about two weeks ago. Amongst the trials which the laborers in the Lord's vineyard are called to pass through, may be enumerated, and not as the least painful, the parting with Christian brethren from our fellowship here below.

Once more an inroad has been made on our little citadel, and one of our chiefs, named John Cow, (commonly known by the name of handsome Jack) has fallen a victim to the stern messenger. But we do not sorrow as those who are without hope.

Our deceased brother had for some months past been labouring under affliction, and for some weeks previous to his departure was confined to his bed.

I visited him frequently during his illness, and at all times found him happy in God, and on many occasions was my soul abundantly refreshed and encouraged in beholding the glorious effects of the blessed gospel of Jesus Christ, not only in the life but likewise in the affliction unto death of this long lost son of the wilderness

The day previous to his dissolution I saw him, and conversed with him on the importance of having his heart fully purified, and by holiness through the blood of Jesus prepared for heaven He said, "I very much love him Jesus" I asked him if he wished to live longer here on earth, he replied, "I love him my woman and my little girl, you know I am all my girl, I got no more child leave on earth, Jesus take him my little boy, and I suppose Jesus take care of him both my wife and girl suppose I die," he added, "Oh my heart very happy, I think I see him Jesus by and by and all my good brothers there in heaven" Here his happy soul was full, and he gave vent to his feelings in his own language, being unable to express himself in English For a few moments he breathed out his soul in prayer to God to make his soul fit for heaven, and then cried aloud, "O wa wa neh Keshrumnetoo, kagate nab, nekitchi wahwe shandum oomae nintangk" (O thank Good Spirit truly indeed I am very glad in my heart) Here his strength of body failed and whilst he lay to all appearance swallowed up in God we sung the hymn on page 24, Ind Coll

Jesus ishpeming kah o shodt
(Jesus my all to heaven is gone)

and all present truly experienced that this high way of holiness is indeed a path of peace

He spoke but little after this, but as long as he could move he continued to evince his trust in God, and his confidence in those precious promises which caused one of old to exclaim, "Though I pass through the valley and the shadow of death, &c" and we might we trust with the greatest propriety adopt, that often exceptionable clause in the burial service of the Church of England, and say, we consign our deceased brother to the dust in sure and certain hope of a blessed resurrection

To all his brethren at this station his memory is precious He has been from the time of his conversion a circumspect christian, as a chief, an example to his people, faithful in the discharge of duty towards his little flock over whom he was class leader, kind and affectionate to the Missionaries, and at all times ready to express his warmest thanks to those who had been the means in the hands of God, of sending to him and his brethren the bread of life Such, glory to God, are the trophies of the victories of the cross

Come ye unbelieving pharisees who assert that the Indians know nothing of religion, come once and visit

The chamber where the Indian meets his fate— come, and let an Indian teach you how to die, by informing you how to live From his feet fly to Jesus whose blood alone can wash away your guilty stains, or soon, those, whom you long despised, and still abuse, will rise up in judgment to condemn you

The religion of Christ is still the theme on which these people delight to dwell, and continues to support them and cheer their souls May the God of love extend the conquests of the cross

JAMES EVANS

Rice Lake, August 27th, 1830

INDIAN MISSIONARY SOCIETY

We gave an account of one of these a short time since, as contained in the Cincinnati Christian Journal The same paper mentions a subsequent meeting, held in Sharon, and not many miles from Cincinnati, at which about 5000 people were present, about one fifth of whom were professors of religion The meeting it is thought was characterized by great solemnity, regularity and stillness, and by the powerful influences of the Holy Spirit, in the edification of Christians, and the conversion of the impenitent More than one hundred cases of hopeful conversion were reported, and a number were received into communion

Three other meetings of a similar character, still later, are mentioned in the same paper, as having taken place at Mount Pleasant, at Pisgah, and at a place called the Ridge, near Augusta, in Brown county At the first of these a new church was organized, consisting of about thirty members, and eight persons professed their faith in Christ, who might "properly be considered as fruits of the meeting" At the second, (Pisgah) fifteen as the fruits were added to the church, and at the third, "sixty-two persons professed their faith in Christ, and three suspended members were restored"

At a recent session of the Hopewell Presbytery, S C, appointments were made for holding ten of these meetings, "amidst the thin population of their limits," in the space of about two months from the last of August

We may add to the above, also, that a meeting of a similar character was held a few days ago, about thirty miles to the south of Quaca We know not the particulars — *Western Recorder*

