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Christian Guardian.

WEDNESDAY, OCTOBER 23, 1839.

CENTENARY MEETINGS—OTTAWA DISTRICT.

To the Editor of the Christian Guardian.

Ma. Editor.—As our people appear to be much pleased with brief sketches of our Centenary movements, I have been requested to furnish you with an account of our visit to the Ottawa Circuit.

When we reached our third appointment on the Elizabethtown Circuit, we were joined by our esteemed friend the Chairman of the Augusta District. Here we separated into two bands: Brother Wilkinson accompanied the Editor to Crosby, and I went with Brother John Ryerson to Kiley. The day being very stormy, there were but few at the meeting here, but those few presented us with a subscription of nearly fifty pounds. We spent a very comfortable evening with our old friend, the Rev. W. Chamberlayne and his interesting family, and listened on the next morning to Perth, to meet our Sabbath engagements. Here I preached morning and evening in our Chapel, and Mr. Ryerson preached at three o'clock in the Scotch Kirk, to a very large and attentive congregation. On Monday evening, being joined by our colleagues again, we attended a very interesting meeting in this town, which, by the kindness of our Scotch brethren, was held in their Church, our Chapel being too small to contain the multitudes that crowded to hear. We were much pleased with the catholic and benevolent spirit, manifested by our Presbyterian friends, and especially with their pious and enlightened Minister, the Rev. Ma. Wilson, who seems to be, eminently, a man of God. Happy would it be for all our churches, if the pulpits of our country were all filled with men of equally sound piety and christian zeal.

After this very interesting meeting was over, Brother John Ryerson and I started, (about mid-night,) for Bytown, where we arrived about ten o'clock the next night, in time for the steam boat Shannon, by which we were taken to the Ottawa Circuit, in time for our meeting at Longueuil on Wednesday evening. We met with our two brethren, Shaler and Willoughby, at this place, who were in good spirits, and who had taken much pains to prepare for, and to make their meetings interesting and profitable. Nearly fifty pounds were subscribed at Longueuil, and upwards of twenty pounds more the next morning at Hawkesbury school-house. In the evening, we held a most interesting meeting at Chatham chapel, where, we were much pleased and highly edified with the company and assistance of our old and highly esteemed friend, the Rev. Franklin Metcalf. He was Chairman of the meeting, and when the subscriptions were called for, he arose with deep emotions of soul and tenderness of heart beaming in his very countenance, as though the thrilling events of *bygone days*, in which we laboured, and suffered, and rejoiced together, were all passing in swift review before him, and said: "Brethren: before I came to this meeting, I conversed with an old and esteemed friend, with whom I frequently consult about my worldly affairs, and asked him what I ought to subscribe to the Centenary Fund, intimating my wish to give fifty pounds; he thought it was entirely too much; on my way here, I consulted with my two beloved brethren, who have been addressing us this evening,—they thought it quite too much; my circumstances say a less sum ought to suffice, but my heart says it must be fifty pounds; I cannot, I dare not say less. Mr. Secretary, you put it down FIFTY POUNDS!" This was a moment replete with interest to us all, and an ardent desire was mutually expressed for the speedy arrival of that day when, as in former years, we might all appear again in the field of christian enterprise, labouring side by side, to cultivate *Immanuel's land*. About eighty pounds were subscribed before this meeting closed. The next evening, we attended at La Chute, a most beautiful neighbourhood on the banks of the North River in Lower Canada. The thank offerings of our friends here, amounted to upwards of seventy pounds, and our old friend brother Hutchins, who headed the list with £20, promised to have it increased to £100 before it left the place. One man came thinking to give five dollars, but after hearing the speeches he subscribed forty, and when we left his respectable dwelling his good wife was urging him to give forty dollars more. Mr. Ryerson preached here on Sabbath morning, and I returned back to meet with our brethren in Chatham chapel. We both met in the evening at St. Andrews, where he preached an excellent sermon in the Presbyterian Church, on the influence and fruits of the Spirit, to a very large and attentive congregation; after which I proceeded to lay before the congregation a brief historical and statistical sketch of the rise and progress of Methodism until the present time. The next morning we held our last meeting with this benevolent, enlightened, and warm-hearted people, in their school-house, at which time our friends, in the most cheerful and prompt manner, presented their obligations to the Lord, amounting to £160. Brother Shaler, who had subscribed twenty five pounds at Conference, came forward with tears in his eyes, with an additional amount of twenty two pounds in memory of certain members of his family who are now with God in Heaven. Our brother told us that when he first consulted with his wife about the amount they ought to subscribe, she said, "they would give five shillings for each member of the family; after they had attended one or two meetings she said they might give from ten to fifteen pounds, but now I am happy to say she joins me in thinking we should subscribe £25 to a fund of so much importance, and on such a special occasion as the centenary of Methodism."

As we returned back through the circuit to Longueuil we found several persons who wished to increase the subscriptions they had given on our way down; so that on leaving the circuit we found the various offerings amounted to the very handsome sum of £400—a larger sum than has been subscribed on any circuit through which we have passed. We took our leave of them with many prayers for their temporal and spiritual prosperity, hoping one day to meet them in a better world than this.

It is a matter of surprise and regret to us that there should be any cause to complain that any part of the deputation have been absent from their meetings. Our motto from the beginning has been, "no disappointment if life and health be spared." Therefore, we made up our minds to encounter wind and storms, and waves, yes, and *pegs too*, if necessary, in order to leave our friends no cause of complaint. Indeed your old friend, and our excellent colleague, the Editor, told the people in one place that he had not only passed over the waves, and through the waves, but even under the waves, in order to get to them. In another place he said he was brought down upon all fours; and I am sure had you been with us yesterday in a trip of forty miles, (on which he started without sleeping a wink the night before,) you would have been highly gratified to see the learned Editor, with his nightcap on, stretched on the bottom of a birch bark canoe, gliding up the Rideau River, feet foremost, towards our Centenary Meeting at Kempsville! But more anon. Affectionately, ANSON GREEN.

Merrickville, 10th October, 1839.

LONDON CENTENARY MEETING.

To the Editor of the Christian Guardian.

MY DEAR BROTHER.—Our preparatory Centenary Meeting was duly held in this town on the 2nd instant. The Revs. J. Stinson, M. Richey, W. Case, and E. J. Evans successively and ably addressed a large and respectable audience; and with such happy effect that the sum of £120 towards our Centenary fund was subscribed on the spot. That sum has since been increased to £130 18s. 9d. This contribution speaks loudly in proof of the strong attachment to Wesleyan Methodism which exists on this circuit, especially when it is considered that a large chapel is at the same time in the course of erection in London.

We are placed under great obligations to the Rev. Wm. Clark, Congregational Minister, for having voluntarily accommodated us with the use of his neat and commodious chapel, as well as for having taken the chair. You will find that gentleman's name amongst the most liberal of our Centenary Subscribers.

I am, Dear Brother yours affectionately, WM. STEER.

London, October 12, 1839.

QUEBEC CENTENARY MEETING.

The Wesleyan Methodists of this city have, as well as their brethren of Montreal, answered to the call of their Connection in the Parent Country, by holding a preparatory Centenary Meeting, which took place in the St. Anne Street Chapel on Thursday, September the 12th. The admission was by ticket, and the attendance of members of society and friends of the Connection much larger than could have been expected from the unfavourable weather, and the shortness of the previous notice; the latter circumstance arose from the visit of the

Rev. Wm. Squire, of St. Armands, and the Rev. Robert Cooney, of Odell Town, who attended as a deputation, and whose engagements rendered it necessary for them to leave Quebec by the end of the week.

At the particular request of the Rev. W. M. HARVARD, the minister of the Chapel, and his friends, Mr. Squire took the Chair, and introduced the business of the evening; who called on Mr. Harvard to commence the service by prayer and the reading of the 29th chapter of the first Book of Chronicles. The Chairman then stated that a HUNDRED YEARS having elapsed since the first formation of the Society of the people called METHODISTS, it had been deemed suitable that so important an event should receive a becoming commemoration; and that it well became all who had derived advantage under God from its institutions and operations, to review the circumstances of its origin and progress in the world—to recognize the hand of Divine Providence therein—and to give some public expression of their gratitude to the Supreme Being on that account, which at the same time might bear a testimony to others, of their admiring sense of its intrinsic ecclesiastical excellency, and its natural tendency to produce "Glory to God in the highest, and on earth peace, good will towards men."

The opening address of Mr. Squire, which occupied upwards of an hour in its delivery, was distinguished by the most intimate familiarity with the subject, and the happiest taste in the selection of topics. It brought before the audience a very succinct yet comprehensive history of Wesleyan Methodism, from the days of the small company of literary Christians, Fellows and Students at the University of Oxford, in the year 1729, (to whom the term Methodist was then first applied, in a sally of Collegiate derision of serious godliness) to the period of the now-existent membership of 1539. The present number of Sacramental Communicants among the Methodists, is upwards of a million of souls, exclusive of nearly five thousand regularly ordained Ministers, who are found in all the four quarters of the globe, and "who are perfectly united together in the same mind and the same judgment on all the leading subjects of Christian Theology."

In conclusion, he took notice of the liberal Centenary contributions of the Connection in the United Kingdom; which had been made on the principle of a FAMILY EXPRESSION of gratitude for the circumstances of its FAMILY ORIGIN and influence; and proceeded to explain the several connexional objects to which the British Centenary Committee had resolved to apply the munificent fund which had been placed under their judicious and public-spirited management; and already amounting to upwards of Two HUNDRED THOUSAND POUNDS STERLING.

With the same purpose, Mr. Squire was followed by Mr. Cooney, the other member of the Centenary Deputation, who confessedly spoke *con amore* on the theme of Wesleyan Methodism, and whose graphic and poetical style of address, appeared to considerable advantage through the special character of the highly important subjects which he so happily introduced to the attention of the meeting.

Resolutions were unanimously adopted in approbation of the plan and objects of the British Centenary Fund, and in the appointment of the following local officers: Treasurer, JOHN McLEOD, Esquire, and Secretaries, the Rev. HENRY LANTON, and Messrs. LOUIE and SINGLAI. Immediately upon this, commenced on the part of the assembled congregation, the same spontaneous expression of devout liberality which has marked the Wesleyan Centenary proceedings in other places. Papers were successively handed up to the platform, stating the various sums individually promised as Centenary subscriptions, and were announced by the Chairman, as they came into his hand; which furnished him for some considerable time with employment, and in which, however fatiguing, he did not attempt to conceal his satisfaction in being engaged. Before the close of the meeting the amount subscribed was between Four and Five Hundred Pounds.

As we have remarked, all these proceedings are but preparatory. The memorable day for the CENTENARY CELEBRATION, will be FRIDAY, THE TWENTY FIFTH DAY OF THE PRESENT MONTH, and which, God willing, will be observed by the Methodists in "every nation under heaven."

In QUEBEC it is intended to commence the engagements of the day by a meeting for prayer and thanksgiving at six o'clock in the morning. At half past ten, Mr. LANTON is appointed to preach. At two o'clock an address will be delivered to the children of the three Wesleyan Sunday Schools of the town; who will in conclusion have some little treat, to render the day memorable to them. And the Sermon in the evening at half past six o'clock, by Mr. HARVARD. All the services of the day (D. V.) will be in the St. Anne Street Chapel or School Room. After this Sermon a collection will be made for the Centenary objects, which will present a favourable opportunity to any generous persons wishing them well, to afford a substantial expression of their friendly approbation and good-will.—*Quebec Mercury.*

CENTENARY THOUGHTS.—No. II.

"He that winneth souls is wise."—Sol.

While various parts of Europe shared largely in the blessings of Wesleyan Methodism, its richest, its choicest, blessings were most copiously showered upon favored Britain. With a speed almost incredible, Methodism extended itself into all parts of England, penetrated the mountainous districts of Wales, crossed St. George's Channel, entered, and made considerable progress in Ireland, passed over the Tweed, rushed into the Lowlands, and ascended the steep Highlands of Scotland.

With a zeal that astonished, and which should have for ever silenced their calumniators, Wesley and his coadjutors went forth "conquering and to conquer." Willing to spend and be spent in their work of faith and labour of love, they sought, and sought only, and sought continually, the lost souls of men. "Their tears were for lost souls; their prayers were for lost souls; their journeys were for lost souls; their sermons were for lost souls; their dying groans were for lost souls;" and souls they received for their hire. Vast numbers, hundreds and thousands, were reclaimed from vice, and led into the paths of peace. From the lowest depths of human degradation many scores were raised, and presented sons and daughters of the Lord God Almighty.

