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From the London Evangelical Magazine.

ON PARLOUR PREACHING.

The writer of this article had occasion, some weeks before, to hear a young clergyman of his acquaintance address the congregation, to the pastoral charge of which he had recently been inducted. His discourse was suitable, reasonable, and illustrative of the truth as it is in Jesus. Nor was the writer less pleased when, before concluding the service of the day, his young friend intimated to his people that he intended forthwith to commence a course of domiciliary visitation amongst them.

A family is a congregation in miniature. It comprises individuals of different dispositions, different degrees of knowledge, and different grades of Christian attainment. With all these the conscientious pastor will do his utmost to make himself acquainted; and, in his "domiciliary" visits, will adapt the remarks which he makes, and the questions which he puts, so far as possible, to the circumstances of each. Having thus endeavoured to ascertain and to supply the defects in their knowledge, and the kind of spiritual nourishment suited to their capacities and appetites, he will announce anew the gospel method of salvation from the sacred volume, make offer of its blessings to those who have not yet embraced them, and point out in what manner they are adapted to the situation and wants of every individual of the human race.

A faithful minister, thus occupied, possesses many advantages in reference to the personal application of the message. His audience is small, and familiarly known to him; and, whereas in the public preaching of the word, he must in a great measure, "draw his bow at a venture," he can here take aim and direct the arrow of conviction at, or administer the balm of consolation to, his hearers individually, as their cases may require. Many saints, now in glory, have expressed, while on earth, the benefit which they derived from such a method of instruction. While in the house of God, they had been accustomed to put the message from them, or to apply the remarks of the preacher to the characters or situation of those around them; but when, amidst the domestic circle, their affectionate pastor addressed them individually, and offered to them by name salvation through the blood of Christ, their hearts melted within them, their power to resist was gone, and with the whole mind and spirit they fled for refuge to the hope set before them in the gospel. Often, too, when the pastoral visit was repeated; when the man of God, in simplicity and plainness of speech, inquired into the state of their souls, and expounded to them those scriptures which they as well as others, had found to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness," they experienced a sweet renewal of their first impressions, and arose animated and strengthened for the Christian warfare.

Nor are exercises and expositions of this description without their effect upon those who may at the time appear to be callous to every hallowed feeling, and to resist, as with a seven-fold shield, the weapons of the champion of righteousness. The gospel message falls blunted on their ears. Its sound seems to die away, but the echo of that sound remains; and often, when the individual himself has well nigh forgotten both the circumstances in which, and the instrument by whom, the words of divine truth were first set before him, they have been pressed home on his awakened soul by the Spirit of God, have roused him to a lively concern for his sins, and brought him trembling to the foot of the cross. Oh! let no minister of the gospel of Christ, who has ever accustomed himself to the exercise of parlour preaching, be induced to abandon it because it has become unfashionable, or because he sees little fruit result from that species of labour. He knows not, he may never know (until he has gone to his reward,) what good he is doing in that way. He is sowing seed, it may be, on unpromising ground; and yet it may take root, the dew of heaven may descend upon it, and it may spring up and bear an abundant crop many days hence. And if, but once in a man's life, he were privileged thus to awaken, and to convert and to save a soul, is there any thing which this world contains worthy of being compared with the honour thus put upon his ministry? He has saved a soul! He has been the instrument of preserving that which would otherwise have been lost, and which, if once lost, would have been lost for ever and ever! And if, in the course of God's providence, the individual thus converted should become instrumental in converting others; and if these, in their turn, should be happy enough to turn more and yet more from the error of their

ways, who can estimate the service thus rendered to the family of mankind by the simple, unobtrusive labours of a single minister of Christ, who is content to be "all things to all men," that he may by all means save some?

And have you not, my brethren, ample warrant and example in the Scriptures for these simple and familiar, but most interesting and useful expositions? Peter was a parlour-preacher. In the house of Cornelius he preached Christ crucified, and such singular honour was on that occasion vouchsafed to his ministry, that "while he yet spake, the Holy Ghost fell on all them which heard the word." Paul was a parlour-preacher. In his affecting appeal to the elders of the Church at Ephesus he reminds them that he not only "taught them publicly," but "from house to house," testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ." Our blessed Lord himself was a parlour-preacher. On many interesting occasions, after he had sent the multitudes away, he retired with his disciples, recapitulated to them the heads of his public discourses, and explained to them more fully the things relating to his kingdom. With such patterns before them, and such encouragement held out, let the servants of Christ continue, even in the parlours of their people, to "preach the word," to "be instant in season, out of season," in the assurance that they are in the path of duty, and that their labours shall not be in vain in the Lord. In the morning let them sow their seed, and in the evening let them not withhold their hand; they, indeed, know not whether shall prosper, either this or that, or whether they both shall be alike good; but their divine Master is the Lord both of the seed-time and of the harvest, and he has said that his word shall not return unto him void.

OLD ENGLISH MARTYRS.

LAWRENCE SAUNDERS, descended from a respectable family; was brought up at Eton School; and from thence was chosen of King's College, in Cambridge. He became an able and powerful preacher of the Gospel; and was so active and zealous in his opposition to Popery, that Bonner and Gardiner soon looked out for him, got him into their hands, and passed the unrighteous sentence of death upon him; in its most cruel form. "Carry away," said Gardiner, "this fool to prison." "I thank God," replied Mr. Saunders, "that at last he hath given me a place of rest, where I may pray for your conversion."

From the prison he wrote thus to his wife: "I am merry, and I trust I shall be merry, in the teeth of all the devils in hell. Riches I have none to endow you with; but that treasure of tasting how sweet Christ is to hungry consciences, whereof, I thank my Christ, I do feel part that I bequeath to you and to the rest of my beloved in Christ."

When life was promised him, if he would recant, he answered: "I love my life and liberty, if I could enjoy them without injury to my conscience; but by God's grace, I will abide the utmost extremity, rather than do any thing against my conscience." And when Gardiner threatened him with death, he said, "Welcome be it; whatsoever the will of the Lord be, either life or death; and I tell you truly, I have learned to die; but I exhort you to beware of shedding innocent blood: truly it will cry aloud against you."

He was sent to, and burnt at, Coventry. And, being come near the stake, he went cheerfully up to it, and kissed it saying, "Welcome the cross of Christ. Welcome everlasting life."

Dr. Pendleton and Mr. Saunders meeting together in the beginning of Queen Mary's reign, and speaking of the persecution which would probably arise, with regard to what Mr. Saunders discovered much tenderness; Pendleton, on the other hand boasted of his resolution, that he would endure the severest treatment, rather than forsake Jesus Christ, and the truth which he professed. Yet not long after, poor feeble, faint hearted Saunders, through the power and goodness of God, sealed the truth with his blood, while poor Pendleton played the apostate, and turned Papist.

Dr. PARKER, Bishop of St. David's.—To a gentleman who lamented his death, and the painfulness of it, he said: "If you see me once stir in the fire, believe not my doctrine." And accordingly he stood, without moving, in the midst of the flame, till one Richard Gravel, with a staff, struck him down: He was burned March 30th, 1555.

WITNESS OF THE SPIRIT.

"The Spirit itself beareth witness with our spirit that we are the children of God."

This passage shows, that it is the privilege of those who are truly pious, to be assured of their belonging to the household of faith. They may obtain this assurance by means of a testimony, which the Holy Spirit bears, and which their own spirits or souls receive, with the consciousness of its truth, that is necessary to the production of the pleasing result. It is not to be supposed, however, that the testimony of the Spirit, in this way, is constantly enjoyed, with equal clearness and comfort. This is not the case. Sometimes, it is as explicit and convincing, as any proof that could be presented to the human mind, respecting visible or temporal things. And sometimes, it is only sufficient to sustain such a hope of immortality, as prevents distressing anxiety on the subject of acceptance with God. This hope cannot be bright or lively. But the Spirit's witness is never so utterly withdrawn, even in the worst seasons of darkness and declension, as to induce absolute despair. Job could say, "though he slay me, yet will I trust him." The psalmist could say, under severe chastisements, "I am continually with thee; thou hast holden me by my right hand." And the apostle Paul could say, that however "cast down" and "perplexed," he occasionally felt he was "not in despair." The person, therefore, who has never, for a moment, experienced the Spirit's witness or testimony, in such a measure, as to cause him to rejoice with

joy unspeakable and full of glory—as to lead him to call God his Father with heart-felt affection—as to make him sensible of the infinite preciousness of Jesus Christ; such a person cannot properly conclude that he is pious. He may, it is true, be ready to assert, that he is free from feelings of despair. But he should reflect, that this may be owing to the want of depth and pungency in his convictions. He is not led to consider himself lost, because he sees not his danger. He is of the number of those who speak "peace where there is no peace."—Rev. R. M. Laird.

