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Religious Intelligence.

MISSIONARY MEETINGS.

Prescott, 10th February, 1841.

To the Editor of the Christian Guardian.

REV. AND DEAR BROTHER, I have not time to furnish you an account of the various Missionary Meetings now holding in this part of the work. I can say little more than that so far, without exception, they have been most interesting seasons, whether we refer to the attendance and the liberality of the members and friends of our Canadian Zion, or to the peculiar union from above, and joyous spirituality of soul which have characterized these useful Anniversaries.

In three neighbourhoods, unvisited by the Deputation from Toronto, and before we arrived within the bounds of the Elizabethtown Circuit, I took up, in collections and subscriptions, to the amount of £15. This, with between 7 and £8 obtained at the "Italer settlement," the Gananoque collection, and the avails of the meeting yet to be held at Kitley, will no doubt secure for this circuit treble the amount of last year. The Wolford Meeting (Rideau Circuit) was of the best description. The large chapel was literally crammed—filled inside and out. Messrs. Ryerson, P. Jones, R. Jones, and other speakers, seemed to feel themselves quite at home. The interesting choir of singers in this place, under the able superintendency of Mr. Eldridge, added much to the interest of the occasion; by entertaining the meeting with several appropriate pieces of music at suitable intervals. The collections and subscriptions amounted to upwards of £15, (last year under £13) and we have yet another meeting to hold upon the circuit. The Rideau Circuit will do its part to sustain the Missionary enterprise and the Canada Conference. Our next meeting was at Kemptonville. The spacious church in this place was filled to overflowing with deeply interested hearers. Truman Hard, Esq., a respected member of the Church of England, presided. The speeches were just, and produced the proper effect. This is a new circuit, being a part of the Augusta, set off last Conference. The sum raised is about £14, within a few shillings—as much as the entire Augusta Circuit the previous year. The Deputation held two meetings on the Augusta Circuit on the 6th inst., the avails of which amount to about £16. Messrs. Ryerson and Peter Jones preached Missionary sermons morning and evening at Brockville and Prescott, February 7th, (changing during the day) with the happiest effect, taking up in both places liberal collections.

On Monday evening, the 8th inst., the Brockville Anniversary was held. The very large Methodist Chapel in this town was so small on this occasion. And the meeting was as good as it was large. Adiel Shorwood, Esq., presided with his usual kindness, dignity, and ability. The speakers on this occasion were the Rev. Messrs. Adams, Wilkinson, Stuart, R. Jones, J. Ryerson, and P. Jones. The Rev. W. Smart was quite unwell, but prompted by the piety of his spirit and the joyousness of the occasion, he notwithstanding took part in the exercises, and gave us a short but most pious and spirited speech. Brockville has raised, *all in cash*, this year more than £25. Last year it paid £413.5d.

Last night a Missionary Meeting was held in Prescott. The house of God was well filled, the speakers were all happy in their efforts, (especially the Rev. J. Ryerson) the feeling was of the right kind, solemn, tender, and joyous; and the avails of the meeting were worthy of the small but spirited circle of our members and friends in this place. Two interesting little Misses had canvassed the town, bearing a large and beautiful Missionary Box, which told at the meeting to the tune of £6 18s. 4d. The total received in cash down last night is upwards of £36. The amount for two years past has averaged about £13. Nor is this difference in the collections of our people in this part of the country the result of a feverish excitement gotten up by the Delegation by references to late unpleasant occurrences. No. In several of the meetings, I have noticed particularly, and with pleasure, that these occurrences were not referred to at all; and when they were, the reference generally was incidental. The Delegation, Sir, find people prepared of the Lord for His own work, the support of the Methodist Church in Canada in its delightful and important Missionary operations; and I have no fears as to a falling off. Years to come will be as the present year, and, as the work requires from time to time, still more abundant. The measure of benevolence will be hereafter the necessities of the enterprise; and those contributions will tell favorably on the destinies of the Destitute Settlements, Mission Stations, and Pagan Tribes, for all our people are praying the effectual fervent prayer for special blessings on these efforts of Christian benevolence, having adopted as the motto of their banner and the countersign during the entire campaign, "The world for Jesus." My sheet is full. Adieu for the present.

CROSBY CIRCUIT.

South Crosby, Feb. 6th, 1841.

To the Editor of the Christian Guardian.