Since the days of Zuinglius there had been no such efforts made in the cause of religion; no preaching so awakening, so little sectarian; no preachers with more zeal, singleness of purpose, and power of exhortation. They addressed the poor, the ignorant, and the hardened, in such a manner as to interest their feelings and command their attention. Possessing the pure eloquence, courage, and fire of the apostolic age, they preached, and by the thunder of their eloquence, and the terrors of their denunciations, produced such an effect upon their audiences, that many of them were thrown into convulsions, and, amidst cries and groans of anguish, were turned to faith and holiness on the spot. The peculiar character of such preaching, which was distinguished from the philosophical indifference of that of the established clergy by its vehemence, religious enthusiasm, and popular style, and which dwelt more on the fall and depravity of man, on the atonement, on repentance, on regeneration, and especially on justification by faith, had a very great effect in arousing, not only the clamour of the rabble, persecution, and outrage, but also in inflaming the clergy and exciting their indignation, which resulted in the universal refusal of the Church pulpits to the Methodist preachers by the clergy of the establishment.

Driven from the Established Church, and suffered not to enter her pulpits, Wesley and his early associates stood, and, on Kennington Common, Moorfields, and Kingswood Hill, with the verdant lawn by nature spread beneath their feet, and the rich canopy of heaven above their heads, preached not unfrequently to twenty, sometimes to thirty, and occasionally to forty thousand persons! Congregations such as could never have been found by them either within the walls of their cathedrals or parish churches. Who could have thought that the hands that were closing the doors of the church against these venerable men, were, by that very act, unconsciously opening up for them a far more extensive field of usefulness! Who could have imagined that the expulsion of these men of God from their pulpits was to result in the salvation of many hundreds, in the open air, who never had entered within consecrated walls! Who could have believed that Satan was thus barbing a spear the more effectually to wound his own cause! Had not our Fathers been driven to the high-ways and hedges by clerical exclusiveness and bigotry, hundreds, who were there reclaimed, might have for ever remained in ignorance and sin. That they were compelled to adopt such a course, hear the testimony of Mr. Wesley, from whom none can be a better evidence:

"Be pleased," says he, "to observe: (1.) That I was forbidden as by a general consent, to preach in any church, (though not by any judicial sentence) for preaching such doctrines. This was the open, avowed cause; there was no other at that time, either real or pretended, except that the people crowded so. (2.) That I had no desire or design to preach in the open air, till after this prohibition. (3.) That when I did, as it was no matter of choice, so neither of premeditation. There was no scheme at all previously formed to be supported thereby; nor had I any other end in view than this,—to save as many souls as I could. (4.) Field-preaching was therefore a sudden expedient,—a thing submitted to, because I thought preaching thus better than not preaching at all: First, in regard to my own soul,

because 'a dispensation of the Gospel being committed to me,' I did not dare 'not to preach the Gospel;' secondly, in regard to the souls of others, whom I every where saw 'seeking death in the error of their lives.'"—(Wesley's Works, vol. v. pp. 80, 81.)

Necessity, then, was the author of this grand innovation, which, while many reprobated in the strongest terms, was made an incalculable blessing to many more. No doubt, not a few will for ever praise God that this expedient was submitted to—an expedient which caused them first to hear the Gospel of Christ, and an expedient which proved the means of their salvation.

Conceive, if possible, a more sublime scene than on Rose Green, or the top of Hannam Mount, thousands of people calmly joining together in devoutly waiting upon God; our venerable Founder in their midst,—his silvery locks gently waving in the passing breeze,—his eye kindled with an intellectual and holy fervour,—his countenance radiant with heavenly joy,—the sweet tones of his musical voice, rendered still more musical in conveying the glad tidings of salvation, softly falling on the ear,—while the half-suppressed sigh, struggling in the breast for freedom,—the scorching tear coursing its way down the blanched cheek,—the penitential groan that seemed to rend the sinner's heart,—the trembling frame, unable longer to sustain its weight of guilty woe, sinking to the earth, till they reach the heart; or, as with one consent, that vast concourse lift up their voices, and in the deep-toned melody of the heart pour forth their souls in songs of praise—praise that languishes not, but which penetrates the sky, and on the wings of faith is borne upward to the throne of Him "Who made both air, earth, heaven, and sky."

In the hands of these successors—true and legitimate successors—of the Apostles, the Word, with all the communicativeness of fire, ran and was glorified. In their hands, that Word was spirit and life. Multitudes hung upon their lips, listened, believed, and were saved. From such a moment the subjects of this mighty work were conscious of a change in their relations both to God and to each other. Once blind, they now saw; once afar off, but now brought near by that power which is to bring all men unto itself. Exhibiting that charity in all cases, "which suffereth long and is kind," every weapon of revenge fell from their hands; every epithet of anger died upon their lips; every thought of malice faded away in the regions of forgetfulness; and when before they saw nothing but foes, now they beheld magnificent objects of affection—immortal beings whom it was happiness to love, and god-like to bless. The haunts of wickedness were deserted, and the abodes of ignorance and sin they entered not. The genius of avarice poverty was driven from the domestic hearth, and contentment sat smiling at the happy board. Discord vacated the throne so long usurped, and peace again reigned triumphant. The tear of sorrow was chased from the wan cheek of the too-long unhappy wife, and joy sat radiant there. The inebriate became temperate; the immoral became exemplary; the vicious became virtuous; and the votary of sin became a denizen of heaven.

The work extended its peaceful conquests on every land. True, engines pronounced it to be visionary; senators denounced it as sedition; the priesthood arraigned it as impiety; Satan rallied the armies of hell to crush it,—but all in vain. When these forces moved in phalanx against it, the LAMP was triumphant! The followers of the Cross daily increased—followers for whom were prepared crowns of glory, with all their splendour; harps of gold, with all their music; palms of victory, with all their majesty; mansions of bliss, with all their beauty; thrones of light, with all their sublimity; and angelic fellowship, with all its sweet and holy influence.

The clergy caught the growing infection; and many ceased their fulminations, who, instead of treating them with supercilious contempt, emulated the despised Methodists, visited their own flocks, and preached the same doctrines, so admirably expressed in their own Articles. Theism shrivelled before the withering glance of popular disapprobation; and morality walked abroad in its own majesty.

Thus great was the reaction, and glorious the achievements accomplished in a few short years by the instrumentality of Wesleyan Methodism: the tide of iniquity was ebbing; the sun of infidelity was verging towards the horizon; the church was roused from its apathy; the moral and religious tone of the empire was elevated; and thousands pressing "towards the mark for the prize of their high calling."—*G. R. S. Grimsby, October, 1839.*

LAKE SIMCOE, COLDWATER, AND BARRIE MISSION.

To the Editor of the Christian Guardian.

MY DEAR BROTHER,—I have thought a few lines from the old station might be somewhat interesting. I have nothing particular to communicate; and should I go through with all our difficulties, and obstructions, and hindrances, it would be nothing more than you have felt and experienced a hundred times. The Indians have all removed from this place to the opposite side of the lake, in the township of Rama, where twelve houses have been erected for their accommodation, each of which is designed for two families. The location, in some respects, is favorable for Indians. There are very few white settlers in the township; and, it being a remote place, they will not be so much annoyed by unprincipled white men as they were on this side. This being, as you know, a regular thoroughfare from Toronto to Penetongashish, in the summer season, rendered it an unfavourable place for the Indians. They were constantly exposed to temptation and wickedness of every kind. And unfortunately, some of them too easily fall into the snare laid for them. But I now hope for more prosperity; and that we may be, by the blessing of the Lord, permitted to labour more peaceably and prosperously for their good. I hope the Lord will protect them in their new settlement, and save them from the evils they have been exposed to on this side; and that it may be a home for them and their posterity for generations to come. The land is tolerably good, though broken considerably by swamps; yet the most of it may be made available. The part not swampy is excellent—much better than on this side. That I consider important: to settle Indians on poor land is very discouraging. They have not yet sufficient knowledge and enterprise to do much with land of inferior quality. But though the land were inferior, yet, as I said above, it is a favorable location, as they will not be exposed to half the temptation on that side as on this. Some people who are here, and some who come here from a distance, seem to throw off all restraint, and, if we were to judge by their actions, feel themselves at liberty to do as they please. Intemperance and Sabbath-breaking are the prevailing sins of the place, and especially the latter. It seems as if they thought that Sunday never got so far into the woods as the north side of Lake Simcoe. This appears to be the opinion not merely of the rabble, as they are sometimes called, but persons whose education and respectability would authorize us to expect better things of them. I am sure even the latter do not pay so much respect to the Sabbath here as they would in Toronto. You may judge for yourself when I tell you that the whole of that holy day has been spent in transporting travelling luggage and other goods across the portage from this to Coldwater. Miss Pinney has also removed with the Indians to the other side, and has commenced the school there with about twenty children, which is now in successful operation. My fervent prayer is, that it may be rendered an essential blessing to the rising generation, as it is to the young we must principally look for the improvement of this people. We cannot expect much from those grown up to manhood in the practice of "heathen virtues." If we can be instrumental in the hands of the Lord, of spiritual good to them, and of leading them in the path of piety and virtue, it is as much as we can reasonably expect. But I am sometimes discouraged, and almost ready to give over, feeling as if it were useless to make any further effort. But I know this will not do. I ought, and must labor on, whatever the prospect at present may be, trusting in the Lord for success. I feel somewhat encouraged latterly. Our Quarterly Meeting was a season of interest. I am living in hopes that we may yet see more prosperous days at Lake Simcoe; and I do believe we shall, however discouraging things may have been heretofore, or may be at present. Pray for us.

It is a time of general prosperity among the white people on this mission. We have not had any particular revival, but a gradual increase of members, and peace and harmony among the members, which indicate a growth in grace.

I intended, when I began this, to offer a few thoughts on the spirit of Popery, as far as the Indians are concerned, but must defer them. Yours truly, S. HURLEBURT.

Narrows, Oct. 5, 1839.

MISSION FAMILY FOR OREGON.

The Rev. Jason Lee, who was the pioneer of this mission over the Rocky Mountains, and who is its superintendent, returned some months ago, to make known to the Parent Board, the condition and prospects of the mission. He now goes back with an addition to the mission family of fifty persons, viz:—

Rev. Jason Lee and wife, of the New England Conference. Rev. J. H. Frost, wife and one child, of the New York Conference. Rev. Gustavus Hines, wife and one child, of Genesee Conference. Rev. William W. Koss and wife of the North Carolina Conference. Rev. Alvan F. Waller, wife and two children, of the Genesee Conf. Rev. J. P. Richmond, M. D. wife and four children, of Illinois Conf.

Mr. Ira L. Babcock, Physician, wife and one child, of Aboco, N. Y. Mr. George Abernethy, Missionary Steward, wife and two children, New York City.

Mr. William W. Raymond, Farmer, and wife, Ballston Spa, N. Y. Mr. Henry B. Brewer, Farmer, and wife, Wilbraham, Mass. Mr. Lewis H. Judson, Cabinet Maker, wife and three children, New Berlin, N. Y.

Mr. Josiah L. Parrish, Blacksmith, wife and three children, Pike, New York.

Mr. James Olly, Carpenter, Troy, N. Y. Mr. Hamilton Campbell, Carpenter, wife and child, Springfield, Ill. Miss Maria T. Ware, Teacher, Gillston, N. H. Miss Chloe A. Clark, do. East Windsor, Conn. Miss Elmina Phillips, do. Springfield, Mass. Miss Almira Phelps, do. do. Miss Orpha Lankton, Stewardess, Hartford, Conn. Thomas Adams, Indian boy, Oregon.

Last evening, a farewell meeting of this interesting family was held in the Greene Street Church. At the appointed hour, (7 o'clock,) the church was crowded—every pew, and every aisle being thronged. The Chair was taken by the Rev. Nathan Bangs, D. D., and the exercises commenced by the reading of the thirty-fifth chapter of Isaiah. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." &c. Prayer was then offered up by the Rev. Mr. Ferguson, pastor of the Church, which was followed by the singing of one of Bishop Heber's beautiful hymns.

Several of the mission family addressed the meeting in a most appropriate and felicitous manner, exciting deep interest for their personal welfare, and the prosperity of the cause in which they had engaged. A collection was then taken up, the amount of which we did not wait to ascertain.