BAPTIST MISSIONARY SOCIETY

We learn from the London World, that the thirty eighth annual meeting of this society was held at Spasfield's chapel, on Thursday the 17th of June, John Foster Esq of Biggleswade, author of the Essay on Decision of Character, and other popular works, in the chair

In the course of his remarks, the chairman said that the persons in the present assembly, who were advanced in life, and who could remember the past thirty or forty years, would feel surprised in contrasting what they now witnessed with the state of Christian feeling, in this kingdom, at the period to which he had referred He well remembered, that after the Baptist Missionary Society had been established, and when the London Missionary Society held its first meeting, a friend said to him, "This is a flash of fire, that will soon be extinguished" But his good friend was mistaken, in more respects than one If the commencement of these societies was compared with their present state, it would be seen, that the former was but a spark which had been kindled into a flame of holy love and zeal for the salvation of sinners, which, he trusted, would continue to spread, until it illuminated the whole habitable globe — (Cheers) There were no symptoms of relaxation, no symptoms of indifference, in the sacred cause When he looked round upon so large and respectable an assembly as the present, he could not but feel convinced, that a mighty influence rested on the minds of Christians to aid the sacred object of missions The sum of money collected for missionary purposes, confirmed the remark he had made Three Missionary Societies—the London, the Wesleyan, and that connected with the Established Church, received, in the aggregate, about £150,000 per annum Those were all gallant vessels, their sails were unfurled to receive the winds of heaven, and they were steering in a prosperous course, but the Baptist Missionary had also strong and urgent claims upon Christian benevolence That society was embarked in the same glorious cause as the others

"Then, let our little bark, attendant, sail,
Pursue the triumph, and partake the gale" (Cheers)

From the Treasurer's account, it appeared that the total receipts of the past year, amounted to £17,185 14s 3d, the expenditure to £16,583 3s 2d, leaving a ballance in the treasury, in the hands of £602 11s 1d

The meeting was addressed by the Rev T S Crisp, of Bristol, Rev John But, of Manchester, the Rev J Brown, of Edinburgh, John Poynder, Esq, Rev Dr Steinkoff, Rev Eustace Carey, Mr W B Gurney, the Rev T James, and several other clergymen — *New York Observer*

Missionaries for Africa — Rev Benjamin R Skinner and wife, Baptist missionaries, are intending to embark for Africa in the vessel which is to sail from Norfolk, in a few weeks, with emigrants to Liberia

CHRISTIAN GUARDIAN.

YORK, SATURDAY, SEPTEMBER 18, 1830.

THE CHRISTIAN SENTINEL.—We have received the first number of *The Christian Sentinel* a weekly paper published at the *Three Rivers L C* under the patronage of the Lord Bishop of Quebec—edited by the Rev A H Burwell The mechanical execution of the *Sentinel* is very neat—and the original and selected articles with which its pages are filled, we have read with pleasure and profit The Editor speaks in language decided and energetic against theatrical amusements and feelingly advocates principles of strict christian morality While the character of the first number continues to be sustained, we wish the Editor good luck in the name of the Lord

We think the *Sentinel* is rather too small to be popular—it being about one third less than the *Guardian*—but the quality of the paper is excellent, and the matter, thus far, interesting The terms are "Seventeen shillings and six pence per annum if paid before the end of six months from the time of subscribing, and four dollars per annum if not paid until after the end of six months from that time, postage which is four shillings a year, being in both cases included" No support derived from advertisements

The following is copied from the Editor's introductory address

"It will be taken for granted, that since the *Christian Sentinel* is announced as being under the special patronage of the Lord Bishop of Quebec, that it is to be considered in a manner as the accredited organ of the Anglo Canadian Episcopal Church, and of course it will be expected to speak on all occasions, in unison with the language used by the Church in her various offices and formularies We therefore at once profess ourselves to be zealously, from the fullest conviction of their unvalued excellence, and their perfect agreement with the word of God, conscientiously attached to her doctrines and worship, from which we trust, nothing in this world has power to separate our hearty affection It shall be our decided aim, occasionally to illustrate, explain, and recommend them to our readers, both as the most efficient help to rational worship, sober and serious devotion and that "reasonable service" which we owe to our God, and no less as the most salutary safeguard to the maintenance of a pure and scriptural belief, equally removed on the one hand from the slavery of implicit faith and unquestioning credulity, and on the other from that lawless spirit which will bend to no authority but its own, two singular blessings for which we cannot be sufficiently thankful to Almighty God

