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## Christian Guardian.

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Review.—The Life of the Rev. John Wesley, A. M. sometime Fellow of Lincoln College Oxford, and Founder of the Methodist Societies. By Richard Watson. 8vo. pp. 328.

(Continued from Number 115.)

Having laid before the reader Mr. Watson's views on the principal peculiarities of Methodism, and his ample vindication of them, we will now make some Miscellaneous extracts, illustrative of Mr. Wesley's history, of the doctrines which he taught, and the effects of them on the hearts and lives of thousands to whom he spoke. These extracts will be alike interesting and instructive; and to assist the memory of the reader, we will arrange them under distinct heads.

### DIFFERENCE BETWEEN MR. WESLEY'S DOCTRINES AND THOSE OF THE ESTABLISHED CLERGY.

"About this time, (1739) he stated his doctrinal views in perhaps as clear a manner, though in a summary form, as at any period subsequently."

"A serious clergyman desired to know in what points we differed from the church of England. I answered, To the best of my knowledge, in none; the doctrines we preach are the doctrines of the church of England, indeed the fundamental doctrines of the church clearly laid down both in her prayers, articles and homilies."

"He asked, 'In what points then do you differ from the other clergy of the church of England?' I answered, In none from that part of the clergy who adhere to the doctrines of the church; but from that part of the clergy who dissent from the church (though they own it not) I differ in the points following:—

"First, They speak of justification, either as the same thing with sanctification, or as something consequent upon it. I believe justification to be wholly distinct from sanctification, and necessarily antecedent to it.

"Secondly, They speak of our own holiness or good works as the cause of our justification, or that for the sake of which, we are justified before God. I believe, neither our own holiness nor good works are any part of the cause of our justification; but that the death and righteousness of Christ are the whole and sole cause of it, or that for the sake of which, on account of which, we are justified before God.

"Thirdly, They speak of good works as a condition of justification, necessarily previous to it. I believe, no good work can be previous to justification, nor, consequently, a condition of it; but that we are justified (being till that hour ungodly, and therefore incapable of doing any good work) by faith alone; faith, without works; faith, though producing all, yet including no good works.

"Fourthly, They speak of sanctification, or holiness, as if it were an outward thing; as if it consisted, chiefly, if not wholly in those points: 1. The doing no harm; 2. The doing good, as it is called; that is, the using the means of grace, and helping our neighbour.

"I believe it to be an inward thing, namely, 'the life of God in the soul of man'; a participation of the divine nature; the mind that was in Christ; or, 'the renewal of the heart after the image of him that created us.'"

"Lastly, They speak of the new birth as an outward thing; as if it were no more than baptism, or at most, a change from outward wickedness to outward goodness, from a vicious to what is called a virtuous life. I believe it to be an inward thing; a change from inward wickedness to inward goodness; an entire change of our inward nature from the image of the devil in which we are born, to the image of God; a change from the love of the creature to the love of the Creator, from earthly and sensual to heavenly and holy affections; in a word a change from the tempers of the spirits of darkness to those of the angels of God in heaven.

"There is therefore a wide, essential, fundamental, irreconcilable difference between us: so that if they speak the truth as it is in Jesus, I am found a false witness before God. But if I teach the way of God in truth, they are blind leaders of the blind."—pp. 74, 75, 76.

### MR. WESLEY'S MOTHER—WITNESS OF THE SPIRIT.

"Mr. Wesley's mother about this time began to attend his ministry. She had been somewhat prejudiced against her sons by reports of their 'errors' and 'extravagancies'; but was convinced, upon hearing them, that they spoke 'according to the oracles of God.' There is an interesting entry in Mr. Wesley's journal respecting this venerable woman:—

"September 3, I talked largely with my mother, who told me, that, till a short time since,

she had scarce heard such a thing mentioned as the having forgiveness of sins now, or God's Spirit bearing witness with our spirit: Much less did she imagine, that this was the common privilege of all true believers. 'Therefore,' said she, 'I never durst ask it for myself.' But two or three weeks ago, while my son Hall was pronouncing those words, in delivering the cup to me, *The blood of the Lord Jesus Christ which was given for thee*, the words struck through my heart, and I knew God for Christ's sake had forgiven all my sins."—p. 80.

### EFFECTS PRODUCED BY MR. WESLEY'S PREACHING AND THAT OF HIS COADJUTORS.

"The extraordinary manner in which some persons were frequently affected under Mr. Wesley's preaching, as well as that of his coadjutors, now created much discussion, and to many gave great offence. Some were seized with trembling; others sunk down and uttered loud and piercing cries; others fell into a kind of agony. In some instances whilst prayer was offered for them, they rose up with a sudden change of feeling, testifying that they had 'redemption through the blood of Christ, even the forgiveness of sins,' according to the riches of his grace."—pp. 80, 81.

"The multitudes to whom he preached were generally grossly ignorant of the gospel; and he poured upon their minds a flood of light; his discourses were plain, pointed, earnest and affectionate; the feeling produced was deep, piercing, and innumerable cases such as we have no right, if we believe the Bible, to attribute to any other cause than that inward operation of God with his truth, which alone can render human means effectual. Many of those on whom such impressions were made, retired in silence, and nurtured them by reflection. The 'stricken deer' fastened into solitude, there to bleed, unobserved by all but God. This was the case with the majority; for visible and strong emotions were the occasional and not the constant results. At some seasons, indeed effects were produced which, on Christian principles, we may hesitate not to say, can only be accounted for on the assumption that the influence was both divine and special; at others, the impression was great, but yet we need assume nothing more than the ordinary blessing of God which accompanies 'the word of his grace,' when delivered in the fullness of faith and love, in order to account for it. But beside those who were silently pierced, and whose minds were sufficiently strong to command their emotions, there were often many of a class not accustomed to put such restraints upon themselves. To a powerful feeling they offered but a slight resistance, and it became visible. To many people, then, as now, this would appear extravagant; but on what principle can the genuineness of the impression be questioned? Only if no subsequent fruit appeared. For if a true conversion followed, then, if there be truth in religion itself, the 'finger of God' must be acknowledged."—pp. 87, 88.

### UNION OF SPIRIT BETWEEN THE WESLEYS AND MR. WHITEFIELD.

"The following extract from Mr. Whitefield's will is a pleasing instance of generous, truly christian feeling:—'I leave a mourning ring to my honoured and dear friends, and disinterested fellow-labourers, the Rev. Messrs. John and Charles Wesley, in token of my indissoluble union with them in heart and christian affection, notwithstanding our difference in judgment about some particular points of doctrine.'"

(To be Continued.)

To the Editor of the Christian Guardian

MR. EDITOR,

Sir, Influenced by the consideration that example is more powerful than precept, I am induced to offer you the following Biographical sketch. I can vouch for its authority—from having had a personal acquaintance with the attendant Clergyman, and having copied it from his own handwriting. I recollect asking why it was not published? and was told in reply "that the family was not religious enough." Your serious readers, will find it a most remarkable instance of the operations of the Spirit of God upon the heart of a child in the hour of sickness and death.

That the triumphant joys experienced by the subject of the following lines, may have a salutary influence on the life and conduct of all who may peruse them, is, Sir, the ardent prayer of

A FRIEND TO YOUTH

York, Feb'y. 10, 1832.

Some account of the latter end, and conversation of the late Thomas Dorrington of L., who died July 13, 18—, aged 15 years.

Early in the month of June I was informed of the return from School of this interesting young parishioner in a declining state of health; and upon visiting him found him laboring under both consumption, and a fever which had broke out in scarlet spots all over his body. He was then able to converse but little, but even from that little, I could perceive evidence of a mind deeply convinced of sin, and of a soul which only depended on the mercy of God, through the merits of Jesus Christ for pardon and salvation.—Having been absent for a short time on a visit to a dear brother then labouring under a similar complaint, his disorder had before my return taken so decided a turn, that his physician had informed him there were no farther hopes of his ultimate recovery. This he himself informed me of, at my next visit, without any hesitation, or fear, saying, that only for the grief he knew his friends would feel, he should have unmixt happiness in the idea that he should soon be dissolved, and be with Christ; that he felt what is so strongly expressed by the Apostle, "the anxious expectation of the creature waiting for the manifestation of the sons of God." As he wished for some books to be read to him, I bought him "Brenster's contemplations on the last words and actions of our Blessed Lord," and "the life of Henry Martyn," with each of which he was much pleased. On reading these books to him aloud, he used several

times to stop me when I came to any passage applicable to his own case, and beg of me to kneel down and express these sentiments for him in prayer, in which he joined with much fervor.—On one occasion he told me that he had never thought on religion until he was six years old; when one of the R. Catholic servants in the house, observed to him, he ought to pray; and put one of their prayer-books into his hands;—the impiety contained in which, so much shocked him, that he carried the book to his father, and asked his advice, who afterwards instructed him how he ought to believe, and pray.

On another occasion, he said, he had been thinking of the events of his going to school, and the reasons of it, in the night, and trying to put them into verse, which, on being encouraged to have written down he dictated as follows: they are merely remarkable for the sentiments contained in them, and for being the first attempt of one so young to embody his thoughts in rhyme.

To catch the buzz of popular applause  
I choose the study of the British Laws;—  
The school I went to, happily for me,  
Made the souls' care its chief concern to be.  
Great part I heard, delighted me to hear,  
But what attack'd my heart I could not bear;  
My dearly loved voices to desert,  
Would all the projects of my life pervert.—  
I could not think I was defending sin,  
I thought 'twas virtue's cause I meant to win;  
And from God's Laws that I could never swerve,  
Upheld by human pride, not knowing my own weak

nerve.  
But conscience, "still small voice," was sure to say,  
Some farther sin unseen by mortal eye,  
Is the true cause why you with so much force  
Resist conviction, true religion's source.  
And, oh! I could not quench the sacred spark,  
Thou Satan help'd me oft to hit my mark;  
Thy increasing wildfire rested on the plain,  
Until I joyed in my Redeemer's name.