INDIAN CONVERTS.

Thomas, a Catechist in India, who once was an ignorant heathen, lives in a village in India, called "the Blessed Village." He related the following anecdotes, about two of six persons baptized in the village, to the Missionary of the Church of England, who baptized them.

"One of the persons baptized, some time ago; had the sorrow to see his child fall into a well: he took him out, to all appearance dead. The heathens crowded around him, and many urged him to take quickly a cock, and sacrifice it to 'Amman,' which would restore the child to life. But the man replied; 'Don't want. The Lord Jesus Christ has sacrificed himself for the child, and now has taken it to himself; that is enough.' He then took him on his shoulders, carried him home, knelt down, and prayed; and behold! the child opened his eyes. Probably the shaking, while carrying home, caused the evacuation of the water from the stomach; and thus the Lord prepared joy for him, while mourning." Another of these men was lately advised, as a trial, to revenge himself on certain enemies, who made a false complaint against him and other Christians, which did not succeed. The man rejected the advice, saying, "The Lord Jesus was also reviled and beaten; but he did not beat again." When he was still urged to revenge, he said, "If you do so, then you are no Christians." Thomas relates these things with a visible joy. Among the baptized is also a woman who has given similar proofs of true faith."—Children's Magazine.

SCHISMATICS.

In the Protestant Episcopalian, is a "Dialogue on a valid ministry," between a Presbyterian and an Episcopal clergyman. The occasion of the dialogue was a request on the part of the Presbyterian to exchange pulpits on the Sabbath. The writer makes the Episcopal say, "However hard the sentiment may seem, you have cast yourselves off from the communion of the Catholic or Universal Church of Christ; are in consequence schismatics; and cannot, while you remain such, be in communion with a true branch, as we believe ourselves to be, of that Catholic Church." We love to see frankness in the avowal of religious sentiments. This writer does not fear to state his own plainly. We can easily see why the Episcopal clergyman holding these opinions, could not assent to the request of the Presbyterian, to exchange pulpits occasionally. It would be strange, indeed, if he would admit a man to preach in his desk, whom he did not regard as in communion with the church of Christ, and was besides; continually guilty of the sin of Korah.—Conn. Observer.

THE LITTLE GIRL AND HER PROWANE FATHER.

The late Mr. Solomon Carpenter, while holding a religious meeting in a private house in Sussex county, N. J. the owner of which was much addicted to profane swearing and other vices, in the course of his exhortation expressed himself as follows: "I have often thought when reading the account of the rich man and Lazarus, that the rich man must have been a great swearer, and that his tongue, that unruly member which he had used in uttering profane language, was on this account particularly punished, for we read that he cried for a drop of water to cool his tongue, it being tormented in the flame." Upon this a little daughter belonging to the family, placed herself behind the door, and began to weep bitterly. Her father, hearing the noise, went to his child to know the cause, and to quiet her. "My daughter," said he, "why do you weep so, and disturb the meeting? At first she made no reply; but being pressed for an answer, at length said, "Father; you hear what Mr. Carpenter says about the rich man. I am afraid you will also go to hell, because you swear every day." The father now tried more than before to hush the child, but all in vain. At last he told her if she would quit crying, he would not swear any more. "Well," said she, "if you will promise never to swear again; then I will quit." He renewed the promise, and the child was still. After the meeting she seemed almost frantic with joy; she came to her mother and exultingly said, "Ah! mother, I know something, and father knows something." "Well, my child, what is it?" "Come tell me." "Ah," said the little girl, "I know, and father knows," and then continued to manifest her joy. At last she came and whispered to her mother that her father had promised her to swear no more.

The father kept his promise; he was never heard to utter an oath after that evening. The unexpected reproof he received from his child, deeply impressed his mind, and brought him sincerely to reflect upon the consequences of profane swearing, and the many other follies of his life. Through the co-operating influence of the Divine Spirit upon his heart, he soon became an humble penitent; reformed his life, connected himself with the church, is now a ruling elder, and a burning and shining light in the Christian community with which he is connected.—N. Y. Observer.

THE UNBELIEVER.

Still round him cling invisible a chain Which galls for ever, fettering, though unseen. Child's Herald.

I pity the unbeliever—one who can gaze upon the grandeur, and glory, and the beauty of the natural universe, and behold not the touches of

His finger, who is over, and with, and above all—from my very heart I do commiserate his condition. The unbeliever! one whose intellect the light of revelation never penetrated; who can gaze upon the sun, & moon, and stars, and upon the unfading and imperishable sky, spread out so magnificently above him, and say that all this is the work of chance. The heart of such a being is a dreary and cheerless void. In him, mind—the godlike gift of intellect, is debased—destroyed: all is dark—a fearful and chaotic labyrinth,—rayless—cheerless—hopeless! No gleam of light from heaven, penetrates the blackness of the horrible delusion; no voice from the Eternal, bids the desponding heart rejoice.—No fancied tones from the harps of seraphim rouse the dull spirit from its lethargy, or allay the consuming fever of the brain. The wreck of mind is utterly remediless; reason is prostrate; and passion, prejudice, and superstition, have reared their temple upon the ruins of intellect.

I pity the unbeliever. What to him is the revelation from on high, but a sealed book! He sees nothing above, or around, or beneath him; that evidences the existence of a God; and he denies—yes, while standing upon the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of reason, and denies there is a God.

BEAUTIFUL EXTRACT.

I saw a mourner standing at eventide over the grave of one dearest to him on earth. The memory of joys that were past came crowding on his soul. "And is this," said he, "all that remains of one so loved and so lovely? I call, but no voice answers. Oh! my loved one, wilt thou not hear? O death! inexorable death! what hast thou done? Let me lie down and forget my sorrow in the slumber of the grave!"

While he thought thus in agony, the gentle form of Christianity came by. She bade him look upward, and to the eye of faith the heavens were disclosed. He heard the song and the transport of the great multitude which no man can number around the throne. There were the spirits of the just made perfect—there, the spirit of her he mourned! Their happiness was pure, permanent, perfect.—The mourner then wiped the tears from his eyes, took courage, and thanked God—"all the days of my appointed time," said he, "will I wait till my change come," and he returned to the duties of life, no longer sorrowing as those who have no hope.

Another.—What was the text of the first preachers of the Gospel of Christ? Why, glory to God in the highest heavens, and on earth peace and good will among men. This is the elegant and energetic saying, which comprises the sum and substance of the Gospel of God. This, and this only, is the message which all Christ's pastors or shepherds bring to men. He, who, while he professes the religion of Christ, disturbs the society by his preachings or writings, who exclaims from the salvation of God, all who hold not his religious or political creed, never knew the nature of the Gospel, and never felt its power and influence. How can religious contentions, civil broils, or open wars, look that Gospel in the face, which publishes nothing but glory to God, and peace and good will among men? Crusades for the recovery of a holy land, so called, (by the way, latterly the most unholy on the map of the world,) and wars for the support of religion, are an insult to the Gospel, and blasphemy against God!—Dr. Adam Clarke.

THE STRAIGHT ROAD.

President N. once preached a discourse near Schenectady, in which he set forth the intense and eternal torments of the finally impenitent. One of the modern restorationists heard the discourse, and having "an itching palm" to show his knowledge of futurity and divine dispositions, he followed the President to the house, where he took tea after the exercises of the day were closed, and introduced himself by saying to Mr. N. "Well, Sir, I have been to hear you preach, and have come here to prove your doctrine." "I thought I had proved it; for I took the Bible for testimony," was the reply. "Well I do not find any thing in my Bible to prove that the sinner is eternally damned, and I do not believe any such thing." "What do you believe?" "Why, I believe that mankind will be judged according to the deeds done in the body, and those that deserve punishment will be sent to hell, and remain there until the debt is paid." &c. Says Mr. N. "I have but a word to say to you; and first—for what did Christ die? And lastly—there is a straight road to heaven; but if you are determined to go round through hell to get there, I cannot help it." The man took his leave, but his mind was "ill at ease." There is a straight road to heaven, still rang in his ears; he went home, read his Bible attentively, and was soon convinced of and acknowledged his error; and after a suitable time, united with the followers of the Lamb.

A HEDGE OF THORNS.

The past history of the human family, setting aside the story of redeeming love, may be comprised in a single expression: It has forsaken the law of God. This law is a way of life, hedged in by thickly set bushes of thorn, whose pricks, firm as the finest steel, infallibly pierce each wanderer from the straight and narrow path traced by divine love and wisdom. Many of these thorns are barbed and poisoned, so that the touch is death. The hedge is of interminable width on either side. All the multitudes who have forsaken the narrow way, continue plunging upon innumerable thorns through all their course, till death arrests their wretched career. A speedy return is the only possible mode of avoiding the fatal catastrophe.—Episcopal Recorder.