Since men are so much divided on the subject of religion as we find them, it is not unreasonable to expect that in our Editorial duties, we may be called on to defend our doctrines Self defence always supposes some wrong done by an opposite party But since both sides possess, or pretend to possess the same claims, and truth, from various causes of misconception, is not always understood when clearly stated,—may some times even be believed in a totally opposite sense, (and error may be on either part) and moreover since the spirit of Christianity is that of kindness and charity, forbearance and good will, self defence should be tempered with the same spirit, and controversy be directed purely to the discovery or preservation of truth Mildness and persuasion should combine with, and soften as it were the uncompromising character of fundamental and stable principles For truth should be held sacred as our allegiance to the king of kings, and sound principles should never witness the disgrace of a surrender, or even a compromise Should such be demanded, it is lawful to "contend earnestly for the faith," to "rebuke sharply," and expose the fallacies of those who "teach things which they ought not"

We trust, however, never to tax the credulity of our readers for homage to our assertion in matters of argument We love proof for ourselves, and we are willing to give it to others We should always desire to inform the mind, and convince the understanding, as well as to win, upon the affec

tions, for that attachment is insecure whose foundation is not deeply laid in the understanding. Choice and fancy may guide in common affairs of life, but the religion of Christ must appeal to higher principles. The question, Why am I disposed to believe this, and make it the object of my choice, should always be answered by an humble reference to the declared will of God, and the matured judgment of experienced men.

We should not shrink from the imputation even of uncharitableness, for a strict adherence to principle, because that can never be charity to another which is injustice to one's self. Truth can never suffer by an impartial examination, and no man should fear the test of his religious principles. If from the contest they come off victorious he cannot but love them the more, and if they prove to be wrong, the sooner he knows it the better.

We admire the vein of candour and good feeling which runs through the above paragraphs, and we return the response of approbation to the principles contained in them.

The attitude of the above remarks however appears to us to be rather controversial—albeit that attitude is ostensibly assumed from an anticipated necessity, upon the principle of self defence. But, it may be observed that such a necessity is not unfrequently self created, and most generally so when its existence is self predicted, how much soever it may be seemingly depicted.

As to our own conduct and feelings in relation to this subject we beg leave to say one word. Whilst we hold ourselves ready when properly called upon, to give a reason for the hope that is in us, we desire as much as in us lieth to live peaceably with all men,—and if we have, at any time felt it our duty to give a reason for our faith and practice in regard to some particular points we have never done so in the way of invidious comparison of personal allusion or of offensive insinuation. We can say truly, in the chaste and perspicuous language of the Canadian Watchman,

Our paper is not designed to make conquests, except of those under the dominion of the prince of this world. Neither do we feel bound to attempt the propagation of doctrines entirely distinguished and separate from sentiments common to all whose fundamental principle is HOLYNESS without which no man shall see the Lord.

It is important that Editors, especially Editors of religious papers should recollect that there are heresies in conduct as well as heresies in doctrine and of all heresies says the Author of the Christian Philosopher, the former are the most pestilential and pernicious. How necessary then that "all who love Our Lord Jesus Christ in sincerity and particularly those who are placed as Watchmen upon the towers of Christianity and Guardians of the public morals, should direct their united attention and forces against the strong holds of sin, and those 'works of the flesh' which exclude men from the Kingdom of Heaven. That the comparative merits of the different opinions which distinguish the several denominations of Protestant Christians may properly and profitably be canvassed on some occasions is too palpable to be questioned, but it is equally obvious that the lightness of those characteristic differences is not worthy to be compared with the exceeding great and eternal weight of those grand matters of faith and practice which are professedly embraced, in common by them all.

It is no decisive mark of a man's Christianity observes a good writer, that he recognizes the peculiar opinions of the Baptists or the Pædo-Baptists of Presbyterians, Episcopalians, Independents or Methodists. It is a matter comparatively of little importance whether a man believes that Christ was an actual or virtual Mediator under the Old Testament whether he be designated the Son of God by virtue of his office or of his nature whether or not we be guilty of Adam's first sin, whether the transaction which passed between him and his Creator, should be viewed as a law, or as a covenant, whether the ordinance of baptism should be administered by dipping, or by sprinkling whether the church is to be governed by an Episcopacy or a Presbytery &c &c. But it is unquestionably, a matter of the highest moment, both to the person himself, and to Christian Society that his temper, affections, and conduct should be in unison with the law of God, and that he should display the love which it requires in all his social, commercial domestic and christian intercourse, and if such dispositions and conduct were universally to prevail among the various denominations of the Religious world, union, at least of spirit, would soon follow, as a matter of course. "Wherever this spirit is found expanding the soul, and governing