On Sunday the 4th of July I spent many hours with him in the afternoon, engaged chiefly in prayer, and his strength was then so visibly declining, that I took a sad and solemn leave of him, not expecting to have seen him again, as I was called off by the account of the approaching decease of my poor brother, to whom I arrived in the midst of the night only in time to be witness of his spirit ascending to that God who gave it; and where I only remained to consign his dust to that earth to which 'twas akin. On my return, I found my patient still alive, but in great suffering.—"Oh! Mr. Noble," said he, "I have been three days without hearing a clergyman's voice, or having the benefit of their conversation and prayers, and that is a long time for one whose moments are numbered." On my explaining the reason of my absence, he was much affected, and said, "He has entered into his rest before me, though we both commenced our journey together. My time cannot be long.—I wonder if God will take me to himself this night,—I hope—and trust he may.—And yet Lord, I am in no hurry to be released from pain—in mine own good time be it.—not my will, but thine be done."

From that time to his decease, I was scarcely ever absent from him, and his conversation and remarks were then so heavenly, that I attended much more through a desire of learning, than with an intention of teaching.

I do not think any person could have then approached his bedside, without leaving it in a better frame of mind; nor did I ever hear of any person, who so calmly viewed the approach of him misallied in this place, "The King of Terrors;" or who, with such firm faith—and assurance could stare certain death in the face.

At last, on my arrival on the morning of the 13th, his intellects for the first time, were a little disordered, and the moment of his dissolution evidently fast approached. He was then so weak, as to be unable to move, and at two o'clock was both senseless, and speechless. Suddenly, then as it were reanimating, he raised himself without help and sat up in the bed! He saw—he knew—and recognized us!—and said "I know you Mr. D. Arcy, and you McNabb, God bless you my ministers;—you are with me as you ought to be, in my last hours." His face was then irradiated with holy joy,—his eyes from being dim and powerless, shone with expressive confidence, and he exclaimed, "I die in Christ through grace given unto me!—I have not a doubt, but that I shall be saved, because I rely on God my Saviour.—I understand the principles of religion.—That is the foundation of it.—The other parts of the building are not of so much importance.—I rely on Jesus as my Prophet,—my Priest,—and my King!—I feel I am dying!—Do not repine my friends:

"The time the Lord appoints is best,  
While here, to do His will he bides  
Be it His to fix my time of rest!"

"Break the knowledge of my death to mamma—break it gently.—'Little boys' (addressing his brothers) 'Listen and mind—and attend, you do not know when you may die!—It may be to-morrow!—Oh! listen to me—for I am just going—and I will speak good things to you;—and this good man will take you on his knee, and tell you all good things!—But, if you be bad, you will go to hell!—and you will be in the midst of flames, and calling for water!—Oh! I remember, remember! it is all sulphur—and brimstone,—and fire they get there—and no water!" (Addressing his Physician) "There is pardon also for you.—He pardoned the barbarous Jews who so cruelly destroyed Him! He promises pardon, to you, and to all—and This promise endureth forever!—If you ask pardon, he will give it you, but not—if you do not ask Him! Oh! ask Him for pardon!" The animation of the dying christian then grew more extreme and his prayers more fervent!—With out stretched arms, and glaring eyeballs, he exclaimed, "I'm dying—I'm dying.—I'm beginning to see the light—a great and glorious Light. I'm borne away into immortality.—Oh God! support me!—Oh! God my God, take me for the sake of Jesus Christ!—Jesus—Jesus—Jesus—save me. Oh Jesus Christ, bear me away to His throne!—His grace will give me life and spirit.—You are mine—you are mine—you are mine—

\* It is to be remarked that he was intended for the profession of the Law.

sweet—eternal Jesus. Oh! succour me!—I die rejoicing!—My body shall be changed—and made like unto His body,—and glorified!—Oh! take me to thyself—take me gently!—Give me those joys that are above.—Bless those that are about me! God bless you all,—the poor boys particularly. Bless you Miss D'Arcy, and you Doctor Reid. Henry good bye, forever.—If ever I injured any—oh! forgive me—as I forgive all.—Tell my mother to remember all I ever told her, and not to be carried away by Satan, contrary to the Holy Ghost! God bless all the people, tho' I can't remember their names. And yet—I have a great memory—an amazing memory!—Every one I have heard preach—I remember what he said!—God bless Anthony, my guardian, for all his care, and goodness—and love!—And now I die,—I die in Christ!—I leave the world in full assurance of faith! I shall be dead in a quarter of a second!"—He was so!

"God grant that we may thus die the death of the righteous; and that our last end may be like his."

Rev. Robt. Noble.

### HOPE "FULL OF IMMORTALITY."

To ascertain the full effect of the Christian religion, in regard to the matter under consideration, it is necessary to connect the doctrine of the resurrection of the body, with that of the immortality of the soul; and to suppose that these truths are fully believed. Let one, then, habitually realize, that he is to live forever; that he is capable of an endless progression in knowledge and holiness; that he is the heir of eternity; and that this body, which is now the instrument and organ of his mind, instead of sleeping always in kindred dust, will be raised by almighty power, and rendered immortal; that he himself, as a true, complete human being, may hold companionship with the highest and holiest of created beings, and communion with their Lord.—Let a man, I say, daily bring home to his "business and bosom," such thoughts as these, and they will cast his whole character in the mould of heaven, and give him, even in this world, the port and bearing of an angel of light. What, in all the range of human knowledge and thought, is so well suited to raise man above every thing low, and sensual, and grovelling? Accordingly, if one will go into the humblest habitation of the truly pious, he will find amidst poverty, and toil, and self-denial, persons familiar with high and noble thoughts, and enterprize, in real grandeur and magnificence, going far beyond the cherished purposes and meditation of the great ones of the earth. I have seen the tenant of a log-cabin, with a heart large enough to embrace the world, and aspirations as lofty as heaven. Every generation has adorned the solemnity of the saying of an ancient artist, when he said, "I pant for eternity." There are tens of thousands of obscure and humble Christians, who, with a far loftier spirit, and more dilated conceptions, are saying every day, we live for eternity.

And yet there are not a few, I fear, among us, who try to persuade themselves and to reduce others into the belief, that they are creatures of ephemeral existence,—that no morning is to rise after the night of death; that no light is to dawn on the deep darkness of the grave! Merciful Father! what desperation of guilt drives thy creatures to renounce the highest honors of their nature; and while thine own hand has stamped immortality on their brow, to grovel in the dust, and claim kindred with the worm.—Dr. Rice.

### TEST OF CHRISTIAN CHARACTER.

It is sometimes said, and probably with great truth, "If you wish to learn the character of a Christian professor, you must go home with him." It is natural for all persons to clothe themselves in their best apparel, when they wish to appear in public. If we would see them in their "every day dress," we must go to their own dwellings.—Here they throw aside those garments which were designed merely for exterior beauty; and here too they cast off restraint. If, then, the Christian professor has any grace, it will shine in his own family. It is here the "thermometer" shows its regular and average gradations from day to day, because here it is neither exposed to the piercing chill of the northern blast, nor to the scorching rays of the meridian sun. It "ranges" as it were "in the shade," from month to month, and from year to year. If the graces of the professor of religion, therefore, do not shine in his own family, it is because he has no grace to shine. It is here, that others may judge of his Christian character; and it is here he ought to judge of himself. In the family and private circle, then, we may look for true characteristics of a genuine revival of religion. If we cannot find them here, we can find them no where. The Holy Spirit in his special and official work, revives the graces of Christians in the private circle as well as in public.—He makes the parent more devotional, more exemplary, and more faithful in family government and family instruction; and he makes the child more dutiful, more affectionate, more humble, and more teachable. In the little family circle, where the graces of the Spirit are revived and strengthened, Christians may indeed, enjoy an earnest of heaven. It is here if any where, that religion must appear in its native loveliness; and if, in a religious excitement, the influence of the Spirit does not accompany Christians professors, to their own habitation, and to their own closets, we must conclude either, that there is no genuine revival, or that, if genuine, the individual professors are not sharers in the great and glorious work.—Boston Telegraph.

### PREPARATION FOR HEARING THE GOSPEL.

1. Cultivate day by day simplicity of heart and humility, and a proper regard for the precious word of God.
2. Compose your mind to rest on Saturday evening or night, for the solemn exercises of the holy Sabbath.
3. On Sabbath morning rise early.—Let secret prayer and meditation be your first exercise.

4. Keep in a still and uniform frame all the Sabbath. Read little except the Bible; relish and digest what you read, but.

5. Take care that this be all done in a sweet and easy way: make no toil or task out of the service of God. Do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence, as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the sanctuary, for this is a mark of disregard.

7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire after service, remember your obligations to God for having heard his word, and your responsibility for its improvement. Remember the perishing heathen and ask that the gospel may speedily be preached unto every creature.

9. During the Sabbath, refrain from remarks of any kind on the preaching, and from censorious remarks refrain always, except when and where duty calls for them.

10. Digest what you hear, and do it, which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbaths fit you for an everlasting rest in heaven; and the manna on which you feed in the wilderness of this world shall sustain you until you are permitted to "eat of the tree of life, which is in the midst of the paradise of God,"—which may God, in his infinite mercy, grant though Jesus Christ our Lord, to whom be glory in the church forever. Amen.—From Schaeffer's sermon.

### IN HONOUR FRATERING ONE ANOTHER.

Romans xii 10.

