

## THE JOURNAL.

## CHRISTIAN GUARDIAN.

We have much pleasure in acknowledging the receipt of the three first numbers of the *Christian Guardian*, a Religious Paper, commenced on the 21st November last, at York in Upper Canada.—“This paper is published for the Methodist Episcopal Church, in Upper Canada, the profits of which will be applied to the support of superannuated, or worn out Preachers, of that denomination in Canada, and of the widows and orphans of those who have died in the work; and to the general spread of the Gospel.” It is edited by the Rev. E. Ryerson, and F. Metcalf. The tendency of the selections which the numbers we have seen contain, and the intelligence and the christian candour and charity manifest in the opening Address, afford good grounds to expect, that it will be both a harbinger and a means of doing good, and that it will be a valuable auxiliary to ministerial labours. It is to be hoped that it will receive that measure of support which will render it efficient to the end for which it was established.

The following is an extract from the opening Address:—

“The present is a most eventful period to the religious and civil interests of this interesting and important portion of the British Empire. The nature of our depending relations—the principles of our foreign intercourse—the complexion of our internal regulations—and the aspect of our literary and religious institutions, are about taking the hue of a permanent character; and a few years will probably rank this Colony among those improved and happy portions of the earth, whose wilderness has blossomed—whose desert has become a fruitful field—whose literary institutions have imparted the gracious boon of knowledge to the cottages of the poor as well as to the mansions of the great, and whose religious privileges have left Ephraim without any cause to envy Judah & Judah without power to vex Ephraim; or they may behold its interests sacrificed to folly, cupidity and ambition—its cultivated fields and wilderness—its halls of learning the depositories of bigotry—and its inhabitants in a state of morbid excitement, or of national lethargy and ignorance. We think it requires but an ordinary sagacity to see, that there is a moment on which hang the destinies of this Colony, and that this august moment is not far from the present. Under the influence of this conviction, no lover of his country, no private christian, no christian minister, can look with unconcern upon passing transactions, nor with indifference upon future results. Impressed with reflections like these, and with the responsibility which they involve, it is with trembling embarrassment we come before the public in our present capacity; and nothing but a sense of duty to the country that gave us birth—to the Government that has protected and fostered us from our infancy—to the religion in which we profess to believe—to the church to which we have the privilege of belonging, and to the ministry that has called us to arduous employment, would have induced us, to subject ourselves to the anxiety, labour, and responsibility, of conducting a public Journal, that was intended, in every instance and on every occasion, to render unto Cæsar the things that are Cæsar's, and unto God the things that are God's; a journal that might be the repository only of “whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report.”

We are aware that our motives have been variously appreciated, and that our opinions, have assumed as great a variety of characters as the mediums through which they have been prophetically viewed; whether of candour or prejudice, of friendship or animosity. It now becomes our duty to our patrons and to the public, to speak for ourselves—to express our own opinions, and to let the tree be known by its fruits. The former we have done in the character of our selected articles for the present number, and to do the latter, requires time as well as opportunity. It may however, be proper for us to add, that while

others are regulating the affairs of the state—& while others are, by research, argument and enterprise, labouring to advance our commercial interests abroad and to enlarge our internal resources, at home—while others are studying to render our harvests abundant, our civil-Government firm and our laws perfect, we consider it our duty and feel it to be our vocation, to devote our limited resources, talents and influence, to the high and holy interests of morality and religion—to the spiritual welfare of immortal and redeemed man. Not that we would have it understood, that the interests of Christianity are disconnected from prudential considerations, nay, it comprehends, it enables them. Godliness is profitable unto all things—it has the promise of the life that now is, as well as of that which is to come. Nor should it be inferred that we either think or speak lightly of dignities—or undervalue civil regulations. To do this would be to abandon the principles as well as the precepts of Christianity. Civil Government itself, we believe, is based upon principles of Christian morality; and, to the binding obligations of social compact, in every properly constituted Government,—such as ours—is added the authoritative voice of Divine Revelation. Therefore, to “resist the power, is to resist the ordinance of God.” And—in the language of a great man—“to abjure our God”—as was the case in the French Revolution—“is the next step to beholding the King.” But it should be recollected—and we avail ourselves of this occasion to make the remark, as it may be improper to introduce it at another time, while the Bible gives the magistrate authority, it also teaches the use he should make of that authority; it tells him what he ought to be, and what he ought to do; that he should be a “minister of God,” and that he should rule “in the fear of God.” The same Bible that gives the magistrate his authority, limits it by saying, he is to be a “minister of God—for Good.” On the other hand, while the Bible tells the subject, that he should obey magistrates, and that even the exceptionableness of their moral deportment would not justify his disobedience, it also tells him that his obedience has limits. The same Spirit of God, that dictated St. Paul to say, “be subject unto the higher powers, not only for wrath but for conscience sake,” also dictated to him to maintain his rights as a Roman and even to demand the concession of the magistrate when he acted contrary to the Law. (Acts xvi. 37.)—From these brief and hasty observations two inferences follow. 1. That the civil authorities, are derived from God, and every Christian is bound to obey them, 2. That the rights peculiar to a subject are also secured by the Supreme Being, and every Christian is at liberty to maintain them. In the economy of divine wisdom these both harmonise; and the limits of the one, and the bounds of the others can as easily be distinguished, as righteousness and unrighteousness.”

(From the Royal Gazette.)

## KING'S COLLEGE, NEW-BRUNSWICK.

At a meeting of the Council held on Monday, December 21st.