the affections, it will lead its possessors to view the peculiar opinions of others with candour, to respect their persons, to allow them liberty of thought on all the subordinate ramifications of theological sentiment, and to set a higher value on moral qualification, and the manifestation of benevolent affections than on those circumstantial opinions which do not enter into the essence of the Christian scheme. If the professing Christian world were thoroughly investigated it would be found, that it is owing more to the absence of this spirit, that Christians stand so much aloof from each other than to the speculative opinions which they respectively maintain. The prevalent disposition of sneering at other denominations and the pleasure that seems to be felt in laying upon their sores, will generally be found to proceed from a principle of pride and of self conceit in regard to our own favourite opinions some of which, when probed to the bottom, will be found as rotten as our neighbour's. Why are men not so much disposed to pass encomiums on what is sound in the opinions, and laudable in the conduct of other parties as they are to censure them for minor peculiarities of sentiment? Why? Because it appears, that many professed Christians take more delight in the exercise of malevolent feelings than of benevolent affections, and are like flies, that pass over the sound parts of a man's body, and fix upon his sores. Till such unchristian dispositions be undermined, and tempers of an opposite description pervade the ranks of Christian society, we can expect no cordial nor lasting union in the visible church however many ingenious schemes may be formed, to bring about this desirable event. For every effect must have an adequate cause this cause will be found to consist more in affection than opinion and a union formed on an apparent coincidence of sentiment unmingled with ardent love and affection, would be unworthy the name, and would soon be dissolved.—*Dial & Philosophy of Religion*, pp 456, 457

SUPPORT OF RELIGION IN THE CANADAS
(House of Commons, June 14th, 1830)

Upon the motion that £16 182 be granted for defraying the expenses of the Society for Propagating the Gospel in the colonies.

Lord Howick considered this vote highly objectionable not alone upon the ground of economy—that ground he would not take up—but he would call upon the House to pronounce a vote of condemnation upon the proposition altogether apart from the consideration of economy, he objected to it, as the diversion of a large sum of the public money to the maintenance of an exclusive and dominant church especially to a country circumstanced as Canada was. He concluded by proposing, that the proposed vote be reduced to one half—namely from £16 182 to £8,091.

Sir George Murray contended that it would be highly improper to leave the maintenance of religion to mere chance in any new settled Colony especially in a Colony chiefly settled by emigrants from the mother country. It had been observed by the Honorable Member opposite that the vote had gradually increased, but it should be remembered that that increase bore a just proportion to the increase of the population. He believed that the dissatisfaction spoken of had been much exaggerated, though he was not prepared to deny that such dissatisfaction would be altogether causeless. He fully agreed with those Honorable Members who said there ought to be no exclusive or monopolizing system. He was inclined to think that every where the State derived strength from the support of religion and religion acquired respectability in the eyes of the people by being connected with the State. He thought however that in Canada it would be highly desirable that the support of the State should not be limited to one Church—the more especially as the Protestant population was very small not more than 28 000 while the others were 400 000. It was his opinion that some support ought in future to be given to the Dissenters but for the present he hoped the vote might be agreed to in the form which it then stood.

Mr Hume would support the amendment. He was a decided enemy to all connections between Church and State and as to Canada there could be no doubt that the system there pursued gave great satisfaction. The hon gentleman also referred to Nova Scotia to show that a similar state of things existed there but he asserted that in neither colony could it be suffered to continue, and he would fearlessly affirm, that those who favoured the Vote which he might call the anti religion Vote were the promoters of disquiet and disturbance to the Colony.

Mr Labouchere thought that a country which devoted the sixth part of the soil to the support of the Church had acted most liberally. He was himself a Church of England man which was dwindling away in Canada, and flourishing in the United States of America. He was glad to hear the amendment proposed therefore which he would cordially support, being convinced on the whole that the grant did harm to the Church of England.

Sir George Murray in explanation begged to observe, that the settlers in the woods of Canada were but too prone from their situation and society to indulge in habits of religion bordering on what might be called superstition. He thought

therefore, that the labours of those who disseminated the principles of true religion could not be considered as wholly unnecessary to the well being of the colony.

