

**A** Number of persons deeply affected with the state of morality in Elizabethtown and its neighbourhood, determined if possible to obviate it, by a regular and established ministry of the Gospel. According to their request, the Rev. W. Smart, of London, was sent out to this country in 1811—since that period he has been labouring without any Church. On the 18th of December last a meeting was called for the purpose of erecting a place of divine worship; £400 was subscribed, but this being inadequate to carry the object fully into effect, an appeal is made to the christian and benevolent feelings of the public in the town of Kingston, to assist their fellow christians in erecting a house for the worship of God. Persons feeling a disposition to contribute to this object, are respectfully informed that the smallest donation will be thankfully received at Mr. H. C. Thomson's Store, at Mr. Walker's Hotel, and at the Printing Office.  
Kingston, March 7, 1816.

### Notice to Settlers.

**T**HIS is to give notice that such settlers as may have received Location Tickets previous to this date, and are not actually and bona fide, establishing themselves on their lands by the 24th of April next will be struck off the list of Settlers and their location Tickets will be cancelled as well as every other allowance of Provision, &c. &c.  
By His Excellency's Command.  
SIDNEY BECKWITH,  
@ Mr. Gen.  
Brockville, March 4, 1816. 40

### 300 Dollars REWARD.

**B**ROKE Gaol on the night of the 4th inst and made their escape therefrom, three Criminals, by the names of Cornelius Hwey, Joseph M'Leod and Isaac I'gles. Whoever will apprehend the above villains, and lodge them in any gaol in the Province, shall receive the above reward, or one hundred Dollars for each man separately.  
ROBERT YOUNG,  
Gaoler.  
Kingston, March 5, 1816. 40

### Stray Horse.

**C**OME into the enclosure of the subscriber, a bay horse, with a small Star in his forehead and some white spots on his back occasioned by the saddle. The owner is requested to prove property, pay charges and take him away.  
ELIJAH BEACH.  
Kingston, 4th March, 1816. 40 3

### Wanted,

**T**WO or three Journeymen Tailors, who will find steady employment by applying to  
JOHN DAWSON, Tailor,  
Kingston, Dec 15, 1815. 281f

### Blank Summonses FOR SALE AT THIS OFFICE.

### For Sale,

**A** good sleigh and Harness, quite new—also a span of excellent Horses.—The terms of payment will be a credit of 90 days if requested. They can be seen by applying at this office.  
Kingston, Feb. 27, 1816. 39 3

**T**HIS is to Certifie S Smith and his Wife is paid and not to trust Heir now more If they Doue they must be answerable for heir  
39w 3

### Public Notice,

**T**HAT James Reid, of this town, never did sign any kind of agreement or contract with John Karllon, and will not be responsible for any debts he may contract.  
JAMES REID.  
Kingston, 17th Feb. 1816. 381f.

**A**Ll persons having claims against the Estate of John M'Graw, late of Marysburgh, deceased, are requested to bring them forth duly authenticated, on or before the first day of Junenext; and all persons indebted to said Estate, are desired to pay the same without delay.  
DOROTHY M'GRAW,  
Administratrix.  
Marysburgh, 39w 3 P.  
February, 27, 1816.

### WHEREAS,

**A** NOTE Executed by John Miller and Henry Baker, some time in the year 1804, was given to Adam Staaring to serve in lieu of an Arbitration Bond. These are to caution any and every person against taking the said Note in payment, as we are determined never to pay the same.  
JOHN MILLER,  
HENRY BAKER.  
Kingston, 2d February, 1816. 351f

### MORALITY.

#### THE UNCERTAINTY OF LIFE.

*"This year thou shalt die."*

Time, in its rapid and unceasing progress has brought us to the commencement of a new year. It becomes us to pause and reflect. We may imagine that, in the course of our journey we have reached an eminence. We should stop. We should look back upon the road we have travelled, and forward to the country that lies before us. We should set up a pillar in remembrance of the goodness of God, and then with better resolutions and greater diligence pursue our way.

We enter on a new year, full of hope and expectation. We make our resolutions, and are sanguine in the belief that we shall fulfil them. We form our plans and calculate with confidence on their accomplishment; we secure connexions and expect they will be lasting; we lay a broad foundation of prosperity and happiness and in imagination, erect on it a superstructure that is firm and durable; we figure to ourselves a series of joyful events uninterrupted by pain or misfortune. If the past year has been favorable to us, we say of the present year it will be as the former and much more abundant. If the past year has disappointed our hopes, we seldom profit by our experience, and with the expectation that it will fully recompense us for the evils we have suffered.

This disposition to anticipate what is pleasant to us, is a part of our nature, and must not be condemned. It was implanted by our Creator for wise and good purposes. It increases our present joys, and is a powerful support under the evils of life. It would be well for us to remember, however, that our expectations may be disappointed, and that our bright prospects of felicity may be darkened by the shadow of death.

The history of the past year is already written. Its tale has been told.