The meaning appears to be this: consider all your brethren as more worthy than yourself, and let neither grief nor envy affect your mind at seeing another honoured and yourself neglected. This is a hard lesson and very few persons learn it thoroughly. If we wish to see our brethren honoured; still it is with the secret condition in our own minds, that we be honoured more than they. we have no objection to the elevation of others provided we may be at the head. But who can bear even to be what he calls neglected? I once heard the following conversation between two persons, which the reader will pardon my relating in this place, as it appears to be rather in point. "I know not," says one, "that I neglect to do any thing in my power to promote the interest of true religion in this place; and yet I seem to be held in very little repute, scarcely any person ever noticing me." "My dear friend, set yourself down for nothing, and if any person takes you for down for nothing, will be all clear gain." I thought, this is a queer saying; but how full of meaning and common sense! Whether the object of this good counsel was profited by it I cannot tell; but I looked on it and received instruction.—Dr. A. Clarke.

### DEESS THE MIND.

On Sunday morning before going to church what a dressing there is among all classes, and what a stir to appear gay and pleasing! It is quite sufficient for the great purpose of our existence to wash the outside of the platter! Curly may be arranged, fine tortoise shell combs fixed, sparkling earrings hung, splendid garments displayed and yet perhaps the gay fair one's mind may be poisoned with conceit, troubled with rivalry, and kept on the torture by ignorance and vanity.—Windsor snap does not wash out the stains of the heart Cologne water cannot throw a fragrance over an impure mind, nor will all the rubies of Golconda dazzle the recording angel into a forgetfulness of filling up the leaves of the book of retribution.

### PROVIDENCE.

As surely as an infinite accumulation of minute drops, provided and regulated by the present power of God, from the wonderful mass upon which I float from island to island, and continent to continent; from the land of my exile to my native and wished for shores: so surely does an infinite accumulation of events, provided and regulated by the same present power and goodness, bear onward the confiding Christian toward the haven of rest eternal; and the shores of his native land.

Not therefore on the minute particles of this ocean of providences, but upon its glorious expanse and its more glorious Creator, let my eye be fixed: and let my heart yearn only for the green and spicy shores to which so swiftly I am borne upon its bosom!—Churchman.

### ZEAL.

The river that runs slow and creeps by the banks, and begs leave of every turf to let it pass, is drawn into little hollows, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigorousness, and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels. So is a man's prayer; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires, a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and stays not till it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—Jeremy Taylor.

### FINE PREACHING.

Robert Hall was once asked, what he thought of a sermon delivered by a proverbially fine preacher, and which had seemed to excite a great sensation among the congregation? "Very fine, Sir," he replied, "but a man cannot live upon flowers."

## OUR STRENGTH AND SUPPORT.

It is our happiness, as Christians, that, however we may change our place, we shall never change our object. Whatever we lose, we shall not lose that which we esteem *better than life*. God has made to us this gracious promise—*I will dwell in them, and walk in them*. And though we may endure much affliction, and pass through many deep waters, yet this is our honor and comfort, *THE LORD IS WITH US!* and then—what is difficulty?—what is tribulation?—what is death?—Death to a Christian is but an entrance into the city of God! it is but joining a more blessed company, and singing in a more exalted strain, than he can do in this world.—*Cecil*.

## RELIGIOUS DREAMS.

A man applied to the Rev. Rowland Hill for admission to his church and began to give an account of his experience by relating a dream.—“We will tell you,” said Mr. Hill, “what we think of your dream, after we have seen how you go on when you are awake.”

TRUE POLITENESS is confined to no rank, and dependent on no education. The desire of obliging, which a man possessed of this quality will universally shew, seldom fails of pleasing; though his style may differ from that of modern refinement.

## Temperance.

## TEMPERANCE REFORMATION.

The following extracts of a letter from Dr. P. Schofield, dated Beverly, (Johnstown District) Feb. 12, 1832, should be read by rulers and ruled—by Merchants and Mechanics—by buyers and sellers—by temperate and drunkards.

“Though the temperance reformation has already accomplished much; though it may have far exceeded the most sanguine expectations of its first promoters; and, although many difficulties and obstacles which at first appeared insurmountable, many have vanished, still, we find many more yet to be encountered. To accomplish an entire victory over intemperance, will yet in my opinion, require the united effort of every friend to temperance, and the joint action and co-operation of every Temperance Society in the Province.”

“It is only the lighter evils, and the less dangerous enemies of temperance that have yet given way; the more formidable, deep rooted and deadly ones in a great measure, still remain. The habits and example of our Magistrates, officers of Government, and men in high stations, are powerful weapons in the hands of the *Niger Enemy* against the cause of temperance and of virtue; while the vendors and retailers of ardent spirits supply all the facilities of intemperance, and thus, to an alarming extent, thwart our most benevolent and philanthropic exertions.”

“I anticipate, that at no very distant period, it will be found most expedient to let drop the line of demarcation between the temperate and intemperate; when the ordinary support resulting from traffic and deal of the friends of temperance must be withheld from those Merchants and dealers, who, in violation of every principle of virtue and benevolence, will persist in the unrighteous commerce; when the intemperate Mechanic, Tradesman and labourer will have to acquire his subsistence from their own poor and degraded society. Indeed, I will carry the principle farther, “When temperance will be pre-eminently requisite to ensure the suffrage of a sober, virtuous, and enlightened people.”

“There is no danger in all this, for should such measures have no other way to revenge themselves upon us, but to clap to and drink the more; which, if they do, the Lord Almighty will remove them with his stroke; and better, indeed, would it be, if every temperate drinker should become a consummate drunkard, that the pleasure of the Lord might be made manifest in them.”

“I am not alone in the observation, that, within a few years, since the commencement of the temperance reformation, there has been an uncommon havoc among the drunken; and this too, even to the extent, as to justify a dread alarm, that the Almighty's wrath is about to be poured out upon this deluded portion of our fellow beings.”

**Ardent Spirits no recommendation to a Young Man.**—A Speaker at the last Temperance meeting in this town, stated a circumstance from his personal knowledge which is worthy of notice. A young man lately lost a situation of profit, for which he was a candidate, and for the duties which he was acknowledged to be better qualified than any of his competitors, merely because one of the persons to whom the disposal of the situation was left, smelt in his breath the fumes of ardent spirits.

**TEMPERANCE SOCIETY.**—A Temperance meeting was held on the 24th inst. in Elizabethtown, of which the following gentlemen were elected officers for the ensuing year.

Rev. P. Smith, President.  
Mr. R. Coleman, Vice President.  
D. Boyce, Secretary.

**Corresponding Committee.**—Capt. Stephen Caswell, Mr. John Dickey, Rev. Wm. Hallock, Mr. Ben. Thomson, Capt. T. C. Thorne, Mr. Matthew Howard, Mr. Wilder Willes.

The Society numbers between 40 and 50 members, and its prospects are encouraging. The Rev. A. Green was invited to deliver the address at the next public meeting of the Society.

**Smith's Falls Temperance Society.**—We have received a letter from the Secretary of this Society which represents it to be in a most prosperous condition. There being now upwards of one hundred members, among whom are some who at the commencement were its most strenuous opposers. The reduction in the amount of ardent spirits used in the village and its vicinity is estimated at 75 per cent.—*Brookville Recorder*.

## Church and State.

## A MEMORIAL AND REMONSTRANCE

Against the General Assessment, presented to the General Assembly of Virginia, at the Session for the year of our Lord 1785.

DRAWN BY JAMES MADISON, LATE PRESIDENT OF THE U. S.

This Memorial was occasioned by the introduction of a bill into the Virginia Assembly, entitled “A Bill establishing a Provision for Teachers of the Christian Religion.” The circumstance of such a bill being introduced at that time into the Assembly of one of the American States, shows how difficult it is for men to discard prejudices, however absurd, which have been planted in infancy, and grown with their growth and strengthened with their strength.

The Memorial is the most noble and statesman-like document of the kind for its length, that we ever read. It succeeded in preventing the passage of the bill. It protests against the doctrine of supporting teachers of religion by the state, upon broad principles, without reference to any particular form of government. The following are some of the reasons assigned for remonstrating against the bill; they are fully applicable to Canada—they have never been, nor can they be, refuted by any advocate of Church Establishments—the careful perusal of them will profit the reader on a subject, of all others,

the most important to the religious and civil interests of this country.

“Because the bill implies, either that the civil magistrate is a competent judge of religious truths, or that he may employ religion as an engine of civil policy. The first is an arrogant pretension, falsified by the extraordinary opinion of rulers, in all ages, and throughout the world; the second, an unalloyed perversion of the means of salvation.

“Because the establishment proposed by the bill is not requisite for the support of the Christian religion. To say that it is, is a contradiction to the Christian religion itself; for every page of it disavows a dependence on the power of this world; it is a contradiction to fact, for it is known that this religion both existed and flourished, not only without the support of human laws, but in spite of every opposition from them; and not only during the period of miraculous aid, but long after it had been left to its own evidence and the ordinary care of Providence: nay, it is a contradiction in terms; for a religion not invented by human policy, must have pre-existed and been supported, before it was established by human policy; it is moreover to weaken in those who profess this religion, a pious confidence in its innate excellence and the patronage of its Author; and to foster in those who still reject it, a suspicion that its friends are too conscious of its fallacies, to trust it to its own merits.

“Because experience witnesses that ecclesiastical establishments, instead of maintaining the purity and efficacy of religion, have had a contrary operation.—During almost fifteen centuries has the legal establishment of Christianity been on trial. What have been its fruits? more or less, in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both, superstition, bigotry, and persecution.—Inquire of the teachers of Christianity for the ages in which it appeared in its greatest lustre? Those of every sect point to the ages prior to its incorporation with civil policy. Propose a restoration of this primitive state, in which its teachers depended on the voluntary rewards of their flock; many of them predict its downfall. On which side ought their testimony to have greatest weight, when for, or when against their interest?”