Having space left on my sheet, I would mention the goodness of the Lord to us in this quarter—while He has been graciously pouring out His Spirit in other parts of His vineyard, He has not passed by us without favouring us with a few "mercy drops." Since this Conference year commenced, between fifty and sixty have been added to our numbers; we pray that they may be of such as shall be saved—the members generally appear to be quickened anew; there is among them a feeling after God—a panting after the feelings of Jesus' love. Our prospects on the whole are brightening—to God belongs all the glory. I am glad to hear of Zion's prosperity throughout the length and breadth of our land; "the glory has not departed, it still rests with us." I am sorry, however, to hear of the unnatural warfare waged against our brethren in the "Western District of Canada," by those from whom we might expect better things—especially to hear of the determination to maintain a belligerent position. I do hope that while "the British drummer does not know how to beat a retreat," that the British bugle will never be disgraced by sounding a hostile advance on Britain's acknowledged sons, at least as long as they remain in faithful allegiance to their Sovereign, and in obedience to the laws of their country; and that Hattori Garden Missionary Secretaries will know how to act consistent with themselves, by carrying out the principles of their own instructions in relation to their agents in the Missionary field, and no longer cause to be carried on a war of extermination as far as they can effect against their own officially recognised Wesleyan brethren in Upper Canada. Sorry would I be indeed, were I to think that that friendly relation that has hitherto existed between the Canadian and English Conferences, was now forever to be broken off. I cannot think it. No, there are great and good men connected with the English Conference both in England and in these Provinces, who will, we trust, weigh the matter, and act accordingly. With love to all who love our Lord Jesus in sincerity, and wishing you grace, wisdom and patience in the discharge of your arduous duties, I remain, yours, &c.

GEORGE GOODSON.

NEWMARKET CIRCUIT.

Newmarket Circuit, 3rd Quarterly Meeting, 1841.

To the Editor of the Christian Guardian.

DEAR SIR,—Have the goodness to insert the following Resolutions, and oblige yours, &c.

1. That we, the Members of the Newmarket Quarterly Meeting, take the present opportunity of expressing our approbation at the firmness and decision with which the Representatives of the Wesleyan Methodist Church in Canada, discharged their responsible duties at the Wesleyan Methodist Conference in Great Britain, in July, 1840.

2. That we view with regret the steps taken by the Wesleyan Methodist Committee in England, in breaking the bond of Union existing between the two Christian Bodies which were one, and ought to have continued the same for ever.

3. That we approve of the conduct of the late Special Conference, held in Toronto, in maintaining the rights and interests of Wesleyan Methodism in Canada.

4. That we deplore the proceedings of the English Missionaries, in dividing the Church of Christ in this Province, causing schism in the Body—conduct our Venerable Founder highly deprecated in every stage of his useful life.

5. That we rejoice to witness the general and increased prosperity of our Church in various parts of the Province, in the numerous revivals of religion, and in the spirit of Christian liberality, for the support of Missions, and especially in that part of it embraced in this circuit, under the labours of our esteemed Minister at present stationed amongst us; and we devoutly pray for the more copious effusions of the Holy Spirit, for the extension of the work in every part of our adopted country.

6. That the Secretary of this meeting be requested to forward a copy of the foregoing resolutions for insertion in the Christian Guardian.

JOHN GANTON, Secretary.

FROM THE OREGON.

We have interesting intelligence from this far country, but the state of our columns to-day precludes its insertion in detail. The mission under the care of the Methodist Episcopal Church was in a very prosperous condition, and since our last advices, about one thousand of the natives have become converts to Christianity. We regret to learn that the physician to the mission family, Dr. White, had died; we believe his death was caused by a compound fracture of the thigh. It is worthy of notice, that when the ship *Lausanne* entered Columbia River, with the reinforcement, under the charge of the Rev. Jason Lee, Mr. Daniel Lee, his nephew, was addressing a congregation

of natives on the bank of that noble stream. The meeting of the Messrs. Lee, after so long a separation, was one of high interest.

The Hudson's Bay Company's ship *Forager* arrived at the Sandwich Islands on the 10th of August, after a passage of six months from London. She remained at the Islands until the 31st, and then proceeded for the Columbia River. She had on board a cargo of dry goods, for the Oregon territory.

The English barque *Harlequin* sailed from the Sandwich Islands, on the 3rd of August, for Kamschatka.

The mission packet-ship *Lausanne* was to leave the Sandwich Islands on the 15th of October, for New-York.

The corner-stone of a new Roman Catholic Chapel was laid on the 6th of August, at the Sandwich Islands, His Majesty, Gov. Kekuanana, and the officers of the French frigate *La Danube* being present.—N. Y. Com. Adv.

THE POPE ALARMED.

Boston, January 9, 1841.

MESSRS. EDITORS.—I have news from Rome. The Pope professes to be frightened and afflicted beyond measure. I have his own words before me, in the original not very classical Latin, with an authentic French translation. They read as follows:

"ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI. BY DIVINE PROVIDENCE POPE, to all Patriarchs, Princes, Archbishops and Bishops."

GREGORY XVI. Pope.

"Venerable Brethren,—Health and the apostolic Benediction. You will know, Venerable Brethren, how great are the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly, and by what frauds, heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word, you know that there is almost no kind of effort or machination which is not employed, to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City."

"Indeed, are we not (Oh, how shameful!) compelled to see the most crafty enemies of the truth ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander; but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skillfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, travelling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers, and other idle publications, or cavilling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth into their nets, and induce them to desert the Catholic faith."

"We refer to facts, Venerable Brethren, which not only are known to you, but which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your dioceses these aforesaid propagators of heresy and infidelity; those shameless preachers, who while they walk in sheep's clothing, but inwardly are ravening wolves, cease not to lie in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the bosom of the church, and intercept her approach to the infidels."

"Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we being charged with the superintendency of the whole flock of Jesus Christ and the care of all the churches, must give account for his sheep to the Divine Prince of pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter, the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavour, with redoubled zeal, and with united labors, and with every kind of efforts to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the faithful against the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal."

"Such are the Pope's complaints of the mischief done to his cause by Protestant missionaries. They range far and wide with impunity. They go into cities and towns. They print books on the natural sciences, and publish new discoveries. They circulate newspapers and tracts. They distribute the Bible in the languages of the people among whom they go, and without the apocrypha. They talk with farmers, and make even the lowest of the people believe that they are charitable. But the most curious complaint is, that these societies of *unbelievers*, [*incredulorum*] obstruct the access of the Romanists to *infidels* [*infidelibus*]. And the Roman Catholic Bishops, within whose dioceses these things are done, though they grieve, and as in duty bound, remonstrate, are compelled to tolerate the doers of all this mischief.—N. Y. Observer.

From the Episcopal Recorder.

COPY OF A LETTER FROM THE PRINCESS MISTERCHERSEY To a Lady in Edinburgh, originally in English. Previous to her conversion through Dr. P.'s instrumentality, she was a disciple of Voltaire.

MADAM,—I had the pleasure of receiving your letter a month ago, so that I would begin mine with an apology for being so long in answering it, and thank you both for your friendly address and valuable present. One reason of my silence may excuse me in your sight. It is Mr. Pinkerton's return to Russia. I see in your letter you are well acquainted with him, and so you will know that every other concern vanished before the joy of seeing again the beloved friend.

The word friend does not fully express what he is to me. Add to it what Paul was to the jailor, what Peter and John were to the man sitting at the gate of the temple—what Philip was to the man of Ethiopia, reading Isaiah without understanding it. In a word, what the Apostles of our Lord were to the poor sinners, when they taught, that whoever shall call on the name of the Lord shall be saved.

Dear Madam, when you mention my high rank you did not think it was the rank of this world, in which the higher we are, the more we are surrounded with corruption, exposed to temptation, and attacked by the enemy of souls. My high attainments in human science were nothing more than useless worldly wisdom, which the Apostle styled enmity to God; and now, every hour of my life, I bless my Heavenly Father, who through my friend showed me that I, alas, knew nothing. Yes, I was ignorant of my Creator and Redeemer's character and claims. These were my attainments, and this my wisdom. And now, instead of my dazzling qualities, let charity cover the multitude of my sins, and hope that He who hath given a good work in me will not leave it imperfect, but will accept and bring me to his kingdom, cleansed by his most precious blood, and saved by his atonement and sacrifice. I have no other claim, no other hope, and I believe you are of the same mind. Pray for me, that we may one day meet in heaven, and join in the song of Moses and the Lamb. Marvelous are his works, and we have every day instances thereof. How marvellous his ways with the proud sinner whom he seeks out, calls back, and brings at last to confess his guilty way. How marvellous his way with his faithful servants, whom, like our worthy Mr. P., he sends far from friends whom he brings not only to consent to his departure, but to desire it, in order to make him an instrument of grace to so many places and people. His health, weak in our sight, proved strong in the Lord. Then let us always depend on Him, and submit in our hardest trials, believing it is all done for our good, by a God of mercy and love. But I must stop, lest my letter be too long. Excuse if I speak too freely: your friendly letter has opened my heart, and I answer as a friend, who, though unknown by sight, and distant, is near in heart. I hope we meet daily in prayer, when we stand before the throne, where we shall know each other. Pray for me that I may be acknowledged by you in the end as a sister in Christ, a redeemed child of God. That the grace of our Lord may be with you, and your amiable family, and his fear never depart from you, is the prayer of your sincere friend,

P. M.

THE JEWS.

The following extracts are taken from *Der Orient*, a German newspaper. They seem to betoken a movement among the continental Jews in relation to the late crisis in Syria—

"We have a country, the inheritance of our fathers, finer, more fruitful, better situated for commerce, than many of the most celebrated portions of the Globe. Enveloped by the deep-delled Taurus, the lively shores of the Euphrates, the lofty steppes of Arabia, and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the sources of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the contented inhabitants. A glorious land, situated at the farther extremity of the sea which connects three quarters of the globe, over which the Phoenicians, our brethren, sent their numerous fleets to the shores of Albion, and the rich coasts of Lithuania, near to both the Red Sea and the Persian Gulf; the perpetual courses of the

traffic of the world, on the way from Persia and India to the Caspian and Black Sea; the central country of the commerce between the East and West."

"Every country has its peculiarity; every people their own nature. Syria, with its extensive surrounding plains unfavourable to regular cultivation, is a land of transit, of communication, of caravans. No people of the earth have lived so true to their calling from the first as we have done. We are a trading people, born for the country where little food is necessary, and this is furnished by nature almost spontaneously to the temperate inhabitants, but not for the heavy soils of the ruler north."