After some words from Mr Phillips and Lord Sandon expressing their concurrence in the vote for the present year but their desire that it should be reduced as soon as possible—

The Committee then divided—	
For Original Motion	143
Against it,	45
Majority,	103

REMARKS BY THE EDITOR OF THE GUARDIAN

It is cheering to observe the progress of knowledge and wisdom in both the political and religious world. Whilst the "endearing strife" of free discussion which carries freedom to its noonday point,

And gives the rivet of eternity—

has, during the last century, gone far towards breaking down the unsightly and destructive barriers of bigotry and prejudice—whilst the abundant outpourings of the Holy Spirit which have accompanied and magnified the labours of protestant christians of almost every name have more than proved that in every denomination "he that feareth God and worketh righteousness is accepted of him." Whilst the light and impulse of education have given birth to, and fostered up to manhood vigour a general liberality and elevated tone of feeling unknown to former ages—it is not among the least blessings of this "march of intellect," that a vast proportion of Statesmen are among the numerous subjects of its splendid conquests, and that they have conceived and adopted the most enlightened principles of political economy from the solar splendor of its varied and mighty influence principles which equally regard the rights and interests of all & which parentally contemplate the welfare of the whole, without regard to sect or opinion. Hence from the very same Bencches whence issued forth a century ago the impromptu of civil persecution and the enactments of ecclesiastical oppressions now echo denunciations against any kind of persecuting or oppressive yes even "exclusive or monopolizing system," and the most decisive declarations in favour of the long calumniated broad unrestricted and equitable principles of civil and religious liberty.

Whilst these remarks are applicable in a greater or less degree to the modern policy of most civilized nations they are peculiarly so in respect to the British nation. What enactments of persecution and cruelty have not had the sanction of the British Legislature? Enactments which once crimsoned the mountains and valleys of Scotland with the blood of conscientious Presbyterians—which have often spread the mantle of mourning over many parts of England—and which have for many years filled Ireland with weeping, poverty and wretchedness. What a striking and interesting contrast do the above sentiments of Sir George Murray, Secretary of State for the Colonies, and the manly feeling of the Imperial Parliament present to such scenes of bigotry bloodshed, & cruelty as have just been alluded to.

In the above debate on the subject of supporting religion in the Canadas there is a full admission, even by the Secretary of State for the Colonies, the official organ of the British Government of all that has been contended for by the friends of good laws and free institutions in Canada who have been and still are the objects of much animosity and abuse for using their best endeavours to maintain what Sir G. Murray now fully admits in the Imperial Parliament, and which is inseparable from the civil and religious liberties and political prosperity of those Provinces.

1 In the first place it is admitted that in respect to the religious improvement of the Colonies there ought not to be any exclusive or monopolizing system. This is all that has been asked for by the dissenting denominations of Christians in Canada—this is all that has been insisted upon by our Provincial Parliament. And this very admission on the part of the Imperial Government, shows the justice the propriety and wisdom of the measures which have been adopted in this country to prevent any such "exclusive or monopolizing system" being established.

2 In the next place it is admitted by the Secretary of State for the Colonies, that Dissenters should not only be placed upon a legal level with their brethren of the Church of England—that they should not only be secured in the enjoyment of their religious and civil rights but that they ought in future even to be supported by the Government. This circumstance most clearly shows that had not a powerful influence been used to destroy the late MARRIAGE BILLS, which passed both branches of our Provincial Legislature, it never would have died at the foot of the British Throne. For, can it be presumed that Sir G. Murray would

Advance such sentiments & propose such a policy as the above and yet advise His Majesty to withhold his Royal assent to a bill of right which has earnestly been petitioned for by all the Dissenters in Canada and frequently been sanctioned and strongly recommended by the Provincial Parliament? Such a supposition would be preposterous in the extreme. The inference then is unavoidable as uncharitable as it may seem that this Marriage Bill has been sent forth to die the death by means of selfish if not false witnesses.

What a singular and humiliating contrast do the avowed principles and proposed policy of Sir C. Murray present to the present religious condition of this country where the exclusive or monopolizing system has betrayed into the hands of one Church a seventh part of the lands of the Province—where the same church is monopolizing upwards of four hundred thousand acres of land and large sums of money for the purposes of education—where the direction and interests of every school of importance in the Province are monopolized by the same church—where an exclusive system has shut out a large majority of the Clergy of the country from any direction in the education of youth and has denied them the privilege of even solemnizing marriages for the members of their own congregations,—and where various other unjust and odious distinctions are recognized and strenuously maintained, tho' they are not formally or overtly avowed.

Towards the Episcopal Church as a church we cherish the most cordial good will—we rejoice in her success—we pray for her prosperity—we shall be glad to proclaim her religious triumphs—as much so as we do for the spiritual interests of any other religious denomination—as much so as we could for the welfare of a respected and useful neighbour. But should that same neighbour not satisfied with his own rightful possessions invade the habitation of our liberties and attempt to dispossess us of our most valuable possessions—as the ministers and members of various religious denominations in this Province has been despoiled of their dearest rights—would not prudence, justice and christianity dictate us to stand in the posture of self defence and guard by every lawful means against his encroachments in this capacity of an Arabian plunderer, although in any other relation, his approaches might be greeted with all the cordial attentions of social friendship.

