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J. H. LAWRENCE, Printer.

COMMUNICATIONS.

For the Christian Guardian.

The Church and the Methodists.

Within a day or two the last few numbers of *The Church* newspaper have been put into my hands. In the numbers of the 31st of March and 7th of the present month, I observe two elaborate articles in favour of the exclusive claims of the Episcopal Church to the Clergy Reserves, and the repudiation of every other position on the subject. If the question be not taken up by some other hand, I beg to observe that it is my intention, at a convenient time, to examine the arguments of *The Church*, and, as far as in my power, to sift the Clergy Reserve Question to the bottom—considering it in a legal, religious, and civil point of view. The harmony of the country, as stated in the Legislative Council Report on the State of the Province, require the earliest possible settlement of this question; and a grave and candid consideration of it cannot fail to promote its settlement.

In *The Church* of the 21st inst. I notice the Rev. Mr. Harvard's courteous and friendly letter of complaint of some previous remarks of *The Church* respecting the Methodists, and *The Church's* courteous and friendly explanation. With that matter thus fraternally settled, I have nothing to do; nor should I have made any allusion to it, had not *The Church* added to his explanatory remarks two paragraphs of a general nature, paragraphs which I have read with very different feelings than those of satisfaction, paragraphs with which I feel that I have much to do, both as an individual and for several years the Editor of the official organ of the Wesleyan Methodist Church in this Province. The paragraphs to which I allude are as follows:

"When we look to the feelings of Methodists in England and Ireland, and the unequivocal proofs of attachment which, in the latter days of her peril, they have manifested to the Church of their founder, we cannot but hail with gratification the prospect of the gradual infusion of the same kindly spirit here towards the Establishment, which the recorded sentiments of such individuals as Mr. Harvard and Mr. Riechy must have the effect of promoting. We are well aware that the materials to be worked upon in this country are not always such as to ensure the success of such efforts; there are prejudices of indigenous growth to be encountered which, in the present generation, it may only be possible to ameliorate, but not to remove; and the seeds of political error and of antipathy to the National Church which once were thoughtlessly scattered by those who now profess to have arrived at better convictions, may have reached a maturity which renders their general eradication impracticable.

"It is often the open declaration of British Methodists, and on nobly responded to by the Rev. Mr. Alder in his examination before the Committee of the House of Commons in 1828, that they desire to be considered as members of the Church of England both at home and abroad. It may not be our province nor a proper time to ask, whether it be practicable to render fainter and narrower still the line of distinction which actually subsists between the mother Church and these her separated members; but we scarcely fear contradiction when we say that there is no argument for adherence to the Established Church in the parent country and for a vigorous maintenance of her integrity as the best bulwark of our common Protestantism, which does not apply in equal force to the necessity of the same establishment in every colony of the Empire. We do not therefore despair—although there may be present obstacles to the freer growth and wider spread of that feeling,—we do not despair of seeing the day when Methodists in Canada will join with Churchmen in vindicating their right to that property which will enable them to plant the Established Church in every corner of these Provinces. And this we believe they will do, not upon the ground merely of filial piety, but as the most rational security for the permanence and purity of our Protestant faith, and for the endurance to future ages of that monarchical form of government under which we have the happiness to live."

Any one acquainted with the history of the controversy on the Church Question cannot fail to understand to whom *The Church* has reference in the concluding sentence of the former of the above quoted paragraphs, as the promoter if not originator of "prejudices of indigenous growth," which, in the present generation, it may be possible to ameliorate but not remove,—and as the "thoughtless scatterer" of the "seeds of political error and of antipathy to the national Church," respecting which "better convictions" are latterly "professed to have" been "aimed at." As I happened to be for some years the only writer in connection with the Methodist Church on the side of what *The Church* is pleased to call "prejudices of indigenous growth," "political error" and antipathy to the national Church,—as I was Editor of the *Guardian* during the first five years of its existence in that dubious capacity,—I cannot mistake the intended and obvious application of *The Church's* allusion; nor shall I seek to evade it.

1. As to my ever professing that I had been in "political error," I have never yet even felt that I had been in such error. My political theories were formed from reading Paley (on Civil Government and the British Constitution,) and afterwards Blackstone, before I knew much of political parties—before I had any personal acquaintance with them. The sentiments and principles I embraced from early reading and reflection, and not from any party combinations, led me to the avowal and maintenance of political doctrines which I have advocated twelve years, and which I have not yet seen reason to change, as far as I can judge, one hair's breadth.

2. Those doctrines distinctly were,—(1.) That as no one Church embraced more than a minority of the population of the Province, no one Church ought to be established with exclusive or peculiar privileges or advantages. This is Paley's doctrine, which I have advocated ever since 1826. This doctrine has of course been opposed and denounced by the party of *The Church*. In this I have therefore acknowledged no "political error."—(2.) My second leading doctrine was, that no ex-

clusive system of education should be established in the Province, but that all classes of the population should be equally countenanced and assisted in the promotion of education. This was also opposed by the party of *The Church*, who contended that the Clergy of the Church of England had always had the control of education in England, and they ought therefore to have the control of it in this Province. In the maintenance of my doctrine, I strongly contended against the exclusive Charter of King's College in 1825, and was denounced as an enemy to the British Government, &c. &c. for it. Well, have I "professed" my "error" on this point? Nay—for the British Government have actually sent out instructions for the repeal of the exclusive clauses of that Charter, and the local Legislature has repealed them. And on the subject of education generally, His Excellency Sir George Arthur avows his intention of doing, what I have contended since 1826 it was the duty of the Government to do, and for which I have been again and again denounced by the Editor of *The Church* himself and others of the same school, as "a mover of sedition." In his reply to the congratulatory Address of the U. C. Congregational Association, His Excellency Sir George Arthur says,—"It will ever afford me sincere gratification to co-operate with the various denominations of Christians, in extending the blessings of a religious and useful education throughout the Province, believing as I do, that by these means the happiness and prosperity of a people may be most effectually promoted."—Again, in his reply to an Address from Brantford, His Excellency declares,—"In promoting and maintaining the rights and privileges of ALL Her Majesty's subjects EQUALLY. I obey the commands of my Sovereign, and at the same time gratify my own inclination." Had such been the rule of government with the local Executive in former years, no rebel party could have ever been assembled in any part of the Province, much less under the nose of the Government.—(3.) My third and only other distinctive political doctrine, (for advocating which I have been subject to many a tirade of abuse,) was, that other Christian denominations, as well as the Church of England, ought to be allowed to hold land for places of worship and parsonages, and that their Ministers ought to be allowed to solemnize matrimony as well as Clergymen of the Church of England. The first of these objects was obtained in 1829, and the second in 1831. These were the doctrines and all the doctrines I ever advocated in opposition to the party of *The Church* and the local Executive; and so far from coming to any "better convictions" respecting any one of them, that I would advocate them all in similar circumstances with deeper feeling and greater energy than I have done heretofore, though possibly with less irony and sarcasm. Two of those doctrines have been already acted upon both by the Imperial Government and the local Legislature; and the third—the doctrine of the Church and Clergy Reserve Question—has been fully avowed and officially recommended by His late most Gracious Majesty in 1832, and in several Royal Despatches since then. Hence so far from repenting of past "political error" on this subject, I am just as certain, by the Divine blessing, of our ultimate success as in the other two points just referred to.

3. "But," it may be objected, "have you not latterly opposed some public men, that you formerly supported, and vice versa?" I answer, Yes. "Well then you must confess that you were formerly in a 'political error,' or you are so now." Not so. Many public men have latterly professed to support the very measures on the Clergy Reserve and other questions, which I formerly advocated, and which they formerly opposed. It is they therefore that have changed, not I; though they do not like to acknowledge it. And secondly, many public men have latterly advocated republican doctrines which they formerly, as well as I, repudiated and denounced. It is therefore they that have changed, not I. "But what republican doctrines?" I answer, doctrines which have led to the advocacy of an elective Legislative Council and Executive Council, &c. &c.—questions which were never mooted in the Province before 1833, and never debated in the Provincial Assembly until January, 1836. The sum of the whole is this: In 1825-6 the character and the few privileges then enjoyed by the Methodists and other denominations were assailed and invaded by the party of *The Church*, backed by the local Executive. With many fears, and against my own will, but in compliance with the almost express commands of my brethren, and at the request of several respectable members of other denominations, I undertook the defence of the invaded and injured denominations. The affair assumed so serious an aspect as to become a matter of public petition and legislative investigation in 1828. The result of that investigation is well known to have been the complete defeat of the party of *The Church*, and the most triumphant and honourable vindication of the character and claims of the offending and calumniated denominations, especially the Methodists, the principal objects of previous attack. A number of public men both in the Assembly and in the country espoused the cause of our religious liberties and the educational interests of the country; and were supported by the Methodists generally, as well as by other denominations, in order to secure those liberties and promote those interests, the same as candidates and members of the British Parliament were supported by Methodists and other religious bodies in England in order to promote the abolition of Colonial slavery. The following year (1829) a law was obtained to authorise different denominations to hold land for chapels and burying grounds; in 1831 another law was obtained to authorise their Ministers to solemnize matrimony; in 1832, Royal Instructions were sent out giving the Clergy Reserves in accordance with the repeatedly expressed wishes of the great body of the inhabitants; and also another most elaborate Royal Despatch, dated Nov. 8, 1832, on the subject of Education and the administration of the Provincial Government generally. Had the party of *The Church* suffered those Royal Instructions to have been forthwith carried into effect, the torch of rebellion never could have been lighted up in Upper Canada. When in England, in 1833, I presented a petition to the Secretary of State for the Colonies, to be laid at the foot of the Throne, on the Clergy Reserve Question, signed I believe by upwards of 20,000 inhabitants of this Province; and I laid the fullest

statement I was able to prepare on the subject before Mr. (now Lord) Stanley, then Colonial Secretary. Here was no repentance of my "political error." In the same year, a project was formed between Mackenzie, Hume, and Koebeck in London, to effect the separation of the Canadas from the Parent State. I obtained sufficient information of it to satisfy my own mind of the fact; and I immediately apprized the people of their danger. The attacks which it called forth from one end of the Province to the other are well known; the celebrated "hateful domination" letter of Mr. Hume was written to complete (as it was supposed it would) my overthrow; and when I used that very letter to illustrate and confirm what I had previously stated, Mr. Hume afterwards declared, in another explanatory letter, that he had been induced to write as he had done in a paroxysm of rage against me. But was there in all this any "conviction" of former "political error" on my part? Because I with others had advocated an equitable legislation, and administration of the executive functions, under the established Constitution, would that require us to confess our "political error," or join with persons to overthrow that Constitution? Nay, our former advocacy, as may be shown hereafter, was with a view to establish the existing Constitution more firmly and to render it more efficient and therefore to prevent its subversion.