The mission family, seated together on a raised platform, were then addressed by the presiding officer, in his capacity of Resident Corresponding Secretary. His charge was excellent, and such as might have been expected from such a veteran in the missionary field, who we believe was the first Protestant missionary sent from this country into the wilds of Canada. At the conclusion of Dr. Bangs' remarks, he introduced the Rev. Dr. Alder, who, always at home on a missionary platform, was never more happy than on this occasion. Although the hour was late when he commenced, he was listened to with the most profound attention. We took notes of what was said by the several speakers, but, crowded as our columns are, we should not be able to find room for them even were they written out.

The planting of so large a mission family in the Oregon territory may be regarded as the founding of a colony. True, their present object is to civilize and evangelize the aborigines—and it is doubtless an object of great importance. But when we consider what seems to be the inevitable destiny of the American Indians—by which destiny they melt away before the white race more rapidly than they have been won to civilization or converted to Christianity—we cannot but regard this missionary movement in a far more important light than that in which it is probably viewed by themselves. In the visions of the future we are even now enabled to look upon them as the parents of a new state, and not of a state only, but of a nation—a mighty empire, spreading from the shores of the Pacific back to the base of the Rocky Mountains, even as we, the United States, are expanding from the Atlantic to the eastern side of the same grand dividing line of the continent.—*N. Y. Com. Adv.*

THE YOUTH'S FRIEND.

"REMEMBER NOW THY CREATOR IN THE DAYS OF THY YOUTH."

WHITBY UNION SUNDAY SCHOOL.

To the Editor of the Christian Guardian.

SIR.—The general character of your excellent Paper, and especially the department allotted for Youth, furnish an assurance that anything regarding the improvement of the rising generation will find a ready place in its columns. From a desire to encourage where efforts are already put forth, and to stimulate those to "try" who have been hitherto inactive, I would direct the attention of your readers to an interesting and important Institution—the "Whitby Union Sunday School." At the Annual Meeting of that Institution, yesterday, after a discourse suited to the occasion, by the Rev. Mr. Thornton, from these words—"For the soul to be without knowledge is not good"—the Committee presented, through the excellent Superintendent, Mr. George Flint, an interesting and encouraging Report, of which the following is the substance:—

That it was highly gratifying to be able to state, that, notwithstanding the many discouraging vicissitudes the School had undergone, the prospect of continued and increasing usefulness was truly encouraging. That the present aspect was the more animating, when contrasted with the very discouraging state the School presented at the beginning of last winter. Owing to the removal, from the bounds, of some of its best supporters, and to being, for a time, deprived of the labours of one of the most efficient teachers, it was greatly reduced in numbers at that period, and because of the great want of regular and active teachers for even its decreased state, there was much reason, at one time to fear, that the good work would be relinquished. A few steadfast friends, however, not desisting the day of small things, stood by it in the time of adversity, and actively put forth their efforts to recruit a sinking cause, depending for success upon Him, who employs "the weak things of this world to confound the mighty;" and they have now the pleasure of seeing their labours crowned with success, the number of scholars being now doubled, and their conduct and progress being generally commendable.

The number at present averages about 80, and this number is arranged into three male, and four female classes; the general state and improvement of the different classes was distinctly adverted to, and in particular, the seriousness of deportment and marked attention of several of them, was, with good reason, considered most pleasing. In concluding the Report, a pleasing testimony was borne to the liberality of the neighbourhood, in raising funds to procure lately an excellent Library, to which is to be attributed, in no small degree, the present flourishing condition of the school, the regularity of attendance, the diligence of teachers, and improvement of the scholars.

Whitby, 7th October, 1839. R. H. T.

THE SABBATH SCHOOL.—"It is like a stream which has no cataracts to astonish us with their magnificent thunder, but which winds along the tranquil valley, asserting its existence only in the life and verdure which appear along its course."

"PA DON'T DRINK AND I WON'T."

About ten years since, I was called upon to help one of my neighbours to raise a barn frame and after the hands were collected, the rum bottle was passed as customary in those days, and after the men had drunk, the rum was handed to some boys who were collected and looking on. They all took of it, except one little boy about seven years old, who refused to take any. He was urged to take a little, but all to no purpose. His mind was fixed. He was then asked to give some reason for not drinking, the little lad said bravely,—*Pa don't drink any and I won't.*—*Sunday School Advocate.*

CENTENARY HYMNS.

The following Hymns, by the SHEPHERD, whose poetical effusions have been so favourably received by our readers, are recommended as being very appropriate to be used and sung at the approaching Centenary of Methodism, and are therefore published at this time, that those who choose may avail themselves of them.—*N. Y. Chr. Adv. and Journal.*

L. M. Hail! people favoured of your God; Turn back the leaves of former ages; And trace the pathway ye have trod. For mercy shines on every page.	C. M. Sweet! swell on high the holy strain, Loud! let the echo rise; Write joy, responsive o'er the psalm, Shall, mingling, reach the skies.
Behold! the God of Israel's host, Who bro't them forth from Egypt's night, Has made his strength thy only boast, And led thee on by his own might.	With kindred zeal, and brother heart, In bliss this day we meet, Though ocean's waves our bodies part, Our souls each other greet.
Dark error held our souls her reign, The angel Mercy came and wept; But bigot zeal, and lucifer gain, Her hand of rescue from thee kept.	Together we this day retreat The way our God hath brought, And shout, exulting in his grace, Behold what God hath wrought!
But to our Moses now appears; And Wesley's potent name he bears; Redeeming Mercy checks our tears, And him for our release prepares.	Our blood-stained eagle just the same Dropt o'er our Zion waste, Proclaiming, such in Jesus' name Can to the utmost save.
He comes! the captain of our band, In wisdom skilled to meet his foes, And lo! through God, at his command, Back error quails where'er he goes.	Our Israel, numbering thousands strong, Escaped o'er hill and dale, United in triumphant song, This day each other hail.
His Aaron, too, stands by his side, Together they God's message show; By both is Egypt's power defied, And God says, "Let my people go."	Then onward! onward! is the word, The watchword—let it sound— Let it through all our hearts be heard, And o'er the ocean bound.
In vain opposing foes unite, The Israel God has thus' then spoke; The Lord's redeemed assert their right, And hail the light that o'er them broke.	Nay be our potent banner furled; Till Israel God has thus' then spoke; Till all the kingdoms of this world, Are for our Christ obtained.

homilies of the National Church. These 'Tracts,' with other works of a similar kind, are exerting a most mischievous influence in various directions; by holding up the corrupt and idolatrous Church of Rome to public contempt, as the true medium of ministerial authority; and, what is still worse, by degrading the Christiana salvation, not as consisting in justification and a new and holy nature, obtained by faith in the perfect sacrifice of Christ, but as an indefinite and mysterious something which is received through the sacraments, administered by men, whether holy or wicked, who have received their appointment in a direct line from the apostles. Almost every Protestant community in Europe, not excepting even the Church of Scotland, these men condemn and stigmatize by opprobrious names, simply because they do not hold diocesan episcopacy as a divine ordinance; while they fawn upon the papal church, as their dear and beloved 'sister,' and the 'holy home' of the Lord Jesus; though the Scriptures declare her to be 'the mother of harlots and abominations,' whose skirts are steeped in 'the blood of the saints.'

On Crossman's Book, the Rev. EDWARD BICKERSTETH says—
"This catechism of Mr. Crossman's, on the other hand, brings in another gospel which is no gospel, but a cruel bondage to an awakened sinner, and a mere soporific to a worldly mind, leaving such a man quite at ease, in his fancied sincerity, and honest and hearty endeavours, (see Ezekiel xii. 22.) O the awful guilt of distributing such a soporific in thousands, and teaching it to our poor ignorant children through our country! How many precious souls for whom Christ died have by this pretended 'introduction to the Christian religion' been introduced to antichristian error, so that Christ has profited nothing. (Gal. i. 7.) It is so fearful a thing to pervert the Gospel of Christ, (Gal. i. 7,) that I feel constrained to be thus explicit.
It is a lesser wrong, but it is also a serious wrong, to the Church of England, to send forth such false statements as the accredited doctrines of those ministering in this part of the Church of Christ.

The Lord restore to us the gospel purity of the founders of the English Church!"
This is cautionary, and timely; and we would that what is said may have its best effect on every mind. Bishop Wilson, of India, lifts his warning and eloquent voice. We would like to transcribe all he says, particularly on the means of a remedial character, which he urges an observance of. Of the evil he says:

"If I dwell at some length on the reaction which these and a variety of other errors have produced—for a most fearful reaction, as I have intimated, has begun to flow in—it is for two reasons: because those who are urging HUMAN TRADITION IN MATTERS OF RELIGION—true as some part of their statements may be—are manifestly preparing the way for all kinds of superstitions and departures from the simplicity of the Gospel, resembling those of the Church of Rome, and also because, being individuals of no ordinary learning and piety, and justly entitled to the highest respect in the stations of inducement in which they move, their writings are likely to attract greatly the attention of our young divines, and to be reproduced in an aggravated form, as most other impulses from home, are in this country. It is the last novelty of the day; and though it will probably soon begin to wear itself out, yet it may still create such extraordinary mischief in India, that I feel compelled, long as I have already detained you, not to withhold from you such remarks as occur to me in the way of respectful reprobation.

"It is to me, I confess, a matter of surprise and shame, that in the nineteenth century we should really have the fundamental position of the whole system of Popery directly asserted in the bosom of that very church, which was reformed so determinately three centuries since from this selfsame evil, by the doctrine and labours and martyrdom of Cranmer and his noble followers."

But to us the most convincing evidence of the necessity of a resolved repudiation of the theology of Oxford is the appallingly testimony of a *Popish Priest* himself. The following is from a sermon preached at the consecration of a Roman Church in Leeds. In alluding to the doctrines of Oxford he says:

"In the first place, then, there is remarkable about them, that the preaching of them at this place seems to scatter dismay through the ranks of every party, save the Catholic alone. Whatever may be the cause, (I stay not to enquire what it may be,) it cannot escape observation, that while all others look upon the spread of these doctrines as they do upon the mustering of the storm, the Catholics hail it as they do the rising of the summer cloud. In the next place, whatever diversity of opinion there may be, however differently men may speculate upon their tendency and ultimate consequences, all are unanimous in this—that they breathe the spirit of the age, and that they are a safety of things that are fast and a longing desire to restore, if they knew how, to restore, the ancient faith of this land of christendom. Here again the Catholics lift up their heads like men comforted."

"When we hear these things, when we see them with our own eyes, we thank God who gave us to behold in our own days what we can read of in the past, namely, the Catholic Church rising victorious from every combat in which she has been engaged.
"I now proceed upon the supposition that these unchristian charges (the charges against the Church of Rome) are henceforth withdrawn, and that from the ministers and members of the Church of England, (those at least among them who are advocates for popish succession) we shall hereafter find never more who do not only so, but that if the Catholics shall ever think fit to recede from the position of the superfluous and unseemly declaration respecting the infidelity of transubstantiation and the mass, we have a right to calculate upon their countenance and support; and not this only, but that we have a right also to look for their powerful aid in putting down those intemperate declaimers, who are still proclaiming in our cities, towns, and villages, that Catholics are idolaters, and the successors of St. Peter, antichrist, inasmuch as these men are propagating doctrines, which, if true, Protestantism is but a delusion."

"We are taught by all this the unchangeable speciousness of popery. In the days of the apostles 'Antichrist' did already work. When Constantine celebrated the marriage between church and state, she gained strength. The sixth century shewed much of her operations. The dark ages were favourable to them. From the ninth century to the sixteenth, every secret and every open instrumentality was used to make the world submit to her usurped supremacy. In Britain, Kings and Queens were her servants. Intrigue, falsehood, serpent-insinuations, edicts, bulls, cardinal-influences, excommunications, were all employed to effect the universal and practical belief of the doctrines of passive obedience and non-resistance. A volume would not suffice for a catalogue of the schemes, and stratagems, and labours of the 'man of sin.' Think was that his character and designs are changed? It is not for that which is vain as infallible to change. To change would be implicity of imperfection. This man of wickedness takes the place of Deity; and to be consistent, he must remain unchanged. We know that the aspect of a city or a kingdom will govern the enemy in his attacks and operations; but the purposes and great designs of the enemy—this enemy, are what they ever were; and when the unlooked despotism of the Pontiff will not be snatched, the malice and artfulness of the Jesuit will attempt a repetition of Guy Fawkes' performances. This is the attempt now made in England. We have not nunneries and monasteries studding every hill; we have not the pompousness of the high mass in our cathedrals; we have not the black Inquisition with its infernal engine; but we have popery supported by the British government; we have popish churches multiplying; we have some of the Doctors and Clergy of the National Church acting as if it would be a day of jubilee to them for the Pope to be supreme once more in England.