It may be asked by what means this obvious change of sentiment has taken place in the mind of the Colonial Minister and in the apparently intended policy of the Imperial Government? This has doubtless been effected by the petitions from the Inhabitants of Canada and the remonstrances of our Provincial Parliament, and especially by that overruling and watchful Providence that numbers the hairs of His people's heads.

But it may be asked what would be the effect of introducing Episcopacy into this country with the arm of the civil authority possessing the desired power of controlling the Legislature directing education of monopolizing one seventh of the Province &c &c &c. Would its venerated clergy act in any respect incompatible with the strict principles of Christian justice and kindness towards the Dissenters? To this enquiry we cannot furnish a decided answer. But we may observe in the language of Inspiration, that he that is unjust in the least is unjust in much—he that deprives his neighbour of his property to the amount of a six pence would do so to the amount of a hundred pounds if he had it in his power. If the Episcopacy has been instrumental in depriving the different religious denominations of the property of their just rights in time past, is it unwarrantable to infer that it would take all they have left if they were placed in its power?

Facts, however are the best illustrations—especially when we recollect that human nature is the same in all ages—and when that which has been 'shall be again' in similar circumstances. Can we imagine that the clergy of the Episcopal Church would cherish a more cordial feeling towards the multifarious denominations of this Province, than they have heretofore done towards the Presbyterians alone. The following is an account of the effects of thus introducing Episcopacy in Scotland, as described by the pious and amiable Pollock, whose name is immortalized by his Poem called 'The Course of Time'.

Charles advised by his English and Irish ministers, Clarendon and Ormond and later by Lauderdale secretary for Scotland introduced the Episcopal form of worship into Scotland. Patronage was renewed, and the clergy were required to procure a presentation from their patrons and collation from their bishops—to acknowledge their authority and the spiritual supremacy of the king. The clergy in the northern districts complied without hesitation but their more pious and zealous brethren in the west however willing they might be to submit to and support the civil authority of the king, rejected his spiritual supremacy, refused submission to the episcopalian jurisdiction and preferred rather to suffer the extremity of persecution than to sacrifice what they deemed the truth and their duty to God. The people were no less averse from this encroachment on their religious privileges and resolved to imitate their pastors whose engaging familiarity and sanctity of manners had gained them the esteem and love of their flocks.

But if they had determined to suffer rather than renounce the covenant and their beloved presbytery, the bishops who had now got all power in Scotland into their hands, determined no less the destruction of both. Burnet Arch bishop of Glasgow and the apostate Sharpe primate of St Andrews with a cruelty little becoming nurtured heads prepared to carry this into effect. Ambulatory courts were established on the principles of the Inquisition, in which the bishops were the judges of those whom they wished to destroy. No regard was had to remonstrance, or entreaty or even to evidence. To these courts the military were subordinate, and instructed to carry their resolutions which were often formed in the midst of riot and drunkenness into execution. By this procedure, three hundred and fifty clergy men were ejected from their livings in the severity of winter, and driven with their families, to seek shelter among the peasants. The most ignorant and various of their northern brethren who scrupled at no compliance were thrust by the strong hand of power into their places. The ignorance and shameful lives of these apostates from the covenant who were now metamorphosed into curates disgusted the people on whom they had been forced. Their doctrines had none of that heavenly relish which suited the taste of those who had been formerly taught by the best and most affectionate of men. Their churches were deserted and the people went into the mountains in search of that water of life which no longer flowed from the pulpits.

But this was only the beginning of their trials. Their pastors were soon forbidden to preach even in the fields or to approach within twenty miles of their former charges and all the people as well as their pastors, who were not prepared to abjure their dearest rights and to submit to the most galling and iniquitous civil and religious despotism, were denounced as traitors and doomed to capital punishment. To admit any one who refused compliance into shelter to furnish his escape or not to assist in apprehending him, subjected the person so convicted to the same punishment. To this military persecution succeeded. They were both the judges and the executioners. The very forms of justice were now wholly abandoned. Gentlemen, and peasants, and ministers, were driven out to wander among the mountains and mountains of

the country, were crowded into jails sent into exile and slavery and multitudes were daily writhing in the torture, or perishing on the gibbet. Rapes, robberies and every species of outrage were committed by the soldiers with impunity. The West of Scotland was red with the blood of its own inhabitants, shed by their own countrymen. The spirits of darkness seemed to have entered into the bosoms of the persecutors and to actuate all their doings. They appeared to delight in cruelty and in shedding the blood of the innocent. But the glorious sufferers, relying on the goodness of their cause and hoping in the promises of God opposed sanctity of life to licentiousness and not the spiritual weapons of truth to the swords of their enemies, patient endurance to fatigue and want and torture and calm resignation to the most ignominious deaths. And, truly they suffered not or bled in vain. God at last gave them the victory over all their enemies and through them secured to us the religious privileges we thus day enjoy.