REV. SAMUEL BACON.

Mr. Bacon was a poor young man—educated himself against the will of his father—was an infidel, and became a Christian—and adorned his

profession by a life actively and usefully devoted to the service of his Redeemer. He was an indefatigable advocate, teacher, and supporter of Sunday Schools; and while a member of the bar in York, (Pa.), was the principal and leading agent in establishing, in that county, 33 schools, containing 220 teachers, and 2,200 scholars. He afterwards became a minister of the Gospel in the Episcopal Church, and terminated his useful life on the coast of Africa, in 1820, where he went as principal agent of the American government, with the first emigrants from this country.—Southern Religious Telegraph.

CHRISTIAN CONTROVERSY.

The love of controversy is hateful, the fear of it is pusillanimous. Both ought to be avoided by every rightly constituted mind. No man of his age engaged in it to so great an extent as Baxter, and yet no man spoke more against it. In both he was sincere. He loved not controversy for its own sake; but he was frequently impelled by regard to truth, or that which he considered as truth, to engage in what was most unpleasant to his Christian feelings. He sometimes erred in his judgment on these matters, but never was influenced by unworthy motives, or guilty of disingenuous conduct. He loved peace, and he loved his friends; but he loved truth more.—Orme.

SPIRITUAL PERCEPTION.

How is it that some preachers labour in divine things night and day, but labour in vain? How can they turn over the Bible from end to end, and fail to feed the flock over which they are made overseers. They take not spirit with the word. A spiritual understanding must be given; a gracious perception—a right taste. A minister needs a tender and devotional spirit; if he possesses these, so as to carry a savour and unction into his work, he will have far more weight than other men. This is the result of a devotional habit. To affect feeling is nauseous, and soon detected; but to feel is the readiest way to the hearts of others.—Cecil's Remains.

"On the dead carcasses of a nominal Christianity, infidelity, Mahomedanism, and Popery, feed and subsist. They have their chief nourishment in the worldliness, the selfishness, the vices, and the inconsistencies of Christians in name only. The bright light of Christian truth, exhibited in the faithful lives of Christians, would scare away anti-Christian delusions."—Christian Student.

Religious Intelligence.

To the Editor of the Christian Guardian.

Stoney Creek, January 16, 1832.

Dear Sir:

On Saturday, the 24th of December ult., a protracted meeting commenced in Hamilton, District of Gore, which continued through the following week, and it was made a blessing to a number, both in the Village and Country, who gave testimony of a work of grace upon their hearts. A goodly number chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, and united themselves with the Methodist Episcopal Church.

On the first day of the new year, a part of our fellow laborers came to Stoney Creek, where there has been but little accession to the Church of God for some years. While the dew was all around, this place continued dry and barren; notwithstanding, the Society was firm, patient, and persevering. The beginning of the present meeting was rather gloomy; but as it progressed, the prospect became brighter, and a continued increase of the power of God has attended it to the present time.

The Spirit of the Lord came down upon the people last evening in a wonderful manner, and the slain of the Lord were many. O! what a time of refreshing was this from the presence of the God of Heaven. The Ministers were truly clothed with Salvation.—Saints rejoiced with great joy, and many found peace and joy in believing. We cannot ascertain the exact number that have found mercy—93 have united in church fellowship with us. Brothers Long, Gatchel, and Katray, have been indefatigable in their labor of love. The meeting probably will continue in this place until the middle of the present week.

Praise God, from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

S. BELTON.

Romish Mission Schools.—At Macao, where Camoens wrote a great part of his Lusiad, the Portuguese still maintain a relic of their Empire of the Indian seas. A prodigious population, comprising 40,000 Chinese, and 5,000 Europeans, chiefly Portuguese, are crowded within the city. In the European quarter, there are thirteen Roman Catholic Churches, and one English Chapel. Macao is the see of a Roman Catholic Bishop, who has under him nearly a hundred officiating priests. In the schools, containing about a hundred of each sex, twenty-four boys were being educated for missionaries in China, some of them natives of that country.

In the neighborhood of George Town, the capital of the Penang islands, there is a Roman Catholic college, where a number of Chinese youths are training up for Missionaries to their native country.

TYERMAN & BENNETT.

Prayer for a revival at Calcutta.—The Clergy of the Established Church at Calcutta had a meeting, by request of Archdeacon Corrie, on the 28th of January, 1831, and agreed, among other things, to set an hour apart individually for prayer, and to engage their congregations and friends, as much as possible, to unite with them severally, at the same hour. The hour to be from six to seven o'clock every Sunday morning. The paper then states the special objects for which the influence of the Spirit should be sought.—London pa.

Denominations in the United States.—There are in the United States about 150,000 orthodox Congregationalists, 150,000 Presbyterians, 18,000 Dutch Reformed, perhaps 12,000 Episcopalians, 44,000 Evangelical Lutherans, 18,000 German Reformed, 15,000 Associate Presbyterians, 310,000 Baptists, and 490,000 Methodists—making, with other denominations, nearly or quite 1,350,000 professed Christians, besides Roman Catholics.—Baptist Paper.

Home Missions.—The Home Missionary for the present month, contains letters from 20 missionaries, 14 of whom report revivals. Twelve new appointments are announced.

India.—During Bishop Turner's long visitation thro' India, he has delivered four different charges, in which

he expresses his deep and entire persuasion of the successful manner in which the mighty work of christian civilization is going forward.

North Africa.—During the last two years, through the intervention of an American Consul at that region, the four Gospels, and the book of Genesis, have been translated by a native into the Berber language, which is spoken by the inhabitants of that region.

Chaplains in Congress.—The Rev. Mr. Durbin, of the Methodist Episcopal church, has been elected chaplain to the senate; and the Rev. Mr. Post, of the Presbyterian church, chaplain to the house of representatives, of the United States.

CHRISTIAN GUARDIAN.

Wednesday, January 25th, 1832.

HAS EPISCOPACY AMONG THE METHODISTS IN AMERICA THE SANCTION OF MR. WESLEY?

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 114.)

We have already shown that Mr. Wesley, according to his Pastoral Letter to the Methodist Societies in America, appointed, by ordination, Dr. Coke to the office of Superintendent over them. That Dr. Coke's office, powers and duties were precisely the same as those which at present belong to Bishops, every reader may satisfy himself of by comparing the account given of the Episcopal Office in Drew's Life of Dr. Coke with the 4th section of the Methodist Discipline, chap. I.

To a reasonable and unprejudiced mind, the authorities already introduced would be abundantly sufficient; especially in the absence of any authority to the reverse, except the noisy declamation of reckless partisans and political demagogues. However, to put this matter beyond dispute, we will adduce a few additional authorities, and these shall be from the writings of English Wesleyan Methodists.

The respectable testimony of the Rev. H. Moore, has been quoted—once or two more extracts from his valuable Life of Wesley may be properly made—

"With respect to the title of BISHOP, (says Mr. Moore) I know that Mr. Wesley enjoined the Doctor (Coke) and his associates, and, in the most solemn manner, that it should not be taken." But adds Mr. Moore—

"Mr. Wesley well knew the difference between the office and the title. He knew and felt the arduous duties and high responsibility which attaches to the one, and the nothingness of the other. In this respect, his brother, (Charles,) with all his High Church zeal, has stated the truth, concerning the Church which he loved:

Whatever shines in outward splendor great, I give it up,—a creature of the State.

"When pressed and goaded by his brother's severe remarks, concerning his thus acting as a Bishop, he answered, 'I firmly believe, that I am a scriptural Episcopos, as much as any man in England, or in Europe, for the UNINTERRUPTED SUCCESSION I know to be a fable, which no man ever did or can prove. But this does in no wise, interfere with my remaining in the Church of England; from which I have no more desire to separate, than I had fifty years ago.' He gave to those Episcopos, (Bishops) whom he ordained, the modest, but highly expressive title of Superintendants, and desired that no other might be used. That the Lord has greatly blessed this boon to the American societies is evident, by their great and continued increase. The numbers in the various societies when Dr. Coke went over, were about fifteen thousand. Six years after, they had increased to nearly seventy thousand; and, in the year 1820, they were two hundred and eighty thousand!"—Life of Wesley, pp. 233-235.

The Methodist Societies in the United States now contain upwards of four hundred and ninety thousand members, with several Colleges, Academies, &c.