We know, as far as respects ourselves at least, by what events it was distinguished by what joys and sorrows it was chequered; we know how often it fulfilled, and how often it violated its promises; how often it gratified, and how often it disappointed our hopes; we know how much it added to, or subtracted from the stock of our friendships; how much of sweet and of bitter it mingled in our cup of life. We know how much of it has been foolishly wasted or wickedly perverted; how much business has been transacted, how much pleasure enjoyed, how much duty fulfilled and neglected.

The events which will make up the history of the present year, are yet to take place. They are known only to the Supreme disposer.

As he presents to us the successive pages of the book of our fate, we can read, but are unable of ourselves to turn over a single leaf—Were we allowed to pry into its contents, how much, even in the history of the present year should we find that would be interesting to us! We might find that many new and unexpected scenes were to open before us, and many new and interelling objects to engage our attention. We might find that many important changes were to take place in our affairs; that we were to be raised to wealth or reduced to poverty;—elevated to power, or sunk into insignificance; exalted to honor, or consigned to infamy. We might find that the chief earthly staff of our comfort was soon to fail us, and our companions going into darkness. We might find, let us think of it with seriousness, and may the thought suitably impress us—we might find, in characters which we would neither overlook, nor mistake, the awful sentence, *This year thou shalt die.*

What great, what unspeakable importance would this give in our estimation to the present year! How deep and sincere would be our repentance; how fervent our prayers; how ardent our desires after holiness; how unwearied our exertions to obtain an interest in Christ; how diligent our endeavors to crowd as much as possible of duty within the narrow limits of our probation.

We cannot read the book of our future fate! Its pages are in mercy concealed from our view. That this awful sentence would be found by more than one of us, is not only probable, but morally certain. The experience of the past will convince us of this.

At the close of each successive year of our past lives, many places have been vacant in the circle of our friends, or in our worshipping assemblies, which, at the commencement of it, were filled; and the faces of many who had added to our private enjoyment or joined in our public devotions we shall behold no more in this world.

Many of them commenced the year with prospects as flattering as ours now are; they formed their plans as we do, and cherished the expectations of long life and happiness; but they who formed and expected them, are as if they never had been.

The years to come will probably in this respect, be like those which are already past. The year on which we have now entered will give the same account of many of us, as is

given by the years that are gone by, of our departed acquaintances and friends. They have been, but are not. The eyes of those who have seen them, shall see them no more.

Boast not thyself of to-morrow; thou knowest not what a year, thou knowest not what a day may bring forth. We cannot make a covenant with death—Riches cannot bribe it, nor power control it. When the commission is given, it will be fulfilled; when the warrant arrives it will take effect. We sympathize with our unhappy fellow creature who is condemned to die; we tremble when we consider that his time is so short; we are anxious that he should improve to the utmost the little space that is left to him; we forget that we ourselves are under sentence of death, and that it may be executed to-morrow, to day, at any moment of our lives.

If it is recorded of only one of us in the book of his destiny, this year thou shalt die; who we may ask with an awful suspense, is that one? God only knows. It is in kindness and mercy that he has hidden from us the day of our death, and the future events of our lives.

Uncertain what shall befall us, let us endeavor, through the grace of God, to be prepared for every event. Let us fortify our minds with such principles as will enable us to meet, in a becoming manner the events of the present year; let us live as if this year would be our last; let those who have hitherto slighted the invitations, and neglected the warnings of the gospel, who have been forgetful of their obligations to God, and careless about securing an interest in their Saviour, now, whilst there is a space for repentance and amendment be excited to improve it, for the time will soon come, it may come this year, when the opportunity will exist no longer, when the sentence already past will be executed, Thou shalt die!

KINGSTON, MARCH 16, 1816.

#### COMMUNICATIONS.

MR. MILES,

It was the saying of a great man of the British nation, that *common swearers give their souls to the devil gratis*, having no pleasure in return for it—and doubtless it was well observed; for no man in his senses can pretend to say there is any enjoyment in that particular vice—let us then search a little into the motives that prompt men to often to fall into it. It must, I think, proceed, either from a barrenness of invention, keeping continually bad company, being overpowered by liquor, from a false modesty which is afraid to be particular, or finally, from a monstrous desire of being thought wicked, merely for the sake of wickedness, without either pleasure or profit.—Barrenness of invention is, I believe, the principal motive to swearing: men are frequently at a loss for something to say in company; a sudden thought arises that it may be of use to them as long as possible; they eke it out with oaths and blasphemies, never giving themselves time to reflect, whether it is a vice or not; they find that fools pay a more particular regard to their conversation, and as none are so stupid but they know how to flatter, the brightness of their intellects is too often complimented, and they continue to practice that which gives them universal attention and admiration; and by that means become incorrigible. Bad company will, often, by the force of example, cause a man to swear; if he has sense, reflection instantly seizes him, and he corrects himself in time; but if otherwise, ten to one but he approves of it, and consequently, practises it.