"We are taught by all this that indignation is a virtue. What! is the time coming when Rome, that sink of villenous, shall be the metropolis of the world? Is it to come to pass again that a Cardinal's hat shall be worn a kingdom? Are Christians to be as the partridge—hunted by so called holy ones? Shall France re-act her scenes of martyrdom? Are the Alps to be re-dyed with Abigienism, Waldensianism, or Bohemian blood? The tendency of things is to this. The Star Chamber is an innocent place! Land is an angel! Bartholomew fete is glorious! Smithfield fires are scriptural! Cranmer, Latimer, and Ridley, and a host beside, have been burnt according to the will of God! England is in danger, because jeopardized by some of her professed, her consecrated, her endowed servants! Why are we forgetful of the past! There might be no history of blood for us to read! The annals of the Inquisition might be a fable! The Bible might be untrue, or at least that part of it which tells us of the 'WHORE OF BABYLON!' Verily God is true; and there is a cry for vengeance coming from under the altar! And God says, 'I will avenge it!'

"Let us be taught by all this, what that meaneth.—WE ARE PROTESTANTS! Our ancestors must be remembered. Charles the Fifth could do much, but he could not bribe the consciences of the select and noble few in Germany, who, with an unimpaired daring, entered their protest against his despotism, and the anti-Christian decisions of the Diet of Spire. Be it ours to render ourselves worthy of being called their descendants. May a Lutheran spirit inspire us in Canada! To the Bible—to the Bible! That is the Charter in which we glory! Let the hosts of Israel consecrate themselves, and gather to the standard of truth, and then pronounce their solemn purpose, and record their vow, and then to the contest—the contest of reason, and scripture, and faith, and ceaseless activity. Insist on the sufficiency of Scripture as a rule of faith and practice; inculcate the doctrine of the fall and sinfulness of man; make your boast of Christ, as an all-sufficient, free, and present Saviour; make it known that the Holy Spirit in his person is divine, and in his operations sanctifying; propagate the doctrine of salvation by faith alone, and bring Antinomianism into contempt; give not the glory of the Spirit's might to the sacraments; make a constant faith necessary to constant holiness; exorcise a purgatory and proclaim a heaven and a hell; exalt Christ in all his offices as the Alpha and the Omega of your faith; acknowledge no mortal as the Head of the Church; spurn the vassalage of a designing priesthood; in a word—BE RESOLVED PROTESTANTS."

CENTENARY RELIGIOUS SERVICES.—Next Friday being the day appointed for the celebration of the Centenary of Wesleyan Methodism, by the Wesleyans throughout the world, there will be a series of religious services held in this city on that day. Prayer meeting in the basement story of the Newgate Street Chapel, at seven o'clock in the morning. Preaching at eleven. A meeting of the children of the Wesleyan Schools at three o'clock; and preaching again at six. Such a special and delightful commemorative opportunity we believe will be much and thankfully appreciated by very many; and may the Head of the universal Church vouchsafe to be present!

MORE CONTUMELY.—In a late number of the *Kingston Whig*, we find the following extract, which contains many assertions derogatory to the Wesleyan Methodists of this Province, but no proof:

"NEW RADICAL NEWSPAPER.—A new paper under the title of the *Premier and Discriminator*, has made its appearance at this office. It is published at Belleville, by a Mr. Greenleaf, a Methodist preacher, and comes out strong on the Radical Ticket. In point of literary merit it is on a par with its lately revived contemporary, the *Intelligencer*, and that is not so much in its favour. This paper makes the third journal in Upper Canada, edited and owned by the Methodists, and when we call to mind the radical and republican tenets of these newspapers, it is a sight to draw the public attention to the ulterior designs of this ambitious, intriguing, and increasing body. We have no quarrel with the religious tenets of the Methodists, they have a perfect right to believe in the moon to be made of green cheese if they choose, and it is not therefore a religious body that we assail them. But when we see their preachers assiduously running about the country gathering together large pecuniary contributions from their flocks, under the flimsy pretext of forming a Centenary Fund,—when we see another newspaper, and that one avowedly in the radical interest, added to the *Christian Guardian* and *U. C. Herald*; when we see their leaders enter the Jury Box, sworn to do justice between man and man, and in that box regardless of their ends, striving to pervert the course of justice in behalf of their brother radical or fellow methodist, then we say it is high time for all good men and true to be up and stirring. We have said it privately and we say it publicly—more danger is to be apprehended in Upper Canada from the political intrigues of the methodists, than from the revolutionary or sympathizing designs of Yankee Pirates, and avowed domestic republicans. Mark our words!"

Now we are not going to argue against what is here asserted, until every affirmation made by the Whig is attempted to be supported by evidence; and as the Editor of that paper is so ready to assert, we call on him to prove what he says. He will please show us the "radical and republican tenets of this newspaper." We require him to prove "the ulterior designs of this ambitious, intriguing, and increasing body." We require him to prove that our preachers are "running about" "under the flimsy pretext of forming a Centenary Fund." We demand of him, that he give evidence that "their leaders" are "regardless of their oaths." We demand of him proof that "danger is to be apprehended in Upper Canada from the political intrigues of the Methodists." He says, "Mark our words!" We have marked them, and unless he substantiate what he says, we shall condemn them as false, contemptuous, and slanderous words. Is a loyal, zealous, useful, and the largest body of Christians in the colony, to be traduced by the Whig, or any other paper, with impunity? We send him a line from BLACKWOOD for his government:—"There is no indication of the health and usefulness of any institution more certain, than the strictness with which it is attacked. In proportion to the good is the evil that is set against it." We wait the reply of this bold and unjust Contor.

His Excellency the Hon. C. POULETT THOMSON, Governor-General of British North America, has just arrived at Quebec; and report says he is shortly expected here. His Excellency Sir John Colborne, if he has not already done it, will take his departure for England immediately.

THE CENTENARY MEETING for this City and the vicinity was held, according to announcement, on Monday evening, in Newgate Street Chapel. The Rev. Andrew Taylor in the chair. Able addresses were delivered by the Rev. Messrs. Stinson, Case, Ritchey, E. Evans, and W. Scott. We have not as yet been favoured with a report of the proceedings, nor of the amount subscribed, but hope to give a statement of both very shortly.

We exceedingly regret to state, that on Monday, while Mr. Butcher, Bricklayer, was employed on the high scaffolding, used in raising the tower of the Episcopal Church of this city, he was precipitated from it, and killed on the spot; leaving a wife and several children to deplore his sudden and distressing death.

TO CORRESPONDENTS.—Our thanks are presented to our kind brother the Rev. John Black, for the practical interest which his last two letters show he takes in the *Guardian*: 12 additional subscribers, all, as he says, "honest" men, is very gratifying. And we are obliged to him for calling our attention to a former letter of his. We may just say to our brethren generally, that, to have every thing regular, it would be well for them, in writing to us, to put what they intend for insertion in the paper on the first page; and their orders for Books, &c., on the third, of their letters; they should be separate, so that each department of our establishment may take charge of its own matters.

It was our intention to give the whole of the remainder of the English Correspondence news this week, but a number of religious letters coming unexpectedly, we must postpone the insertion of part of it. The welcome letters from the Circuits evince the anxiety of our respected brethren to make our paper increasingly profitable, and we shall try to make room for them next week.

We call especial attention to the Centenary Correspondence inserted to-day. The presentation of \$500 to the Fund, by John Couter, Esq., shows the warm attachment of that gentleman to Wesleyan Methodism; while every subscription, even the smallest, shows the same attachment.

THE BOOK COMMITTEE will meet in the City of Toronto on Wednesday, the 30th of October, at 10 o'clock in the morning; and all the members of it are respectfully requested to attend.

A CENTENARY MEETING will be held at Richmond Hill, in the Presbyterian Church, on the 25th of October. The Rev. Messrs. J. Ryerson, Egerton Ryerson, George Poole, James Wilson, and John Law, will address the meeting.

A TEMPERANCE MEETING will be held at the Wesleyan Chapel, Oakville, on Tuesday the 29th inst. The Rev. Mr. Murray's lectures will form the basis of the remarks to be made. It is expected that several ministers and gentlemen from Toronto will deliver addresses. The public are respectfully invited to attend.

REMARKS IN REPLY TO THE QUEBEC GAZETTE.
Brookville, October 17, 1839.

Some time since, a friend put into my hands the *Montreal Courier* of the 9th of September, in which I observed an article, copied from the *Quebec Gazette*, containing strictures on my observations on Lord John Russell's Bill for the better Government of the Canadian Clergy. The *Quebec Gazette* has also indulged in some personal remarks, which may deserve a few words of reply. As I am informed, they have been copied into several provincial papers. Though four or five weeks have passed since I first saw them, I have not had time to notice them; nor do I think it worth while at present to make more than a few passing remarks.

The writer in the *Gazette*, stating that he has been thrice to England on public business, gives us to understand that he is the Hon. John Neilson—Legislative Councillor, and member of the Special responsible Council of Lower Canada. In 1828 Mr. Neilson went to England as one of the Representatives of the Grievance Party in Lower Canada; and it appears, from his own statement, that he was the Hon. John Neilson, who was the Government of the Canadas, that he then demanded larger concessions to the people of Canada than I have ever contended for. But Mr. Neilson was not then a member of the Executive or Legislative Council of Lower Canada.

Mr. Neilson pronounces my remarks incorrect relative to the *ignorance and indifference* of great men in England respecting the happiness and interests of Canada. I shall not multiply proofs, as I could easily do, of the correctness of my allegation: Lord Durham's testimony is simple on this point; and I will only add, that the statements of Mr. Neilson himself, as contained in the Editorial articles of the *Quebec Gazette* during the months of September and October of last year, (after the arrival in these Provinces of the proceedings of Her Majesty's Government and the House of Lords, relative to Lord Durham's) were stronger on both of these points, than were my observations, which Mr. Neilson now imputes. Some of Mr. Neilson's statements and observations were copied into the *Guardian* under the head of "Opinions of the Canadian Press;" but Mr. Neilson was not then a member of a Special Council that possesses the entire power of two branches of the suspended Legislature, without either the choice of the country or responsibility to it.

Mr. Neilson's own tergiversation and opposition to himself, when in and out of office, furnishes a strong argument in favor of British responsible government. Under a responsible government, a liberal man who is elevated to office on account of the agreement of his opinions with those of his fellow countrymen, must retain and act upon those opinions or else retire from office. But under an irresponsible system of government, the appointment of an enlightened liberal man to office, converts him, in many instances, as in the case of the Editor of the *Quebec Gazette*, into a despot in his views and feelings on matters of government.

Mr. Neilson asserts that I now advocate what I formerly opposed Mackenzie for advocating. Mr. Neilson knows this statement to be unfounded. In May last, Mr. Neilson made this assertion; in reply to it, I produced the articles of Mackenzie's association and other extracts to prove beyond dispute, that since 1833, Mackenzie had advocated the erection of an independent democratic republic in the Canadas; whilst the system of government recommended by Lord Durham, which I heartily approve and desire, is a monarchical government administered in accordance with the British Constitution, and the British Throne, and surrounded with all the safeguards which surround the British Throne itself. How far the partitioning which reiterates such statements, in the face of such facts, is guided by justice and sound principles or is dictated by party and selfishness, I leave others to decide.