We have another authority equally valuable in a late number of the English Methodist Magazine. In a memoir of the Rev. Wm. Myles, the writer remarks—"The period (1786) of Mr. Myles's appointment to this (Plymouth Dock) Circuit was an important epoch in the history of Methodism. Two years before, Mr. Wesley, had consecrated Dr. Coke, Bishop,* and had sent him, accompanied by certain Preachers, whom he ordained as Presbyters, to America, to form the Methodist Societies in that country into an EPISCOPAL Church."—English Wesleyan Methodist Magazine, for May, 1831, p. 293, 294. What testimony can be more positive and conclusive?

We will add but one more quotation. The Rev. Richard Watson, (than whom a higher authority on this point could not be found in Europe or America,) not only attests to the facts of Mr. Wesley's ordaining Dr. Coke bishop, and organizing the Societies in America into an Episcopal Church, but also adds his valuable testimony to the humble piety and devotedness of those most cultivated apostles of American Methodism—Dr. Coke and Mr. Asbury. The following are Mr. Watson's words:

"The point which has been most insisted upon is the absurdity of a priest ordaining bishops. But this absurdity could not arise from the principle which Mr. Wesley had adopted, viz., that the orders were identical, and the censures therefore rest only upon the assumption, that bishops and priests were of different orders, which he denied. He never did pretend to ordain bishops in the modern sense, but only according to his view of primitive episcopacy. Little importance therefore is to be attached to Mr. Moore's statement, that Mr. Wesley having named Dr. Coke and Mr. Asbury simply superintendents, he was displeased when, in America, they took the title of bishops. The only objection he could have to the name was, that from long association it was likely to convey a meaning beyond his own intention. But this was a matter of mere prudential feeling, confined to himself: so that neither Dr. Coke and Mr. Asbury to be blamed for using that appellation in Mr. Wesley's sense, which was the same as presbyter as far as order was concerned; nor the American societies, (as they have sometimes inconsiderately been,) for calling themselves, in the same view. 'The American Methodist Episcopal Church,' since their episcopacy is founded upon the principle of bishops and presbyters being of the same degree,—a more extended office only being assigned to the former, as in the primitive church.* For though nothing can be more obvious than that the primitive pastors are called bishops or presbyters indiscriminately in the New Testament; yet, at an earlier period, those presbyters were, by way of distinction, denominated bishops, who presided in the meetings of the presbyters, and were finally invested with the government of several churches, with their respective presbyteries; so that two offices were then, as in this case, grafted upon the same order. Such an arrangement was highly proper for America, where many of the preachers were young, and had also to labour in distant and extensive circuits, and were therefore incapable of assisting, advising, or controlling each other. A travelling episcop-

acy, or superintendency, was there an extension of the office of elder or presbyter, but it of course created no other distinction; and the bishops of the Methodist church in America have in practice as well exemplified the primitive spirit, as in principle they were conformed to the primitive discipline. Dr. Coke was only an occasional visitant in America, and though in the sense of office he was a bishop there, when he returned home, as here he had no such office, so he used no such title, and made no such pretension. Of this excellent man, it ought here to be said, that occasional visits to America could not satisfy his ardent mind; he became the founder and soul of the Methodist missions in various parts of the world, first under the direction of Mr. Wesley, and then in conjunction with the conference; and by his voyages, travels, and labours, he erected a monument of noble and disinterested zeal and charity, which will never be obliterated. But Mr. Asbury remained the preaching, travelling, self-denying bishop of the American societies, till afterwards others were associated with him, plain and simple in their manners as the rest of their brethren, and distinguished from them only by 'labours more abundant.'

"It was by this absurdity confounding episcopacy in the modern acceptation, and in Mr. Wesley's view, that a good deal of misplaced wit was played off on this occasion; and not a little bitterness was expressed by many. He, however, performed a great and good work, and not only provided for the spiritual wants of a people who indirectly had sprung from his labours; but gave to the American church a form of administration admirably suited to a new and extensive empire, and, under which, the societies have, by the divine blessing, prospered beyond all precedent."

Two remarks more on this subject and we have done.

1. If any person after reading the above authorities, to which several more equally respectable might be added, should continue to assert that Methodist Episcopacy never had the sanction of Mr. Wesley, is his word deserving of any confidence? Can he be credited with even good motives? Can he have any regard to truth, to Methodism, or to religion? Must not his object be to deceive, to defame, to sow the seeds of discord and make gain of the unwary?

2. Can any person object to Methodist Episcopacy, who has any respect for the appointment and advice of Mr. Wesley, or the standard works of the English connexion, or the opinions of the leading Preachers in the British Conference?

KING'S COLLEGE, EDUCATION, & C.

About two weeks ago the House of Assembly waited on His Excellency the Lieutenant Governor, requesting His Excellency to transmit an Address to the King on the subject of King's College. His Excellency did not reply to their request in the same style as he did to that of the Methodist Conference; nor did he tell the House of Assembly that "the system of education" pursued at the English Universities "would not be abandoned here to suit the limited views of the leaders of societies who have neither experience nor judgment to appreciate the value or advantages of a liberal education." His Excellency's prediction, however, is like to fail, according to his own showing; for he returned the following answer to the House of Assembly:

"GENTLEMEN.—I will forward this address to the King, immediately. It may, however, be satisfactory to you to receive information that I have reason to believe that either the exclusive provisions considered exceptionable in the Charter of King's College have been cancelled, or that such arrangements have been decided on by His Majesty's Government, as will render further applications on this subject unnecessary."

A charter solemnly given, cannot be revoked or its surrender obtained without much delay and circumspection, but His Majesty's Ministers have long directed their attention to the great advantages which the Province will derive from a University being established on principles that may be approved of by every good and enlightened person."

The enquiry will naturally arise in the mind of the reader, by what means has His Majesty's Government been induced either to cancel the exclusive provisions of King's College or make such other arrangements as will render further applications on this subject unnecessary? The following extract of a copy of a Letter addressed by George Ferguson, Esquire, Agent of different christian denominations in U. Canada, to Lord Goderich, Secretary of State for the Colonies, will furnish an appropriate answer to this question, and show the honorable principles on which the friends of civil and religious liberty, and their agent in London, proceed, and the noble objects they have in view:

(Copy) "77 Hatton Garden, July 20th 1831."

"MY LORD. In an interview with which I was honoured on the 5th inst. Your Lordship indicated that the difficulties in Upper Canada respecting General Education might be compromised by leaving King's College for the members of the Episcopal Church and endowing another College on a more extensive scale for the accommodation of the other denominations, that is for the country generally. I will be thankful to your Lordship to favor me with the outlines of your proposal in writing, that having a more distinct understanding of the remedy proposed I may be able to judge how far it will probably meet the circumstances and wants of my constituents. I am delegated by others and must report to them the steps I have taken in executing the trust committed to me; and the reasons that may have induced me to depart from the strict letter of my instructions. I have the greatest confidence in your Lordship's good will towards the people of Upper Canada, and feel myself under great personal obligations for the candour and condescension with which your Lordship has attended to our affairs; and I am most unwilling to dissent from any plan your Lordship may propose relative to Upper Canada without the most conclusive reasons, entirely distinct from party feelings or jealousies, and without explicitly stating the grounds of my dissent."

There was a subject on which I thought your Lordship laboured under some misapprehensions. You expressed a wish that an unworthy jealousy would not make us, the petitioners, object to the existence of King's College, that is, as an Episcopal College, provided liberal provisions were made for the others &c. &c. This I thought implied an opinion on the part of your Lordship, that the only opposers of the Sectarian constitution of King's College are dissenters, or persons unfriendly to the English Church. But I assure your Lordship that many of the most powerful opposers of the institution in its present character and of the system of an ecclesiastical establishment with which it is identified, are churchmen. Indeed every liberal disinterested and unprejudiced Anglo-Canadian who admits the truth of Dr. Paley's doctrine, that a religion to be established should be that professed by a majority of the people, must be opposed to any denomination being so established in Upper Canada; for it will not be denied by any that no religious denomination, and last of all the Episcopal Church, forms a majority of the Upper Canadian population. I then repeat it, that constituted as the population of Upper Canada is, every independent man feels and acknowledges that it would be impolitic and unjust to confer upon any religious class such emoluments, power and literary or other advantages, as would virtually constitute that denomination the established religion.

As it regards my own feelings, and I am sure I speak the sentiments of most of those for whom I act,

I would have as little objection to the Church of England being that favoured denomination as any other whatever: but I protest against the principle and the system as unjust; and situated as Canada is by the side of the United States, where religion and education are in the most prosperous condition without the existence of any of these invidious distinctions and partialities, as most certainly subversive of British power and influence in the province.