4. I have alluded to these circumstances, not because the insinuations of *The Church* are of a sixpence consequence to myself in the estimation of those with whom I am connected, and to whom the matters referred to are well known; but to prevent persons in authority, or any other portion of the Canadian public, from supposing that either the Methodist Connection or myself have departed from the principles we have always maintained on this all-important and vital question. The resolutions of the last Wesleyan Conference,—the printed document on the subject, published the early part of last January, and signed by the President of the Conference and several other Wesleyan Ministers,—my own printed Letter to the Speaker of the Assembly, published in the *Guardian* the latter part of January, ought to have prevented *The Church* from making remarks which are obviously calculated to convey an impression that our views and purposes had undergone a material change on the Provincial "National Church" question. And while *The Church* compliments individuals at the expense of the common sense and character of the Methodist Conference, he seems also to think that the "present generation" of Methodists in the Province are so completely overrun with the "seeds of political error," that he must look to another growth in order to secure their support in behalf of exclusive Episcopal claims to the Reserves,—claims which have been annually condemned for twelve years by overwhelming majorities of the Provincial Assembly, as well as set aside by successive Royal Despatches during the last six years of that time.

5. It is also but just to observe, that whilst the Methodist Connection has been prevented during the last four years (by the rampant efforts of revolutionists to overthrow the Government) from supporting their claims by constant popular appeals and combinations, they have repeatedly represented the whole matter to the authorities, and have more than once obtained promises which were never fulfilled.

6. It is true that as individuals and as a body we have been alternately lauded and opposed by extreme parties. This however has always been the case with those who have maintained principles irrespective of parties. Of the late Mr. Butterworth, M. P., the Rev. Mr. Watson, in a sermon on the occasion of his death, observes,—"His loyalty, which in him was a Christian principle, led him to a general support of government in all cases where faction pressed upon it, or anarchy threatened the State; but his love of civil and religious liberty was equally ardent and immovable; and he never betrayed his trust as a representative of the people by forsaking the standard of either." An able reviewer of the London press says of the *Morning Herald*,—"The politics of the *Herald* used to be remarkable for their independence of party spirit. It was one day with the Tories, and the next with the Whigs. It viewed every question according to what the Editor conceived to be the justice and truth of the question; and always spoke its sentiments plain and straightforward, though in moderate language. A better specimen of a strictly impartial journal than the *Herald* afforded some years ago, I have never seen. It is Junius, I think, speaking of the view he took of some particular question, says,—'This is not the cause of faction or of party, or of any individual, but the common interest of every man in Britain.' If ever the words were true of any English journal more than another, that journal was the *Morning Herald* some years since."—(*Great Metropolitan*.) These references will sufficiently explain the reasons why the *Guardian* newspaper and the Methodist body have been successively attacked and applauded by rival parties, amidst the heat of violent party strife in a comparatively small population.

7. Thus far then as to "political errors." I come now to the asserted former "antipathy to the national Church." I never did utter one word disrespectful of the *Liturgy* or doctrines of the Church of England. In the first and most caustic publication that I ever wrote, I observed,—"Whatever remarks the Dr.'s (Strachan's) discourse may require me to make, I wish it to be distinctly understood, that I mean no reflection upon the doctrines, liturgy, or discipline of the Church of which he has the honour to be a Minister. He assured I mean no such thing. I firmly believe in her doctrines—I admire her liturgy—and I heartily rejoice in the success of those principles which are therein contained. It is for the prosperity of the truths which they unfold, that I shall ever pray and contend. And with regard to Church government, I heartily adopt the sentiments of the pious and learned Bishop Burnet, that 'that form of Church government is best, which is most suitable to the customs and circumstances of the people among whom it is established.'"—(*Review of a Sermon preached by the Archdeacon of York on the occasion of the death of the first Bishop of Quebec, May, 1826*.) The sentiments which I thus uttered in 1826, I have frequently repeated since; and I challenge *The Church* to produce a line, in which I have expressed a sentiment or feeling inconsistent with what I have here quoted.

8. As to the Church as a national establish-

ment in England, I did state in the *Guardian* in January last, (to which I refer *The Church* refers) that my early impression had been principally derived from reading *Simpson's Plea for Religion*, the *Eclectic Review*, and kindred publications—works which personal observation and more general reading has since convinced me contain only half of the truth—that I now believed the church had not been merely a source of unmingled evil, but an instrument of great public good. But did any thing I there stated authorize *The Church* or any one else to infer that I was more favourable to a "National Church" in this Province than I ever had been? Nay, in that very number of the *Guardian* I replied to observations of *The Church* on that subject; and in the very article in question, I guarded against such an inference by adding the following remarks:—"But whilst we confess and admit, and rejoice in all this, and do not feel disposed to deny the right or propriety of contribution from the state, as well as from individuals, to religious purposes, as we were once inclined on some occasions to do, the Editor of *The Church* must forgive us if we add, that four out of five of the distinguished names we have mentioned, and four out of five of the most holy and zealous and successful clergymen of the establishment are ministers of what are called *Chapels of Ease*, chapels erected principally by voluntary contributions to ease or relieve the parish churches—chapels partially endowed by voluntary contributions, and the ministers of which are either chiefly or altogether supported by the congregations to whom they boldly and faithfully preach the word of eternal truth—and are, therefore, not practical proofs against the voluntary system, but practical illustrations of the workings of the voluntary system within the Establishment itself."

The only modification in my opinions therefore on the entire question of a National Church was an admission that voluntary contributions on the part of the State, as well as from individuals, might be advantageously made for religious purposes. But did this authorize the establishment of one church by the state, or interference in the religious affairs of any church by the state? Nay, against this I contended in the same *Guardian*, 31st of January, 1838.

9. It was said by a Roman, "I love Caesar much, but I love Rome more." I will now say frankly, I love the Church much, but I love Methodism more; and my honest conviction is, that it would be more beneficial to the religious interests of the country to have Methodist Chapels and Ministers established by voluntary effort in every corner of these provinces, than Churches and Ministers of the Church of England, unless a very great improvement take place in the religious efficiency of the Episcopal Ministry.

10. And in respect to the prejudices of Methodists against the Episcopal Church, the Editor of *The Church* ought to be the last man in Upper Canada to make such a complaint, after the columns of sneering and irritating sarcasm that he has written against Methodism in every form and shape in former years. And does he not know that from the earliest settlement of this Province up to 1825, not an arrow was ever shot from the camp of Methodism in hostility to the Episcopal Church. Does he not know that in 1823, the Episcopal Clergy, with the Bishop at their head, made representations to the Imperial Government most unjust and incorrect in regard to Methodism in the Province? Does he not know that in 1825, the Archdeacon of York attacked the Methodists as a body—especially their Ministers—in terms the most criminating and degrading? Does he not know that the same dignitary in London, in 1826, as representative and advocate of the Episcopal Church in this Province, made similar representations against the Methodist Church, as well as to the disparagement of other denominations in the country? Was not all this enough to awaken feelings, and to rouse even Stoics to self-defence? I ask *The Church* then, who were sowers of those seeds of prejudice of which he now complains? I will also ask the Editor of *The Church*, if the Methodist and other denominations have not obtained their very right and privilege in the very teeth of the opposition of the Episcopal Clergy? And after such occurrences, is it not adding insult to injury for *The Church* to moralize over the prejudices of the Methodists?

11. But it may be said, Methodist Preachers used to come from the United States. I answer, it was proved before a Select Committee of the House of Assembly in 1828, that the Methodist Preachers were as much British subjects then as they are at this moment. It was also proved before the same committee by more than thirty witnesses (no Methodists) that the Methodist body had been peaceable and loyal from their first establishment in the Province; that the Methodist preachers and people were as loyal during the late war with the United States as they have been during the late insurrection in this Province; and that they had done much more for the religious improvement of this country than the Clergy of the Church of England, notwithstanding the latter had received public support to the amount of more than £100,000.

12. The Editor of *The Church* refers to the Rev. Mr. Alder's evidence before the Committee of the House of Commons in 1828. It ought to have been added that Mr. Alder spoke in reference to Lower and not to Upper Canada; and that even there, where the Methodists are by no means as numerous in comparison to the Church of England as they are in this Province—even there where the Methodist Missionaries were not the first pioneers of religion throughout the Province, as they have been in Upper Canada—even there Mr. Alder claims a portion of the Reserves—the very thing that forms the burden of *The Church's* complaint against the Methodists in this Province. The committee ask Mr. Alder—"Do you mean then to found your claim to a share in the Clergy Reserves only upon a principle of equity as being one of the most numerous bodies of Protestants in that country, and not upon the principle of the precise construction of the law? As I have already stated, there is a difference of opinion upon that subject; some of our friends think we have a legal claim, and others think we have no denomination has any claim in law but the Church of England."

13. In regard to Methodists being a branch of the Church of England, I will quote what I gave in evidence before the Assizes held in this town last October, on the Belleville Chapel case:—"The Solicitor General wish-

ed to ask the witness whether the Methodists in England were members of the Church of England? Witness heard the Rev. Dr. Banting, President of the British Conference, last year (1836) state in Conference, that as a body the Methodists were as distinct from the Church of England as any other religious denomination in England; that they had their own chapels, and rules, and ordinances, and ordination, and were therefore a distinct and independent Church. Mr. Kirkpatrick—But are not many members of the Methodist Society members of the Church of England? They are; for separation from the Church of England is not a condition of membership in the Methodist Society. But, as a body, their whole system of government and operation is as distinct from the Episcopal Church in England as it is in America. The Methodist itinerancy is incompatible with the constitution of the Church of England. The Methodists in England are not in general what are termed *Disenters*, for they do not object to an establishment in the abstract; but they are *Non conformists*, and occupy a similar position in regard to the church with the *Non conformists* in the reign of Charles the Second." (Printed Report of the Belleville Chapel case, pp. 56, 57.) Mr. Watson says, "Separation from the church, at a late period of Mr. Wesley's life, was certainly anticipated. That must be allowed." And again, "I may venture to say, that there is a warmer regard towards the church among the body of the Methodists now, than there was in the days of Mr. Wesley; although there were then more Methodists than at present who professed to be of her communion. We have no respect at all to her exclusive claims of *divine right*, or her three orders of Ministers; and yet we have no objection to her Episcopacy, when *Scripturally* understood, and her services. We smile at the claims she sometimes assumes to be the exclusive instructor of the people, in a country where the statute law has given them a right to be taught by whom they please, and as explicitly protects dissent as conformity; but we rejoice that she has great influence with the mass of the population, whenever that influence is used for the promotion of true religion and good morals. We wish her prosperity and perpetuity, as we wish all other christian churches; and the more so, as we recognize in her 'the mother of us all,' and can never contemplate without the deepest admiration her noble army of confessors and martyrs, and the illustrious train of her divines, whose writings have been, and continue to be, the light of Christendom. If churchmen think this feeling of any importance, let them reciprocate it; and though the formal union of which some of them have spoken is visionary, a still stronger bond of friendship might be established; and each might thus become more formidable against the errors and evils of the times." (*Life of Wesley*, pp. 342, 343.)