BIRTHS

In this town on the 16th instant, the Lady of the River General of a son.
In this town Mrs Thomas J Preston of a daughter.
At Niagara on the 30th ult the Lady of Mr William Clarke of a son.

MARRIED

At Niagara on the 5th inst by the Rev Thomas Green Mr Stephen Mede to Mrs Lucy Leonard both of Stamford.

UPPER CANADA COLLEGE.

THE present Vacation will terminate on Thursday the Fourteenth of October and every Scholar will be required to be present and to answer to his name on Friday morning the Fifteenth when the business of the College will recommence. Those Masters who have signified their intention of taking Boarders will be ready to receive them on any previous day of the week commencing on the eleventh of October.

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

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

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

A strict adherence to the days of leaving and returning to the College is expected to be observed and no Scholar will be allowed on any plea to absent himself before the precise days fixed for the several Vacations without special permission of the Principal.

The dues are—1 for every Scholar of the College, Two Pounds per Quarter—for every Scholar of the Preparatory School One Pound Five Shillings per Quarter—with an additional quarterage in each case of five Shillings for Pens and Ink Fuel and other contingent expenses.

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

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

York, Upper Canada }
1st September, 1830 }

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

NOTICE—The Subscriber is now receiving and will sell at low for ready money 400 Barrels of Salt 40 Kegs of Tobacco—also for ready pay or short approved Credit Patent Framing Squares do Pauls Sprites Turpentine, Paints and Oil Spurns and Mould Candles cut Tobacco Segars, Cotton Yarn Balling and Candlewick, Grind Stones, Hoots and Shoes, and keeps constantly on hand Patent Cast Iron Ploughs Cart and Waggon Boxes Also, —a large and general assortment of Dry Goods and Groceries Cutlery, Hard and Hollow Ware Huts Iron Steel Nails, Glass and Putty, Crockery Spanish Sole Leather &c &c.

EBENEZER PERRY

Cobourg 27th August 1830. 44 tf

WANTED 4000 BUSHELS OF WHEAT the Subscriber will pay Cash for the above quantity of good clean Wheat delivered at his store in Cobourg between this and the 10th of October next.

EBENEZER PERRY

Cobourg 2nd Sept 1830 41 tf

DR BURNSIDE has removed to the East end of the Town near St George & Co York, 9th September, 1830 43 tf

TO LET—A commodious House, containing six rooms and a large Garden with Fruit Trees, &c &c Apply at this Office or to Mr B. M. M. Irwin, main street York, Sep 15th 1830 44 tf

POETRY

DEATH OF CHRIST

By THE REV CHARLES WESLEY, A M

Some with my sins He bow'd his head,
My sins, and those of all mankind!
His soul a victim in our stead
Into his Father's hands resign'd!
The immortal God, He breathed his last!
The sight all earth and heaven amazed,
Their silent harps aside they cast,
And angels trembled as they gazed

CHRISTIAN AFFECTION

By THE REV CHARLES WESLEY, A M
Acts xxviii 15

Who can tell the consolation,
When the suffering sons of grace,
Heirs and partners of salvation,
In their Saviour's name embrace!
Peace of Jesus' bestowing,
Joy that swells to be express'd,
Love from the pure Fountain flowing
Streams through every faithful breast

HEAVEN IN PROSPECT

By JAMES MONTGOMERY, ESQ
(From "The Iris")

Pains of glory, raiment bright,
Crowns that never fade away
Gird and deck the saints in light,—
Priests, and kings, and conquerors they
Yet the conquerors bring their psalms
To the Lamb amidst the throne,
And proclaim, in joyful psalms,
Victory through the Cross alone!
Kings their crowns for harps resign,
Crying, as they strike the chords,
"Take the kingdom,—it is thine,
King of kings, and Lord of lords!"
Round the altar, priests confess,
If their robes are white as snow,
'Twas the Saviour's righteousness,
And his blood, that made them so
Who were *thine*.—On earth they dwell,
Sinners once of Adam's race,
Guilt and fear, and suffering felt,
But were saved from all by grace
They were mortal, too, like us,
Ah! when we, like them shall die,
May our souls, translated, thus,
Triumph, reign, and shine on high!