Mr. Neilson leaves me as using the political partizan with the clergyman, in my travels through the Province. How far there is an iota of truth in this statement, the thousands who have listened to my public discourses and addresses, and the hundreds with whom I have had social intercourse, can judge. Such information as I think of importance to my fellow subjects, and as the Providence of God has brought within my reach, while discharging my appointed course of duties, I lay before them, by the medium of the press; and, having done what I believe to have been my duty, I have done with my "partizanship." In the course of my travels through the Province, I have heard of several instances of Episcopal Clergymen from their pulpits, assailing me by name; assailing the *Guardian*; assailing the Methodist Conference; assailing certain classes of political opinions, and political men; yes, of their vigilantly and warmly carrying such partizanship into the circles of social life. But such partizanship I disclaim; I disclaim the discussions of any such mat-

ters, except through the medium of the press; I disclaim creeping into private houses, abusing the hospitality of private life, or profaning the sacred desk with discussions of mean or secular politics. And again, if partizanship, consisting in writing against or in favour of particular classes of men, as such, then I have been very unfortunate in my partizanship, as I have at different times opposed opposite classes of men—evincing, I think, pretty clearly, that whatever may have been my nominal motto, my practical motto has been—"PRINCIPLES, not men." But if partizanship consists in maintaining what I believe to be morally right between man and man, without regard to politics or party—what I believe to be essential to the well-being of my native country in regard to religion, politics, and civil government, please or offend whom it may, then I plead guilty; and have only to plead in justification the rights and feelings of our common humanity, the principles and genius of our common Christianity; the examples of such men as Richard Baxter, Bishop Burnet, and Robert Hall; and I may add last, but not least, the majority of the British Wesleyan Conference in England, who, at their late annual session, have adopted resolutions strongly condemning the Educational measure of Her Majesty's Government and Privy Council, because of its supposed Popish tendency, as it admits of the education of Roman Catholic youth without requiring them to receive Protestant religious instruction—a scheme infinitely less Popish than the entire policy of the Executive of this Province has been for years past, and still is, as can be proved by a demonstration in regard both to the religious and educational instruction of the inhabitants of this Province and the general administration of their affairs. No intelligent man can consistently and honestly object to my opposition, or that of the Canadian Conference, to the semi-popish policy of the local Executive in regard to the religious and educational instruction of the inhabitants of this Province, and at the same time justify the opposition of the British Wesleyan Conference to the Imperial Executive on the subject of education. The Imperial Executive has never proposed to make grants of money to the Roman Catholic *Priesthood* in the Mother Country, or to grant to them *lands* for the endowment of schools; the Provincial Executive have done both, while it has used the most phibid and disgraceful means to divide, to weaken, to impede the most evangelical Protestant denominations. And the strongest consideration that has weighed with me in desiring responsible government in this province is, to divest our Executive of its scandalously Popish spirit and character, and to place it on the broad principle of equal justice to all, which constitutes a distinguishing characteristic of our common Christianity. It is no part of Protestantism to advocate a National Church Establishment—for Papists advocated that before Protestants; but the essence of Protestantism consists in maintaining the supremacy of the Bible, and the Bible alone, as the rule of faith and practice—salvation by faith through one Mediator, and renewal of the heart and sanctification of the soul by the Holy Spirit; the maintenance of these essentials of Revealed Truth regardless of expediency, and without any compromise for the sake of expediency, or honor, or gain.

In conclusion, I have to observe, as I have remarked on former occasions, that I desire nothing more for this Province, in a civil point of view, than that its Government be administered in accordance with the letter and spirit of Lord Glenelg's Despatch of 15th December, 1835, to which Sir F. Head pledged himself when he appeared to the people of Upper Canada in 1836—pledges which have been most shamefully violated to this day—violated in such a manner as to preclude all hope of the benefits promised and then expected without a responsible government as the means of obtaining them. In an extraordinary exigency during the last year or two, when royal despatches and vice-regal promises were not only trampled upon, but during attempts made in different forms and under various pretences to protect the constitutional liberties of the country at the feet of a high church "Family Compact," and to rob the people of one-seventh of the lands of the province, placed at their disposal by the established constitution, I have felt it my indispensable duty to lift up my feeble voice at all hazards; but I rejoice to perceive, both from the state of public opinion, and the diffusion of general intelligence, and the power of a resuscitated and able Press, that in all probability there will hereafter be little occasion for my humble services in any other capacity than in that which most accords with my habitual thinkings and feelings and labours. I shall therefore only add, the majority of the province have once relied upon the promises of a Governor, and have nearly paid the price of their liberty in different forms, and under various pretences, for the protection of their constitutional liberties, and another will not betray them. The majority of the inhabitants are loyal and intelligent; and are therefore entitled to such an administration of the government as accords with the wishes of a majority.

E. RYERSON.

FOREIGN AND DOMESTIC NEWS.

SPAIN.

Fraternization of the opposed Armies.—The union of the Carlists and Christians, after the treaty of peace, was curious. An eye witness, after describing the behaviour of the Castilians, Alaveses, and Biscayans, says: "Finally, at five in the evening arrived three battalions of Guipuscoa, a very fine body of officers and men, and in excellent order; they were assembled on the same ground as the Castilian battalions had occupied in the morning. They were commanded by the Carlist chief Turle. The Duke de la Victoria having rode up to their front accompanied by General Maroto and Colonel Wyld, and surrounded by his brilliant staff, addressed them, as nearly as I can recollect, in the following terms:—
Guipuscoans!—All Spaniards demand peace; all are anxious for union, and that the shedding of Spanish blood should cease. In coming forward to you now to effect this grand object, you are entitled to the gratitude of your country, to that of the government, and of the Queen. Henceforth let there be but one cry—'Union and Peace!' Those of you who wish to retire to your homes may do so at once; those of you who are inclined to remain with us will be received as brethren."

Guipuscoans! there is no desire on the part of the Queen's government, or that of the Spanish people, to deprive you of your fueros; the government will propose to the Cortes that they should be granted; the government will support the proposition by every means in its power. I promise to do so likewise with energy, and I repeat that there is no desire in the nation to oppose this grant."

I well know this Province; I have, in early life, enjoyed it in times of peace, and I value its happy state in peaceful times; I have visited the hospitality of the Guipuscoans, I have danced the Zorico (the Guipuscoan national dance) with your young people. (Here there was a universal and spontaneous burst of vivas from the Guipuscoans; this allusion to their national character and habits touched their hearts—it was a most affecting scene.) I hear me (cried the General in the midst of these heartfelt shouts) my desire is to see you all restored to this happy state; that you may return to comfort your aged parents from whom you have been so long kept; that you may again mingle with your relatives and friends and be happy up to your sides—
Now (he said) go and embrace your brethren drawn up by your sides—those gallant soldiers of mine are anxious to call you brothers—embrace them with the same sincerity and affection as I do now your General Maroto. "The two Generals then embraced each other, after which Epartero cried, "Viva la Paz!" "Viva la Union!" "Viva la Reyna!" all of which was most energetically responded to; he then said, "Viva los Guipuscoanos!" which was answered by the cry of "Viva el General Epartero! Viva el General Maroto!" The Duke concluded by saying he was proud to call himself their companion and General. He then, in a fine military style, gave the word of command to stand at ease, which the last Carlist battalions obeyed in due form, and he left the field, desiring that they should pile their arms and go and mingle with the Queen's soldiers, which they joyfully did; and in a few minutes the highly gratifying scene took place of these Spaniards, who so lately were fiery enemies in the field, uniting in perfect harmony and brotherhood."

RUSSIA.

A widely extended conspiracy is said to have been discovered in a Russian corps on its march to Poland. Five hundred officers are declared to have been arrested at one blow, and others subsequently. Two hundred of them were confined in the dungeons of Warsaw and other places, and the rest were degraded to the ranks. The object of the conspirators was to seize a number of fortresses in Poland, and stir up the Poles to a general insurrection while a large portion of the Russian armies were employed at the grand review at Dorodino.

This same review appears to have been closely watched by the European nations, as with good deal of interest. The number of troops assembled were nearly 140,000, and the command was assumed by the Emperor in person, and subordinate commands were given to the heir-apparent and the Duke of Leuchtenburg. Doubts were entertained whether this great body of men was brought together merely for display, and it was rumored that orders had been given for marching a large portion of them to the Southward. If these rumors were correct, however, it is probable that the orders were occasioned by the necessity of reinforcing the armies in Circassia, where the war was carried on by the insurgents with unabated courage and activity.

TURKEY AND EGYPT.

Lord Ponsonby and Admiral Roussin are said to have demanded permission for the squadrons of France and England to enter the Dardanelles; and it is further said that the Russian minister gave notice to the Porte, that if the demand were complied with, he should call for his passports. The demand was not complied with, and on the contrary the British and French envoys were requested to withdraw their squadrons to a greater distance from the straits. The answer of Lord Ponsonby and Admiral Roussin to this request are said to have been couched in very energetic terms.

In the meantime another pretender has sprung up to the throne of Mahmood, in the person of Nadir Bey, who claims to be a son of Mustapha IV., the elder brother and predecessor of Mahmood, by one of the ladies of his harem, who escaped when the women of Mustapha's seraglio were put to death, being pregnant at the time, and afterwards gave birth to this same Nadir.

SWITZERLAND.

A revolution has been carried into effect in the Canton of Zurich—resulting in the overthrow and expulsion of the Executive and Grand Councils. The trouble was of a religious character, and commenced in the appointment of Professor Strauss to the Chair of Theology, his opinions being considered heretical. Some of our readers perhaps are acquainted with his works, which have made no little sensation for some years past. In one of them he argued at great length, not only against the divinity, but against the very existence of the Saviour.

Well—upon his appointment followed petitions and remonstrances, but they were unheeded. Next came a project of a law for national education, in which infidel principles were alleged to be distinctly embodied. More petitions followed—the Executive Council prohibited the assembling of the people to sign petitions. Prosecutions were commenced—delegates were arrested—troops were assembled—and finally the exasperation of the people broke out in violence. On the night of September 5, the people of Zurich were under arms, and a sharp conflict ensued on the next morning, in which 10 were killed, and 30 wounded—among the latter one of the Executive Council, whose hurt proved mortal.

Reinforcements joined the people—and, to make short the story, the government was forced to resign, and a provincial council of state was formed, after which the people retired to their homes and quiet was restored. In the Valais also there had been popular commotions, the cause of which we cannot distinctly trace. Several persons were wounded and one of the gendarmes was killed. A few days ago a new constitution was promulgated, and a new constitution, under the sanction of the Diet, which was opposed by the aristocrats and priests.

UNITED STATES.

Suspension of Specie Payments.—The rejection of notes of the Pennsylvania U. S. Bank by the Bank of the U. S. in New York, proved to be as anticipated, and of a Governor of a general suspension by the banks in Philadelphia, and probably of all the Southern and South Western cities. Of course diverse views are taken, but all seem to agree that they must be greatly important, either for good or evil. We have our own opinions on the subject; but for the present it suits our purpose to substitute for them the ideas put forth by several of our contemporaries here and in Philadelphia. [N. York Com. Adv.]

"Philadelphia, Oct. 9, 1839."

"Col. A. Hamilton:
"Dear Sir—Your favour of yesterday is received, and your predictions fully verified, and it will be a grand victory for New York, should your confidence in the judicious management of your own banks prove equally prophetic. Our banks, with the exception of the Commercial, have suspended specie payments; and that must, of course, follow to-morrow; as it is perfectly absurd for one bank to stand out against all the rest. It is generally supposed that your banks will follow the lead thus given—and the opinions as to the effect to be produced on stocks are as various as they can possibly be. It is the opinion of many intelligent gentlemen, and among them some of our bank directors, that no great permanent improvement can take place—although a slight advance in the prices of stocks may with us probably follow this event. The reaction, however, will be ascribed to the rise."

"The suspension was well managed; and up to the latest hour it was confidently asserted that every dollar would be paid out of the vaults of the banks, and every merchant broken, before such a course would be pursued by them unless your banks should set the example. It was merely a game of bluff—and your party having the strongest hand was forced to throw up. The Girard Bank had one-dollar notes engraved, printed, filled up, and ready for issue at 9 o'clock this morning. The arrangement appears to have been made by the presidents and cashiers of some of the banks, who were called together last evening by the board of trade—the United States Bank taking the lead.
"The Schuylkill Bank, which has been in bad odour for some weeks past, will probably be wound up, having made a transfer of all her assets to the U. S. Bank. A large amount of her capital being loaned on coal lands in Schuylkill county, has been one of the causes of her difficulties; and as such loans are at times like the present, almost unavailable, it is probable that it will be a long time before the stockholders will realize the amount of their shares. The stock was offered to-day at \$25 per share of \$50.
"The stock market opened with apparently eager buyers, but closed heavy at the second hour, when a few orders to sell cash stocks appeared in the market, and completely drove off the bulls."

UPPER CANADA.