14. It is true, that Mr. Wesley and his preachers generally approved and supported the establishment; but let the grounds of that admiration and support be stated. In the Minutes of Mr. Wesley's conversations with his Preachers in 1747, we have the following questions and answers:—"Ques. What instance or ground is there in the New Testament for a National Church? Ans. We know of none at all; we apprehend it to be a merely political institution." (*Watson's Life of Wesley*, p. 138.)

The establishment is supported in England by many Methodists and others upon purely Protestant grounds, in contradistinction and opposition to Popery; and the strongest Protestant feeling in England is appealed to against the present Government, because public appropriations are made by it in support of Roman Catholic Colleges and Schools. Upon this ground Her Majesty's present Government is denounced as anti-protestant, as popish, &c. by leading members of the Church of England, by the principal Ministers, and a considerable portion of the members of the Wesleyan connexion.

But the Heads of the Episcopal Church in this Province, while they would exclude Methodists and other classes of Protestants, actually boast of having not only supported bills and appropriations for Roman Catholic Schools, but even grants for the salaries of Roman Catholic Clergy; and then they turn round and adore us by the shades of Wesley and the protestantism of English Methodism to support their absurd pretensions to the Clergy Reserves, as the only "security for the permanence and purity of the Protestant faith!" One of the Editors of the English Wesleyan Magazine says, "Methodism will never shake hands with Popery;" and on that ground he and his brethren will not support Her Majesty's present Government, because that government, as they contend, does "shake hands with popery," by supporting Roman Catholic Schools, and appointing Roman Catholics to office; nor would the organs of English Methodism support the party of *The Church* in this Province, any more than they will support the Queen's Government, because the former more than the latter has "shaken hands with popery," by recommending government salaries to the Roman Catholic Clergy, as well as government aid in the erection of Roman Catholic schools and chapels.

I do not take upon me to condemn the Heads of the Episcopal Church for thus fraternally and cordially "shaking hands with popery," as the Editor of the London Wesleyan Magazine calls it; but I do say, that they have thereby forfeited all, even the pretensions of their church as the "bulwark of Protestantism," they have thereby sapped the very foundation on which the claims of an exclusive Protestant Establishment can be based; they have themselves established the absolute necessity of the only alternative, of abandoning all political distinctions on account of religious faith—of uniting legislative with individual effort, (as His Excellency Sir George Arthur expresses it,) in "co-operation with the various denominations of Christians, in extending the blessings of religious and educational instruction throughout the Province"—and thus promoting contentment, harmony, and good-will among all classes of the population.

15. In conclusion, I beg to observe, that I had hoped any public reference to these painful events of past years would have never been again rendered necessary; but if *The Church* cannot exchange individual compliments without balancing it by individual attacks, and a deliberate thrust at the religious feelings, and political character, and equitable interests of the Methodist body, my sense of self-preservation and duty to the people of my

best affections, will not permit me to sit in silence. The waiving of private and sectional considerations to convictions of public duty, as Christian subjects, on the part of the Methodists for years past—and that in the face of a torrent of opposition—need not now be turned into an instrument of insult and pretext of demand from them of the sacrifice of interests to which they are entitled by every consideration of constitutional right, numbers, labours, usefulness, and character. No effort was wanting on the part of Wesleyan Ministers last winter to promote the most amicable settlement of the Clergy Reserve Question; nor are they responsible that it is still open for discussion.

16. I am aware that in all free constitutional governments, no great question can be settled—and no great or general measures have ever been promoted—without earnest public discussion, which may be conducted in a way either to suppress or fan the flame of violent party spirit, according to the feelings and discretion of those who lead in such controversies. The most cursory survey of our half-ruined province must excite in every ingenuous mind the strongest desire for the healing of its wounds, and the cure of its divisions. May this be the tendency of all our future investigations! And I think there is strong ground of hope and encouragement. Sir Francis Head having ultimately failed and refused to carry out the Parental Royal Instructions under which he came to this Province—and under the auspices and influence of which he obtained the confidence and support of the great body of the inhabitants—His Excellency Sir George Arthur has been entrusted with this mission of Royal justice, benignity, and liberality. In His Excellency's admirable replies to several congratulatory addresses, I perceive the spontaneous and unaddressed recognition and avowal of all those principles, interests, and feelings, which are a full response to the Royal Instructions referred to, and the practical operation of which in the administration of the government will secure to all classes of the population every equitable and reasonable right and advantage. Whilst the unexpected and peculiarly painful circumstances under which His Excellency has assumed the government of the Province will awaken the sympathies of those who know any thing of the difficulties of government even in ordinary times, his exertions to resuscitate and advance the interests of the country will be more highly and gratefully appreciated.

It appears from the address of the U. C. Congregational Association, that His Excellency's administration in Van Dieman's Land gave satisfaction to the Independents as well as to other religious denominations in that colony. The members of the Wesleyan Conference will recollect that at our annual meeting last June, I mentioned the equitable and efficient system of religious and educational instruction which I was informed in the Colonial Office in London had obtained and was in successful operation in Van Dieman's Land; some of the items of the printed report of which I afterwards transcribed in the Wesleyan Mission House in Hutton Garden, and from which the plan proposed by Wesleyan Ministers last winter to settle the Clergy Reserve Question was derived. Little was it then anticipated that the executive promoter of that popular system of religious and educational instruction in Van Dieman's Land would be the Governor of Upper Canada. I refer to these circumstances as a strong additional ground of congratulation and hopeful encouragement for the future interests of religion and education among us. Some time will be necessary to bring about "a consummation so devoutly to be wished;" but there is ground to hope for it, and by the united prayers and exertions of all good men, it will be hastened as well as secured.

E. RYERSON.

Kingston, April 22nd, 1838.

RELIGIOUS.

From the (London) Watchman.

LEEDS WEST CIRCUIT.

A revival of an extraordinary character has taken place in this circuit. We give the following details, from the letter of a private friend, a lay-member of the Society:—

"Previous to the last December quarter day, it appeared to be difficult to maintain our ground in point of numbers; for although we obtained an accession of new members from quarter to quarter, yet they were not more than sufficient to replace the deficiency occasioned by deaths and removals; the latter of which, in a large town like Leeds, divided into two circuits, and surrounded with populous villages within a very short distance, amount to a considerable number every quarter; and the balance of persons removing from and to the town for various reasons, I believe, always against the society. At that quarter day, when the ordinary business of the circuit was dispatched, our worthy superintendent, Mr. Anderson, wished the brethren to give their views of the state and prospects of our societies, and offer such suggestions as might tend to promote our spiritual prosperity. To this request several of the brethren freely responded; but, in all that was said relative to the past, there was no reflection cast upon any one but the speaker, who generally reproached himself. The observations made were well calculated to humble us before God, and to open to us more clearly the source from whence our help must come; and I believe we separated with our minds made up to devote ourselves more fully to God by prayer and persevering labour in his service.

"The effect of our renewed supplication was felt at the Renewal of the Covenant, in the various chapels throughout the circuit at the commencement of the new year; and our rising hopes brightened into an expectation of better days. After the close of the first evening's service at Wesley Chapel, the preacher gave a suitable address to the congregation, and then requested any who had determined to devote the new year to the service of God, to meet him in the vestry, and tender their names voluntarily, as candidates for admission into the society, when nine persons gave their names, and began to meet in class. In the meantime a prayer meeting was carried on in the chapel, to which the parties returned, and there continued in earnest prayer till several of them obtained the blessing of pardon. Similar measures were adopted at Holbeck on the following Sunday, when eight volunteers presented themselves in the vestry; and at Oxfield Place, 14; and again about the

same number at Wesley Chapel. The first great manifestation of an approaching Revival of Religion occurred at Holbeck on the 11th of February, under a sermon addressed to young men, from "Remember not the sins of your youth," when, on that and the succeeding evening, not less than 81 persons offered themselves on trial as members of the society. But on the following Saturday evening it appeared, from a return made by the leaders, that 96 had actually begun to meet in class during the week! So it has been generally found that whatever number, at any given place, have pledged themselves to meet in class, they have redeemed that pledge, and others have come in addition to them. In this manner the work has gone on from that day to this; in some places thirty, forty, fifty, or sixty names being received at each meeting; and in some instances upwards of 100. The names so obtained are handed to the ensuing leaders' meeting connected with that chapel, entered in a book kept for that purpose by the Secretary, and duplicates of them are written upon slips of paper, and handed to the leaders; special care being taken that only such leaders receive them as have small classes, meeting near the residences of the new members.

"Our numbers for the last quarter stood as follows: new members, 243; on trial, 691; making a total of 934; and being an addition during the last quarter, in the west circuit, of more, I believe, than were ever before added in both circuits in any year since the commencement of Methodism in Leeds. This is the work of God; it bears evident marks of his hand. The impression induced Mr. Anderson to suggest to the leaders' meeting the propriety of celebrating our March quarter day as a day of thanksgiving. With this every body agreed; and according to previous announcement a meeting for praise and prayer was held in Oxford Place vestry, at 6 o'clock in the morning of Wednesday last, 28th March. The local preachers met in the forenoon, and the usual circuit business was transacted after dinner. At 6 o'clock about 150 officers of the various societies in town and country assembled in the large vestry of Oxford Place Chapel, when the local preachers and leaders from different parts of the circuit, gave a brief sketch of what the Lord was doing in their respective societies. The reports were delightful and cheering. At half past seven, a public service was held in Oxford Place Chapel, which, large as it is—100 feet by 75, and supposed, when crowded, to contain at least 4,000 persons—was filled before the time of commencing worship. Mr. Rattenbury opened the meeting, and after singing and prayer, he detailed the results of the various revivals in Leeds from the year 1780 down to the present time. He described the extent and effects of this revival, comparing it with its predecessors. He described the characters who had been brought under its influence; amongst whom were infidels, drunkards, backsliders, heads of families, both husband and wife, in many cases whole families, the children of many people, the parents of some of whom died years ago, and those of others remain to witness the triumph of redeeming mercy in the salvation of their offspring. In each case he gave instances in proof of the statements. Mr. Kirk addressed the new members in a tender and affectionate manner. He expatiated on their privileges, warned them of their danger, enumerated their sources of help and encouragement, gave them needful direction, prudent caution, and salutary counsel. Mr. Galland stated the means to be adopted in order to perpetuate the revival. In the interval between these addresses, several of the brethren engaged in prayer; the service was conducted by Mr. Anderson, who had intended addressing the audience on the special causes of the evening prayer, but the late hour of the evening prevented him, and he only offered the concluding prayer. But the striking and peculiar features of the meeting remain to be described—and so they must remain, at least in an inadequate to the task—but by many they will never be forgotten. The address of Mr. Galland produced a thrilling effect, especially while he was exhorting us to perseverance in prayer, and cautioning us against being subjected to the reproach which the prophet Elisha cast upon Joash, King of Israel, when he smote the ground only three times instead of five or six times. But it was under the concluding prayer of Mr. Anderson that the influence of the Highest—most especially rested on the congregation—the manifestations of holy fervour, the expressions of confidence in God, the breathing after business, the strong desire for personal salvation and the conversion of others, may be conceived, may be felt, but described they cannot be. The appropriate character of the hymns, the harmony and power of the singing, the appearance of serious and devout feeling in the congregation—all tended to produce a wonderful effect; such as, in my judgment, renders that meeting, taking it as a whole, unparalleled even in Yorkshire Methodism.