"In no other country of the earth are our brethren so numerous as in Syria; in none do they live in as dense masses, so independent of the surrounding inhabitants; in none do they persevere so steadily in their faith in the promise of the fathers, as on the beautiful shores of the Orontes. In Damascus alone live near 60,000."

"The Arab has maintained his language and his original country; on the Nile, in the deserts, as far as Sinai, and beyond Jordan, he feeds his flocks. In the elevated plains of Asia Minor the Turkoman has conquered for himself a second country, the birth-place of the Osman; but Syria and Palestine are depopulated. For centuries the battle-field between the sons of Ahai and of the Arabian wilderness, the inhabitants of the West and the half-nomadic Persians, none have been able to establish themselves and maintain their nationality; no nation can claim the name of Syrian. A chaotic mixture of all tribes and tongues, remnants of migrations from north and south, they disturb one another in the possession of the glorious land where our fathers for thirty centuries emptied the cup of joy and we, where every clod is drenched with the blood of our heroes when their bodies were buried under the ruins of Jerusalem."

"The power of our enemies is gone, the angel of discord has long since moved down their mighty hosts, and yet ye do not bestir yourselves, people of Jehovah! What hinders? Nothing but your own supineness. "Think you, that Mehmet Ali or the Sultan in Stambul will not be convinced that it would be better for him to be the protector of a peaceful and wealthy people, than with infinite loss of men and money to contend against the ever-repeated, mutually provoked insurrections of the Turks and Arabs, of whom neither the one nor the other are able to give prosperity to the country?"

"Our probation was long, in all countries, from the North Pole to the South! There is no trade, no art, which we have not practised, no science in which we cannot show splendid examples. Where will you find better proclaimers of civilization to the wild tribes of the East?"

"People of Jehovah, raise yourselves from your thousand years' slumber! Rally round leaders: have really the will, a Moses will not be wanting. The rights of nations will never grow old: take possession of the land of your fathers; build a third time the temple of Zion, greater and more magnificent than ever. Trust in the Lord, who has led you safely through the vale of misery thousands of years. He also will not forsake you in your last conflict."

THE WESLEYAN BODY.—From the minutes of the late Conference, it appears, that the number of members in the Society was as follows:—Under the care of the British and Irish Conferences, 366,225; in Foreign Stations 78,504; under the care of the Wesleyan Methodist Church in Upper Canada (in 1840,) 16,354; under the care of the American Conferences, in 1830, the date of the last returns, 622,341; total number of members, 1,153,424. The number of preachers, regular and supernumerary, was in Great Britain, 1078; in Ireland, (including 23 missionaries,) 151; in Foreign Stations, (including assistant missionaries,) 345; in Upper Canada, 125; in the American Connection, 3322; total number of ministers, 5631. Grand total of members and ministers throughout the world, 1,158,455.

Temperance Indicator.

[The subject of the following article is one we have long been intending to call attention to; but have been prevented by other duties. We thank "Total Abstinence" for doing it, and for his intention to send us other thoughts on the same subject. The anecdote of certain Ministers which he gives us, is glaring and painful, and deserves marked attention.—Ed.]

THE CHURCH NOT THE ONLY TEMPERANCE SOCIETY.

Orillia, February, 1841.

To the Editor of the Christian Guardian.

SIR,—You will readily admit that there are some subjects which have been backed-up so much that they are already worn-out; and that a good cause may sometimes suffer by the injudicious deal of some weak, though good meaning friends, has often been experienced. But, subjects that are frequently discussed are thereby made a sort of common ground—that do not exclusively belong to any man or set of men; they are subjects of that nature, and which involve consequences so momentous, that every man has an interest in them. In fact there are causes, in which there can be no neutral ground; but every man must be, whether designedly or not, either a friend or an enemy.

Though I have, heretofore, troubled you with my scribbling on the subject of temperance, will you permit me again to express a few incoherent thoughts? I do not expect to bring out any thing new, or perhaps to say anything that has not been said many a time before, but I think we should keep at it, because the enemies of temperance have, and do still employ every weapon they can command to oppose its progress. Everything like argument, and all sort of contempt and reproach have been pressed into their service. Even the volume of inspiration has been appealed to again and again as sanctioning a practice that has been the occasion of more sin and suffering than any other one. It has, in my opinion, been made to speak a language never intended by its Author.

There is a view of this subject that has not, as far as I recollect, been noticed by any writer on temperance; and that is, "That the church is of itself, without the aid of temperance societies, sufficient to stay the progress of intemperance."

A few considerations will help us to judge more correctly of the soundness of the above proposition.

It is a fact that cannot be disputed, that within the half-century last past, while extensive revivals of religion have been going on, intemperance has been on the increase. I do not say that the pious part of the community are retrograding; for I believe all truly devoted Christians will abstain from every thing they know to be injurious either to themselves or others. But religion is one thing, the church is another thing. A man may be a member of the church, without any of the love of God.