IMPORTANT MEETING.—Since the failure of the Meeting held near Toronto on the 15th inst., a Meeting has been convened in this City, to take into consideration the affairs of the Province, which was very respectfully attended. The Resolutions passed are scarcely at all different from those passed at a Meeting held in Toronto some weeks ago, and which were copied into the *Guardian*, and to which we beg to refer our readers. They are comprehensive, constitutional, and necessary. An Address to Her Majesty was determined upon, which shows the indispensableness of a Constitution founded on Lord Durham's report. The conclusion of the meeting was uniformly good:

"In granting this our humble prayer, Your Majesty will, we are assured, strengthen the attachment of Your loyal subjects to Your Majesty's Royal Crown and Government, draw still closer the connection, the colony to Great Britain, and what will weigh above all in the kind and generous mind of Your Majesty, confer happiness upon a distracted and dissatisfied people."

The thirteenth resolution is as follows:—
"That the following gentlemen, with power to add to their number, be appointed a committee to procure signatures to the address to Her Majesty, and to forward the same, as also to co-operate with the supporters of responsible government throughout the Province, and to carry out the intentions of this meeting by correspondence or otherwise as may be found expedient.—Messrs. Dr. Baldwin, Elmes Steel, J. P., Jas. Dallas, Dr. Gunn, J. B. Warren, J. P., L. Heyden, J. P., J. H. Price, Geo. Ridout, Robert J. Turner, W. C. Keele, John Bogart, Eli Gorman, W. A. Baldwin, J. E. Small, M. T. P., J. McIntosh, M. P., Peter Scott, Sinclair Holden, F. Haines, John Comer, Wm. Johnson, John N. Kline, Elijah Hens, Hugh Scott, Wm. Lawson and Chancey Crosby."

To the whole there is appended the following:—
"We, the undersigned, after the scene of commotion and riot which lately took place at the meeting convened in the Home District for the purpose of taking the sense of the people on the affairs of the Province, feeling that there is no other mode left to us of expressing our opinions than by our individual signatures, do hereby declare that our sentiments are fully embodied in the above Resolutions, and request the gentlemen named in the 13th Resolution to act as a committee in forwarding the objects therein described."

To the Editor of the *Christian Guardian*.
DEAR SIR,—Presuming that you are desirous to promote peace in these distracted Colonies, and in the world at large, I proceed to give you the following information, that you may, if you think fit, lay the same before the public. On the evening of the 7th inst., a meeting was held in the Congregational Chapel, George Street, in this city, for the formation of a Peace Society, when seventy-two persons enrolled their names as members thereof. On the evening of the 8th they met according to adjournment, when they adopted a Preamble and Constitution as follows:—

UPPER CANADA PEACE SOCIETY.

Preamble.—Whereas the custom of deciding international disputes by war is repugnant to the spirit of Christianity, to reason, and to humanity, and is an evil so multifarious and tremendous, that if any practicable scheme can be devised, consistent with the rights of nations, whereby it can be avoided, it is the indispensable duty of every individual to do all in his power to promote that scheme; and whereas it does appear, on full investigation, that the project of a High Court of Nations for the adjustment of international disputes without recourse to arms, is eminently feasible, and would greatly tend to the prevention of war;—we, the undersigned, hereby form ourselves into a Society for the purpose of aiding in carrying forward the project to its consummation, and for other kindred purposes; and we adopt the following Constitution.

The Constitution, of course, refers to the Officers and meetings of the Society. The only article referring to its intentions is as follows:

Art. 2.—The objects of this Society shall be, to secure peace and to prevent, by every proper means, acts that tend to the disturbance of the peace of nations;—more especially to prevent acts of violence and outrage perpetrated with a view of involving communities in the calamity of war, to expose the error of measures dictated by passion and a spirit of precipitate and pernicious violence, and in general to urge the amicable adjustment of international disputes.

A President and Secretary were appointed, and the meeting adjourned to the evening of the 23rd inst. at 7 o'clock, in the same place. J. M.

More Incendiarism at the Falls.—The extensive and recently built stables, which were attached to the Pavilion before that handsome building was similarly destroyed, were burnt down on the night of Saturday last. No doubt is entertained but this was the work of an incendiary.—*Niagara Chronicle*.

MARRIED.—By the Rev. Wm. Haw, on the 14th inst., Mr. Robert Clark to Miss Jane Sophia Powers, both of Haldimand.
On the 17th inst. by the Rev. John Carroll, Mr. Nelson Malloy to Miss Adeline Brown, both of Hamilton, Newcastle District.
On the 23rd ult., by the Rev. J. Black, Mr. Henry McKibbin to Miss Jane Marlin, both of Hallowell.

By the same, on the 25th ult., Mr. Ephraim A. Dunham, Merchant, of Napussee, to Miss Anne Logg, of the township of Richmond.

DIED.—In Niagara, on the

OPINIONS OF THE CANADIAN PRESS.

DURHAM MEETING NEAR TORONTO.—The Victory of our opponents!—Yesterday morning, pursuant to public notice, the inhabitants of the Home District met on the premises of Mr. James Davis, Yonge Street. As early as 10 o'clock a considerable number were on the ground, and about half past 10 the procession from Toronto headed by Mr. Sheriff Jarvis, with banners displayed, arrived, and immediately commenced shouting and cheering in a most tumultuous manner. Great exertions were made by the Constitutional Society to procure attendance, placards were posted about the town offering conveyances to those who would accept them, and several Tory master-tradesmen, such as Mr. Ritchey, gave their men a holiday, on the occasion. Many of the peaceable men were deterred from attending owing to the general anticipation of a disturbance, the certainty of which occurring had been industriously proclaimed by the tools of the compact. By mutual consent the time for taking the chair was, at the suggestion of Mr. Boyd, J. P., fixed for 12 o'clock.

Previous to that hour the utmost harmony prevailed, although apprehension of riot was entertained owing to Mr. Jarvis' adherents being decorated with a badge of blue ribbon, and many of them, including some of the magistrates, being armed with bludgeons. It was hoped however that Mr. Jarvis and his magisterial friends would take care to preserve the peace, and as every professor of the play was made, we trusted that all might pass off peacefully. Shortly before 12 o'clock an arrangement was made at the suggestion of some of our friends that the Sheriff should call the meeting to order and divide it on the appointment of chairman. As the fact is important, we wish to repeat it distinctly, as a mutual agreement between the parties known to a number of the Tory leaders, among whom we would particularly mention Aldermen Gurnett and Dixon who one or both pledged themselves for the Sheriff's impartiality.

According to agreement, at 12 o'clock precisely, the Sheriff mounted the platform and called the meeting to order, when Dr. Baldwin attempted to propose E. Steele, Esq., as chairman, but was twice prevented from mounting the platform to do so by the Sheriff, who received a motion from one of his own friends for Francis Boyd, Esq., J. P., to take the chair. The question was put and the usual cries of "carried," "lost," "divided," were shouted tumultuously by both parties. What however was the surprise of the friends of Captain Steele when the Sheriff instead of dividing the meeting *according to the distinct agreement* declared Mr. Boyd chosen, and assisted him to mount the platform and take the chair. Disgusted at this partial conduct, which proved what was to be expected when the Resolutions should be proposed, there was a general cry for the majority to move off to some other place, and hold their meeting. Accordingly a wagon was prepared in which Dr. Baldwin and some other gentlemen ascended, and immediately a vast majority of the people assembled gathered round it and deserted the platform. Seeing this, Mr. Sheriff Jarvis proceeded or followed, we could hardly tell which, by a large body of his friends, armed with bludgeons, (the Sheriff was himself armed) left the platform, and rushed to where the Reformers were gathered. Almost instantaneously the latter were assailed with weapons of all kinds, and driven (for they were unarmed and offered no resistance) in every direction.

It would be impossible for us in our present number to detail the cases of individual suffering. Many, many worthy men have been severely cut and beaten. After the victory of our opponents they proceeded to hold their meeting and passed resolutions, a copy of which we have not seen. Capt. Steele with the true spirit of an officer and a gentleman mounted the platform and protested against the proceedings as unconstitutional, arbitrary and tyrannical. He then left the meeting. It will doubtless be asserted by our opponents that they had a numerical majority. If so why did the Sheriff decline dividing the meeting? Why did they proceed to violence, why did they come prepared with badges unless they might know their friends from their victims in the melee?—We ask these questions and wait for a reply. But why again did the Sheriff, the Clerk of the Peace, the Mayor of Toronto and a number of magistrates join with these men in a public meeting after such conduct? Sheriff Jarvis headed them in procession from the City and returned again at their head after the conduct we have described. We are informed that the procession went to Government House after its return and did played itself to His Excellency. The supporters of Mr. Jarvis were armed with pistols, daggers, and clubs, and among them were the city police. Two barrels of Whiskey were turned out to them after the dispersion of their opponents, and in reply to entreaties to the Magistrates to prevent the use of the intoxicating liquor, it was stated that it could not be helped. Our account of the awful proceedings of yesterday has been necessarily brief, and we have of course not been able as yet to obtain a detail of the facts which shall most assuredly meet the public eye. We regret to say that one individual has been so dreadfully hurt that his life is despaired of.—*Examiner*, 16th inst.

To the Editor of the British Colonist.

Sir,—A detailed statement of the proceedings of this day, at the public meeting held at Mr. Davis' Tavern, on Yonge Street, will appear, for the information of the public of Upper Canada in general, and the inhabitants of the Home District in particular, very soon in the constitutional journals of Toronto. Meanwhile, we who had gone to the ground to take part in the proceedings, and were eye-witnesses to what took place, feel it incumbent on us strongly to protest against the unconstitutional, oppressive, and tyrannical conduct of the Sheriff of the Home District, at the head of an organized band of men from the City, who entered and put down the peaceable and orderly rural population of that District, (assembled to discuss calmly questions of vast importance to the welfare of this Colony,) and still the expression of public opinion, by a tumultuous and violent assault upon the persons of Her Majesty's liege subjects,—a conduct on the part of a stipendiary officer of the Crown at once arbitrary and oppressive, and calculated to throw odium on Her Majesty's Representative here—the Lieutenant Governor, Sir George Arthur, who will we feel assured, when he is informed of these disgraceful proceedings, express the highest displeasure, and take immediate steps to prevent any repetition of such conduct on the part of that officer, and by a proper example, secure to the inhabitants of Upper Canada their just and unalienable rights as British and British subjects to discuss any question whatever brought before their notice. We remain, Sir, your obedient servants,
WILLIAM GORDON GUNS, M. D.
Toronto, October 15, 1839.

On our first page will be found a statement headed "Mission Famously for Oregon," which we have not been able to read without being deeply affected, and brought under an emotion of thankfulness to Almighty God for the spread of his kingdom in the earth. We know it for fact, that some persons, who ought to think differently, have an objection to our inserting from time to time either the civil or religious proceedings in the *U. States*. We abhor the principle by which such persons are actuated: the charitable and philanthropic spirit of the Gospel abhors it. We rejoice in the spread of truth by whomsoever promoted. The *Patriot* of this City has recently given us a long article, blaming, without any qualification, the "Oregon" enterprise. The following is an extract from it, to which we shall not offer a single word in answer. Every person of common sense, on reading it, will be furnished with a reply by his own judgment;—a reply of indignant condemnation:

"THE PATRIOT'S" OPINION OF AMERICAN METHODIST MIS-
SIONARIES.—"The sending of this large expedition to Oregon, is an IMPOR-
TANT EVENT, whether considered in its religious, or POLITICAL
bearings."

"An infant community is EASILY MOULDED INTO SHAPE," as well politically as religiously. The Editor [of the Journal of Commerce] with all his heart, wishes success to this mission, "and to the noble OBJECTS it is designed to promote." Says he, "its PRIMARY object, is to carry the GOSPEL TO THE INDIANS!!!" The second object, which is in fact the PRIMARY, the patriotic Editor does not think it judicious to state, but leaves his readers to GUESS. Let us then guess. Is it not POLITICAL? The short and long of it, is that all these Missions are undertaken by large vagabonds, who, with the gift of the gab, have forsaken the pick axe, the shop board or the lapstone, and putting on a black coat, and tucking a bible under their arms, perambulate with their "companions," in search of "TALL FEED," sausages, and "chicken fixings without labour." To the enlightened they are barefaced knaves; to the ignorant, wolves in sheep's clothing. How clearly these hypocrites were penetrated even as far back as 1834 is seen by the following extract from the New York Courier and Enquirer of March the 24th, of that year.

The country youth of Upper Canada for the last 20 years, have been almost wholly committed to the training of Yankee loafers, who teach them very little else, but that tyrants are kings, and kings are tyrants. These have been trained from earliest infancy to lip sedition, which with years has matured into rebellion. The Government of England have themselves to blame for all the blood and treasure expended on her Colonies.