"I regret I have not time to say more than to add, that we regard this as a token for good—a pledge of more—an earnest of what is yet to come from Him, with whom is the residue of the Spirit. O may the great outpouring thereof come soon!"

"I must, however, add, that all things are done with all possible decorum, without almost any extra services on week nights, and without that waste of strength which some times expends the energies of official men before the work is half finished."

AMERICAN BIBLE SOCIETY.

The twenty-second Anniversary of the American Bible Society was held this morning at the Tabernacle. The President, the Hon. John Cotton Smith, presided; several of the Vice Presidents, from various parts of the Union, were present, and many other distinguished gentlemen. The exercises of the day commenced by the reading of a portion of the Scriptures; this was followed by an address from the presiding officer. The report of the Treasurer was read, which was followed by the Manager's report, read by the Rev. Mr. Brigham, the Corresponding Secretary.

The following is an abstract of this document:—

In the course of the year, 22 new Auxiliary Societies have been formed in the different states, making the present total about 900. Some of these societies are in a declining state, and made no report the last year.—Others are highly prosperous.

The receipts of the year from all sources, amount to \$35,676 85, being \$4,902 less than those of the preceding year. This is a less reduction than was anticipated, considering the pecuniary embarrassment of the times. Some moneys collected in distant parts of the country have not been remitted to New York, and could not have been, without a great loss on exchange.

New stereotype plates have been prepared during the past year for a French, a Spanish, and a German Testament. These books are now nearly ready for delivery. A new pocket Bible of diamond type is now in press, and will be ready for delivery in the course of two or three months.

Bibles and Testaments have been imported to the number of 975 copies, in Portuguese, Italian, Welsh, and other foreign tongues. The number of Bibles and Testaments printed in the course of the year were, in all, 142,000 copies. The number issued amounted to 153,208 copies, in eighteen different tongues. The number is less than that distributed last year by some thousands. In some sections of the country, owing in part to the times, very few orders have been made by the societies. The board cannot but hope that such societies will double their diligence the coming year.

The entire series of the society's reports from the beginning is now reprinting, and will be sold in one large volume at cost. The managers have caused a careful collation of their present Bible with the first edition of King James, in 1611. The departures are found to be of trivial character, relating to punctuation, italic words, &c. not affecting the sense. The collation has increased the confidence in our unparalleled version.

Distributions of the Bibles or Testaments have been made the past year, not only in all our different states and territories, but in Canada, France, Mexico, New Grenada, Brazil, at Havre in France, in Greece, and at the Sandwich Islands. They have also been furnished (for use of the missionaries and mission schools) to the American Board of Commissioners for Foreign Missions, to the Protestant Episcopal Domestic and Foreign Missionary Society, to the Baptist Board for Foreign Missions, to the Methodist Episcopal Missionary Society, and to the Reformed Presbyterian Board of Missions.

The managers have paid out \$17,000 towards publishing and circulating the Scriptures in foreign countries; namely, in Germany, Russia, Syria, Africa, Bombay, Madras, Siam, Ceylon, and the Sandwich Islands. They have appropriated \$17,500, which they have not yet been able to pay. They have requests before them for a still larger amount than the latter, for which no appropriation is made. It is earnestly desired that the auxiliaries may condescend these facts. Fifty thousand dollars at least will be required for the foreign field next year.

The Board have now seven agents in the home field, and one in Syria. They are earnestly entreated to send an agent to Texas, and one to Singapore. Inquiries are instituted for a suitable man for each station.

In conclusion they say, that while their labours have been temporarily retarded by the pecuniary embarrassment of the times, the friends of the Bible cause were never more numerous, and the prospects for circulating the word of life at home and abroad were never brighter. They call on the auxiliaries to assemble their respective Boards as early as they can, to prosecute the work of giving desultory families with the Bible, and children with the Testament, and also to contribute, as far as they are able, the coming year, towards the work of foreign distribution.

FEJEE MISSION.

We rejoice to state, that since our last notice of this subject, the Committee have resolved to send another additional Missionary to the Fejee Islands, in company with Messrs. Jaggar and Hunt; namely, Mr. Calvert, of the Wesleyan Theological Institution. This resolution has been highly influenced by the truly noble offer of an old and esteemed friend of Missions, in Lincolnshire, that if the total number of Missionaries to the Fejees could be thus at once increased to seven, she would pay the whole expense of Mr. Hunt's passage, and contribute £50 per annum towards the support of the Mission for three years.—*Id.*

MISSIONARY.

From the Wesleyan-Methodist Magazine, April 1838. March 21st, 1838.

INCOME OF THE SOCIETY, FOR 1837.

We are aware that some of the best friends of the Wesleyan Missions have looked with a degree of apprehension to the effects which they deemed it likely that the severe commercial crisis of the past year would be found to have produced upon the finances of this and of other benevolent institutions. We rejoice to state, that in our case, and we hope in that of kindred Societies also, whatever may have been the unavoidably injurious operation of that circumstance on many whose means were for a time diminished, though their love and zeal for the cause of Christ had suffered no abatement, the good providence of God has not permitted the general result to be otherwise than encouraging, and indeed highly satisfactory. With heartfelt gratitude we report the following summary of the account:—

1. The Contributions sent directly to the Mission-House in London, and those received through the medium of the various Auxiliary Societies at home and abroad, amount to £270,000 15 1

2. The Legacies received in 1837 amount to £3,463 6 2

3. The Legacies received in 1838 amount to £3,251 9s. 6d.; exceeding those of the year by £522 13s. 6d.

4. Special Donations, for the English Mission and Translations, for Dr. Clarke's Irish Schools, &c. and other Miscellaneous Income, amount to £10,000 0 0

5. This item is less by £1,221 3s. 9d. than the similar item of last year; the stipulated term of the allowance for the Polish Mission from the Southampton Committee having now expired.

6. Donations on annuity for 1837, amount to £79 5 0

7. Amount collected (solely by the Rev. Edward Fawcett) towards the erection of Negro School houses, to meet the Parliamentary Grants of 1835 and 1836, and towards the passage and support of Teachers, &c., £2,898 8s. 7d.

From the preceding statement our friends will see that the two great items of Contributions and Legacies, which constitute what can alone be considered as the regular and ordinary income of the Society, have amounted in 1837 to the noble and heart-cheering sum of £273,575 15 2; being a net increase, under those two heads conjointly, of £5,591 13 10. But it is our duty to add, that the expenditure of the Society, during the year 1837, has exceeded the ordinary income from Contributions and Legacies, large as that income is, by a very considerable sum. The increase of expenditure has in fact far surpassed the increase of income; so that, with abundant reason for joy and gratitude, the friends of the Society will still perceive the absolute necessity of further exertion on behalf of its funds.

IDOLATRY IN INDIA.

To the Honourable the Court of Directors of the East India Company. The Memorial of the Committee of the Baptist Missionary Society.

HUMBLY SHOWN.—That your Memorialists represent a Society, formed in the year 1792, for the propagation of the Gospel among the Heathen, and that this object has been pursued by its Missionaries in Bengal, and

other parts of British India, from that time to the present.

That this Society acknowledges, with gratitude to divine Providence, that many misconceptions respecting the nature of their undertaking, and the proceedings of their Missionaries, which formerly prevailed, have been removed; and that great facilities have been secured for the prosecution of those labours, in which the Ministers and Teachers of the Christian Religion have been engaged.

That, while your memorialists rejoice that the exertions of their missionaries have been successful, to a considerable extent, not only in the direct and principal object they have had in view, but also in promoting the interests of literature, civilization and humanity, among the population of that great empire, they deeply lament the continuance and encouragement which are afforded by the present regulations of the government of the Honourable East India Company, to the cruel, licentious, and degrading idolatries of India, whereby the prejudices of the natives against Christianity are materially strengthened, and its progress greatly obstructed.

That, as several years have elapsed since this subject was brought under the notice of your Honourable Court, and more especially as a despatch, in which it was fully and verily reviewed in all its bearings, was forwarded by your Honourable Court to the Governor General, in February, 1833, wherein your decision was explicitly made known, that the evils complained of should be brought to a termination, your memorialists were induced to hope that our holy religion would no longer be dishonoured in the eyes of pagan idolaters, and the whole Christian world.

That it is therefore with much disappointment and deep regret your memorialists have learned, that, with the exception of releasing the peasantry from coercion, in drawing the idol cars at certain heathen festivals, no steps have been taken by the authorities in India to carry into execution the orders of your Hon. Court.

That, considering the bearings of this question on the allegiance due to the Supreme Ruler of the Universe,—on the moral condition of so many millions of immortal beings, whose prejudices are strengthened by the open sanction now given to their idolatrous superstitions, and on the conscientious feelings of our own countrymen in the East, many of whom recently transmitted, through the late venerable Bishop of Madras, a forcible representation on the subject, to the Governor of that Presidency, your memorialists do earnestly, but respectfully, implore your Honourable Court to take prompt and effectual measures to secure the execution of your former orders, viz:—

"That the interference of British functionaries in the interior management of native temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the conduct of their interior economy, shall cease.

"That the Pilgrim Tax shall every where be abolished.

"That in all matters relating to their temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves."

And your memorialists will ever pray, &c.

COMMUNICATIONS.

To the Editor of the Christian Guardian.

Kingston, May 13, 1838.

MY DEAR SIR,—I need scarcely say that I fully concur in the observations made by the esteemed President of the Conference and yourself in Wednesday's Guardian on the subjects of Christian Loyalty, Civil Liberty, Church Discipline, &c. As the general principles of these great and intricate questions had not been formally stated and guarded, I thought it proper to supply that desideratum; and it will be as gratifying to the members of our church generally as it is to me, to observe that there is a perfect agreement among us in these vital principles, though they have been stated by different individuals independent of each other. It goes far to establish two important points: 1. That the principles we have laid down and avowed are the true ones. 2. That the recommended method of applying those principles to the objects of church discipline and in matters of christian communion is alike disciplinary, scriptural and rational.

I beg to tender my grateful acknowledgments to the Rev. Mr. Harvard and yourself for your very kind and courteous references to my communication.

My principal object, however, in troubling you with this note, is to correct a couple of typographical errors which I observe in your remarks on Indian Affairs—the one rendering a sentence ridiculous, and the other making an expression undignified in its peculiar connexion. In the second note to the copy of the extract of my letter to Lord Glenelg, the sentence "perhaps now and then hears the ominous cough," &c. In the last press sentence of the same note, for "Clasp thy Bible to thy heart," read "Clasp thy

Yours, very truly,
E. RYERSON.

THE GUARDIAN.

Wednesday, May 10, 1838.