“Because the establishment in question, is not necessary for the support of civil government. If it be urged as necessary for the support of civil government, only as it is a means of supporting religion, and it be not necessary for the latter purpose, it cannot be necessary for the former. If religion be not within the cognizance of civil government, how can its legal establishment be said to be necessary to civil government? What influence in fact have ecclesiastical establishments had on civil society? In some instances they have been seen to erect a spiritual tyranny on the ruins of the civil authority; in more instances have they been seen upholding the thrones of political tyranny; in no instance have they been seen the guardians of the liberties of the people. Rulers who wished to subvert the public liberty, may have found an established clergy convenient auxiliaries. A just government, instituted to secure and perpetuate it, needs them not. Such a government will be best supported by protecting every citizen in the enjoyment of his religion, with the same equal hand which protects his person and his property; by neither invading the equal rights of any sect, nor suffering any sect to invade those of another.”

**BLESSINGS OF THE TITHE SYSTEM.**—“A Man of Kent” writes us:—“At this moment the small tithes are being exacted in this parish with the utmost rigour and severity: the cottager for his cabbage garden is called on for half-a-crown; the butcher for his patch of land, about half an acre, is requested to pay the moderate sum of 8s. for the agistment of his sheep; and the pauper, whose cow is his principal support, which obtains the greater part of its food by nibbling the grass growing in the waste of tithes of tithes, produced by the poor half-starved beast. Surely the hand of destruction to this abominable system is near at hand! It cannot last much longer in Ireland; and why should it be tolerated here?—*Kent Herald*.

## THE TITHE SYSTEM.—PETITIONING.

(From the Cork Mercantile Chronicle.)

We are happy to perceive that the liberal Press of Ireland agree with us in thinking that every parish in the land ought to petition Parliament without delay on the fruitful subject of discord and crime.—“The Temporalities of the Irish Church Establishment.” The *Pilot* says that parochial meetings should be held before the 15th of January, and it very truly says that “if people do not stir themselves on this subject, their silence will be construed into an approval of Mr. Stanley's intended measure.” By the bye the *Waterford Chronicle* of the 13th inst. contains a case furnished by a correspondent, who offers his name to any one desirous of getting it. The case is as follows:—

“Catherine Carroll is a poor woman, living at Bally-truckle, on the Kill St. Laurence road, in a wretched cabin, and until this year she was never called upon to pay in tithes. The land of affliction was upon this poor creature; her son lay in bed sick—it proved his death-bed—if he may be called the wretched wretch of straw upon which he lay. A daughter, too, was lying down ill of a severe cold, with lumps in her throat. The collector called to demand the tax. The wretched woman had not the means of paying it. What was to be done? The whole house did not contain a sufficient quantity of straw to make a bed for the sick child—the poor woman had just taken advantage of her children's illness, of their shiftiness, to remove them, to take off the only shirt and shift they possessed, to wash them, and she had them unfortunately upon a bush at the door drying at that moment. The eye of an ecclesiastical taxgatherer is comprehensive—it takes in every thing. He saw the prize, and at one fell swoop carried off the shirt of the boy! the shirt of the girl! the trowsers of the poor man!!! his stockings!!! a waistcoat belonging to another child!!!! and an apron belonging to another daughter!!!! All, all, all, Sir, went to make nectar of the wine of a paupered ecclesiastical. But I have not done. The boy died yesterday, and on the bed of death, although this worse than Turkish act occurred on Friday week, this unhappy child knew not the comfort of a shirt, owing to the ruthless system of the Church Establishment. His little corpse is now lying naked. The poverty of the parents is excessive.”

Read that—and let any man say that it is to be wondered at that Ireland should be agitated to its very centre, by the workings of the Law Church—and what man, after reading it, will say that that Church ought not to be placed on its own bottom. Why should Catholics and Dissenters be coerced to support it?

## Civil Government.

## SUBJECTION TO CIVIL GOVERNMENT.

“The ground of a subject's obligation (says Mr. Watson) which Dr. Paley assigns is ‘the will of God as collected from expediency.’ We prefer to assign the will of God as announced in the public law of the Scriptures; and which manifestly establishes two points as general rules: 1. The positive obligation of men to submit to Government. 2. Their obligation to yield obedience, in all things lawful, to the governments under which they live, as appointed by God in the order of his providence—the power that be ‘the powers which actually exist, ‘are ordained of God.’ From these two principles it will follow, that in the case of any number of men and women being thrown together in some desert part of the world, it would be their duty to marry, to institute paternal government in their families, and to submit to a common government in obedience to the declared will of God; and in case of any persons born under any established government, that they are required to yield submission to it as an ordinance of God, ‘a power’ already appointed, and under which they are placed in the order of Divine providence.

Evident, however as these principles are, they can never be pleaded in favour of oppression and wrong, since it is always to be remembered that the same Scriptures which establish these principles have set a sufficient number of guards and limits about them, and that the rights and duties of Sovereign and subject are reciprocal.”—*Theological Institute*, Vol. III. p. 306.

WHAT SORT OF PERSONS OUGHT TO BE APPOINTED TO OFFICES OF TRUST AND TO ADMINISTER JUSTICE TO THE PEOPLE UNDER A CHRISTIAN GOVERNMENT.—No single circumstance is more important to the morals, rights and interests of the people, than the appointment of proper officers and magistrates to rule over them. It is important for two reasons—on account of their administration and example.

If they exercise their authority partially, innocence suffers and guilt escapes; virtue is oppressed and vice connived at; the poor are dealt hardly with, and the rich are allowed to riot upon the earnings of the widow and the fatherless; education and the interests of the people are neglected, and undeserving individuals are enriched out of the public revenue. The vicious example of public rulers is equally pernicious to the best interests of human society. They are those public pages upon which all eyes are fixed; they are those houses built upon a summit, whose sole situation renders them visible afar off. Their actions are as well known as their titles; their manners have a powerful influence in forming the manners of the people; the example of rulers is likely to form the rules of the multitude; the vicious manners of rulers form a poison which infects to a greater or less extent all ranks and stations, and decks out unbridled licentiousness with the attractive air of nobility.

We have only to glance at the Bible history of the Jewish nation for illustrations of these remarks, and almost every page of profane history presents us with examples to the same effect. But in proportion to the evils to morals, to private rights and public interests, which arise from investing vicious men with executive or legislative authority, are the advantages attending the appointment of virtuous men to public situations. On this, as on all other points effecting the well-being of man, the Scriptures afford abundant instruction; and their authority and excellency cannot well be disputed in a professedly Christian land. The language of God by the mouth of Moses is—

“Moreover thou shalt provide out of all the people able men, such as fear God, men of truth hating covetousness—and let them judge the people in all things.” Exodus xvii, 21, 22.

**Out of the people.** Not persons who know or care but little about the people, but men who are of them and possess a common feeling, and sympathy and interest with the people.

**Able men.** Persons of wisdom, discernment, judgment, prudence, and fortitude; not persons who have no other recommendation than family or party interests. Able men cannot always be found, especially in a new country. But there are few places in any country in which there are no men who have the principle to do justly; and men who are disposed to do right will seldom do wrong. But it is not so with those who have more knowledge than principle.

**Such as fear God.** Not Sabbath breakers, or profane swearers, or drunkards, or tipplers, or whoremongers, or gamblers, or extortioners; but persons who sincerely honour and serve God, and earnestly study to promote the welfare of the souls as well as bodies of men.

**Men of Truth.** Who love, speak and judge, according to truth; men who do not speak falsehood, or retail or countenance scandal, publicly or privately, for political or other purposes, through the press or otherwise.

**Hating Covetousness.** Labouring to advance the general good without regard to private interests; never perverting judgment for the sake of gain, in friendship, or applause or wealth, nor seeking for pensions, or public grants, or personal, or family aggrandizement.

Happy the people who are blest with such rulers. “When the righteous are in authority, the people rejoice: but when the wicked bereave away, the people mourn.” Let us be thankful for so many righteous rulers as we have; and pray the Supreme Disposer of events to increase their number.

## CHRISTIAN EXAMPLE FOR RULERS.

In concluding his observations on the history of Samuel, Dr. Adam Clarke makes the following remarks:—“A candid and practical attention to which by all persons filling public situations, will be found to be a powerful barrier against public immorality, an ample remedy against political corruption, an effectual antidote against popular agitation, and discontent, and a certain means of promoting national peace, happiness, enterprise and prosperity.”

“He was incorrupt; he received no man's bribe; he had no pension from the state; he enriched none of his relatives from the public purse; left no private debts to be discharged by his country. He was among the Hebrews what Aristotle is said to have been among the Greeks: so poor at his death, though a minister of state, that he did not leave property enough to bury him; justice was by him duly and impartially administered; and oppression and wrong had no existence.”

“Let ministers of state, who have sought for nothing but their own glory, and have increased the public burdens by their improvident expenditure; who have endeavoured, by their wordy representations to dazzle and delude the people, and impose false grandeur in the place of true greatness and solid prosperity; who have oppressed the many and enriched the worthless few; fall down at the feet of this heaven-born man, and learn from this immaculate judge of Israel what a faithful servant to his king, and an incorruptible minister of state means: And in retiring from their high station, or in going to appear before the judgment seat of God, see whether, in the presence of their king, and in the face of the thousands of their people they can boldly say, ‘Behold here am I! witness against me before the Lord, and before his anointed, Whose ox have I taken? whose ass have I seized, and whom have I defrauded? whom have I oppressed (by the imposition of heavy taxes for the support of needless expenses, and the payment of venal men)? Or of whose hand have I taken any bribe to blind mine eyes? Scrutinize my conduct, examine the state of my family, compare their present circumstances with what they were previously to my administration; and see if you can find aught in my hands.”—Notes at the end of the 35th chapter of 1 Samuel.