We, therefore, oppose King's College, and every approximation towards an exclusive Religious or Ecclesiastical establishment, not only from feelings of patriotism, but from principles of loyalty.

I speak knowingly and advisedly, and from experience, and from observation, when I declare my certain belief, that the plans and efforts of the Episcopal Clergy to secure to themselves the privileges, power, and wealth of being the exclusive Ecclesiastical Establishment of the North American Colonies, and the aid and sanction which the Government has directly and indirectly given to those plans, by bestowing upon the Clergy pensions, and other pecuniary grants, civil and legislative power, Colleges, and other monopolies, &c. have subtracted more from the strength of the Government than the Rideau Canal, and the other expensive military works, have added to its power and security; and yet the same cause is, at this moment, undermining the only strong hold of Britain in those Colonies—that which she possesses in the loyal affections of a confiding and united people. It was this, and not our Forts, that preserved those Provinces to the Mother Country in the late war. And without this, my Lord, you fortify the Country in vain. I have had the honor to expose my life and shed my blood in His Majesty's service, in defending Canada against a foreign enemy; and I believe, that I am no less faithfully contending for the integrity and perpetuity of His Majesty's transatlantic empire, when I unite with my countrymen in resisting every encroachment upon our equal rights and liberties, and the attempts of those who wish to plant the Ups of religious bigotry in the virgin fields of Canada, and to mingle with the fountains of knowledge the bitter waters of sectarian strife and jealousy.

I have felt myself called upon to offer this explanation of our motives, and to assure your Lordship, that we act from principles, and not from jealousy or party spirit. And I am well assured, that the only certain security and permanent protection for British power in North America will be to give those Colonies a liberal Government; free and popular institutions, and full power to regulate and manage all their internal concerns, civil, literary, and ecclesiastical, themselves.

I beg leave to state a single fact to shew the impolicy of the system of education which an interested few have induced His Majesty's Government to establish and patronize in Upper Canada. I before stated, that very few Presbyterians, Methodists, Baptists, &c. would send their children to a college under the exclusive direction of Episcopalians. There are in the United States; and very near the borders of the United States, colleges and academies belonging to different denominations, where education may be obtained on the most reasonable terms, and affording every facility and inducement to the people of Canada to send to them; and there are, at this time, 30 or 40 youths from Upper Canada receiving their education in the United States; and, at least, 6 of these from York, where Upper Canada College is located—and these youths are from the families of English people and Canadian loyalists. This will be increasingly the practice till a more liberal and impartial system be adopted in Canada."

To the writer of the following remarks, we present our sincere thanks for his spontaneous kindness. Such contributions are useful auxiliaries in a cause commensurate in importance to the political and educational destinies of Canada.

Richmond, January 9th, 1832.

MR. EDITOR.

In the last Brockville Gazette, there are statements made relative to the Methodist Episcopal Church, which in my humble opinion does little credit to the editor of that paper—one of which I will just notice. He insinuates "that the Congregations of the M. E. Church are for the most part made up of women and children." Now Sir, I have been in the habit of attending the meetings of the M. E. Church, for twelve years past in Canada, and can state that nothing can be more false than the above insinuation. No longer ago than last Sabbath I attended a Quarterly Meeting in this township, at which the Rev. Mr. Metcalf presided, I think there could not be less than seventy-five sleighs, double and single, and such a concourse of people I have seldom seen either in Ireland or Canada on such occasions; and what was still more strange they were principally Members of the Church, not "women and children" (although there was a proportion of these, not, I would say one half) but old soldiers of the cross of Christ, many of whom I was well acquainted with on the other side of the Atlantic. God through the instrumentality of Methodist Preachers brought them from a state of darkness into his marvellous light, and many of them are this day rejoicing in the liberty wherewith God has made them free. I could recognize the same spirit at the Love-feast that used to pervade our meetings on such occasions in Ireland—and many with myself could say, that Methodism, or in other words, experimental religion, is the same here as at home. I hope our enemies will not say these were "Yankee Methodists"; for they were for the most part from Cayen, Monaghan, and Farnamsh—Counties well known to produce as good subjects as any in Britain—yet after all they are attached to the M. E. Church, love her preachers, her Discipline, and Economy, and look upon it to be a rare treat to get a peep at the "Guardian"—are well pleased at the stand it has taken against a dominant Church in Canada. Some seem to think, or pretend to think, that emigration will have a tendency to turn the scale in favour of such preposterous claims. Now sir, although I do not pretend to claim wisdom, yet, from the knowledge I have of the sentiments of emigrants generally, I would as soon think of going to Cairo, to avoid the Cholera Morbus, as that emigration will ever have that tendency. I remember an old saying, 'a burnt child dreads the fire.'

Yours, &c. B. T.

The COBURN STAR. "at great additional expense, (says the Editor), and an infinity of trouble," has been enlarged to a Super Royal sheet—about one quarter smaller than the Guardian. The same paper; presenting (as the Editor states) the public with a faithful record of passing events, divested of all party distinction," contains the Answer of the Lt. Governor to the address of the Methodist Conference, not only without the accompanying letter on the opposite side, but without even the short address of the Conference: so that the obvious impression produced by the isolated answer—apart from the effect of His Excellency's criminal insinuations—must be, that the Methodist Conference petitioned His Excellency on the several subjects alluded to in His answer, or rather attack; when the fact is, the Conference did no such thing, but memorialized His Majesty on matters respecting which the Methodists in this country had been misrepresented, and on the subject of a Church Establishment in Canada, and merely requested, in a most respectful manner, (in accordance with the directions of Lord Goderich himself) that His Excellency would transmit said memorial and accompanying documents to His Majesty's Government. This example of the Coburn Star's "faithful record of passing events, divested of all party distinction," is a very singular one, and one in which, we should suppose, the intelligent and candid part of the inhabitants of the New-Castle District would have but very little confidence.

MORE BREACHES OF PRIVILEGE.—The Legislative Council of L. Canada have sent their Sergeant at Arms to Montreal, and arrested and conveyed to Quebec the Editors of the *Minerve* and *Vindicator* for libel upon that Honorable Body, declared to be a breach of their privileges. These papers have advocated an elective, or the abolition of the present, Legislative Council.—The Legislative Council of Lower Canada appear to be no better proof against newspaper artillery, than the Legislative Council and House of Assembly of Upper Canada. When public bodies undertake to gag the discussion of their acts and merits by forfeitures, chains and dungeons, it argues the consciousness of something radically wrong—something that will not bear the test of free investigation—something that dreads the public eye. Truth, and justice, and merit, court investigation—the more fully they are investigated, the more highly they will be appreciated.

TORONTO TEMPERANCE SOCIETY.—We attended the Annual Meeting of this Society on Saturday last. It numbers upwards of 300 members. In accordance with its principles of entire abstinence from the use of ardent spirits, large buildings have been put up, large harvests have been gathered in, and the whole year process of farming has been carried on, to the comfort and advantage of the farmers and the labourers in their employ. One farmer harvested upwards of 100 acres of grain last year, without a single drop of Ardent Spirits. Salutary reformatory measures have been effected in several instances. Entire abstinence from the use of distilled liquors, is the cheapest, most simple, most harmless, most rational, and most (indeed the only) effectual remedy against intemperance, that has ever been prescribed or discovered.

(For the Guardian.)

First Annual Report of the Saltfleet Temperance Society, and an extract of the proceedings of the Anniversary Meeting, held in the Methodist Chapel at the Fifty-mile-creek, on the evening of the 26th Decr. 1831.

The meeting having been opened with singing and prayer, the President then took the chair and stated the object of the meeting; after which the Rev. Joseph Messmore addressed the meeting at considerable length, representing the great benefits arising from Temperance Societies and exposing the many evils resulting from intemperance. The Secretary then read the constitution, and an invitation being given, eleven persons joined the Society, making in all since its first organization (which was in February last) 114 members. After some further remarks on the subject, the Society went into business and proceeded to the election of officers, when Mr. Ashman Pettit was re-elected President, Mr. Zenas Beach, Vice-President, Mr. James Lewis, Secretary, and 7 Managers, five were re-elected and two new ones added, it being the only alteration in the constitution. During the year one member has withdrawn, four have been brought to trial for violating the constitution, two of them have been expelled, and two by giving satisfaction and promising amendment have been continued. The meeting was well attended, and many of the most respectable persons in this place are friends of Temperance, and feel much encouraged to persevere in so good a cause.

Signed in behalf of the Society, JAMES LEWIS, Secretary. Saltfleet, 28th Dec. 1831.

To the Editor of the Christian Guardian.