It will be seen by an article in another column that an "Emigration Society" has been formed in this city. Its object is to form a settlement in Iowa, on the western bank of the Mississippi, U. S. The adoption of a peaceful scheme of this description, for the purpose of enabling such of the Canadian population as desire it, to place themselves beneath a republican government, is vastly preferable to plotting treasonable conspiracies to overthrow the monarchical institutions under which many of them have acquired much of this world's good. We are by no means of opinion that the institutions which are so earnestly wished for by a certain class of our fellow subjects, will confer upon them advantages worthy of comparison with those they are leaving. Yet, as "a contented mind is a continual feast," we trust they will feel themselves happy under the government which they consider the best in the world. Such as may emigrate will have our kindest wishes for their prosperity.

A great number of persons whose predilections do not bind them to a British Province are leaving Canada for the U. States, while on the other hand, a considerable number of British subjects, who have been resident in the States of New York, Michigan, and Ohio,

are now seeking in Canada that real liberty which they had been induced to believe was more fully enjoyed in the neighbouring republic. Such an exchange can scarcely fail to be advantageous to both countries, as the prosperity of any nation depends greatly upon the cordial attachment of its inhabitants to its institutions and laws.

It is to be regretted, however, that the minds of some of our valuable fellow subjects are disturbed by the misrepresentations of discontented persons who are endeavouring to create excitement and fear on the ground of the temporary suspension of the Habeas Corpus Act. Such are told that it is in the power of any magistrate who may happen to differ from them in political views, to incarcerate them in a prison during his pleasure; with many other equally unfounded statements, got up for the purpose of creating a panic, and apprehensions of a tyrannical invasion of private rights. It ought then to be generally known that no individual is authorised by the act of suspension to deprive any one of the accustomed benefits of a writ of Habeas corpus, but the Governor of the province. And no one can contemplate the humane and lenient measures so praiseworthy adopted by His Excellency Sir GEORGE ARTHUR, even toward persons undeniably guilty, without feeling that the power is vested in the hands of one who has too much generosity to exercise it with unnecessary severity. His Excellency does honour to himself and to his Sovereign, by giving practical proof that Britain can well afford to exercise clemency; and that while peculiar circumstances rendered it expedient to make the temporary suspension, no real injury is to be apprehended therefrom, while the government is administered by a mind influenced by honourable views of the sacredness of the liberties and rights of British subjects.

We are happy to learn, that His Excellency Sir GEORGE ARTHUR has been graciously pleased to set a lofty example of Christian forbearance and forgiveness, by liberating from the goal of this District fifty-three of the prisoners implicated in the late insurrection, merely requiring them to enter into bonds for their future good behaviour. Should the Rochester Democrat be base enough to state, as he did in reference to the receipt of Theller and other condemned criminals, that "it is a mere act of policy, and not of humanity," he will thereby only exhibit more clearly that those on the New York border who have been most loud in their professions of "sympathy" are above all others unsusceptible of noble or generous feelings. None can exceed us in their cordial detestation of the conduct of the criminal actors in the rebellion; but none can be more gratified, except indeed the favoured individuals themselves, with this act of Executive favour. We trust it will exercise a beneficial influence upon their future views of the character of the British government; against which many of them have been excited to violent prejudice, through the constant misrepresentations of malignant political partisans and agitators.

Since writing the above the following Proclamation has come to hand; the sentiments of which are as creditable to His Excellency as they will be gratifying to "the good and worthy inhabitants of this Province."

From the U. C. Gazette Extraordinary, May 15.

PROCLAMATION.

By His Excellency SIR GEORGE ARTHUR, K. C. H. &c. &c. &c.

WHEREAS the devoted loyalty of the great body of Her Majesty's Subjects in this Province, enabled the Government to suppress speedily the late wicked insurrection, into which a number of Her Majesty's Subjects, formerly faithful and well affected, had been misled by the artifices of unprincipled and designing men; And whereas, in accordance with Her Majesty's most Gracious desire, and with the disposition in which Justice is constantly administered under the British Crown, the Offenders have been as mercifully dealt with as a due regard to the future peace of this Province and to the protection of its inhabitants would allow, and after a careful consideration of the charges advanced against those persons who have been imprisoned in the Goal of the Home District, charged with having been implicated in the Rebellion, and after anxiously weighing the circumstances of each case, and the former character and conduct of the person charged, I have, with the concurrence of the Executive Council for the affairs of this Province, extended pardon and forgiveness to many, who will in consequence be still suffered to continue inhabitants of the Colony.

I do now, therefore, call upon all Her Majesty's good and faithful Subjects to unite with the Government in calming, as much as possible, those feelings of indignation and displeasure which the late wicked attempt has so naturally excited, and by the exercise of a kind and generous forbearance, to suffer their misguided fellow subjects to return as speedily and entirely as may be to the peaceful and confident enjoyment of those blessings, which by their folly and misconduct they had endeavoured to destroy. And it is earnestly hoped that all who upon this occasion have experienced the merciful forgiveness of their Government, may hereafter so demean themselves as to shew their just and grateful sense of the Royal clemency,—that they may imitate in future the loyal fidelity of those by whose brave and active exertions the late insurrection was so promptly suppressed; and that by their faithful obedience to the Laws, and their orderly and inoffensive conduct, they may leave no occasion to their Government or to their fellow subjects, to regret the lenient course which has been adopted towards them.

And I do hereby assure all the good and worthy inhabitants of this Province, that Her Majesty is deeply sensible of the excellent conduct which has so honourably distinguished them during the trials to which they have been exposed; and if ever again their peace shall be disturbed by domestic or foreign enemies, they may rely upon receiving the utmost support of their Sovereign and of the British Nation.

Given under my Hand and Seal of Arms, at Toronto, this 15th day of May, in the 37th year of Our Lord our thousand eight hundred and thirty eight, and of Her Majesty's Reign the first.

G. A.
By command of His Excellency,
C. A. HAGBERG, Atty Genl.
D. CAMERON, Secretary.

An elaborate article, under the signature of "A. U. E. LOYALIST," has appeared in the U. C. Herald on the subject of Mr. Bidwell's departure from the Province. The statements made place this affair in a light very different from that in which it has been generally viewed. The impression which is abroad on the public mind is that Sir Francis Head gave Mr. Bidwell his choice to take certain sealed letters unopened and to leave the Province, or to have the said letters examined, and bear the responsibility of their contents;—and that Mr. Bidwell preferred the former course.—Admitting the correctness of these statements,

Mr. B.'s character would certainly appear in a very suspicious light. The version given in the Herald, however, differs materially. It states that Mr. Bidwell desired that the letters in question should be read, but that Sir Francis declined to accede to his request, and told him that whether innocent or guilty, such was the excitement of public suspicion and feeling against him that he (Sir F.) could promise him no security for his person or property, and thus virtually extorted from him a written promise to abandon the Province!

It further appears that Sir Francis informed Mr. B. when passing through New York, that he had been instructed by Lord Glenelg to appoint Mr. B. to the office of Judge, and that his refusal to comply with those instructions had been the cause of his recall. If this version of the affair be true, (and the statements in the Herald bear strong marks of strict veracity) Mr. Bidwell is a grossly injured man; and however anti-monarchical may be the tendency of some of the political principles which he has advocated during his parliamentary career, on no principle of British law or usage had the administrator of the Government a right thus virtually to banish him from his home, or to refuse to him that protection to which every British subject has an undoubted claim. We trust the matter will be fully and impartially investigated, and that no stain will be permitted to remain upon the character of the Provincial Government in relation to it.

The mutual feelings of good will manifested by the subjects of Great Britain and America in the account of the dinner party on board the Great Western will be gratifying to every lover of peace. The whole commercial community of the United States know too well the interest which they have in cultivating amicable intercourse between the two nations, to have any fellow feeling with the outrageous aggressions which have been made by "fellows of the baser sort" in the vicinity of the Canadas. And should Great Britain even deny reimbursement of the expenses incurred in defending the Canadas against American invaders, there can be no doubt that such reimbursement would be made, in preference to engaging in a ruinous war with a nation with which it is in every respect their interest to remain on friendly terms.

The subjoined statement of the Anniversary Meeting of the Toronto Bible Society has been kindly furnished, with a request that we will give it insertion; a request which we have pleasure in complying with.

The following resolutions were adopted at the Annual Meeting of the Toronto Bible Society, which was held in St. Andrew's Church, on the 8th inst. The Hon. J. H. Dunn, President, being from home, Dr. Baldwin was called to the chair.

Moved by the Rev. Mr. Richardson, seconded by Thomas Champion, Esq.—

1. That the report now read be adopted, and printed under the direction of the committee.

Moved by the Rev. Mr. Grasselt, seconded by the Rev. Wm. Ryerson—

2. That the measure of success which has attended the operations of this Society, and the continued harmony with which those operations have been conducted, call for thanksgiving to God; while the state of those throughout this Province and elsewhere, who are destitute of the Scriptures, demands from Christians increased activity in circulating the Bible, and increased dependence on God for a more abundant blessing.

Moved by the Rev. Mr. Roaf, seconded by the Rev. Mr. Bartley—

3. That this Society acknowledge with gratitude the continued assistance and co-operation of the Parent Society.

Moved by Capt. Young, of the 24th Regt., seconded by Peter Paterson, Esq.—

4. That this meeting acknowledge, with unfeigned gratitude, the cordial consent of His Excellency Sir George Arthur to become the Patron of this Society.

Moved by the Rev. A. Stewart, seconded by the Rev. Jas. Harris—

5. That the thanks of this meeting be given to the Hon. John Henry Dunn, President, for his continued interest in the welfare of the Society.

Moved by Mr. Templeton, seconded by Mr. Christie—

6. That the thanks of this meeting be given to the Vice Presidents, the Treasurer, the Secretaries and Committee, for their gratuitous services since last meeting; and that the Rev. Mr. Grasselt, the Rev. Mr. Leach, Rev. Mr. Stewart, Rev. Mr. Ryerson, and Rev. Mr. Roaf, be added to the list of Vice Presidents; that the Rev. James Harris, Thomas Champion, Esq., and Mr. Wm. Mc Masters, be the Secretaries; and that the Committee for the ensuing year consist of the following persons:—Messrs. Ewart, McMurrich, Hamilton, Wixon, Murchison, McClendon, Couzens, Christie, Lesslie, Tyner, Taylor, McArthur, McCord, Osborne, and Freedland.

Moved by the Rev. A. Stewart, seconded by Peter Paterson, Esq.—

7. That the next Annual Meeting of this Society be held on the second Tuesday in May, 1839.

After a vote of thanks to the Chairman, the meeting was closed with a very impressive prayer by the Rev. Wm. Ryerson.

We were unavoidably absent from the meeting, and cannot therefore speak from personal observation; but we are happy to understand that considerable interest was excited. The speeches of Capt. Young, 24th Regt., Rev. John Roaf, and Rev. Wm. Ryerson, are said to have been particularly interesting.