## Sunday School Department.

## SABBATH SCHOOL BOOKS.

We have written notices of the Sabbath School books mentioned below for the information of Sabbath School Committees and other patrons of Sunday Schools at a distance. The books named are sold by *E. Leslie & Sons*. Orders and remittances for them from our agents, when writing to this office on other business, will be gratuitously attended to.

**Rachel: A Tale.** By the Author of ‘*Allan Mo-Leod*,’ ‘*Osric*,’ ‘*Grandfather's Tales*,’ &c. &c. 18mo. pp. 108 price 1s. 6d. The design of this tale is to illustrate the efficiency and excellency of Christian principle to resist temptations to worldly pleasures and advantages, and the peculiar care of Divine providence over those who make his will the implicit rule of their faith and practice. The subject of it is an orphan girl, who resisted the flattering overtures of an interesting young man, for whom she entertained a strong affection, but whose offers she could not accept on account of his profligacy. The circumstances interwoven with the narrative are highly interesting, and are clad in a chaste and elegant style. In perusing this little book the attention of the gayest reader will be rivetted to the very end, the imagination will be pleased, the mind instructed, the passions moved, and pious feelings excited in the heart.

**The Hedge of Thorns.** By Mrs. Sherwood, Author of ‘*Little Henry and his Bear*,’ &c. &c. 18mo. pp. 79. Price 5d. is one of the many interesting and useful publications printed by the American Sunday School Union. It contains a pleasing and interesting biographical sketch of John Carroll, who died in the 23rd year of his age, in a “sure and certain hope of a glorious resurrection to everlastine life.” The title is taken from the circumstance of John's father illustrating the protection of Providence by means of unpleasant and painful afflictions, by a *Hedge of Thorns*, which was placed near the cottage and secu-

red John and his little sister from falling into a deep ditch.

The second part of this little book contains a pretty piece “On the formation of Sin in the heart, or the Story of the Apples,” by the same author; to which is added “The Denials of him who would not deny himself,” by Miss Jane Taylor.

**The Gardener's Daughter.** By the Author of ‘*Harriet and her Cousin*,’ &c. &c. 18mo. pp. 90, price 5d. furnishes an excellent example of sincere and elevated piety in the little observed walks of rural life; its patient disposition under circumstances of provocation; and the solid happiness it imparts to its possessor, both in youth and old age, however obscure and afflictive his situation of life may be.

**The Twinkling Star.** by the author of the *Shepherd and his Flock*, (18mo. pp. 35. Price 3s. per dozen.) is a beautiful narrative of the life and death of a little girl, called *Eliza Hodges*; which concludes as follows:—“Compared with some, Eliza's brightness was but small, like that of yonder *Twinkling Star* in the most distant part of the heavens, yet as it was heavenly and immortal, it deserves our notice and esteem. And should I have to write to any of my friends an account of the death of either of you, O may I trace as much of this brightness in your history, as appeared in the case of Eliza Hodges! The dew falls heavily—the deep shadows of the evening have arrived—your mother comes to call us to the family altar, and to our domestic comforts; let us rise and meet her.”

**The History of Susan Green; a Sunday Scholar.** 48mo. pp. 48. Price 2s. 10d. per doz. Every little girl who wishes to read about a diligent Sunday School scholar, who advanced through six classes to the Bible class, should read *The History of Susan Green*, which also contains several woodcuts; and the Editor of the *Guardian* will say with the Author of this story, “I hope that all the readers of this account will derive some useful lesson from the history of Susan Green, and I have to request that every girl who keeps it in a nice tidy way, will read through all this history, and ask herself, as she goes along, ‘Am I as good a girl as Susan Green?’”

**Good Old Catherine Prescott, and the Boy of Dundee.** (Price, 1s. 10d. per doz.) contains two true stories and three fine woodcuts, which will teach children what a blessing a Sunday School is, and how much good children may sometimes do in teaching poor old people how to read, as in the case of *Old Catherine Prescott*, who died very happy by means of such instruction.

**The Rainbow after the Thunder Storm.** Price 11d. per doz. contains an account of a heavy thunder storm and the appearance of the rainbow after it, the reasons for its appearance, and the lessons which it is intended to teach us,—in a well written dialogue between Julia and her Mauma. It is ornamented with three woodcuts. The first represents Julia and her Mauma seeking shelter from the thunder storm; in the second, they are looking at the beautiful rainbow; in the third, engaged in family prayer, while Julia's papa was away from home.

**History of Birds.** Price 6s. 12 per doz.—Children from four to ten years of age, who want to see fifteen cuts of birds, and read the history of them, with practical lessons should ask their parents prettily to get them the *History of Birds*.

## Religious Intelligence.

## PROTRACTED MEETINGS.

A protracted meeting was lately held at Stony Creek, which continued 18 days. Upwards of one hundred professed a change of heart and joined the church. At the Fifty Mile Creek (Saltfleet) a similar meeting was continued 12 days, during which about 50 professed to embrace the truth as it is in Christ Jesus, and united themselves in communion with the church. A protracted Quarterly meeting was lately held in Norwich (London District), at which twenty or thirty were made the professed subjects of a gracious change. A friend in *Belle Isle*, in a letter dated Monday morning, Feb. 20th, 1832, says—“Our four days meeting still continues; this is the 17th day. Yesterday between 60 and 70 joined society, supposed to be about one half the number converted at this meeting. Nearly twenty experienced the blessing of pardon yesterday afternoon and last evening. We expect the meeting will continue all the week. The work becomes increasingly interesting—convictions deeper and penitents more numerous.”

## METHODIST MISSIONARY SOCIETY.

ACKNOWLEDGMENTS OF DONATIONS RECEIVED BY MISS BARNES, TO BUILD A MISSION HOUSE AT THE GRAND RIVER.

James Gale	.....£1 0 0
J. B. Vanaman	.....1 0 0 Iron ware.
James J. House	.....1 0 0 Iron ware.
Abm. Post	.....0 6 0 do.
C. Brown	.....0 5 0 do.
E. Price	.....0 5 0 do.
A. Dean	.....0 2 6 do.
S. FitzPatrick	.....0 2 6 do.
D. D. VanNeman	.....0 5 0 do.
S. Campbell	.....0 2 6 do.
C. Youmans	.....0 5 0 do.
J. Youmans	.....0 5 0 do.
A. Friend	.....0 5 0 do.
H. Brown	.....0 3 2 do.
G. Carpenter	.....0 3 2 do.
B. Evans	.....0 3 2 do.
Sarah Monroe	.....0 5 0 do.
Donation	.....0 6 0 do.
Donation	.....0 9 0 do.
Eliza Feathers	.....0 5 0 do.
John Westbrook	.....1 0 0 do.

## CHRISTIAN GUARDIAN.

Wednesday, February 22, 1832.

## THE LT. GOVERNOR AND THE METHODISTS.

We this day commence publishing the correspondence to which His Excellency's answer to the address of the Methodist Conference has given rise. When His Excellency read his answer, and gave it to the Committee of the Methodist Conference, he requested that it might be returned to him, assigning as a reason, that he had not taken a copy of it. After a careful examination of the Lt. Governor's remarks, it was thought that they were of such a nature as might render it advisable for the Methodist Conference to have some further proceedings on them at its next annual meeting, and consequently an official copy of them would be necessary. Mr. Ryerson therefore had a fair copy of them taken, which he transmitted to His Excellency's Secretary, instead of the original, accompanied with the following note.

[No. 1.]

YORK, Dec. 15, 1831.  
SIR—I have the honor herewith to transmit you a correct copy of His Excellency's answer to the address of the Methodist Conference, it being necessary that I should retain the original as an official document for official purposes.

I have the honor to be,

Sir,

Your most ob't. humble serv't.

(Signed) E. RYERSON.

E. M'MAHON, Esq.

Acting Sec. to His Excellency the Lt. Governor.

[No. 2.]

YORK, Dec. 15, 1831.  
SIR—I am directed by the Lt. Governor, to transmit to you the enclosed copy of his answer to your address, which accompanied your note to me of the 15th instant, (received yesterday), and to request that you will return the original, which was given to you

conditionally; & to acquaint you that a certified copy shall be sent you, should you require it.

His Excellency desires me to mention that he has read your observations, but that he has not time at present to reply to them. He hopes, however, in a few days, that he shall be able to transmit to you copies of documents from which you will learn the absurd advice which your Preachers have offered to the Indians.

I have the honor, to be

Sir,

Your most ob't. humble serv't.

(Signed) E. M'MAHON.

Acting Sec't.

The Rev. EBERTON RYERSON.

[Mr. Ryerson replied in the following note.]

[No. 3.]

GUARDIAN OFFICE,

YORK, Dec. 19th 1831.

SIR—I have the honour to acknowledge the receipt of your note of the 17th ultimo, received this moment.

The subject contained in the copies of documents to which His Excellency refers, will be carefully attended to, as soon as they shall have been received; and if any Methodist Missionary has been guilty of improper conduct in the discharge of his duties to the Indians, I have no doubt but he will receive such reproof as will prevent the recurrence of a similar impropriety. But whatever may be the circumstances of the case or cases, I am confident that such explanations can be given as will perfectly satisfy His Excellency that nothing unworthy of their Christian profession has been authorised, or will be countenanced, by the Methodist Missionary Society, or Superintendents of Missions.

My observations were intended to remove erroneous impressions, under which I conceived His Excellency might have laboured, and to afford His Excellency an opportunity to make any further observations to the public which He might think necessary.

The address of the Methodist Conference, together with His Excellency's answer, and observations of my own, are in type, designed for next Wednesday's publication. If, however, His Excellency desires that the publishing of these documents may be postponed a few days, I will most readily comply with His wish. But should there be nothing in His Excellency's further remarks which will render such a delay desirable, it will be more convenient to publish them on Wednesday than to set up new matter at so late a period of our publishing week. Another reason why I have felt desirous of publishing these documents as early as possible, is to meet the wishes of the public, as a considerable dissatisfaction has already been expressed because I have delayed so long to fulfil expectations which I had, I confess, hastily excited.