EDUCATION.

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

BRANCHES OF EDUCATION,

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

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

He intends opening an Evening School on the 20th instant

Terms &c made known on application to the above York, August 31st, 1830 43 1/2

NOTICE—A general meeting of the Temperance Society will be held at the German Church in Thorold, near the ten Mile Creek in the District of Niagara, on Saturday the 25th September next at one o'clock P M And it is particularly requested that Ministers of the Gospel and all others who would wish to lend their aid in the suppression of Intemperance will endeavour to attend on that memorable occasion "Union is power" July 28th, 1830 39

FOR SALE AT THIS OFFICE—Excellent Bibles and Testaments, printed by the British and Foreign Bible Society, at very low prices, Methodist Hymn Books and Watt's Psalms and Hymns, of different qualities and sizes, also Sunday School Hymn Books of different kinds, and a small assortment of Sabbath School Books We hope to obtain a larger supply shortly

wind and weather permitting,) Kingston, and will arrive the following day Leaves Prescott for Niagara every Tuesday Evening, after the arrival of the Montreal Stage touching at Brockville, Kingston, (Cobourg and Port Hope wind and weather permitting) and York, and will arrive at Niagara on Friday morning

RATES OF PASSAGE.

To or from Prescott and Niagara	£2 10 0
From Prescott to York	2 10 0
To or from Kingston and Niagara	2 0 0
To or from Kingston and York	2 0 0
To or from Kingston and Prescott	0 15 0
To or from York and Niagara	0 10 0

From Prescott to Montreal there is a daily line of POST COACHES (Sundays excepted) running in connection with the above Boat

The NIAGARA (341 tons burthen) is in the best sailing order,—has very superior accommodations,—and her engine, by Ward, is on the low pressure principle AGENTS—At Kingston, Archibald McDonnell, at Queenston Adam Brown, at York, Newbigging & Murray, and at Niagara, W D Miller Niagara, April 10th 1830 30 1/2

NEW LINE OF STAGES AND STEAMBOATS FROM YORK TO PRESCOTT

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

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

WILLIAM WELLER York June 9th, 1830 30

CHEAP CLOTHING STORE

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

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

WILLIAM LAWSON respectfully solicits the attention of the Ladies of York and its vicinity to his very Elegant and extensive assortment of Ladies Shoes &c, direct from London, being a very superior article, and consisting of several Hundred pairs of the following description viz

Ladies Black Kid, Seal skin and Parucella Shoes, Seal skin and Parucella Boots, Children's assorted Boots, & Shoes,

Also a handsome stock of Leghorn and Straw Bonnets, with a large quantity of Straw Hats, all direct from London, so that Ladies can have their Bonnets Hats &c made to order according to the newest London Fashions York, July 9th 1830 31 1/2

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

Witness our hands at York the 13th, 1830 33 3/4

TO THE FREE AND INDEPENDENT ELECTORS OF THE TOWN OF YORK

GENTLEMEN—It now appears to be the prevailing opinion that the late demise of the Crown will be attended with a dissolution of the Provincial Parliament—As I understand a report has been spread of my having declined renewing to you the tender of my services I feel it to be my duty to take the earliest opportunity of correcting this mistake by at once announcing myself as again a candidate, in the event of a dissolution, for the distinguished honour to which by your free choice I have already been twice elected

Professional engagements render it impossible for me to wait on you individually at present—I however beg leave to assure you that it is upon the same principles and with the same views as those upon which I formerly obtained at the York Goal Sep 1st 1830 I now most respectfully solicit your support

I am Gentlemen,
Your very obliged
Follow Citizen
ROBERT BALDWIN

26th August, 1830 41

NOTICE IS HEREBY GIVEN, that the Debts due to the York Goal, will make application to the next session of Parliament for a further sum as weekly allowance, the present sum being insufficient to support nature York Goal Sep 1st 1830

NOTICE.

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

MEDICINES,

which he offers for sale on reasonable terms, amongst which are some of the latest chemical preparations from London and Paris Should gentlemen of the Medical profession and veterinary surgeons favor him with their patronage, they may rest assured that he will make liberal deductions Hamilton May 17th, 1830 30 1/2

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

EXCELLENT LEATHER,

Bought in New York, and that from their attention and desire to please, they hope still to merit the patronage and a portion of the custom of the Public York Church Street, Feb'y 13th, 1830 13 1/2

NOTICE TO FANNERS AND CURRIERS

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