The following handsome testimonial to the good conduct of the Prince Edward Detachment of volunteers recently serving in the Queen's Own was made by their esteemed Colonel Commanding on their departure from this city.

Toronto, May 12th, 1838.

Colonel KINGSMILL cannot permit the detachment from Prince Edward to return to their homes without expressing his admiration of their steady, soldier-like, and moral conduct while under his command. He will always be happy to hear of the welfare of such men who, while serving their Country, have displayed a rectitude of conduct which has called forth the approbation, not only of the Commanding officer, but that of all the officers of the QUEEN'S OWN.

WILLIAM KINGSMILL,
Colonel Commanding Queen's Own.

Part of the 83rd Regiment has arrived at Kingston;

TO CORRESPONDENTS.

"ABENGOO" will see the impropriety of our publishing his article, containing as it does somewhat severe strictures upon the character of the christian ministry, while we remain unacquainted with his real name. We respectfully suggest that another course might be adopted to remedy that which he complains of as an evil.

"A. W. M. M." will perhaps be satisfied by this time that it is sometimes best to suppress an article, even though it may have been carefully written.

NOTICE.

The MISSIONARY DISTRICT MEETING will be held in the City of Toronto, on Tuesday, June 5th, at 9 A. M.

J. STINSON,
Sup. of Missions.

Young Street Circuit Missionary Meetings.

Button's Chapel, Thursday, 17th May, at 6, P. M.
Peck's Chapel, Friday, 18th May, at do.

Upper Canada Academy.

We publish with much satisfaction to-day a Card from the young ladies of the U. C. Academy, acknowledging the very liberal assistance rendered by the patronage of their late bazaar, in aid of the benevolent and christian task they have assumed, of conferring by their united exertions and gratuitously the blessings of education on a young female of the forest. The announcement that this patronage has been fully adequate for the sacred object in view cannot be more gratifying to the public than the conspicuousness of desiring it must be to the kind hearts of those who gave occasion for its exercise.—*Colouring Star.*

A CAN.—The Ladies of the Upper Canada Academy present their warmest acknowledgments to their numerous friends, for the distinguished liberality with which they have been supported in their missionary endeavours. They trust that the period is not far distant, when these philanthropic exertions will be duly appreciated by the (yet) untutored children of the forest, through the instrumentality of the Indian female who is at present receiving that instruction which will qualify her to become a teacher among her own tribes. The consciousness of having endeavoured to promote the temporal and spiritual improvement of our fellow beings, and the tribute of gratitude emanating from hearts thus enlightened, will more than compensate all who have so disinterestedly aided them in their feeble efforts.

M. E. BOUTREN, Secy.
Cobourg, May 9, 1838.

Foreign & Domestic News.

From the N. Y. Commercial Advertiser.

NINE DAYS LATER FROM ENGLAND.

We are indebted to the courtesy of Captain Waite, of the packetship England, for London papers to the evening of April 18th inclusive.

The England has on board £150,000 for Prime, Ward and King, and £2000 for R. J. Walker & Co.

The Athol, and Edinburgh, with the Coldstream Guards on board, destined for Canada, sailed from Portsmouth on the 16th April.

The latest New York advices at London were of the 25th March, by the St. Andrew. This news included information of the final kick-up of the "patriots" at Point-au-Pele Island, the capture of Sutherland, and his attempt to commit suicide.

The Morning Chronicle publishes General Scott's letter to Col. Hughes, Governor Marcy's message on the subject of the robberies committed at the arsenals, and various other documents of interest.

The Chronicle takes a very different view of Gen. Scott's proceedings from that of Sir F. Head.

We quote the following passage from its leading article, April 17, which treats at large of Gen. Scott's letter, Governor Marcy's message, and the general progress of events connected with the frontier disturbances.

Among our Canadian news will be found a letter from General Scott to Colonel Hughes, commanding Her Majesty's forces on the Niagara frontier, dated the 29th of January, detailing the measures he had taken, and which he intended to take, to prevent their fitting out of hostile expeditions from the territories of the United States against the Canadas. The letter is written in a friendly spirit, and leaves no room for doubting his sincere wish "that the neutral relations of the two countries may be long maintained." Even with the enlarged powers which he says he has received, and the new act of Congress which he daily expected to receive, General Scott's task of "harmonizing all the authorities, civil and military, both of the general and state governments," in order to prevent American citizens from committing acts of hostility against their neighbours, will be one of considerable difficulty. From a communication to the legislature of New York by Gov. Marcy, also under the head of "Canada," it appears that the state arsenals, as they are pompously called, which have been broken open, are not places of strength, but merely depots for arms and munitions of war, that each of them has ever been without any guard, and hitherto left in the charge of a single individual denominated a keeper, at a salary of \$25 per annum. The wonder ceases that these arsenals have ever been plundered from, and those who know anything of the United States, will as little wonder that no evidence has been obtained respecting the plunderers.

Lord Durham was to leave town on the 21st, for Portsmouth, there to embark for Canada. The coronation was becoming the principal topic of discussion. The Queen, it seems, has determined that it shall be conducted on an economical scale, and with a very considerable curtailment of what the Chronicle calls "the antiquated absurdity and feudal nonsense" heretofore exhibited on such occasions. Among other items of the pageantry, the appearance of the mail-glad chaperons is to be dispensed with. The expense is not to exceed that of William the Fourth's coronation, which was about £25,000. That of George IV. cost £250,000. On that occasion the mere hire of the charger ridden by the champion cost £118.

The North-Eastern Boundary.

Viscount Palmerston to H. S. Fox, Esq.

FOREIGN OFFICE, Nov. 10, 1837.

Sir—Various circumstances have hitherto prevented Her Majesty's government from giving you instructions with reference to the negotiation of the north-eastern boundary. Those instructions it is now my duty to convey to you.

I have accordingly to request that you will express to the government of the United States the sincere regret of Great Britain, that the long continued endeavours of both parties to come to a settlement of this important matter have hitherto been unavailing; but you will assure Mr. Forsyth that the British government feel an undiminished desire to co-operate with the cabinet of Washington for the attainment of this object of mutual interest; and that they have learned with great satisfaction that their sentiments on this point are fully shared by the existing President.

The communications which during the last few years have taken place upon the subject between the two governments, if they have not led to a solution of the questions at issue, have at least narrowed the field of future discussion. Both governments have agreed to consider the award of the King of the Netherlands as

From the Episcopal Recorder.

THE APOSTATE.

I saw him as in noble youth he kept Before God's throne; his dauntless eye was bright With intellectual grandeur, as he dwelt On the vast splendours of that holy light Blazing around him. And his soul adored, And words he breathed, and rose in youthful might To give his armour on, and for his Lord To tread the field, and boldly lead the fight Till death should gently lay him down to sleep at night.

ring which time the scribes made two new copies, one of which became the property of the library, while the other was given to the owner, together with the original copy, as a kind of interest for the loan. By this means, the collection received large additions, and literature was much advanced by these excellent measures. This, although the policy of a sovereign of ancient times, appears far wiser than the laws at present in England, where no author is allowed to publish any book whatever, until he has first given away 11 copies, no matter how expensive may be the work; and so hard is this regulation, that many valuable books have been kept from the public on account of it. This library was partially destroyed at the time of the capture of the city by the Caliph Omar, who headed the Arabian expedition; and who after the wealth and resources of the city had fallen into his hands, was solicited to spare this library; but the Arab chief sent back word to have the works examined; and if they corroborated the Koran, to destroy them, because the Koran was enough, and needed no corroboration; and, on the other hand, if they did not agree with the Koran, to destroy them, because they were heretical. The messengers, perceiving that on either hand the same fate awaited it, spared themselves the trouble of examining them; and accordingly set fire to the building; but a partition wall prevented the whole collection from being destroyed by the flames; and it is reported that, notwithstanding the quantity consumed, still enough were saved to heat the whole number of baths for six months. The population of the city at that time was estimated at 300,000 free men, besides women, children, and slaves. There were 4000 public baths, and 400 theatres.

CALVARY.

Of all the places rendered memorable by the history of our Saviour, and the events of his life, sufferings, and death, connected therewith, none carries home to the mind of the beholder a deeper feeling of veneration than the hill of Calvary. From the situation and appearance of this place, many have been led to doubt whether it was indeed the spot where the crucifixion was performed; but the mistake is in the mind of the beholder, and not connected with the site; for it is now where in the scriptures spoken of in such a manner as to lead to the belief that it was a mountain, as the vulgar idea respecting it would seem to imply. The spot is called in the Hebrew tongue golgotha, meaning a skull; and took this appellation from the figure of a rock which projected from an adjoining cliff in the portraiture of a skull; tradition preserving this fact; and the identity of the spot is still further corroborated by the combined testimony of Mohammedan, Jewish, and Christian admission, as to the fact of this being the exact spot. The present appearance of Calvary is an elevation of from 18 to 20 feet, with artificial steps leading to the top; and places are shown as the exact spots whereon the three crosses stood; but this is scarce deserving of credit.

There are three species of evidence attending the crucifixion, which stand on record, showing the miraculous circumstances which accompanied that event. The first of these is, the darkness which overspread the whole land, and the raising of the dead from their graves; another circumstance was, the rending of the veil of the temple; and the third, the rending asunder of the rocks; the last only of which circumstances could remain to attest the fact at the present day. And this may be seen even in the very rock of Calvary itself, which is rent in twain, and still stands, although the splendid temple has long since been destroyed, to attest the truth of revelation.

Not many steps from Calvary, and now situated under the same roof which covers both, may be seen the tomb in which Jesus was laid. The building referred to was built originally by the Empress Helena, but has been burnt down several times since, and always rebuilt. The proximity of the tomb to Calvary has been a matter of surprise to almost every stranger who has visited these sacred spots; but this difficulty, like the one previously suggested concerning Calvary, is the result of previous misapprehension on the part of the beholder, and not in fact to be urged as a real objection against the genuineness of these localities. When we turn to the Bible to solve our difficulties, we find at once all our difficulties settled, and the truth made to stand out apparent. The Evangelist, in recording the circumstances connected with these events, draws such a picture of the whole scene of the trial, and crucifixion, and burial, as to carry with it the idea of the utmost haste, and bustle, and confusion. Thus were the words of the prophet verified—"he was hurried from prison and from judgment," &c. From the judgment hall, the violence of the rabble would most naturally lead them to the most speedy execution of their dark designs; and they who cried out, "Crucify him, crucify him," seemed to be unwilling to delay the consummation of the scene. Thus Calvary was chosen, not with any regard to its having been the place thus formerly appropriated for public executions, but merely because it was not far distant from the place of judgment; therefore, having thus satiated their thirst for blood, the body was left hanging upon the cross; and the Jewish Sabbath approaching, which would have been defiled by the exposure of the dead bodies, we are told by the Evangelist that Joseph of Arimathea solicited Pilate that he might take down the body from the cross, and place it in the tomb.