Drunkness also, which is the fower of almost every vice, is often the cause of this in question; let a man's parts be ever so bright, if he suffers liquor to take possession of the seat of his understanding, reason no longer prevails; his passions, which before lay dormant, rise up with redoubled vigour, and hurry him away impetuously into the abys of vice, and swearing in that case is generally the forerunner of all the rest; being, as it were, a signal to let us know that we are no longer our own masters. "Happy is the man that can take the hint and resign himself into the arms of health restoring sleep." I have known young men, upon their first introduction into life, through a false modesty, get into all the vices of their companions, they could not stand the ridicule of the thorough-paced debauchees; to be any ways particular was to them impossible, they had not, as yet, enough considered the beauty of virtue, that self consciousness of having done well, which enables us to despise the vices and follies of the giddy multitude, instead of imitating them; many a man has been lost for want of that virtuous confidence.

As for the last set of swearers, I mean those who practice it merely because it is a sin, there is no way of reclaiming them; they seem to be the devil's agents on earth, prowling about and seeking whom they may devour. There is one more motive to it, which I am sorry to have room to mention, which is, the desire young men of spirit have to be

in the fashion. It has been of late too much the custom, for men of quality and fashion, to swear by way of giving a grace to their conversation;—others have heedlessly followed their pernicious example, which has been no small reason of its spreading so much.

Would the fair sex, \* *"They that smother the heart of man, that subdueth him to love and reigneth in his breast; Lo! yonder they walk in Maiden sweetness; whose hands seeketh employment, and delighteth not in gadding abroad;"* would they, but for once, undertake to be the reformers, as well as the publishers of mankind, and never give encouragement to any man, let him be otherwise ever so well qualified, who would demur himself so much as to swear!—Would but our men of quality look upon it as much against front for a person to swear in their company as to give them the lie, then would the vice be extirpated; there needs no other means to induce men to be virtuous than to make virtue the fashion.

*"Thou' virt. may sport liv'd pleasure give in sense,*

*Tis' virtue only, can true joys dispense.*

\* *R. Doddsley's Economy of Human Life.*

GOOD MR. MILES,

I am married to a good honest gentleman, that is exceedingly good natured, and at the same time very choleric, there is no standing before him when he is in a passion; but as soon as it is over he is the best humored creature in the world; when he is angry he breaks all my china ware that chances to ly in his way, and the next morning sends me in twice as much as he broke the day before. I may positively say, if he still continues, he will break both his and my fortune; as soon as he begins to fret, down goes every thing, that is within reach of his cane. I have endeavored to prevail on him never to carry a stick; but this availed me nothing, for upon seeing me do some trifling thing that did not please him, he kicked down a great jar, that cost him about ten pounds the day before. I then laid the fragments together in a heap, and bade him make use of his cane, desiring him that if he chanced to be in anger he would spend his passion upon the China that was broken to his hand; but the very next day, upon my giving a wrong message to the servant, he flew into such a rage, that he swept down a dozen Tea Dishes; which, to my misfortune, stood very convenient for a side blow. I then moved all my China into a room that he had not yet frequented; but I got nothing by this; my looking glasses immediately went to rack. In short, sir, whenever he is in a passion, he is angry at every thing that is brittle, and if, on such occasions, he had nothing to vent his rage on, I know not whether my bones would be in safety. Let me beg of you, sir, to let me know whether there be any cure for this unaccountable disease; or if not, you will be pleased to publish this letter; by that means my husband will know that you do not approve of his conduct.

I am, sir,  
your most humble servant,  
DULCIBELLA THANNBERG.

Wednesday Morning.

MR. MILES,

A writer in your last Gazette, under the signature of "Z," sadly laments the daring robberies which have, for some time past, been committed in this place, and accuses you flatly of not having discharged your duty to the public. I hope, sir, that you will not forget to give him your warmest thanks for his very friendly advice expressed in so delicate a manner.

Is it a Printer's province to have sentinels and spies on the alert to bring him notice of every burglary that has been committed? If people's cellars, kitchens, and stores are broken open, why do they not send him an account of the matter? Is it not the province of the Magistracy to take cognizance of such affairs, in order that a stop may be put to the evil?

The long established maxim of looking to self is, with this writer, quite reversed; for he seems to be much chagrined at the *sans froid* "of the individuals who have suffered;" and surely, in this instance, acts a most disinterested part. Would it not be a good plan, Mr. Miles, to give him 7/6 per day and rations to procure you information of every theft. I shall certainly vote, at the next town meeting, to have him elected Inspector General of thefts, robberies, and every receptacle of vice in this town; and, I will venture to say, you will also have no objections to giving him your vote for that truly respectable office. He will then have full scope for the exertions of his monietarial and dictatorial abilities.

It is to be hoped that good old *Obdurate* will tread on with the same steady pace, and that when "he shall be smitten on the right cheek," he will turn the other also." A.

*"Nullus es, Candidus, nisi aliquando sibi consilium colere repereris."* FERENCA.

MR. EDITOR,  
Permit me to congratulate *Candidus* on his