SIR: I was much pleased with your observations as stated in the Christian Guardian some time since, upon the proper use of Meeting houses, &c. It was a charge brought by our Saviour against the Jews that they had made the "House of God a den of Thieves." In this favored land we are privileged to build houses and are protected in our various forms of worship and have had increasing confidence placed in us in the increase of our privileges, which we have always considered as our right. It is to be hoped that that confidence will never have any cause to be shaken, by suffering our places devoted to the service of the Most High God, to become a place of rendezvous for political parties, or worldly meetings. I hope my Baptist brethren will not be amongst the first to indulge in this kind of sacrilege. A BAPTIST.

Woodhouse, 20th Jan. 1832.

CLERGY RESERVES.—The following Message was sent down from the Government House last evening.

The Lieut. Governor acquaints the House of Assembly, that he has a few hours since, received from His Majesty's Government, certain information respecting the Clergy Reserves; and that he will communicate to the House early to-morrow.

Government House, Tuesday, 24th January, 1832.

FORFEITURE.—The Message above referred to was sent down to the House about one o'clock. It proposes, we understand, that the Upper Canada Legislature shall pass a Bill authorizing His Majesty's Government to resume the Clergy Reserves and make provision for the Churches of England and Scotland out of them, or something to this effect. On a subject so vastly important, and involving the question of a Church Establishment in something of a new point of view, no decisive step ought to be taken without giving the people of the Province an opportunity to express their sentiments.

HINT TO LOCAL PREACHERS.—Extract of a Letter from a respectable Local Preacher, dated Thorold, Jan. 19th, 1832. "If my Brethren in the Local connexion would exert themselves, they might do much to promote the circulation of the Guardian, as they can have access to many persons, whom the travelling preachers do not see."

PUBLIC MEETING.—Agreeably to public notice, a large body of people assembled in this town last Thursday. The number has been variously estimated, at from 600 to 2000. A number of resolutions were adopted and a petition to the King and Imperial Parliament on the state of public affairs in this Province, and other measures taken to carry them into effect.

CORRECTION.—The name "Stoby, the Banker," in the outline of Mr. Bidwell's Speech on the question of privilege, published last week, should have been written Stockdale, the Bookseller.

THE REPORT OF THE METHODIST MISSIONARY SOCIETY FOR 1830, 1831, will be printed and ready for delivery in a few days.

BREACH OF PRIVILEGE.—We have concluded the brief outline of the proceedings of the House of Assembly in the re-expulsion of Mr. Mackenzie.

PARLIAMENTARY PROCEEDINGS.—The house has been principally occupied the last week with money measures. Review hereafter.

PROROGATION.—The Lieut. Governor has given notice that he will prorogue the house to-morrow at three o'clock P. M.

EMPLOYING REPORTERS.—The Montreal Gazette says—The House of Assembly of Lower Canada does not recognize reporters to take notes of their proceedings, and does

not pay them a single fraction. The reporters are altogether distinct from each other, and have no connection; Mr. Wilcoke reporting for Neilson's Gazette and Quebec Mercury, Mr. Girod for the Canadian, and we have our reporter, who is in attendance upon the proceedings of both Houses.

[From the New-York Commercial Advertiser of Jan. 16th.] LATE AND IMPORTANT FROM EUROPE.

We are indebted to our correspondents of the Boston Daily Advertiser and Patriot, for a slip containing four days later intelligence from London, brought by the packet ship Columbia, for this port, which left London on the 27th of November, and Portsmouth on the 1st of December. Mr. Atkinson, of Brockline, Mass., who came passenger in her, landed at Newport, and had reached his residence, furnishing the latest accounts to the Boston Editors.

The political news is important. Mr. Atkinson brings a confident report that an insurrection had taken place in Portugal and that the Tyrant Don Miguel had fled!

RIOTS IN FRANCE.

A letter from Lyons, Nov. 21, in a London paper, states dreadful riots had taken place between the manufacturers and the workmen, equal to those in Bristol, England. Several thousand workmen had assembled on one night, and burning and pillage had been carried on to a dreadful extent.

THE CHOLERA IN ENGLAND.

Sunderland, Nov. 23.—Remained sick 32 New cases 14 Recovered 6 Died 8—14 Remained sick 32

From the commencement of the disease, Oct. 20, there had been 294 cases; deaths 60.

THE CHOLERA.—There seems to be no further room to doubt that the malignant cholera prevails in Sunderland. The latest accounts from that place are to the effect, giving the following statement of the number of the sick on that day: Diarrhea 37, Common Cholera 20, Malignant do. 9; of which latter number four died—and on the previous day two persons died of the common, and four of the malignant cholera, about the average number daily, according to the Morning Herald. That paper says:

"A letter from Sunderland corroborates what we suspected all along, that the adoption of any thing in the nature of a cordon sanitaire in any part of this kingdom would meet with the most determined resistance from the people—in short, that it would be utterly impracticable as a measure of precautionary regulation. The same letter states, as the result of experience in Sunderland, what has often been stated from different quarters before, that the victims of the disease have been found to consist almost exclusively of persons reduced by poverty or disolute habits to a state of body predisposing them to such disease."

A letter from London, of Nov. 24th, says—"Our government have issued an official notice of the existence of spasmodic cholera in this country. This we consider a most mischievous act; and it will affect our business unfavourably. On the whole, the aspect of affairs is quite discouraging. We have a very flat market this morning."

Meeting of Parliament.—The Parliament was to meet the 6th of December. The Courier—a paper in the special confidence of Earl Grey—of the 19th of November, says—

"We are happy to announce that there is not the slightest foundation for the reports of new difficulties in the Reform Bill among the ministers. The success of this measure is absolutely certain, whatever may be the course the government shall adopt to secure it. The new bill will not differ in principles from that of Lord John Russell. It will be even in a sense more popular if possible. The same boroughs will lose their franchise, although there may be some changes in particular localities, and the members to be taken from them may be distributed among the counties and large cities. As to the details of the bill, particularly those relating to votes and registering, improvements will be introduced calculated to give a more extensive development and great effect to the principles of this important measure."

The lawyers in Kilkenny, Ireland, have refused to undertake the recovery of titles for the clergy.

The English papers contain a form of prayer used by the Hebrews in their Synagogues, on account of the Cholera.

It is stated in the Cork Reporter, that in three parishes of that city there have been found no less than 25,000 paupers, and the whole city is supposed to present an aggregate of 60,000 persons without the means of providing for themselves.

ALGIERS.—A letter from Algiers states that the Arab sent by the French to Donga, to negotiate an arrangement with the Bedouins, has fallen a victim to his idleness. The Bedouins loaded him with chains, and, after a few hours confinement he was cut in pieces, under the pretence that he had abjured his religion.

Provincial Parliament.

Saturday, 7th January, 1832.

RE-EXPULSION OF MR. MACKENZIE.

[Reported by Mr. S. S. JENNIS.]

The Speaker, by request, directed the Clerk to read the Solicitor General's resolution for expelling Mr. Mackenzie; together with the alleged libellous articles in the Colonial Advocate on which the resolution was founded. After it was read there was a considerable pause, when Mr. Perry, rose and said, this question, it appears, is now to be carried through in perfect silence, or else abandoned. The objections made to this proceeding, in discussing his (Mr. Perry's) motions for dropping the proceedings had been passed over in silence; perhaps—perhaps gentlemen did not think them worth answering—perhaps gentlemen had been passed over in silence; perhaps—perhaps gentlemen did not wish an opportunity to give his reasons against the main question; and as it was three o'clock and the servants should have time to put the house in order for next week, he would move an adjournment. If he was going to vote for such a resolution he would wish to have closed doors and have it done in silence and never put on the journals.

Mr. Bidwell hoped the motion for adjournment would carry, as he wished to have time to read the alleged libel and consider it a little, before giving his vote—he was well worn out with the close application of the session and hoped the house would now adjourn.

The motion for adjournment was put and lost. Mr. Buell said, Mr. Mackenzie had read the alleged libellous address to the electors, stating on what grounds he wished to be elected, and he was elected accordingly. The house, and also several newspapers, had circulated through the country the libel for which Mr. M. was expelled; and Mr. Mackenzie had circulated the address to shew the grounds on which he was elected, and to counteract the effect of the publishing of the libel would have on his character. The article, "To the people of Canada" was only Mr. M's inference from destroying the liberty of the press—and how far the votes of those members effected the freedom of the press was a matter of opinion. If they went on in this way it would soon become a matter of enquiry how far the press might safely go. The Solicitor General had said if any other press was to go a hundredth part as far as Mr. Mackenzie had gone he would punish it; and next they might be told if only the two hundredth part, and so on till they would destroy the liberty of the press altogether.