Now Joseph who was a disciple of Jesus, would not willingly give occasion for a recurrence of those scenes which had but too lately disgraced Jerusalem, by making a parade at the burial of Jesus; therefore the most natural suggestion to the thinking mind would be, that he would procure some place for the burial as near as possible to the place of crucifixion, which was actually the case, as the scriptures testify. The Evangelist St. John, in recording the circumstances, says: "Now in the place where he was crucified there was a garden, and in the garden there was a new sepulchre, where in was man never yet laid. There laid they Jesus therefore, because of the Jews' preparation day, for the sepulchre was nigh at hand." Now the fact of the immediate proximity of the hill of Calvary and the tomb are here clearly stated, and the reason too which is assigned, "because of the Jews' preparation day," shows that it was selected with regard to haste and convenience, and to avoid a recurrence of scenes with which the followers of our Lord had already become too familiar.—Buck. Lect.

PINS.—It is said to have been ascertained in the course of an examination respecting the right to a pin making machine in England, that the average weight of pins each day manufactured is two tons; and one house has a contract, each year, for pins to the amount of 650,000,000.—English Paper.

AGRICULTURAL.

PLOUGHING AND PLOUGHS.

Strange as the assertion may seem, it is nevertheless true, that farmers generally plough too much. The poorer soil, which is turned up by the first ploughing, instead of being kept upon the surface, till it has become enriched by culture and exposure to the air, is by cross ploughing immediately turned back again into its cold and lifeless bed, and the light vegetable mould, instead of being kept beneath, for the benefit of the crop, is, by the same process of cross ploughing, brought again into the surface, and blown away by winds, or washed away by rains.

The manner of ploughing, and kind of plough, which is used by most farmers, has also a tendency to diminish the natural or acquired fertility of the soil. With ploughs but little differing in construction from common wedges, the ground is not turned over, but crowded into ridges, or the furrows lapped upon each other in such manner as to expose much of its best properties to waste. The writer has ascertained from actual experiment, that an acre of land yielding not more than a ton of hay to the acre, at the usual season of ploughing greensward, say the tenth of May, contains more than twelve tons of vegetable matter, consisting of the roots and tops of grass and other vegetable remains upon the surface. Such a method of ploughing then as will be best calculated to secure for the benefit of the crop, this mass of enriching substance, the farmer should not hesitate to adopt. By completely inverting the sward, and laying it as flat and smooth as the nature of the ground will admit, and then cultivating the crops without distributing the soil, with the application of a light dressing of compost, land may not only be kept in heart, but wonderfully improved.

With one ploughing in this way, and spreading on one, top dressing of compost manure, of about twenty cart loads to the acre, and mixing it finely with the poor earth at the surface, I have raised two crops of grain or roots, and laid the land to grass. In the ordinary way of cultivating, four ploughings, as many times harrowing, and two dressings of manure, are considered necessary. I have then saved three ploughings, and as many harrowings, one dressing of manure, and at the same time have deepened, and permanently improved the soil, and more than doubled my crops. Ten years ago I was upon the point of abandoning some of my old fields in despair. They have been cultivated in the usual mode of ploughing, and cropping, alternately under the plough, and in grass, and had become so impoverished, that the products were insufficient to cover the expense of cultivation. The same piece of land which gave me one ton of hay, will now, at the same distance of time, after laying to grass, give me three.

In the cultivation of land which has been a year or more under the plough, nearly the same course is to be pursued, especially when it is intended to sow wheat or rye; plough your land so as to turn under the rich mould, bring to the surface a portion of the fresh earth that has never before been disturbed by the plough, and mix this well (if the preceding crops have not been well manured) with a light dressing of well-rotted compost, and from twenty to fifty bushels of slacked lime to the acre, and I am confident you will never require a Legislative bounty, as an inducement to cultivate wheat.

EARLY POTATOES.—If potatoes are put in a warm room a week or two before planting, the sprouts will start strong and vigorous, and the potatoes will be earlier than they would be if they were planted very early where the ground is cold. When the sprouts of potatoes start in the cellar it is a disadvantage, as they are very feeble, and generally breaking off in planting; and so much of the substance of the potato is lost; and if they are planted without breaking the sprouts, they will not grow well, like those rugged sprouts that start in a warm place, exposed to the air. THE SUGAR BEER will be cultivated this year to a considerable extent in this

country, not merely for the purpose of making sugar, but as food for animals. The yield to an acre is enormous, averaging from eighteen to thirty tons. The beauty of it is the soil is benefited by it, as in France where many sterile or poor pieces of land have been resuscitated, and after beets have been planted a few years, the soil yielding excellent crops of wheat, nothing is lost from this plant as the tops of potatoes or the stalks of wheat and broom corn. The leaves are used in France as green or dry fodder. The pumice, after being used for sugar, is excellent for all kinds of animals, and the beet itself furnishes an epicurean repast for cows and swine. A Hadley farmer told us the other day, that he kept his hogs upon sugar beet two months, giving them nothing else, not even a pail of water. With this sort of keeping, they waxed strong and grew as fat as an aiderman. One hundred pounds of beet will yield seven pounds of Sugar, giving at 20 tons to the acre, a product of \$1500.—Northampton Courier.

Those that mean ill themselves are apt to put the worst construction on what others do. Those who have heaven on free cost must not expect to have earth so.

ADVERTISEMENTS.

Terms of Advertisement.—Six lines and under, 2s. 6d. for the first insertion, and 2d. for every subsequent insertion. Above six and under ten lines, 3s. 4d. for the first insertion, and 10d. for every subsequent insertion. Over ten lines, 4d. per line for the first insertion, and 1d. per line for every subsequent insertion. A liberal discount made on all advertisements continued for more than six months. *Advertisements without written directions will be inserted until forbidden, and charged accordingly. **The Guardian is extensively circulated in all parts of the Province, and among all classes of society, rendering it a very desirable medium for advertising.

Home District Mutual Fire Insurance Company. NOTICE is hereby given that the Annual Meeting of the Home District Mutual Fire Insurance Company will be held at the Office of the Company, in New Street, on Monday the 4th of June, at 10 o'clock, A. M., when Directors for the ensuing year will be elected, and a Statement of the affairs of the Company submitted. F. HINCKS, Secretary. Toronto, 2nd May, 1838.

A Young Man Wanted. To learn the MILLING business: of good morals; some knowledge of Accounts, and about 30 seven years of Age. Apply to NICHOLAS SHEPHERD, Vaughan, 1st Concession. May 7th, 1838. 1443

NOTICE. ALL Persons Indebted to the Estate of the late ISAAC WILSON, of York Township, deceased, are requested to make immediate payment, and all persons to whom the Estate is Indebted are requested to present their accounts, for adjustment, to the Executors. MATTHEW WAITE, Executors. ISAAC WAITE, Jun., &c. All persons having business with the above Estate can see the Executors at Mr. George Harrison's Inn, Newgate Street, Toronto, on the following days, viz: the 11th and 23rd of May, and the 15th of June, and the 13th of July, at 12 o'clock noon each day. Toronto, April 26, 1838. 4211wp

Kay, Whitehead, & Co. BEG leave to inform their Upper Canada friends, that they expect, by the first Vessels, a very Extensive and Choice Assortment of DRY GOODS. Montreal, 20th April, 1838. 4214f

Valuable Freehold Property in the City For Sale Cheap. A HOUSE AND LOT, on Lot Street East, near Yonge Street, is offered For Sale, considerably beneath cost. The House is commodious, perfectly new, well finished and painted throughout. There is on the premises a very superior Well of Water, a safe Wood House, &c. It is a desirable private residence, or, from its proximity to the centre of the City, would make a good Boarding House. The Terms will be very reasonable. Apply at this Office. Toronto, April 17, 1838.

JUST PUBLISHED, and FOR SALE by EASTWOOD & SKINNER. The Domestic Physician and Traveller's Medical Companion, compiled from the practice of the most eminent Physicians and Surgeons, viz: Sir Astley Cooper, Sir Henry Hallford, Doctors Bailie, Latham, Heberden, Saunders, Babington, Brickbuck, &c. &c. Toronto, April 6, 1838. 39

Upper Canada Academy. The Committee of the U. C. Academy are impelled by the state of their finances, and more earnestly to urge upon those who are in arrears for Board or Tuition, the necessity of their prompt attention, to a subject so vitally connected with the maintenance of the Institution. The Royal bounty, though so meritorious, has been found inadequate to meet pre-existent claims.

In order to preclude in future the embarrassment which has hitherto encumbered their operations, the committee find it imperatively necessary to render operative the Regulation which requires payment for a Term in advance, by all who enter. From the period of the approaching examination, therefore, no student will be introduced to the classes without a previous certificate from the Accountant that the above regulation has been complied with. ANSON GREEN, Treasurer. Cobourg, March, 30, 1838. 438.6v

BOOK BINDING. EVERY Description of Plain and Ornamental Binding executed to order, on moderate terms, at 163 King Street. R. BREWER. February 1, 1838. 331f

Mr. WOOD, Dentist, HAS removed to the late residence of G. Walton, Esq., Chewett's Buildings, King Street. Toronto, Oct. 31st, 1837. 161f

MONEY! MONEY!! LATE ARRIVALS, at the CHEQUER. At Store, 106 King Street, of FALL AND WINTER GOODS, which will be sold CASH FOR CASH. GEO. E. SPENCER. Toronto, Oct. 19, 1837. 151f

BLANK DEEDS AND MEMORIALS (WITH AND WITHOUT BAR OF DOWER.) For Sale at this Office.

Swords! Swords! Swords! THE Subscriber respectfully informs the Military Gentlemen throughout the Country, that he is now prepared to execute any order he may be favoured with for Swords of every description. New Regulation Swords constantly on hand, with Steel or Leather Scabbards; also, Sword Belts and Scabbards for the Shoulders made to order, and forwarded to any part of the Country. SAMUEL SHAW, No. 120, King Street. Toronto, March 16, 1838. 438

Fresh Importations of New Goods. WHOLESALE AND RETAIL WAREHOUSE. 173 King Street. S. E. TAYLOR, having opened his New Brick Warehouse, 173 King Street, four doors East of his former well-known stand, begs to inform his customers, and the public generally, that he means to continue his old system of Low Prices, which heretofore has given so much satisfaction.