I have the honour herewith to transmit to you the original copy of His Excellency's answer to the address of the Methodist Conference, which I should have done before, had I not supposed that a fair copy of it would have been equally acceptable to His Excellency, and as it would have saved you the trouble of transmitting an official copy of it, which I most respectfully request at your earliest convenience.

I beg your earliest answer to this note.

I have the honour to be,

Sir,

Your most ob't. humble serv't.

(Signed) E. RYERSON.

Acting Sec'y. to His Excellency the Lt. Governor.

[To the above Mr. M'Mahon answered as follows.]

[No. 4.]

GOVERNMENT HOUSE,

19th December 1831.

SIR—Having laid before the Lt. Governor your communication of this date, I am directed to acquaint you that His Excellency being engaged in a laborious annual Report, to accompany certain official documents to the Secretary of State, he really has not time to send his remarks on your explanations; but does not wish you to delay the publication of your comments, on his account. He, however, thinks he is called on to make some further observations on your statement.

I have the honour to be,

Sir,

Your most ob't. humble serv't.

(Signed) E. M'MAHON.

(Mr. M'Mahon's answer to Mr. Ryerson's first letter, which has already been published in connexion with the address of the Methodist Conference, and answer of the Lt. Governor.)

[No. 5.]

Missions may as well be relinquished by the Missionaries, as for them to abandon their Schools.

I have the honor to be,

Sir,

Your most ob't. humble servant,

(Signed) E. RYERSON.

E. McManon, Esq.  
Acting Sec'y. to His Exc'y. the Lt. Governor.

[The above letter, it appears, has been transmitted to the Indian agent at Coldwater, and a long extract of a letter from that gentleman to Col. Givens was sent us yesterday afternoon, in reply to the above. On its spirit and abuse against the Methodist Missionaries, as well as against Mr. Ryerson, we will not now comment. It shall be laid before the public in due time. The subject of these communications will not probably be resumed until week after next.—Ed. Guer.]

#### PETER JONES IN ENGLAND.

The following extracts of a letter from Peter Jones, addressed to the Editor of this paper will be read with deep interest. Some parts of them will abundantly administer to the amusement as well as to the curiosity of our readers.

"London, England, Dec. 30th, 1831.

"My Dear Brother,—I take up my pen for the purpose of sending you a little paper talk that you may know how I am, and what I have seen in this land of light. I am happy to inform you that my health is much improved since I wrote to you last, for which I desire to thank our heavenly Father, from whom cometh every good and perfect gift. I rejoice also to state that my soul still follows hard after the Good Spirit, in whose service I find much joy and comfort in my heart; while wandering in a foreign land and in the midst of strangers—strangers they are in one sense, but brothers and sisters in Christ, for such they have been to me ever since I landed upon their shores.

"I have visited many cities and towns in this country for the purpose of attending Missionary meetings; and I am happy to say, that all who love the Lord Jesus Christ have received me and my talk with open arms, and their hearts have been made very glad when they heard of the conversion of my poor perishing countrymen in the woods of Canada."

"The British and Foreign Bible Society have printed a thousand copies of the translation of the Gospel of St. John into the Chippeway language, which will be forwarded to Canada early in the spring. I have made arrangements with this Society to proceed on in translating the Gospel of St. Luke, the Acts, and some of the Epistles into the Chippeway."

"I have thought you would be glad to hear my remarks, as an Indian traveller, on the customs and manners of the English people, and therefore send you the following brief remarks, made from actual observation:—The English in general are a noble, generous minded people—free to act, and free to think—they very much prize themselves in their civil and religious privileges, in their learning, generosity, manufacture, and commerce, and they think that no other nation is equal with them in respect to these things. I have found them very open and friendly, always ready to relieve the wants of the poor and needy when properly brought before them. No nation, I think, can be more fond of novelties or new things than the English are; they will gaze and look upon a foreigner as if he had just dropped down from the moon; and I have often been amused in seeing what a large number of people, a monkey riding upon a dog, will collect in the streets of London where such things may be seen almost every day. When my Indian name (Kahkewa, quonah) is announced to attend any public meeting, so great is their curiosity that the place is always sure to be filled; and it would be the same if notice was given that a man with his toes in his mouth would address a congregation in such a place and on such a day, the place without fail would be filled with English hearers. They are truly industrious and in general very honest and upright in their dealings. Their close attention to business, I think, rather carries them too much to a worldly-mindedness, and hence many forget to think about their souls and their God, and are entirely swallowed up in the cares of the world—their motto seems to be, 'Money, Money, get money—get rich and be a gentleman.' With this sentiment they all fly about in every direction like a swarm of bees in search of that treasure which lies so near their hearts. This remark refers more particularly to the men of the world, and of such there are not a few. The English are very fond of good living, and many who live on roasted beef, plum-pudding, and turtle soup, get very fat and round as a toad. Roasted beef to an Englishman is as sweet as bear's meat is to an old Indian hunter, and plum-pudding to a beaver's tail. They eat four times in a day—breakfast at 8 or 9 in the morning which consists of coffee or tea, with bread and butter, and sometimes a little fried bacon, fish or eggs.—Dinner at about 2 P. M. when every thing that is good and strong, is spread before the eater, and winds up with fruit, nuts, and a few glasses of wine. Tea at 6 in the evening with bread and butter, and sometimes a little sweet cakes—supper at about 9 or 10, when the layings of the dinner again make their appearance, and upon which John Bull makes a sound, hearty meal to go to bed upon at midnight. The fashion in dress varies and changes so often that I am unable to describe it—I will only say that the ladies of fashion wear very curious bonnets, which look something like a farmer's scoop shovel, and when they walk in the tiptoe style, they put me in mind of the little snipes that run along the shores of the lakes and rivers in Canada. They also wear sleeves as big as bushel bags, which make them appear as if they had three bodies with one head. Yet with all their bonnets and sleeves, the English ladies, I think, are the best of women.

"If you should see any of my Indian brethren, I would thank you to tell them that I pray for them every day, that the Great Spirit through Christ may keep them in the good way—I often have longing desires to be in the midst of my friends and brethren in U. Canada. We expect to leave England for America about the month of May next."

#### General Intelligence.

No later arrivals from England this week.

#### GREAT BRITAIN.

##### EXECUTION OF MURDERERS.

On the 5th of December, Bishop and Williams, two Burkites, (or persons who commit murder for the profit arising from the sale of dead bodies) were executed in London at the Old Bailey, for the murder of an Italian boy, in the presence of the greatest crowd ever known to have been assembled there. Previous to their execution, they confessed their guilt of the murder of two others—a boy about 10 or 12 years of age, and a woman about 35, both of whose bodies they sold to the Medical Professors for dissection. These wretches intoxicated their victims with rum and laudanum, then tied a cord to their

feet and strangled them in a well, leaving them hanging, with their heads downwards until the mixtures had run out of their bodies at the mouth. Great interest was excited at the trial. The seats in the gallery were taken up by the nobility at a guinea a piece. After the trial had concluded, and the Judges, and nobility and other visitors had retired to a private room, the Duke of Sussex (the King's brother) expressed his high gratification at the manner in which the trial had been arranged and conducted. His Royal Highness had remained in Court the whole day, paying the most marked attention to the evidence, and his eloquent address is said to have produced an indescribable effect upon the distinguished auditory.

When Williams was going up the ladder to execution, he turned to a Mr. Baker, who was next to him, and said, "I thirst, I thirst—I feel the burning drought of hell in my breast, and I know it is ready for me." Nothing could be more affecting than the despair of the wretched malefactor.

BURKING.—It has been stated by Sir J. Sewell, one of the Middlesex Magistrates, upon authority that he could not distrust, that besides the confessions published by Bishop and Williams, of the murder of one woman and two boys, another confession was made by them on Sunday, (the day before their execution,) which comprehended a catalogue of sixty murders, and would probably give on to a much greater extent had not the Ordinary interferred.

A BILL FOR REGULATING SCHOOLS OF ANATOMY has been introduced into the British House of Commons, and will probably pass into a law. It is published in "THE SUN," of the 24th of December, and is designed to afford such protection and encouragement to the study and practice of Anatomy, as will put an end to the horrid system of burking, and relieve the Medical Faculty from the inconveniences under which it now labours in the cultivation of that science.

#### THE PENSION LIST.

There has just been published, by order of the House of Commons, "An account of all pensions on the Civil List of England and Ireland, and on the hereditary revenue of Scotland, on the 22nd of November, 1830, arranged according to the order of the respective grants; stating the names of the persons holding the office of First Lord of the Treasury, and Lord Lieutenant of Ireland, respectively, at the period of each grant."

This is a very curious document, an abstract of which is given in one of our last received London papers, of the 24th December. The British nation has had to pay to pensioners placed upon the List during the Pitt Administrations, the sum of £245,458 13 8!! The majority of the pensioners were females.

During Lord Addington's short administration from 1801 to 1804, twenty pensioners were placed upon the list, eighteen of whom were females.

From Lord Grenville's Administration, there are nineteen pensioners in England, (mostly females) receiving an annual sum of £3,113 12.

The annual amount paid to the Duke of Portland's pensioners, is £3,068 13 11. A large proportion females.

Lord Liverpool's Administration has left the nation to pay the annual sum of £33,533 13 9. More than half to females.

Mr. Canning's Administration has left two pensioners, (females) each £100 15 5, per annum.

Lord Goderich's from August to December 1830, leaves nine pensioners, to whom are paid annually £2,258 9 10. The first on Lord Goderich's list is R. Croker; a man taken from a low rank in life, who was thus made an aristocrat, and who is now a violent Tory and anti-reformer. This is one of the secrets of Tory patriotism.