Mr. Beckham.—The question now before the house is, will this house set itself against the people of the province. The people would certainly take some means to redress themselves, and no person could know what would be the consequence. A learned gentleman (the S. Gen.) in the house had denounced a proceeding like this in

Poetry.

[From the Worcester Magazine.]

THE LAST PARTING.

There is a time when the soul is sad, And the heart has more than its wonted feeling;

There is a moment—'tis when we stand Beside the couch, and watch the pillow

I have seen old age in its last decay, By the winds of eighty winters wasted;

We stood, a circle of mourning friends, For the loss of a dear, fond parent weeping;

The sun had gone to his ocean bed, And the winds in their island caves were reposing;

There is a moment—'tis when we stand Beside the couch, and watch the pillow

Miscellaneous.

THE TRAFFIC IN ARDENT SPIRIT.

The following is part of the seventeenth number of the series of essays, by Dr. Edwards:

In the opinion of John Wesley, which I quoted in my last, he expressed a strong conviction of two things, viz. That the men who continue to traffic in spirituous liquors, are knowingly accessory to the destruction of human life; and that the property which they acquire by the sale of this poison, will not be likely, in the end, to benefit either them or their children.

GENERAL PRINCIPLES OF EDUCATION.

Success in Education depends,—First,—More on Prevention than Cure.

More on securing our children from injury, than on forcing upon them what is right. If we wish, for instance, to render a child courageous, we shall effect it, not so much by urging and compelling him to feats of hardihood, as by guarding him from all impressions of terror, or from witnessing a weak and cowardly spirit in others.

Secondly,—On Example, rather than on Precept and advice. As the bodies of children are imperceptibly affected by the air they breathe, so are their minds by the moral atmosphere which surrounds them;

It is little to tell a child what to do; we must show him how to do it, and see that it is done. It is nothing to enact laws, if we do not take care that they are put into practice, and adopted as habits.

It is little to tell a child what to do; we must show him how to do it, and see that it is done. It is nothing to enact laws, if we do not take care that they are put into practice, and adopted as habits.

Fourthly,—On regulating our Conduct, with reference to the formation of the Character when matured; rather than by confining our views to the immediate effect of our labor.

Premature acquisitions, premature quickness of mind, premature feeling, and even premature propriety of conduct, are not often the evidence of real strength of character, and are rarely followed by corresponding fruits in future life.

As in the general conduct of life, it is the part of wisdom to sacrifice the less to the greater good; so is this eminently the case in the subject before us.

The following account of the destruction of the two Moravian settlements in Barbadoes, in the hurricane of last August, is from a statement recently published by the committee of the "London association in aid of the Moravian missions."

The awful visitation of Providence, which on the 11th of August last involved in ruin and desolation the fertile island of Barbadoes, was attended

with the most disastrous consequences to the two peaceful and beautiful settlements of the Moravian Brethren. These settlements were formed for the sole purpose of communicating the blessings of the Gospel and of Christian education to the negro population. One of them, Sharon, has existed since the year 1765, and after struggling long with various difficulties, and having been already once destroyed by a hurricane, (that of 1790), but subsequently rebuilt, had reached a measure of prosperity greater than it had ever before attained.

The Commission of Crown Lands will give public notice in the Upper Canada Gazette, and such Newspapers as may be circulating in the Province, of the time and place for the sale of Land in each District, and of the upset price at which the Lands are proposed to be offered. The Lots will be sold to the highest bidder, and if no offer be made at the upset price, the Land will be reserved for future sale in a similar manner by auction.

Some time ago, a grocer by the name of Higgins died and left a considerable sum to a gentleman in London, saying to him, "at the time that he made his will, "I do not know that I have any relations, but should you ever, by accident, hear of such, give them some relief." The gentleman, though thus left in full and undisputed possession of a large fortune, on which no person could have any legal claim, advertised for the next kin to the deceased, and after some months were spent in inquiries, he at length discovered a few distant relatives.

THE following passage occurs in the Journal of the Rev. J. Wesley, under the date of Thursday, the 37th of December, 1744.—"I called on the solicitor whom I had employed in the suit lately commenced against me in chancery, and here I first saw that foul monster, a Chancery bill! A scroll it was of 42 pages in large folio, to tell a story which need not to have taken up 40 lines!

SINGULAR OCCURRENCE.—During the oration in St. Paul's Church in New-York, on Friday 25th ult, while the choir, engaged in one of the choruses of Handel's Messiah, were singing interrogation—who is the King of glory?—a vivid flash of lightning blazed in at the windows, and startled the audience with its glare. But the impression rose to sublimity when as the response was sung—the Lord strong and—a peal of thunder muttered deep bass in heaven!

REFORM OF THE VERY BEST KIND!—It is stated in the Lewis County N. Y. Republican, of the 14 inst, that "the circuit court met yesterday, and adjourned without day, after a session of about one hour. There were no charges brought before the grand jury. There was not a civil cause on the calendar to be tried—there is not a criminal in our jail, or a person confined on the limits for debt."

MORAL GRANDURE OF SABBATH SCHOOLS.—A grander scheme for doing good to the rising race we believe, never was devised than that embraced in Sabbath schools. They are preparing thousands for heaven, while they preserve tens of thousands from the contaminations of practical vice. The church is bound to support these institutions; and the professors of religion, in our judgment, stand aloof from them at their peril.

LANDING OF THE PILGRIMS.—This day is the two hundred and tenth anniversary of coming on shore at Plymouth of the progenitors of the worthy Yankee nation. It is celebrated by their descendants in this city with the usual observances.

OLD PEOPLE.—There were found in the United States during the last census, 2954 persons who were 100 and upwards.

NOTICE TO SETTLERS.

Commissioner of Crown Lands Office, York, 1st December 1831.

THE following summary of the Rules established by His Majesty's Government for regulating the disposal of Lands, is published for the information of persons desirous of settling in Upper Canada.

Once in every year, or oftener, the Commissioner of Crown Lands will draw up his report of the Land which it may be expedient to offer for sale by Public Auction within the ensuing year, and the upset price per acre at which he would recommend it to be offered; the Land so offered having been previously surveyed and valued.

The Land will be laid out in Lots of one hundred acres each, and plans prepared for public inspection; which plans may be inspected in the office of the Surveyor General, or in that of his Deputies.

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The purchase money will be required to be paid down at the time of sale, or by four instalments with interest; the first instalment at the time of the sale, and the second, third and fourth instalments at the interval of a year.

Any further conditions respecting these sales, will be found in the printed advertisements giving notice of them. To indigent Settlers who may be unable to avail themselves of these opportunities of purchase, Lands will be assigned by private sale, in certain specified Townships, at an estimated value, and the first payment will be accepted at the end of three years, without interest, and the remainder of the purchase money to be paid in three instalments, interest to commence after three years from the purchase.

Free Grants are not made to any but U. E. Loyalists, or such persons as have served His Majesty in the Navy or Regular Army. Portions of either of these classes will forward their applications for Land, accompanied by official documents in support of their claims, as heretofore, to the Civil Secretary of the Lieutenant Governor, and will receive answers to them on applying to the Clerk of the Executive Council, and their Location Tickets from the Surveyor General.

NEW VILLAGE, near LONG POINT BAY, in the Township of Charlotteville, U. C. by the name of BETHEL.

The subscriber has, after repeated solicitations, finally consented to lay off a tier of Village Lots, on each side of the Spring Creek, which runs through his premises, and now offers them FOR SALE, upon reasonable and accommodating terms, to Mechanics, Merchants, and others, that may wish to purchase.

Spring Creek embraces as many hydraulic advantages as perhaps any other in the Province. It falls in about midway of the noted Bay of Long Point, on Lake Erie, and is undoubtedly the best harbor on either side of the Lake from Buffalo to Detroit—Vessels of every description can be safe at anchor in all weather.

The Village is beautifully situated on a rising ground, one mile north of the harbor. For beauty of prospect none can excel it; in a clear day, parts of three of the United States can be seen with the naked eye, viz: New York, Pennsylvania, and Ohio.

For terms enquire of MICA SPENCER, Esq., Charlotteville, or the subscriber, on the premises.

THE Subscriber grateful for the support he has received since his establishment in York, begs leave to acquaint his friends, patrons, and the public generally that he has received his Fall supply of genuine

WINE, TEAS, GROCERIES, &c. Comprising a variety of almost every article—and in addition to a choice assortment of prime and ordinary Wines in wood, he has in bottles,

Now receiving from Montreal a large addition to his stock of CHINA, GLASS, AND EARTHEN WARE, Ordered expressly for this market, consisting of Superior China and Earthen Ware, Dinner and Dessert Service, Breakfast and Tea Sets of splendid new Patterns, Alabaster and China Chimney Ornaments, rich Cut Glass Dishes, Deodorizers, Claret and Water Jugs, Wine Tumblers, Lamp shades and Chimneys, &c. &c.