S. E. T. has now on hand an extensive assortment of STAPLE DRY GOODS, comprising every variety of Fine and Superfine Broad and Narrow Cloths, Fancy CASIMERES, VESTINGS, GREYS, BARRAGONS, and FUSTIANS; Grey and White COTTONS, Printed CALICOES, MUSLINS, LINENS, FLANNELS, BELTINGS, &c. &c., which he intends very materially to enlarge by his Fall importations. Merchants from a distance are earnestly requested to call and examine the Qualities and Prices of his Goods before purchasing elsewhere, as he feels confident they will bear comparison with those of any Establishment in the Province. N. B. The lowest price which can be taken will be asked at once, from which no abatement will be made. Toronto, August 1st, 1837. 404

CLOTHING PANOPTICON, AND FASHIONABLE TAILORING ESTABLISHMENT; 77 King Street, third house East of the Market Square. THE Subscriber, in returning thanks to his friends who have favoured him with their patronage, and the public generally for the support which he has hitherto received, begs leave to announce the arrival this week of a splendid assortment of Best of England Broad Cloths, Cassimeres, Dressing Kerseys, and Buckskins; together with Trimmings, Hosiery, and Summer Goods; of a quality not usually offered here, and such as he feels confident will render ample satisfaction, as he had them particularly selected at Home for this market. Mr. THOMAS EDMUNDS, his Foreman Cutter, whose experience in the Trade, having been in a similar situation with Dukesmaster, New Bond Street, London, warrants the subscriber in saying, that a trial will, on his part, ensure success; and he hopes, by punctuality to business, to render general satisfaction. N. B. All orders executed with neatness and despatch. Toronto, May 7th, 1837. 391y

NOTICE. THE Undersigned, having authority to arrange the affairs of the Estate of the late SIMON WASSNER, Esquire, deceased, requests that all persons having claims against the said Estate, will send them to the Subscriber, properly authenticated, with every necessary information concerning the same. And it is also requested that those persons who are in any manner indebted to the Estate will make immediate settlement, otherwise steps will be taken to enforce payment. JOS. C. MORRISON. Toronto, 9th October, 1837. 141f

WILLIAM AUGUSTUS, FANCY DYER, and Renovator of Gentlemen's and Ladies' Apparel, takes this opportunity to inform his numerous patrons that he has removed from his old stand in King Street, to No. 6 York Street, where he hopes to continue to merit a liberal share of public patronage.

BOOT & SHOE STORE. JOHN DODSWORTH tenders his grateful acknowledgments to his friends and the public of Toronto and its vicinity, for the liberal patronage he has received since his commencement in business, and begs to apprise them that he has removed to 192 King Street, three doors East of Yonge Street, where he hopes, by strict attention to business, to receive a continuance of their favours. Toronto, Nov. 6, 1837. 417f

Superior Patent Pumps, FOR WELLS, CISTERNS, TANKS, &c. THE Subscriber invites the attention of the Public to the above article—an assortment of which he has now on hand, at his Manufactory in St. Catherine's St. C., where he is also prepared to execute all orders for the same, at wholesale or retail, on short notice. The superiority of these pumps over all others, consists in their cheapness, durability, the quantity of water and ease with which it is raised, and their not being liable to freeze in the coldest weather. They occupy but a small space, do not injure the purity of the water, and are not liable to get out of order. N. B.—It is necessary that all orders for Well or Cistern Pumps should give accurate measures of the same, from the top of the platform to the bottom of the Well, &c., so that the length may be formed suitably, at the Shop.

A low, but uniform and fixed price is put on these pumps, which taken at the shop, or, as is more common, they will be conveyed wherever ordered, and set in operation at a moderate charge. A. M. MILLS. St. Catherine's, Jan. 4th, 1838. The following named Gentlemen will act as Agents, for the sale of the above Pumps at their respective places of business, viz: Messrs. WATKINS & HARRIS, Toronto. A. CARPENTER, Hamilton.

All kinds of Iron Turning, Drilling, Cutting Screws and Spur Gears, done to order, at the above Establishment, with neatness and despatch. The above Pumps may be seen in operation at the Stores of SAMUEL E. TAYLOR, WILLIAM WAITE, and WATKINS & HARRIS. Price for Cistern Pump £3 0 0, and 7½d per foot for pipe. Price for Well Pump £3 10 0, and 7½d per foot for pipe. Toronto, January 17th, 1838. 1431

THE Subscriber having taken the premises, 181 King Street, lately occupied by S. E. Taylor, begs leave to acquaint the public, that he has just received an extensive and well selected Stock of Broad Cloths, Casimeres, Blankets, Flannel, Figured and Plain Merinos, Molesters, Grey and White Cottons, &c. &c., which he now offers to the public at very low prices for cash only. H. STEWART. 414 f

Purchasers are requested to call and examine his goods and prices before they buy.

ALEXANDER GRANT, BARRISTER AND ATTORNEY AT LAW, NOTARY PUBLIC, &c., King Street, Toronto, opposite the Court House. March 24th, 1837. 385-1f

Mr. WALTER TELFER, SURGEON, HAS REMOVED from NIAGARA to No. 44, Newgate Street, TORONTO. July, 1835. 2961f

NEW ESTABLISHMENT. B. HOCKEN, from MONTREAL, has opened, and now offers for Sale, at his Store, 144 King Street, (Opposite W. Cornock's & Co.) A LARGE AND GENERAL ASSORTMENT OF Boots and Shoes.

Also: SOLE and UPPER LEATHER. All of which he will dispose of on the most reasonable terms, either wholesale or retail, and solicits intending purchasers to call and examine his stock before purchasing elsewhere. Toronto, May 23, 1837. 393f

TO BE SOLD, A VERY desirable FARM, consisting of One Hundred and Twenty-Three Acres of well cultivated Land, with a good House, Barn, Stables, and other requisite out-buildings—situated on the Niagara Frontier, between Queenston and the Whirlpool. Particulars may be obtained on application (Free of Postage) to Dr. HAMILTON, Queenston Heights. February, 1838. 1yp431

MACHINE BUILDING. MUSSEL RICH would inform Wool-ten Manufacturers that he is now prepared to make all kinds of WOOLLEN MACHINERY, warranted to be equal to any that can be had in the Province or the United States. Also, a Machine for grinding S. Person's Shearing Machine Blades; Wood and Iron Engine Lathes made to order; Brass and Iron Turning, of all descriptions, done with neatness and despatch. St. Johns, Short Hills, Niagara District, U. C., 1837. 3821f

THE Subscribers are now receiving 1000 STOVES, From the Foundry of JAMES VAN NORMAN, of Norwalk, Long Point, Upper Canada, consisting of 20 Inch, 22 do., 24 do., 30 do., 33 do., 40 do. Plate Stoves—elegant patterns, and Oval Stoves—double plate. Also, All sizes of the very justly celebrated VAN NORMAN COOKING STOVES, which for simplicity of construction, economy in fuel, and really good oven, cannot be excelled, if equalled, by any other stove in the Market.

Dog Irons, Bake Pans, Belly Pans, Spiders, &c. &c. which will be offered to the trade on advantageous terms. CHAMPION BROTHERS & Co. Wholesale Hardware Merchants. 22, Yonge Street, Sept., 1837. 409

Piana Forte Maker. THE Subscriber begs to inform the Gentry of Toronto and its vicinity, that he intends to remain in this City during the ensuing winter, and will follow his business. Instruments tuned and repaired on moderate terms. THOS. BROWNING. 34 York Street, Nov. 3, 1837. 171f

PARM FOR SALE. AN EXCELLENT FARM FOR SALE, being the North-West Half of Lot No. Two in the Third Concession in the TOWN-SHIP of TORONTO, within half a mile of the Village of STRANSTRALE—containing One Hundred Acres, sixty of which are in a high state of cultivation; with a good two story Frame House and Log Barn, and a very fine young Orchard.

Also, Forty Acres opposite said Farm; twenty of which are cleared, with a good Frame House, two story and a half. Both Farms are well watered. This property is offered for sale on the most reasonable terms. Apply to the subscriber, on the premises. HENRY SHELL. Toronto Township, Nov. 27, 1837. 201f

LANDS FOR SALE. IN the London District, Upper Canada, 800 Acres of the very finest quality, in the Talbot Settlement, in that most desirable Township, Autouocoum, which is bounded in front by Lake Erie, and in the rear by River Thames, being Lots Nos. 19, 20, A, 18, in 2d Con. Eastern Division; 6, in 5th Con. Western Division.

The above are in the midst of an old and flourishing Settlement, with all the conveniences of good roads, Mills, ready Market, &c., and a large quantity of the finest Black Walnut and White Oak Timber thereon. Also, in the Township of Reach, Home District; Lot No. 12, in the 2d Concession, an extremely valuable Lot. The above lands will be sold low, or the proprietor will be glad to mortgage the same for such period as may be agreed upon. For further particulars apply to H. SPAFFORD, Esq., Brockville. April 20, 1837. 389

FOR SALE. AN EXCELLENT FARM, being the North-East fourths of Lot No. 56, in the 1st Concession of Vaughan, on Yonge Street, only 19 miles from the City of Toronto, containing 157 Acres, 70 of which are under improvement. There are on the Lot a good Orchard, a Log House and Barn, and a good stream of water crossing each end of the Farm. For particulars, apply to the proprietor on the premises. JOHN ENDICOTT. Vaughan, August, 1837. 3wp, 4061f

CHRISTIAN GUARDIAN. The proceeds of this paper will be applied to the support of the Contingent Fund of the Wesleyan Methodist Church in Canada, for making up the deficiencies of poor Circuits which are unable to support their Preachers, &c., and to the general spread of the Gospel. TERMS: The price of the CHRISTIAN GUARDIAN is twelve shillings and six pence a year, if paid in advance, or, fifteen shillings, if paid in six months; or, seventeen shillings and six pence if not paid before the end of the year, exclusive of postage. Subscriptions paid within one month after receiving the first number will be considered in advance. The Postage is four shillings a year; and must also be paid within one month after receiving the first number by those who wish to be considered as paying in advance. *All travelling and local Preachers of the Wesleyan Methodist Church are authorized Agents to procure subscribers, and forward their names with subscriptions; and to all authorized Agents who shall procure ten or more subscribers, and aid in the collection, &c., one copy will be sent gratis. No Subscriber has a right to discontinue until arrears are paid up.—Agents will be careful to attend to this. All communications, unless from authorized Agents must be post paid.

LITERARY & SCIENTIFIC.

ALEXANDRIAN LIBRARY.

This Library was, in ancient days, the richest and rarest collection of books in the world; its origin, progress and destruction, are all worthy of special notice. Alexandria, from the death of its founder, still continued to increase in wealth and prosperity; and this gave the people much leisure, which they devoted to the cultivation of their intellects. They collected a library, which was destroyed by fire about the time of Cleopatra. At this period, Mark Antony became enamored of this lovely queen, who, by all accounts, must have been the most beautiful, as well as the most accomplished of females; but having occasion to go into Asia minor, he found at Pergamos a magnificent collection of books, consisting of 200,000 manuscript volumes, and these he immediately determined to send to Cleopatra, and accordingly made arrangements to transmit this immense library to Alexandria. Mr. Buckingham made a facetious remark, that, in comparison with the presents which lovers now-a-days make their mistresses, this was a colossal token of affection; and well may an album, or an annual, or a copy of the last new novel, appear insignificant, in view of this goodly gift. Upon receiving this library, the queen formed the determination of erecting a building for its reception, which should be in every way worthy of it; and before the entrance stand the two obelisks before mentioned, which in all probability were allowed by the priests to be placed here, to give to this building a sacred or august character. To augment this already splendid collection, this politic queen issued an edict, that all persons either residing in Alexandria or visiting the city, who possessed manuscripts of any description whatever, should allow them to remain in this library for one year, du-