Why have they suffered Canada to be overrun with Yankee rascals, hunting gluttons, in the shape of preachers? With ignorant, vulgar, low-lived Yankee schoolmasters? With Yankee quacks, Yankee tavern-keepers, and Yankee mail drivers? Why have they suffered the whole of the Islands of the Pacific to be flooded with Yankee missionaries? and why suffer now nineteen of them to go in a body to Oregon? It is monstrous injustice to the people of England, affording opportunities to such men as Lord Durham to foment rebellion in any colony when they think proper. It is not congenial with the feelings of Englishmen, to live in agitation and alarm; they have no objection to a right down good set-to, and have done with it; but to be kept in constant dread of both foreign and domestic midnight incendiaries and butchers causes them much soreness, and consequently excites irritation against the Government that permits what it might so easily prevent.—On the most moderate computation of competent judges, we have not less than 100,000 of these at this moment than to the extent of a couple of battalions of Upper Canada loafers, riding night and day through the country, some carrying despatches, and some hatching schemes of treason, stratagems, and spoil; and all sheltered by such ungrateful miscreants as sheltered the bloody Durhams of Cobourg. This is proceeding on what may be called the DONT CARE system, which is about as dangerous a system as any known. It

was but the other day, a Yankee rascal came over here, to establish a "PEACE SOCIETY"!!! with intent to cheat the Queen's loyal subjects into pledges not on any account to engage in war; that they might "have an oath in Heaven" not to take arms in case of invasion; and we understand he got one Roaf to be president, and one Leslie to be secretary of this hypocritical and unnatural embodiment. This reminds us of Egerton Ryerson, praying to the Lord in his newspaper, that "the brethren in Jesus on this side, might never be permitted to shoot bullets at the brethren in Jesus on the other side;" but remembering to shoot bullets at the brethren on the other side might not be permitted to shoot bullets at the brethren on this side!

There is one remarkable fact attending all these American Missionaries, which is, that you never find them in their superabundant zeal to save the souls of the heathen, exhibiting the least charitable feeling towards the sick and destitute; nor steering their course towards any point of the compass, not known to be, at least, as healthy a region as that they quit. Who ever heard of Yankee missionaries doing as we see announced in the last New York Whig?

"There is something sublime in the charity of the Catholics. A company of Sisters of Charity, accompanied by a priest, have left Charleston for Augusta, to open an hospital for the reception of yellow fever patients. Whatever pestilence rages, these pious women are ministering angels. We are no Catholics—but we wish Protestants would more generally imitate their good examples."

DR. DUNLOP'S LETTER.—Several of the Tory papers have published a letter on responsible government from Dr. Dunlop to Mr. Hinchings, and seem to consider the said letter as quite a *God send* in their favour. It is infinitely amusing to see the vagaries in which they indulge whenever they issue, or hear issued, some loud fulminations against responsible government. Raising themselves into an erect attitude, and puffing their faces into a bundle of smiles, they discharge their mighty pop guns, and exclaim—"There! The Durhams cannot stand that. It settles the question. They are blown sky high. That great gun has levelled all their defences, and scattered all their myrmidons to the winds. Now the republican mice are frightened to their holes, and never dare again nibble at the Tory cheese, or with sacrilegious stealth, invade our 'bread and butter.' Now the victory is won: the frogs are triumphant; croak to Pean! to Pean! Raise a monument more stupendous than the Belgic Lion, or the Egyptian Pyramids; and let us celebrate our conquest by banqueting on the mice we have slain!"

In such exultant strains the Tories indulge whenever a new report is heard on their side. Each one of them emulates the hero of whom it is said, or sung, that—

"Thrice he roared at his foe,
And thrice he slew the slain!"

The exultation of the Tories at Dr. Dunlop's letter is just as unfounded as on previous occasions, for the letter is chiefly made up of dogmatical assertions, which amount to nothing more than an expression of individual opinion. If the Dr. be allowed to dogmatize, others are allowed to doubt and deny, and the whole matter remains as it was. The Dr.'s reason for opposing responsible government is, that—"The House of Assembly is not a body of sufficient intelligence—nor in their collective capacity of even sufficient honesty, to be trusted with the management of the check necessary to be kept over judicial or monetary concerns."

Now, to say nothing respecting the truth of this imputation—nor yet to notice the contracted view which it takes of responsible government—we may observe that the Dr.'s argument proves nothing, by proving too much. For if there be any truth or force at all in it, it is equally applicable to the present system, and will prove equally well that we ought not to have an Assembly to legislate at all. If the members of the Assembly are an ignorant and corrupt set, as this argument supposes, then they ought not to be allowed to legislate at all, and we must go back to the good old days of military despotism. If the members of Assembly, and by consequence the people who elect them, are not competent to exercise the rights and enjoy the privileges of the British Constitution, why then take them from them, with all its appendages, and subject these degraded characters to an absolute monarchy? Thus if the people of Canada are not entitled to the privileges of Britons, they may possibly be allowed the privileges of Spaniards, and may cry with them, Dr. Dunlop and the Tories—"Long live the absolute King!" To this stronghold of tyranny the opponents of responsible government on this ground are driven. In good sooth their doctrines are derived from Russia, and nature made a mistake in bringing them into the world under British Government, for they were intended to have been sent to some Russian Count Kookack name off. Under his paternal rule they would have been delighted, and would have meekly taken that striking proof of kind regard, a froward taste of the *know*. If the Assembly be neither sufficiently intelligent nor sufficiently honest "to be trusted with the management of the check" on the Executive, why then we may say with Cromwell—"Take away that bauble." For if it cannot perform the negative duty of resisting evil, still less can it perform the positive duty of eliciting good.—*U. C. Herald*.

THE QUEEN AND HER ADVISERS.—After the speech delivered at the prorogation of the Imperial Parliament, by Her most gracious Majesty Queen Victoria, all astonishment must cease at the present disorganized state of England, and the actual contempt in which she is now held by foreign powers. But a few years have passed since she stood forth the greatest power that the civilized world had ever witnessed; the very name of Britain was a pass-word to respect, and to insult one was to insult the nation: then religion was deemed an ornament to the state, and the palace of her sovereignty was the resting place of virtues the most exalted; then all was peace, and happiness, and honour,—now all is confusion, and discontent, and infidelity; then the murderers of an innocent female would have been driven from court,—now the grave has scarcely closed over the victim of accumulated slander, and the advisers and abettors of that slander continue to be the advisers of a young Queen, and pen for her a speech insulting to every Englishman, and in which Providence is invoked to bless the councils of men, who have laboured to desecrate the temple and pollute the altars of religion, and have given up every consideration of honour and probity, and daily contradict their own assertions in order to destroy the Established Church,—that Church which every monarch must swear to defend and maintain in all its privileges and immunities. We would not write harshly, but we know we should obtain little credit for sincerity, did we profess to look with indifference on the fearfully rapid strides which the Roman Catholic Religion is making in the government of a Protestant kingdom. Richard L. Shiel appointed Vice President of the Board of Trade, and a member of the Privy Council! Can it be possible that he, the infuriated defamer of the Queen's grandfather and uncle, the abuser of the prime favorite Lord Melbourne, (while the Hon. W. Lamb) is it possible that he should thus be received into royal favour, and at the same time the protestants of England be told that protestant institutions are respected? Has the leopard of desert and denuded into high places, and has England been delivered over to the mercies of the disciples of the Propaganda, the proprietors of the Irish members for a ministry as weak as they are wicked, and as incompetent as they are debased? We shall, we suppose, next be announced (nay, it would scarcely astonish us) by the announcement of the arrival of a Nunzio; and a second enactment of the scenes of John will rouse the nation, when too late, to the truth of its horrible situation; for never, since the days of John, has England been in such a predicament as at present. The open bigotry of James II carried its own cure, while that of Mary may in some degree find excuse in the consideration of the peculiar circumstances in which she was placed; but the present truckling to the enemies of the Protestant Church and the unity of the empire, finds little palliation in the winning addresses of Lord Melbourne and the cherished society of the ladies of the bed chamber; and to see England bound hand and foot and delivered over to the fangs of O'Connell and his party, is too horrible to think of too dreadful to conceive: already they plot over the prospect of the largest and the stables, and the bloody standard of the Inquisition, with its lying motto, "Mors cordis et Justitia," (mortality and justice) is in their imagination floating over the towers of Windsor, in whose vaults lie the remains of that noble predecessor of our Queen, who, true to his honor and his principles, declared he was ready to lay his head on the block for the good of his subjects, but that violate his coronation oath he would not.

We wish distinctly to be understood by our Roman Catholic fellow colonists: not applying in the most distant manner these remarks to them; their loyalty is undoubted, and they have plainly evinced, that when removed from the baneful influence of bigot and intolerant demagogues, who find it to their advantage to keep up discontent, they will be found willing with heart and hand to join their protestant brethren in defending the government of the country.—*Cobourg Star*!!

ADVERTISEMENTS.

NEW TAILORING ESTABLISHMENT.
JAMES SANDERSON begs to acquaint his friends and the public generally, that he has just opened a shop for the sale of the Saxony, Erasm, first door East of St. James's Church, 104, King Street, where he intends to pursue his business in all its branches.
An assortment of READY MADE CLOTHING always on hand.
Toronto, Oct. 15, 1839. 519f

REMOVAL.—THOMAS J. PRESTON, Tailor and Draper, having removed his Establishment to his New Store, No. 2, Wellington Buildings, begs leave to return his best thanks to his friends and the public, for the kind and liberal patronage he has hitherto received, and would respectfully inform them that he will keep on hand an extensive and well-selected Stock of West of England Cloths and Kerseys, merinos, Buckskins, Tweeds, &c. Also, Vestings, of the best and most fashionable descriptions,—all of which he will make to order, on the shortest notice possible, and in the most modern style.
Toronto, Oct. 9, 1839. 519f

A COMFORTABLE HOME for a destitute Orphan Boy, about 14 years of age. He must have a pretty good knowledge of Arithmetic, must write a tolerable hand, and be willing to accept of any trade to the habits and rules of a religious family. His occupation will be to attend store in a light general business. Application to be made by letter, post paid, stating to what country, and what religious denomination he belongs, addressed to *Samuel*, at the Guardian office, Toronto.
Toronto, October 15, 1839. 519

UPPER CANADA ACADEMY.

TERMS.	
1. Board, Lodging, and Washing, including Reading, Writing, Arithmetic, Book Keeping, Geography, and English Grammar, per Term, 1 0 0	
2. Tuition—English Education, including Reading, Writing, Arithmetic, Higher Branches of do., including Natural and Moral Philosophy, Astronomy, Chemistry, &c., per Term, 1 5 0	
3. Including Latin, Greek, or Mathematics, 2 0 0	
Extra Charges.	
French, do., per Term, 1 10 0	
Drawing and Painting, " 1 0 0	
Music, " 1 0 0	
Music, Drawing, and Painting, " 2 0 0	
Use of Piano, " 2 0 0	
The charge will be the same whether one or all of these Branches be taught.	

The commencement of the Second Quarter of the U. C. Academy will be on the 18th November. It is very desirable that all who design to attend the next Quarter should be here at that time. Students labour under serious disadvantages by entering the Classes after the commencement.

The Institution is now in the most flourishing condition. The number of Students thus far exceeds that of any previous year, and is gradually increasing. The Committee have obtained an extensive and superior Apparatus in the various departments of Science: amongst them are a superior Microscope; a splendid Plate Electrical Machine; a fine Telescope; a very choice selection of Chemical Apparatus, and various others of the latest construction and of the first quality. The entire Apparatus is believed to be as complete and useful, for the purposes of instruction, as that of any similar Institution in America.

The Quarters are eleven weeks. Our friends will please to recollect that the Tuition and Board are required in advance.

J. HURLEBURT.
Cobourg, Oct. 11, 1839. 519

CHINA, CUT GLASS, AND EARTHENWARE.—The subscribers inform their friends and the public, that they daily expect, direct from the first Manufacturers in England, a very extensive assortment of China, Cut Glass, and Earthenware, which they will sell low for Cash.
SHUTER & FATERSON.
Toronto, October 15, 1839. 519 2w

REMOVED.—Mr. ANDREW HAMILTON has removed to No. 161, King Street, where he offers for sale an Extensive Assortment of Genuine GROCERIES, DYE STUFFS, PAINTS, OILS, COLOURS, BRUSHES, WINDOW GLASS, &c. &c.
Toronto, Oct. 15, 1839. 519f

WANTED, A young man of active and sober habits, as an Apprentice to the general Drapery Business, who can write a good hand, and is tolerably conversant with accounts. Apply to R. W. and Co., 153 King Street.
Toronto, October 15th, 1839. 519-4w

FASHIONABLE CLOTHING ESTABLISHMENT.
128, King Street, Toronto.