This Pension List accounts in part for the English Aristocracy, and shows that it is in a great degree supported out of the annual taxes of the nation—by the sweat of the labouring classes. These facts also account for the opposition of the aristocracy to extending the elective franchise to the labouring classes, who will doubtless long use their constitutional power in ridding themselves of the useless and intolerable burden of a pensioned aristocracy. Toryism has laboured long and hard, and is now more than ever (if possible) determined, violent and abusive in its exertions to establish this aristocratic system in Upper Canada, of which the Clerical aristocracy is to form a part, enabled by the revenues of the Clergy Reserves; and this is the ground of the opposition to Mr. Bidwell's Inheritance Bill, which has a tendency to promote a more equal division of property than the present primogeniture law allows, and is consequently unfavourable to an aristocracy.

RESISTANCE TO THE PAYMENT OF TITHES IN IRELAND.—Mr. St. John, Secretary for Ireland, in moving for a Committee in the House of Commons, Dec. 15, to examine into the Irish Title System, observed, in the course of a long and elaborate speech, that,

"In several counties, but especially in Carlow, Kilkenny, and Queen's county, he would not say a violent, but a general system of opposition to the payment of tithes had been adopted. Cattle had been seized in default of payment, and the plan was resorted to of confining them within doors in the day-time, and letting them out during a short period of the night. If they were sent to graze in the day-time, scouts and signals intimated the approach of the officers of the laws, and they were driven off. When seized, no opposition was offered to the law; they were impounded and brought to sale. No man, however, would expose himself to the odium of becoming a purchaser, and the title collector was obliged to purchase them himself. They were taken to a distant market; no man would provide them provender, or give them a night's shelter. They were escorted by police to the sea-shore for the purpose of being sold in the markets of this country, but resolutions had been entered into even in this country that no man would buy Irish cattle branded, and brought to sale for the payment of tithes." (Loud cries of "Hear" from all parts of the House.)

HIS MAJESTY'S REFORM.—In an extract of a letter from Dr. Burns, of Paisley, published in the Glasgow Chronicle, the Doctor gives the following account of an interview with the King on the 22nd of November last:

"Pray, Sir, (asked his Majesty) what situation do you hold in Scotland? I told him: Please your Majesty, I am one of the parochial Ministers of Paisley, so well known for its manufactures; and where, I am sorry to inform your Majesty, there is at present very great distress among the operatives, two or three thousand of whom are out of work. His Majesty asked the cause, when I adverted to several causes, such as the unsettled state of the public mind, occasioned by the delay in the settlement of the Reform question."

"I remarked that his Majesty's time must have been for some time past very painfully engaged with those matters; when he said, in reply, that he personally had not felt the burden so much, but that those who were his advisers had certainly done so. I expressed a hope, that with the blessing of Divine Providence matters would soon be brought to a bearing, to which he cordially assented."

THE PRINCESS VICTORIA.—The studies of her Royal Highness the Princess Victoria, which had been suspended in consequence of her visits to the country, have been resumed. Report speaks highly of the facility with which the young Princess learns all that is taught her, and particularly of the readiness with which she has acquired a knowledge of the living languages, Her Royal Highness the Duchess of Kent was her daily instructress at the Isle of Wight, and at Claremont.

Our future Queen gives good promise in every way, both as to talent and disposition.

The marriage of the Hon. and Rev. Edward Grey, Dean of Hereford, youngest brother to the Prime Minister, to Eliza, daughter of John Innes, Esq., which took place at Wyham, in Gloucestershire, on Thursday last, is the third matrimonial connection which Dr. Grey has formed, although he has not yet attained his 50th year. By the union of the Hon. and Rev. Divine with his first wife, Miss Croft, he had a family of ten children, of whom nine survive, and his eldest son, Mr. Edward Grey became of age in June last. The Dean contracted a second alliance in 1824, with a daughter of the Right Hon. Robert Adair, now Minister at the Court of the King of Belgium, by whom he also had a family. The Hon. and Rev. Divine had the affliction to become a widower a second time about a twelvemonth ago. Mr. Innes, the father of the present Mrs. Grey, is an opulent merchant in Broad-street-buildings, and formerly represented the celebrated borough of Grampound. Mr. Innes ceased to be a Member of the Legislature in 1826, when Grampound was disfranchised.

SIR ROBERT PEEL was born about the year 1780,—he was the eldest of 12 children, and takes his origin from that condition of life, which in a country, whose honours are open to all ranks, has so plentifully contributed to our present aristocracy. It is now nearly 70 years since the celebrated John Wesley, in writing the diary of one of his annual tours into the North, speaks thus of the late Sir Robert Peel.—"I met a Mr. Peel, a cotton dealer, who had been mentioned to me as a singular example of a clean and industrious man. He began life, a few years since, upon a capital of £500 amassed by his own industry, and is now a thriving man." Sir Robert Peel maintained this character to the end of his life.—Bell's Weekly Messenger.

THE THIRD TIME.—The facetious Dr. B., of W., having inadvertently preached one of his early sermons for the third time, one of his parishioners having observed it, said to him after service, "Doctor, the sermon you preached this morning having had three several readings, I move that it now be passed."

IMPRISONMENT FOR DEBT.—Died on the 25th ult. in the Four Courts' Marshalsea, Mr. Henry Williams, who was committed to that prison for £18 12s. 9d., on the 18th of June, 1815, (the day the battle of Waterloo was fought.) On the same day Mr. W. Henry Nassau Stephens obtained his discharge, after an imprisonment of 15 years four months and 22 days, and was only detained for the payment of fees due to the jailer. We announced about a year since the liberation of Miss Darley, who was a prisoner for 33 years, having been 17 years detained for her fees.—Dublin Evening Post.

A BROKEN HEARTED PIG.—MATERNAL AFFECTION.—A few days ago, while a young pig, the property of Mr. John Riley, of Brinsley, was being removed from the sty in which it was with its mother, the sow was so much affected by her young one being caught, and having a cord tied round its leg, that she set up a tremendous scream, and dropped down dead immediately as it was taken away! It was found that the heart had swollen to double its natural size and burst! What a degrading contrast does the affection of this brute afford, with the conduct of the Irish woman, who offered her living infant for sale to a surgeon, for the purpose of dissection, which actually occurred a fortnight ago, at Naas!—Nottingham Review.

#### UNITED STATES.

Copy Right of Authors.—Congress have passed a law extending the privilege of copy right. The bill provides for the extension of the copy right to the term of 28 years, with a further right of 14 years, should the author be living, or, if dead, in the event of his having left a family.

The Militia of the United States amounts to one million two hundred and twenty-eight thousand five hundred and two—being about one-tenth of the estimated population.

The following is the population of some of the principal places in the United States according to the last census:—New York, 213,107; Philadelphia, 161,412; Baltimore, 80,519; Boston, and Charleston, 70,164; New Orleans, 48,074; Charleston, S. C. 30,259; Cincinnati, and suburbs, 25,313; Albany, 24,516; Washington city, D. C. 18,523; Providence, R. I. 17,292; Pittsburgh, 17,315; Richmond, Va. 16,065.

Illinois.—The population of Illinois, is stated in the Vandalia Intelligencer, to be 181,026 inhabitants.

Ohio.—The population of this vigorous commonwealth is ascertained to be 900,37, making the prodigious increase of 61 per cent in the last ten years.

#### LOWER CANADA.

##### CIVIL LIST.

The House went into Committee on the Civil List on Monday night. The Hon. Mr. Penet conducted the business which is generally taken by an officer of the Government, and moved the different votes.

The vote of £1,500 to the Lieut. Governor Sir P. N. Burton, was rejected unanimously. Sir Francis being absent from the Province.

The salary of the Attorney General was rejected—minority 9.

On vote of £1,000 for the Speaker of the Legislative Council, Mr. Ls. Bourdages moved to add the words "provided he had no other place of profit." This motion was negatived, yeas 27, yeas 21. Mr. Duval during the discussion stated, that it was mentioned by members of the Chief Justice's family, that he intended to resign.

Last night the House placed £1000 at His Excellency's disposal for unforeseen expenses, Yeas, 27. Nays, 21.—Quebec Gazette.

MESSRS. TRACY & DUVERNEY: A motion was made in the King's Bench this morning by Messrs. Stuart & Black, to bring up these gentlemen by a writ of Habeas corpus; the writ was granted and made returnable to-morrow forenoon at 10 o'clock, when the question of their legal imprisonment, we suppose, will be argued and adjudged upon. The Chief Justice having already in the Council decided upon the question, will, it is supposed be objected to.—Id.

How clearly this circumstance shows the impropriety of a Judge of the Court of King's Bench, holding a seat in the Legislature.

Statistics of Lower Canada for the year 1831.

POPULATION, EMIGRATION, &c.

The total population of the province for

1831, is, 511,919

The population in 1825, was, 425,630

Increase in six years, 86,289

That is, the population is doubling in something less than twenty-eight years.

The total number of emigrants arrived in the last six years, according to the Books of the

Exchange, is, 127,288

Emigrants who have permanently settled in Lower Canada in the last six years, 23,032

Have passed out of the Province in six

years, 104,256

Quebec Gazette.

#### UPPER CANADA.

(The following article appeared in the U. C. Herald just before the ostensible Editor had returned from his Legislative duties. It appears that the editor pro tem. differed from his master in opinion respecting the privilege question.)