There is another fact that should not be forgotten; and that is, that the present temperance movements did not originate with the church as such. Many distinguished members of the church, both clergy and laity, have come forward nobly, and have helped on the cause; have engaged in it with heart and hand, and substance too; but many, very many of its strongest opponents have been found among the leading members of the christian church. Total Abstinence principles are either right or wrong—they cannot be indifferent, "our enemies themselves being judges." That they are right, I most firmly believe, because of the fruits they have produced. As said above, many church members have not only employed everything like argument, but they have often resorted to ridicule—to contemptible a weapon to be employed by great minds—for the purpose of making an impression unfavourable to total-abstinence men and principles, by means of which many unfortunate creatures have been strengthened in their drunken habits. The sacred volume itself has been pressed into their service. No doubt the feelings of many conscientious, though timid persons, have been wrought upon in this way, and they have been deterred from giving the cause their decided support according to the honest convictions of their own minds.

Let it be understood that I do not say that the influence of religion is insufficient to keep men sober. If its dictates were heeded, I firmly believe it would be amply sufficient. But I suppose, as men are moral agents, they may, in this as well as in any other matter, violate the dictates of their conscience.

The church has found it extremely difficult to restrain her own members. Many Ministers have fallen victims to its debasing influence. And if she has found it so difficult to restrain her own members, how can she expect to control the world in a matter that has made fearful inroads into her own territories, and has slain so many of her own friends, without some extra exertions? And if total-abstinence principles offer the only feasible plan—the only plan that will probably prove successful, why not adopt them? We intend not to sing out any branch of the christian church—we speak of her as a whole; and we are sure every sincere follower of the Saviour will acknowledge the church has much reason to plead guilty. I would it were not so.

Some object—And Ministers too—to the temperance cause, because, as they say, they are afraid to join a temperance society, or give the cause their support. Let them should thereby tacitly acknowledge they thought the influence of religion insufficient to keep men sober, without signing a pledge. Now, sir, I can hardly think such men sincere in the grounds of their objection. Others say, "so long as I can read my bible, and have my senses, I cannot support the cause of total-abstinence, lest I should discountenance the use of a beverage sanctioned both by the Old and New Testament." Some also pretend to say that the same arguments might be urged against eating, that are urged against drinking, because some glutton now and again may eat too much. Do those men who contend that drinking wine is an injunction of the Scriptures ever ask God to bless the contents of their cups? Surely they ought, if they drink with purely religious motives. If it be a command of God for us to use wine as a beverage, we certainly do wrong in abstaining; but who ever suspected a man was impious merely because he did not drink?

There is another thought, that, in my opinion, is entitled to some notice, and that is, there is generally so little appearance of piety where liquor is sold and drunk. Whoever travels far from home will see the truth of this remark plainly exemplified. In general such places are emphatically "the way to hell;" and how many church members may date the commencement of their downfall from the deadly influence of such places? Can any doubt that spirits have done their part towards making such houses dens of iniquity?

That all ministers are not clear in this respect, the following incident will show: Two or three ministers on their way to a Missionary meeting called at a tavern to rest, and to take some refreshment; a part of which consisted of intoxicating drink. Some two or three days after, an unfortunate Indian, who had for some years struggled, not always successfully it is true, against his great enemy, called at the same house, when the mistress offered him some drink. The Indian refused, telling the mistress he used to drink, but was then trying to live without it. "Why," said she, "ministers take it, and cannot you?" With this argument she prevailed; the poor man was induced to take a little, but soon found that his appetite craved a good deal more, which he continued to take till he got heady drunk. The preacher in charge was obliged to expel him from society, and the last time I saw him he was still out of society. Such are the facts of the case. Names could be given if necessary.

As the enemies of Temperance are in the habit of quoting Scripture to justify their drinking habits, will you allow me to quote one passage—Isaiah xxviii. 7: "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." So it appears that the ancient church was so far from checking intemperance, that even priests and prophets, at one period of its history, led the way in drunkenness. How far the christian church, as such, has gone in the way of temperance, every man can judge for himself. I find in the last Temperance Advocate, the January number for 1841, an account of the progress of the cause in the City of Glasgow, Scotland. The writer, after giving an account of the number of members connected with the Glasgow Society, and the number of monthly meetings, and the average attendance at their meetings, very properly regrets the backwardness of the clergy. "Among the accessions to our ranks, we are sorry we cannot reckon many clergymen, the total number at present in connection with the Glasgow Society being only six."

One of two things must certainly be true: either that the church is not sufficient, as has been alleged, or she has not done her duty to her own members and the world.