G. BILTON respectfully informs his friends and the public generally that he has removed his Establishment from 48, Newgate Street, to 128, King Street, a few doors East of Yonge Street, where he intends to carry on the Tailoring Business, in all its various branches.
G. B. would solicit attention to his well-assorted Stock of Broad Cloths, Cassimeres, Vestings, &c. &c., which he will offer at the very lowest prices.
Toronto, Oct. 15, 1839. 519f

CHEAP BOOT AND SHOE STORE.
No. 3, Wellington Buildings, King Street.

The Subscriber begs leave to inform his friends and the public, that he has just received, direct from England, his Fall and Winter Stock of BOOTS and SHOES, comprising every description of Ladies', Gentlemen's, and Children's Boots and Shoes. Having imported them direct from the Manufacturers, he is enabled to sell a first rate article much lower than the usual prices. Intending purchasers from Town or Country would do well to call and inspect his stock before deciding.
WILLIAM MARCH.
Toronto, Oct. 15, 1839. 519 4

FASHIONABLE MILLINERY, DRESS-MAKING, AND HABERDASHERY.—Mrs. PORTER and Miss KNOX, No. 11, Wellington Buildings, King Street. Bonnets, Cloaks, Dresses, Caps, &c., furnished on moderate terms.
Toronto, October, 1839. 518f

ROYAL FORESTERS' MUTUAL BENEFIT SOCIETY.
—The above Society has now been established upwards of six months. It is founded on principles purely Philanthropic, without either political or religious party feeling. The Funds have increased to nearly Twenty Pounds, now in the hands of the Treasurer, wholly available for the relief of the Sick and Indigent Members.
Application to be made to Mr. James Kirkfield, Shakespeare Hotel, corner King and York Street; or to Joseph H. Smith, Smith's Hotel, corner King and Caroline Street.
Toronto, Sept. 26, 1839. 517-1w

NOTICE.—The Subscriber requests all persons who may have any book accounts, notes of hand, bonds, or other obligations against him, to present them for settlement within three months from the date of this notice.
GEORGE PERMAN.
Vaughan, July 4th, 1839. 505 3 m p

BOARDING AND DAY SCHOOL.
—THE MISSES MCCORD'S SCHOOL will RE-OPEN, after the Summer Vacation, on MONDAY, the 2nd September, 1839.
George Street, Toronto, 20th August, 1839. 14 G

ALEX. GRANT, ATTORNEY AND BARRISTER, NOTARY
At Law, &c. North East corner of the Court House, Church St.
March 28th, 1837. 395-1f

NEW CHEAP BOOT AND SHOE STORE.
—The Subscriber offers for Sale a Choice Assortment of GENTLEMEN'S and LADIES' BOOTS and SHOES, low for Cash. The above articles are City made, and can be warranted.
All Orders executed with neatness and despatch.
GEO. ANDREWS,
166, KING STREET.
Toronto Oct. 2nd, 1839. 13 w p

CHAMPION BROTHERS, & Co.
will receive per first Spring Vessels their usual Supply of
SCYTHES, SICKLES, &c. &c.

Which will be sold to the Trade low for Cash or approved short credit.
Toronto, 20th April, 1839. 44

WHOLESALE AND RETAIL TOY WAREHOUSE
AND MANUFACTORY, 110½ King Street.—JOHN MAYHEW respectfully invites the attention of the public to a choice and extensive assortment of Toys of every description, suitable for Town or Country Trade.

Cases of Toys, well assorted, varying from 25 to 230 per case; the smallest cases containing not less than 150 separate pieces. Cases of better Toys for Town or City Establishments.
Also just received a large quantity of English, Dutch, French, and German Wax, Kid, and Composition Dolls.
Bonnets, Hats, Cap, Wig, Curl, and various other Boxes, for sale, wholesale or retail, cheap.

RACKETS! RACKETS!! RACKETS!!!
manufactured at the above establishment. Clubs in any part of the Province supplied with all complete expedition on the lowest terms.
Toronto, September 10, 1839. 514

DRY GOODS, CLOAKS, DRESS-MAKING, AND MILLINERY.—S. MAYHEW, grateful for the kind and liberal patronage which has been extended to her since she commenced business in this city, presents her sincere thanks to those ladies who have employed her hitherto, and assures them that it shall be her constant endeavour to merit a continuance of their favours.

Any number of Out-door Apprentices will be received; application to be made between the hours of twelve and two.
Toronto, September 10, 1839. 514

STRAYED, from this City, on the 7th inst., A RED COW, slightly brindle, with a white face, a ring round the left eye, white belly, first feet on the right side blind, gave but little milk, and with calf. Any person leaving information at this Office where she may be found, will be rewarded.
Toronto, Oct. 15, 1839.

STRAYED, from the premises of the Subscriber, about the latter part of August last, A RED BULL, about 4 years old. Whoever will bring the said Bull to the subscriber will be liberally rewarded.
JONATHAN DUNN.
Toronto, Oct. 11, 1839. 519f

STRAYED.—From the Pasture of the Hon. J. B. Robinson, about the end of May last, A RED OX, between 8 and 9 years old. Whoever will bring said Ox to the subscriber, will be handsomely rewarded.
JONATHAN DUNN.
Toronto, October 14, 1839. 519-6f

WATCH FOUND.—Upwards of two years ago, a Watch was found in King Street in this City, by an individual who showed it to many persons in order to find the owner. Since then he has died; but his widow being anxious that the watch should be possessed by him who owned it, she now informs the public that any person applying to Mr. Switzer, Lot 13, 2nd Concession Albion, and properly describing the Watch, so as to prove it to be his, will, on paying expenses, have it restored to him.
Albion, September 26, 1839.

1839. LAKE ONTARIO.

THE STEAMER HAMILTON, R. GASKIN, Master.
will make Two Trips a week, during the remainder of the Season between TORONTO and ROCHESTER, leaving Toronto on Tuesday and Friday Evenings, and ROCHESTER on Monday and Thursday Mornings, calling at Connetquot and Port Hope both ways.
Toronto, 13th Aug. 1839. 510s

JOSEPH C. MORRISON, BARRISTER, &c.
At the office of the late S. WASHBURN, Esq. Duke Street. 50

FOR SALE, by the Subscribers, Cheap for Cash, or short approved Credit:—

50 Boxes Montreal Soap	10 Dols Hemp Bagging
10 Hhds. Mus. Sugar	250 Hempen Bags
6 Casks Lump Alum	20 Dols. do. Halters
5 do. Queen's Blue, (ex. quality)	50 do. Flough Linen.
5 do. Epson Salts	TOGETHER WITH
20 Bar. Telescope Cases	1,500 pces Grey Domestic, assorted widths
20 Cwt. English Putty	1,000 do. Prints
60 Boxes 7 X 9 and 8 X 10 Window Glass	250 do. Moleskins
6 Pipes Bénédict Wine	200 do. 6 1/4 Hatterings
10 Barrels North Shore Herrings	250 Pcs Assorted Blankets.

With an equal portion of every other description of STAPLE DRY GOODS, which have been recently selected by the principal Subscriber in the English markets.

ALSO,
100 CRATES assorted EARTHENWARE, selected expressly for the Upper Canada trade, and which are well worth the attention of all Country Merchants.
THOMAS CLARKSON & CO.
No. 71, King Street, Toronto,
24th Sept. 1839.

UPPER CANADA RELIGIOUS TRACT AND BOOK SOCIETY.—The Committee beg the attention of Clergymen, Officers of Sabbath Schools, Storekeepers, and the Religious public, to their large Stock of the Publications of the London Religious Tract Society. Their terms are as follows:

To Subscribers, Clergymen, Sabbath Schools, Soldiers, and Sailors, the price in Currency as advertised in Sterling by the Parent Society. To Non-Subscribers, the Parent Society's Sterling price.
By order of the Committee, JAMES CARLESS, Secretary, 23 Yonge Street, Toronto, Aug. 10, 1839.

Editors of Newspapers publishing this Advertisement gratuitously will confer a favor on the Society.

FALL AND WINTER DRY GOODS.
ISAAC BUCHANAN & Co. beg to intimate to their customers and the trade of Upper Canada generally, that they are now opening out a very complete and extensive Stock of DRY GOODS, suitable for the Fall and Winter Trade; and having shrewdly coming forward by most of the regular Traders, to arrive from the different parts of Great Britain, the extent and variety of their Stock will be kept full during the three months.

Front Street, Toronto, Aug. 6, 1839. 510 13

REMOVED.—C. & W. WALKER, TAILORS, having removed their Clothing Establishment from 135 to 181, King Street, (late occupied by H. Steward,) beg leave to inform their customers and the public generally, that they will be found ready to supply them with clothing of all descriptions with all their former promptness and attention. C. & W. W. being practical workmen themselves, and understanding their business, Gentlemen wishing to be well served, will find it to their advantage to call on them.
Toronto, Sept. 3rd, 1839. 3m-513

NEW WHOLESALE ESTABLISHMENT.
FALL GOODS.

The Subscriber begs to inform his customers, and the Commercial Trade of Upper Canada generally, that he is now receiving a well assorted supply of DRY GOODS, suitable for the Fall and Winter Trade, which he will dispose of at moderate prices for Cash, or on approved credit.
Toronto, 1st October, 1839. JOHN ROBERTSON. 519f

J. L. PERRIN & CO., IMPORTERS OF
BRITISH MANUFACTURES, have recently REMOVED to No. 8, WELLINGTON BUILDINGS, King Street
Toronto, March 5, 1839. 1f

WROUGHT-IRON AXLETREES.—The Subscriber is now manufacturing Wrought-Iron Axletrees, of improved description and material, from the best wrought scrap, by workmen of established reputation, which, in pattern and worth, are believed to equal anything of the kind in the market. To those acquainted with Wrought Axletrees it will be enough to state, that, besides the first rate quality of the iron, they are all made to a uniform size by swedges or dies, and that this size is made to correspond with the boxes which are fitted to and sold with them. They may be had at the Agencies of the Long Point Foundry at Toronto—Hamilton—Bramford—and London; or at the Manufactory.

G. R. VAN NORMAN, Agent.
Dover Iron Works, Aug. 15, 1839. 619 1f

SWORDS! SWORDS! SWORDS!!!
The Subscriber respectfully informs the Military Gentlemen throughout the Country, that he is now prepared to execute any order he may be favoured with for Swords of every description. New Regulation Swords constantly on hand, with Steel or Leather Scabbards; also, Sword Belts and Scabbards for the Shoulders made to order, and forwarded to any part of the Country.
Toronto, March 16, 1839. 436 No. 120, King Street.

REMOVAL.—The Subscribers beg to inform their friends that they have removed their place of business to the Stores formerly occupied by the late S. E. TAYLOR, Esq. No. 173, King Street, Toronto. 53f BENJAMIN & BROTHERS.

NOTICE.—All persons indebted to the late LUXE SHARP are requested to make immediate payment to the Administratrix, Mrs. Mary Sharp; and the Creditors to send their accounts to her for payment.
Toronto, Sept. 4th, 1839. 514 3 m. MARY SHARP, Administratrix.

NOTICE.—This is to caution any person or persons from purchasing any of the personal effects of the late GEORGE ARMSTRONG, Township of Toronto, from the widow Elizabeth Armstrong, or giving her any credit on account of the estate, as we are determined not to pay any debts she may contract.
SAMUEL FRICK, junr., Executors.
JAMES MYLES, 513 3m.

LANDS FOR SALE.—In the London District, Upper Canada, 800 Acres of the very finest quality, in the Talbot Settlement, in that most desirable Township, Aldenborough, which is bounded in front by Lake Erie, and in the rear by River Thames, being Lots No. 19, Con. A; 18, in 2d Con. Eastern Division; 6, in 5th Con. Western Division.
The above are in the midst of an old and flourishing Settlement, with all the conveniences of good roads, Mills, ready Market, &c., and a large quantity of the finest Black Walnut and White Oak Timber (cleared).

Also, in the Township of Reach, Home District; Lot