## PRESENT,

His Honor the President, and Commander-in-Chief  
Chancellor of the University,

His Honor the Chief Justice,

The Rev. E. Jacob, D. D. Vice President,

The Rev. J. Somerville, L. L. D. } Professors.

The Rev. G. M. Cawley, A. M. }

G. F. Street, Esquire, Clerk of the Council.

The Terminal Examination of the Students took place. They were examined in the Greek Testament, the Classical Authors read during the Term's Logic, Mathematics, and Metaphysics. The Chancellor in the name of the Council expressed his great satisfaction at the progress which the Students had made; and at the exemplary regularity with which they appeared from the Vice President's report (almost without an exception) to have conformed to the Rules established in the College.

The examination of the Pupils in the Collegiate Grammar School (the Rev G. Cowell, Head Master; Mr. J. Holbrook, English Master,) was afterwards held. The Senior Classes were examined in the Classical Authors lately read, particular attention being paid to their grammatical knowledge; the Junior

in English Reading and Grammar, and Geography; their Books of Writing and Arithmetic were also inspected. With the result of this examination likewise the Chancellor declared his high gratification, in which the Council unanimously concurred.

At the same meeting of the Council it was resolved, that, Sir Howard Douglas the Lieutenant-Governor having in conjunction with the Legislature of the Province founded a Gold Medal, as an annual Prize for the College, His Excellency be requested to allow a Silver Medal to be struck from the same die as a prize for the School. This prize, together with the usual presents of Books, is intended to be awarded at the Midsummer Examination.

The Christmas Vacation commenced with the close of the Examination. The School will re-assemble on Monday the 4th of January. And the College Lent Term opens on Thursday Jan. 14th.

## TO THE PUBLIC.

The Editor of the Royal Gazette of New-Brunswick has the honor to announce that on the first Tuesday of 1830, a NEW SERIES of that publication will commence.

The Editor himself is new; the proficiency in the art of Communicating intelligence made by numerous surrounding Journalists call for improvement; the recent establishment of an University at Fredericton, with other auspicious signs, indicate an advance in the literary character of the Province;—these are the causes and reasons of the change—“*melior hinc nascitur ordo.*”

The alteration will almost amount to a revolution. Already has the Editor removed to a new Office; other Types are provided; the Paper will be of a better description; and the Gazette itself will assume a superior Form—expanding from the cramped and awkward Quarto to the majestic dimensions of the Royal Folio.

Every exertion will be made to procure a new supply of valuable and interesting Matter. The best Papers of England, British America and the United States will be obtained by the earliest and safest conveyance; Agencies will be established in various districts of the Province; Communications from intelligent and respectable sources will be received with due attention;—by such means the Editor trusts that he shall be enabled to render his Paper much more worthy of the patronage which it enjoys.

A new and more commodious Arrangement of articles is contemplated. The body of the Paper will be regularly divided according to the quarters of the globe, and subdivided according to the countries and places, to which the several paragraphs may have relation. EUROPE will take the lead, and of it ENGLAND—unquestionably the leading country; ASIA comes next, in which INDIA claims our first regard; AFRICA succeeds in our map, with EGYPT apparently rising once more into political importance; AMERICA, where every one will primarily look to the UNITED STATES conducts us home:—for the Colonies of North America we consider and shall treat as ENGLAND on THIS SIDE THE SEA, to them in general we shall consequently pay almost as much regard as to the Province in which our particular lot is cast.

Our Domestic Intelligence will comprise, in addition to the Official Announcements of which we have the honor to be the accredited heralds, authentic information respecting PUBLIC MEASURES, LEGISLATIVE and JUDICIAL PROCEEDINGS, and the progress of education in King's College and the subordinate Schools of the Province. We shall also usually introduce observations, in the shape of what are called “Leading Articles,” in which we shall endeavour to give a right direction to the minds of our readers in all matters of great importance; more especially those which relate to Religion, Morals, and the Prosperity of British America—the three principal objects of our incessant solicitude.

A great defect is observable in most public journals. They appeal sometimes to certain political opinions; at other times to the natural feelings, and not unfrequently (alas) even to the corrupt affections of our nature; but seldom are they found to refer to any fixed standard of duty. It will be our aim to avoid this defect. A newspaper is essentially a record of passing events; and we shall endeavour, while the events are passing, and thus awaken a lively and eager attention, to make such reflections on them as may lead our readers to refer to the rule of eternal rectitude. But that our purpose may be clearly understood, we will now state the principles on which such reflections will be founded.

1.—Our first principle then is a Supreme Regard to the mind and will of God, as revealed in the Sacred Volume, and more particularly in the records of Christianity. This revelation alone can we admit as incontrovertible authority in religious and moral questions. This shall be our *primum mobile*; this our *ultima ratio*. We dare not countenance any thing which may oppose it; we feel ourselves bound by the most solemn consideration to support and recommend it by all fit and practicable means.

2.—We consider Christianity as a system adopted by Infinite Wisdom to the various forms of civil Society; but we hold that every man who calls himself a Christian is under a strict obligation to act as such in whatever station he may find himself placed. Hence we maintain the propriety of Kings protecting and encouraging the Christian religion, of a National Church, and of Legislative provision for its support. We are however the cordial friends of unlimited toleration, and would treat the various denominations of the religious world with true Christian charity and brotherly love.

3.—Civil Government we consider as actually Constitutional; the more congruous indeed with the ordinance of