NEW and Splendid Assortment of FANCY and STAPLE DRY GOODS, at BEATTY'S Wholesale and Retail Warehouse, King-street, five doors East of Yonge-street, York, U. C.

THE Subscriber respectfully informs his Friends and the Public in general, that he has removed to his new Warehouse, and has completed his Fall Shipments from Great Britain direct. He is determined to adhere to his original plan of selling at unprecedented low prices; the public may, therefore, expect to find Goods at a fair value at the above place.

Just Received, a great variety of SUPERIOR DUBLIN MADE GENTLEMEN'S CLOTHS, of the most fashionable colors, which will be sold very cheap. Also, One Case Best PATENT WAXEN GLASSES, sold Wholesale and Retail.

THE Subscribers have for Sale the following School Books, being the manufacture of Upper Canada, viz.—Canadian Primer, Reading Made Easy, Mayor's Spelling Book, Webster's do. New Testament, English Reader, Murray's Grammar; Also, Writing, Printing, and Wrapping PAPER.

VALUABLE PROPERTY FOR SALE, on Lot-street, West of the Swan Inn. A two story BRICK HOUSE, 40 feet front by 28 deep; with two Cellar Kitchens, a Gate-way, and Well of water. The above described house will be finished, in the best style, by the first of May, for any gentleman who may purchase it. For particulars, apply to the subscriber on the premises.

THE Subscribers have for Sale the following School Books, being the manufacture of Upper Canada, viz.—Canadian Primer, Reading Made Easy, Mayor's Spelling Book, Webster's do. New Testament, English Reader, Murray's Grammar; Also, Writing, Printing, and Wrapping PAPER.

LOOKING GLASSES, PRINTS &c. &c. AND THE CHEAPEST PRICE FOR ALL KINDS OF HAITING & SHIPPING FURS, at his old stand opposite the Episcopal Church, King Street.

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NEW SADDLERY AND HARNESS MANUFACTORY.

ALEXANDER DIXON, SADDLER, &c. most respectfully informs the Gentry of York, and Upper Canada, that from the liberal encouragement he has experienced, it has induced him to commence business in the above line in one of his new Houses, situated on the South side of King-Street, a few doors East of Yonge-Street.

He hopes, by strict attention, and a well assorted Shop of the most fashionable Saddlery Goods imported (by himself) from Great Britain direct, to merit a share of public patronage.

To a few days he expects the arrival of an extensive assortment of English Leather, Saddle trees, bits and bradoons, Snake bridles, Horse blankets, driving whips, Carriage and Gig harness mountings of the latest patterns, &c. &c.

NEW GOODS, AT WHOLESALE AND RETAIL. J. R. ARMSTRONG respectfully informs his numerous customers and the public in general, that he is now receiving his Fall and Winter supply of Goods, a none of which is a very extensive assortment of Superfine, Fine, and Common Broad Cloths, Cassimeres, Flannel, and Forest Cloths, together with a large and general supply of other seasonable Goods.

CHEAP Wollen, Linen, Cotton, Silk AND FANCY GOODS. The Subscriber begs leave to inform his friends, and the public in general, that he has received the whole of his FALL SUPPLY OF GOODS, which he will dispose of at reduced prices.

JAMES M. STRANGE is now opening an extensive assortment of DRY GOODS, HABERDASHERY, &c. and an assortment of children's Beaver Hats & Bonnets, which he will sell at unusually low prices.

Wholesale and Retail Store; In the House lately occupied by Mr. Wm. Russell, on the corner of Yonge and Lot Streets, YORK.

KING BARTON takes the liberty of informing his friends and the public, that he has opened a Store in the above place. He has a large and well selected assortment of Cloths, Flannel, Blankets, Flannels, serges, &c.; Bombazines; Bombazines; Laces; a variety of Winter Shawls; the rich do. of different kinds; Shirting; Grey and Printed Calicoes; Magariz, Merinos, Marselles, Quills, Tally Velvet, Gros de Naples; black and colored Petermanns, of the best description for top Coats; a large assortment of ready made Clothes; Hats, and Caps of all kinds, from 2 to 40s.

Having imported a great part of the above Goods, and purchased them in the lowest market, he doubts not but he will be able to sell on terms highly satisfactory to such as may call to purchase.

THE SUBSCRIBER begs to acquaint his friends and the public, that he is now receiving an extensive assortment of Fall and Winter Goods; among which are nearly 100 pieces of wide and narrow Cloths, from 3 to 60s. York Currency, per yard; being, perhaps, the best assortment in this Market, and having been purchased at very reduced prices, will be sold extremely low: Rose and Whitney Blankets; Flannels, Serges, Baizes, Cambrils, Plaids, Brown and Bleached Cottons, Muslins, Checks; Cotton Yarn, from No. 5 to 15; Shawls, Gloves, Hosiery, &c. &c.

NEW AND CHEAP GOODS. THE SUBSCRIBER begs to acquaint his friends and the public, that he is now receiving an extensive assortment of Fall and Winter Goods; among which are nearly 100 pieces of wide and narrow Cloths, from 3 to 60s. York Currency, per yard; being, perhaps, the best assortment in this Market, and having been purchased at very reduced prices, will be sold extremely low: Rose and Whitney Blankets; Flannels, Serges, Baizes, Cambrils, Plaids, Brown and Bleached Cottons, Muslins, Checks; Cotton Yarn, from No. 5 to 15; Shawls, Gloves, Hosiery, &c. &c.

Having imported a great part of the above Goods, and purchased them in the lowest market, he doubts not but he will be able to sell on terms highly satisfactory to such as may call to purchase.

THE SUBSCRIBER is now receiving a large and well selected assortment of GOODS of the first quality, consisting of HARDWARE of every description.

GROCERIES, DRY GOODS, &c. SINGLE DOUBLE, AND COOKING STOVES WITH TINS. ALSO—A very large assortment of English, Swedes, and Three Rivers' Bar Iron, of all sizes, Hoop Iron, Small Cable Chains, Anchors, Sheet Iron, Tin—Castings, Bale Pans, Pots, Sugar Kettles, Pot Ask Coolers, Tea Kettles, &c. &c. All of which will be sold unusually low for Cash.

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NEW GOODS.

THE SUBSCRIBER has removed to King-Street, nearly opposite the Episcopal Church, where he will dispose of the remainder of his Stock of DRY GOODS, imported during the last month; consisting principally of Wollen Cloths, Blankets, Flannels, Calicoes, Muslin, Linens, Towelling, and Sheetings. Umbrellas, Shawls, Gloves, Hosiery, Trimmings, &c. &c. Also, adapted for mourning, Black Bombazines, Merinos, and Bombazines; Gros de Naples, Gloves, &c.; all at unusually low prices.

READY MADE CLOTHING, Dry Goods, &c. WILLIAM LAWSON returns his sincere thanks to his friends and the public, for the very liberal encouragement he has met with since his commencement in business, and informs them, that he has now on hand an extensive assortment of Ready made Clothing, all made up in his own Shop, and in the best style of workmanship; Also, Cloths, Vestings, Fustians, Bombazines, Norwich Crapes, Merinos, Bombazines, Flannels, Blankets, Carpets, Calicoes, Cottons, Shawls, Handkerchiefs, Linens, Lace, Ribbons; Gentlemen's Hats, a superior article direct from England; Ladies' Beaver, Leghorn, Straw and Velvet Bonnets; small Wares, and a variety of other articles—all which he will sell at extremely low prices, at his Brick Store, South side King-Street, nearly opposite the Gaol.

CHEAP GOODS—WHOLESALE. WILLIAM RUSSELL begs respectfully to acquaint Town and Country Merchants, that in consequence of a quantity of his Fall Supplies having been landed at York by Schooners frozen up in the Bay he has rented, for a short time only, a shop nearly opposite Mr. Hugh Carrales, in King-street, west of Yonge street, where he is now ready to sell off the said Goods, by the Piece, at low prices, for Cash or approved Notes.

SELLING OFF, AT AND BELOW PRIME COST, (King-Street, opposite the Episcopal Church.) RICHARDSON begs to inform the inhabitants of York and its vicinity, that he has commenced selling off the whole of his present stock of DRY GOODS;

At and below prime cost.—He has just received an extensive assortment of WINTER GOODS, consisting of Superior West of England Broad and Narrow Cloths, Cassimeres, Fustians and Canadian Cloths, Merinos, Blankets, Flannels, Serges, Gingham, Hosiery, &c. &c.

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