But not ministers alone are culpable; other members of the church must also bear their part of the responsibility. Every man who knows good from evil is a moral agent, and as such accountable for his actions. And I have no doubt that many of the difficulties which arise in the church originate in the too free use of intoxicating drink. It matters not whether it be wine or brandy. If a man is drunk, he is drunk. The effects are the same, whether it be the one or the other. How many members are expelled from our own church annually for drunkenness? How many more are there who drink daily, and are scarce saved by the skin of their teeth? We lose not only private members who would, were it not for this bewitching temptation, be useful members of society; but we sometimes lose exhorters, and it may be, local preachers. Still, according to the creed of some good, though mistaken brethren, the Church is a Temperance Society, sufficient to stay the progress of intemperance. For the sake of yielding a little to the *conscientious scruples* of some good brethren, suppose we admit the Church to be a Temperance Society, and that she can restrain her own members, and that professing christians are, and have always been, exemplary in this respect—which every body knows is not the case—should we not go a little out of the ordinary way to save others who are not yet brought within the pale of the church? Do we do wrong in adopting total abstinence principles? Are not those who have become members of a Total Abstinence Society quite as reasonable in their actions as those who still continue to "take a little wine for their stomach's sake and their often infirmities?" Are they not as benevolent? Are they not as good citizens and subjects? Do they not attend as faithfully to their social and domestic duties? And did an inspired Apostle feel it his duty to abstain from wine, and from flesh too, if he could be more useful? And are we not called upon to make sacrifices for the good of others? If we do wrong, why do not our friends oppose us manfully? Why do they not call public meetings to strengthen one another in their cause, and show that total abstinence men and principles are unscriptural, and try to reclaim us who have wandered? They can tell much of the doings of wine-drinking. They can tell of its effects upon the physical system—of its effects on our intellectual faculties—how it cheers the heart. They can tell of poor houses—of insanity—of delirium tremens—of widows and orphans—of mobs and riots—of robberies—yes, of murder and death. O! this is only its abuse.

I hope you will not consider this too long. I know you are opposed to long articles, and I would not willingly punish you with one you think too long. I could not well compress it any more. You see I have used the ellipsis a good deal. But I shall now close, as I shall in a future communication advert to this subject in connection with another.

TOTAL ABSTINENCE.

THE TEETOTAL PLEDGE.

A lean, pale, haggard-looking man, so striking a contrast to the Kerry farmer, as to be absolutely startling, advanced to the table, at which sat the patient and good tempered secretary to the society, and asked if his reverence would be in shortly. A pretty, delicate-looking young woman, very scantily clad, but perfectly clean, was looking over his shoulder as he asked the question. "I think I have seen you before, my good man," said the secretary, "and it's not many weeks ago." "It was more my brother than he—it was indeed," answered the haggard man's wife, counterfeiting and advancing a little before her husband. He interrupted her. "Don't try to screen me, Nelly, good girl, don't; God knows, Nelly, I don't deserve it from you. See the way I bent her last night, gentlemen, on both arms, like a brute as I was." "It wasn't her, dear," said the young woman, drawing her thin shawl more closely over her bruised arms; "It was the strength of the spirits did it, and not himself—he's as quiet a man as there's in the city of Cork when he's sober—and as fine a workman—and he would hurt a hair of my head, berrin' he was in liquor." The poor creature's affectionate appeal on behalf of her erring husband was interrupted by the secretary again demanding if he had not taken the pledge before? "I did, sir—stand back, Nelly, and don't try to screen me. I came here and took it from father Macleod—and, God forgive me, I broke it too. I broke it last night, or rather all day yesterday, and," "never heed telling any more about it, James, dear," said the wife eagerly, "never heed telling any more about it. A man may be overtaken once, and yet make a fine Christian after all. You would not be sending him from the priest's knee because he broke it once. When, as I said before, it was his brother was in it, and not he, only for company." "I had no heart to come this morning, only for her," said the husband; "she remembered his reverence preaching about there being more joy in heaven over one like me, than ninety and nine good men. Oh! if she would only let me tell the wickedness of my past life, and the sin and shame that has followed me." "It was the drink, James, it was the drink," reiterated the wife earnestly. "Don't be distressing yourself, for it was nothing but the drink. Sure, when sober, there is a more loving husband, or a tenderer father on Ireland's ground—and now you'll be true to the pledge, and it's happy that we'll be—and prosperous—for the master told me this blessed morning, that if he could depend on you for sobriety, you'd earn twenty-five shillings a week, and have the credit to be a Monday man; and you will, James—ye will—for my sake, and for the sake of the children at home." "Ay," he interrupted, "and for the sake of the broken-hearted mother that bore me,—and for the sake of little Mary that I crippled in the drink. Oh! when the sweet look of that baby is on me—her sweet, patient look—I think the gates of heaven can never open for such a sinner!" But he made this confession, his arms hung powerless by his side; and his pallid face lengthened into an expression of helpless, hopeless, irreclaimable misery. The wife turned, and burst into tears. Several evinced the quick sympathies of Irish natures; for they shuddered, and murmured—"The Lord be betwixt us and harm, and look down upon them both!" The woman was the first to recover consciousness; impelled by a sudden burst of feeling, she threw her bruised arms round her husband's neck, recalling him to himself by all the tender phrases of Irish affection. "We can never forget the agonized earnestness with which the unhappy man took the pledge; the beautiful picture of his gentle and endearing wife as she stood beside him; or the solemn response that followed from a score of voices. "Oh, then, God strengthen ye to keep it!"—Ireland; by Mr. and Mrs. S. C. Hall.