##### OPINION OF FARMERS.

From the Upper Canada Herald.  
There is a great fuss with some people who are afraid that their public conduct should get exposed, a-

bout the abuse and licentiousness of the press. Our Kingston member, when he gets a broad hint, talk about being rode over rough shod, and at other time about a parcel of ignorant fellows making a noise about grievances, which they could not explain if they were asked. We overheard the other day, three or four of these (said to be ignorant) farmers talk about the state of the times, and comparing the language and conduct of various newspapers they had seen and read. At last they came to the following conclusion; that certain newspapers, employed, and at the command of official characters, were ten times more vile, abusive and detestable in their language and intentions, when they attempt to combat the arguments of their opponents, than most of those on their popular side, that they give vent to their venomous malignity in every shape and form, because they are well aware they have all the weight of power and authority on their side to protect them, and even if they should be convicted by a jury, for any malicious slander they might propagate, they well know the power of punishment after conviction, remains with their patrons who will not fail to put a gentle hand upon them for the valuable services they have received from their previous exertions in their favor.

Guelph, Feb. 11th, 1832.—On Thursday last the Rev. Mr. Smith was ordained into the Pastoral charge of the Presbyterian Church in Guelph.

The Rev. Mr. McGill of Niagara—the Rev. Mr. Sheed of Ancaster—the Rev. Mr. Rentoul of York, and the Rev. Mr. Ross, of the York Presbytery officiated.

THE VILLAGE OF PARIS.—In a short journey which we recently made on the Governor's Road, we had an opportunity of visiting the village of Paris, in the township of Dumfries: To many of our readers the name we dare say will be new; for the village itself has seen little more than one anniversary. It derives its name from an extensive bed of Gypsum or Plaster of Paris, on the Grand River, at the forks of its union with Smith's Creek. The vicinity has great water privilege, and the situation in summer we have no doubt is no less agreeable than it is valuable.

The village has already upwards of forty substantial and respectable looking buildings. Messrs. Woolverton and Co. have established an extensive Threshing Machine manufactory. A furnace is now in progress; and several kinds of mechanics have joined this very promising place. There are two stores and a post office; and it is established on the Governor's road during the current year.—A stated attendance for worship is appointed by the M. Episcopal Church.—Hamilton Free Press.

FATAL ACCIDENT.—We are informed by a person from Paris, that a man by the name of Abner Wright was killed near that place on the 7th inst. by the accidental discharge of a gun. It appears that returning from a hunting excursion he met a neighbour, and took his seat on the fence for the purpose of conversing with him, at the same time, he set the butt of his gun on the ground with such violence as to make it discharge. The ball entered his chin and passed out through the upper part of his head. He expired instantly. He has left a wife and three children.—Hamilton Free Press.

INUNDATION OF THE ST. LAWRENCE, AND DESTRUCTION OF PROPERTY.—The Cornwall Observer states that on account of a vast accumulation of ice in the St. Lawrence, opposite that village, the river has risen to an immense height. The same paper says—

At Mille-Roche, but five miles above this place, opposite Barnhart's Island, considerable losses have been experienced by various individuals.—A Saw-Mill and Grist-Mill belonging to Mr. Barnhart, a Grist-Mill of Mr. Robinson's, the Clothing works belonging to Mr. J. Hawley, and Nail-Factory owned by Mr. Hitchcock, together with several other buildings have been totally destroyed or rendered unfit for use, whilst others have been greatly damaged. The water, it is said, is still rising. The damages are estimated at about £3000.

From the Courier.

To His Excellency Sir John Colborne, K. C. B. Lieutenant Governor of U. C. &c. &c.

We, the undersigned, inhabitants of Georgina, county of York, viewing with indignation the attempts of turbulent, disaffected and interested individuals, to depreciate your Excellency's government, beg leave to state that in our humble opinions your Excellency's government has given general satisfaction to all those whose opinion is worth having; and has been marked by the most impartial justice, devoted zeal and unremitting attention to the interests and welfare of this colony.

The well intentioned and peaceable inhabitants of Upper Canada have hitherto remained silent, viewing with content and disgust the impertinence and folly of the disaffected party; but should an agent be sent to England with Mr. Mackenzie's list of pretended grievances, we hope they will no longer remain quiescent, but roused by the outrageous proceedings in York and its vicinity, will also send to his Majesty's government a statement of the prosperity and happiness of this province, fostered by your Excellency's judicious administration, and only disturbed by a few factious demagogues who have led away the weak and the illiterate.

[This address was unanimously signed by the whole male adult population; there are only two persons in the township who receive the slightest emolument from the British or Colonial government.—Ed. of Cour.]

The following is the reply of the Governor.

"Gentlemen,—I receive this address with the greatest satisfaction, and request that you will express to the inhabitants of Georgina my thanks for their kind assurances, and my best wishes for their happiness and prosperity."

Georgina is a new township, containing but few inhabitants, the principal of whom are discharged officers of the army. For His Excellency to express his gratification in receiving addresses which implicate any of His Majesty's subjects, and especially members of another branch of the Legislature (as censurable as they may be) is "following closely in the footsteps of his immediate predecessor," who thanked the Magistrates and others of the County of Durham for an address which denounced certain members of the House of Assembly as "factious demagogues." Should the Governor be a party man! It is a great "falling off." When a chief Magistrate assumes the censorship of individuals and bodies of people who may differ from him in opinion, and pours upon them at pleasure the weight of his official indignation, there is reason to fear for the rights of the subject, freedom of opinion, and equity of administration. Has the King ever done so?

#### MARRIED.

On the 8th inst. by the Rev. John Ryerson, Mr. George Carroll, to Miss Eliza Groves, both of the town of York.

On the 20th inst. by the same, Mr. John Shelding, to Miss Lucy Leonard, both of the town of York.

On the 8th inst. by the Rev. E. Ryerson, Mr. David Hunter, of Chinguacousy, to Miss Mary Evans, of this town.

On the 26th Dec. 1831, by the Rev. C. J. Roblin, Mr. Charles Barnhart, to Miss Mary Cook, both of Fredericksburgh.

On the 3rd Jan. 1832, by the same, Mr. Lorenzo Jenill, to Miss Jane Ann Hart, both of Fredericksburgh.

On the 10th Jan. by the same, Mr. Caleb Pringle, to Miss Olive McKimber, both of Richmond.

On the 17th Jan. by the same, Mr. Charles B. Hart, to Miss Levisa Wager, both of Fredericksburgh.

On the 17th Jan. by the same, Mr. James P. Howell, to Miss Charity Hart, both of Fredericksburgh.

On the 24th Jan. by the same, Mr. George Dice, to Miss Rachel Babcock, both of Eastwoud.

On the 25th Jan. by the same, Mr. Horace Wells, of Cramahe, to Miss Jane Dice, of Loharou.

On the 30th Jan. by the same, Mr. Martin A. Howell, to Miss Anna Brower, both of Fredericksburgh.

On the 31st Jan. by the same, Mr. Arctimius Millet, to Miss Hannah Peters, both of Eastwoud.

On the 2nd February, by the same, Mr. John Nowlan, to Miss Rachel Elkins, both of Tyrningham.

On the 3rd Feb. by the Rev. C. B. Allison, Mr. Isaac Puffer, to Miss Jane McQueen, both of Elmsley.

On the 10th inst. by the Rev. A. Matthews, Mr. Benjamin Stevenson, to Miss Catherine Green, both of Dundas.

On the 11th inst. by the Rev. Mr. McDonald, Mr. Alexander Way, to Miss Julia Jones, both of Southwold.

By the Rev. Daniel McMillen, on the 16th inst. Mr. William Huey, to Miss Elizabeth Lawson, both of Hallowell.

By the same on the 17th, Mr. John Platt, to Miss Esther Blackby, both of Hallowell.

By the same on the 25th at Mr. Homan Cole, to Miss Michael Blakey, both of Hallowell.

By the same on the 7th inst. Mr. Chester Potter, to Miss Jane German, both of Hallowell.

At Morristown, on the 6th inst. by Wm. R. Ward, Esq. Mr. Philip Fisher, of Smith's Falls, to Miss Eliza Butterfield, of Yorkville.

In Williamstown, on the 10th inst. Mr. Murdoch Ross, of Lancaster, to Miss Catherine Ross, of the same place.

On the 9th inst. by the Rev. Robert Boyd, M. A., Henry G. Stearns, Esq. of Williamstown, to Miss Betsey E. James, of Prescott.

By the same on the 9th inst. Mr. Levi Adams, to Miss Sarah Sparrowhawk, both of Edwardburg.

On the 9th inst. by the Rev. Ezra Healy, Mr. Amos Nettleton, to Miss Sidney Hodge, both of Augusta.

#### DIED.

In this Town, on Friday the 10th instant, Mrs. McIntosh, wife of Capt. John McIntosh, and daughter of the Rev. A. Stewart, aged 52 years; much respected in life, deeply lamented in death. On her death-bed was attested the power of faith to support, to comfort, to fill with joy unspeakable and full of glory.

At Bellevue, on the 12th inst. Mary, wife of Mr. Benjamin Ketcheson, aged 37 years and 8 months.

At Elizabethtown, on the 25th Jan. of consumption, Miss Falcance Bates, eldest daughter of Mr. Ezra Bates, of that place.

At Hamilton, on the 25th inst. Miss M. Speers, greatly regretted by all to whom she was known, for the excellence of her character and disposition; and by them her early loss cannot but be sincerely lamented.

At Port Hope, on the night of Wednesday, on the 8th inst. after a short but severe illness, Mrs. Susan, wife of J. D. Smith, Esq. in the 43rd year of her age. Mrs. S. was kind, charitable, religious, and a devoted and visitor of the sick, exemplary in her piety, and most esteemed and her loss most lamented by those who knew her best.

Letters received at the Guardian Office, during the week ending February 22.

P. Schofield, E. Healy, C. R. Allison, E. W. Whitmarsh, L. M. T. Madden, J. Merley (yes), T. Sovereign, G. Bissell, J. A. Keeler, R. Heyland, J. Smith, J. Armstrong, J. Talmage, T. Demorest, C. H. Davis, P. Perry, B. Flint.

A FOUR DAYS MEETING will be held in the meeting