A RUM IMPOSITION.

In supporting the second resolution at a Temperance Meeting in Montreal, Mr. CASRO, amongst other interesting facts, told the meeting of a Yankee trick which his countrymen were now playing off against Canada; it was this, they had large distilleries down East which manufactured strong fiery New England Rum, not for sale at home, but for the purpose of sending to Canada, and selling as Fine Old Jamaica Spirits.

He would, however, tell the inhabitants of Canada of a trick worth two of that, which was not to buy the New England Rum when it came in, nor any other kind of alcoholic drink.

The other resolutions were ably supported by appropriate addresses which brevity requires us to omit. The musical department was under the very excellent management of Mr. BAKER, teacher of sacred music, who, with a band of young ladies and gentlemen, contributed much to the enjoyment of the evening.—Montreal Transcript.

TO THE FREE AND INDEPENDENT ELECTORS OF THE CITY OF TORONTO.

GENTLEMEN.—Fully aware of the deep responsibilities attached to the post of a Representative of the people at this momentous crisis, I was personally desirous of declining to incur them, not from a disinclination to serve the people, but from a diffidence in my own abilities to do so as the exigencies of the present times might require. The manner, however, in which I have been urged to come forward on the present occasion, leaves me no alternative consistent with a sense of public duty and a just deference for the opinions of my friends—I therefore take the earliest opportunity of announcing myself, in compliance with the request of a large and influential body of the Constituency, as a Candidate for your suffrages at the next General Election.

Having been a resident inhabitant of Toronto for upwards of twenty years, it cannot be necessary that I should make any other avowal of my principles than a reference to my past conduct. Such as I have been—such you shall ever find me,—ready to protect the rights of the people on the one hand, and to preserve the prerogative of the Crown on the other,—believing both to be essential to the happiness of the community.

Having a large stake in the country as well as in this important city, I need scarcely add, that I shall always be most anxious to promote the rising greatness of both. I have the honor to be, Gentlemen, Your most obedient, humble servant,

JOHN H. DUNN.

Toronto, Sept. 12, 1840.

TO THE ELECTORS OF THE THIRD RIDING OF THE COUNTY OF YORK.

GENTLEMEN.—It was not my intention to have addressed you upon the subject of the approaching General Election, until after a decision of the Imperial Parliament relative to the proposed Union of the two Provinces,—as the result of that measure may affect the arrangement of the Electoral divisions of this Province.

Understanding however that a report has been circulated amongst you, that it is not my intention again to come forward as a Candidate for your suffrages, I avail myself of the earliest opportunity to assure you, that so long as I shall be pleased to approve of my public conduct, and of those principles which shall ever guide and direct me in the discharge of my duty as a representative of a free people, so long shall I, feeling honoured by your confidence, be ever ready to devote my services to the promotion of your local interests, as well as to the general advancement of the prosperity and happiness of my native land.

It must be almost unnecessary for me to call to your remembrance, that when in April last you were pleased to elect me to represent you in Parliament, it was upon my publicly declared approbation of the views and opinions of the Right Honourable the Earl of Durham, as contained in his Report upon the affairs of British North America relative to the system which ought to be pursued in the administration of the Provincial Governments,—and I feel happy in being able to assure you, that nothing has since occurred to induce me to change the sentiments I then entertained, or to convince me that this colony can ever be prosperous and happy, until confirmed in the enjoyment of all the Constitutional rights and privileges of that Empire to which it is as much our interest as it is our pride and glory to be united.

In the appointment by Her Majesty, to the Government of these Colonies, of the Right Honourable C. P. Thompson, whose well merited reputation as a statesman has been long established in Europe, we may view the near approach of a new era in the history of Upper Canada, when as Her Majesty has commanded, "the government of the country will be administered in accordance with the well understood wishes and interests of the people." Then will the noble Earl of Durham have the proud satisfaction of beholding an united, a contented, and a happy people, reaping all the benefits of his untiring assiduity in the advocacy of liberal institutions, in spite of all the opposition which disappointed, factious malignity has been able to create, or of the obloquy which it has endeavored to heap upon him.

With the Reformers of Upper Canada rests the responsibility of a future in the attainment of such a consummation of his labors; let me then through you entreat of them to lay aside all minor differences of opinion. Let them treat with the silent contempt it deserves, the slander of political opponents, who, blinded by their prejudices, are rendered incapable of reasoning; and with a unanimity that shall make them irresistible, rally to the hustings, resolved that this fair portion of the Western Hemisphere, under the auspices of the Lion of England shall be flourishing, glorious and free.

Whenever the Elections take place I shall consider it my duty to meet you at the hustings and give such explanations of my Parliamentary conduct as you may demand, and as I feel every confidence, will be found satisfactory. I have the honor to remain, Gentlemen, your very obedient servant,

JAMES E. SMALL.

Toronto, March 23, 1840.

TO THE FREE AND INDEPENDENT ELECTORS OF THE EAST RIDING OF THE COUNTY OF HALTON.

GENTLEMEN.—It appears by the latest accounts from England that the County of Halton is to be divided into two Ridings—East and West. The former to consist of the following townships, viz:—Trafalgar, North, Nelson, Brant, Niagara, East Flamboro, West Flamboro, Erin and Beverley. And the latter shall consist of the Townships of Garafraxia, Nichol, Woolwich, Guelph, Waterloo, Wilmet, Dorchester, Puslinch and Eramosa, each Riding to be represented by one Member in the House of Assembly.

At the last General Election, the great majority of you passed under my inspection, as Returning Officer for the rich and populous County of Halton. How far I discharged the duties of that appointment, to the satisfaction of all concerned, I am not aware—but I can safely say, that I satisfied myself, and received the thanks of those who were most strenuous against my appointment in the most public and complimentary manner that a Returning Officer could receive such marks of approbation for honorable and impartial conduct.

Gentlemen—Having served my apprenticeship as Returning Officer, I intend setting up upon my own account; and at the approaching election, for the East Riding of the County of Halton, I will stand forward as a Candidate for your suffrages.

In coming forward as a Candidate, I do so at the earnest solicitation of numerous friends and acquaintances throughout the riding; and in yielding to their kind solicitations, I yield to my own inclination, and desire to be useful to my country.

Surely fifty-three Summers ought to give me some idea of "My own, my native land,"—its wants, capabilities, and resources. I am, Gentlemen, a native of this country, and I have the satisfaction of being able to say, that I have the honor to be, Gentlemen, your most obedient, humble servant,

WILLIAM J. KERR.

Wellington-Square, June 1, 1840.

TO THE ELECTORS OF THE SECOND RIDING OF THE COUNTY OF YORK.

GENTLEMEN.—As the union of the Provinces is now no longer a matter of doubt, and as it is probable you will shortly be called upon to elect a member to represent you in the United Legislature, I beg leave again to intimate to you that it is my intention to meet you at the hustings as a candidate for that honor.

And as it is proper that you should be informed of my views on the subject that is likely to be the criterion by which candidates are to be judged—I mean the principles upon which the Government is to be conducted—I have no hesitation in saying that I fully concur in the principles laid down in Lord Russell's recent despatches, as well as those promulgated by the Governor General in His Excellency's answer to an Address of the people of Nova Scotia, and with the general policy it is His Excellency's declared intention to pursue in conducting the Government of the country in accordance with the well understood wishes and interests of the people, as expressed by their representatives.

And if I have the honor to be elected, I shall to the utmost of my power endeavor to carry out these principles; and shall advocate the fullest possible responsibility that is consistent with our position as a Colony. In order to which, while I give the Government my fullest support when their measures are likely to be beneficial to the country, I shall fearlessly oppose them when I conceive they are wrong.

In short, it will be my aim (as it always has been) to judge every measure that comes under discussion by its merits, without reference to the source from whence it emanates; and thus faithfully and zealously discharge my duty as your Representative, by seeking to promote your best interests, which are fully identified with my own. I am, Gentlemen, Your most obedient, humble servant,

E. W. THOMSON.

Bonize, Township of Toronto, Aug. 22, 1840.

CITY OF TORONTO DIRECTORY.

WALTON'S City of Toronto Directory and Register, with Almanac, &c., for 1841, will be published on the First of January.

I. ROBINSON, MERCHANT TAILOR.

Has removed to his new place, No. 4 Wellington Buildings, where, by diligent attention to his customers, he hopes to receive a continuance of their orders.

M. R. ROBINSON has lately received a large assortment of Straw and Tuscan Bonnets, of the latest Fashions.

Toronto, December 22nd, 1840.

NOTICE.—The Undersigned, having OPENED an OFFICE in JOHN STREET, west of the Parliament Buildings, as a LAND AGENT, &c., begs to inform the Public generally, that he will at all times be ready to conduct any business intrusted to him, with the strictest integrity and attention to their interest; and trusts, from his intimate knowledge of the Public Officers, to obtain a share of public patronage.

ANDREW TOD.

Toronto, 27th August, 1840.

CASH paid for CLOVER and TIMOTHY SEED

By LYMAN, FARR, & CO., No. 5, City Buildings.

TO THE REFORMERS OF THE SECOND RIDING OF THE COUNTY OF YORK.

GENTLEMEN.—I have been frequently solicited since the last session to offer myself as a Candidate for your suffrages at the ensuing general election, but I have declined, as I have been unable to find time to do so. I have, however, been unable to find time to do so. I have, however, been unable to find time to do so.

I am, Gentlemen, your faithful and obedient servant.

ELM COTTAGE, Yonge Street, June 24, 1840.

ROSLAND BURR.

TO THE ELECTORS OF THE THIRD RIDING OF THE COUNTY OF YORK.

FELLOW YEOMEN.—Having been solicited by a number of respectable Freeholders of your Riding to offer my services as your Representative in the Provincial Parliament, I have the honor to inform you, that I have accepted of the honor, and I shall be ready to do so.

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