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## CHRISTIAN GUARDIAN:

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## GOSPEL PURIFICATION.

From the London Evangelical Magazine.

Though all true believers under the Jewish dispensation were, doubtless, the subjects of internal holiness by a divine efficiency, there was an outward and symbolic purification peculiar to that legal economy, and which extended not only to persons, but to places and things. "For when Moses had spoken every precept to all the people according to law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people. And almost all things are by the law purged with blood, and without shedding of blood is no remission." The next verse shows the typical bearing of these observances: "It was therefore necessary, that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. ix. The seat of gospel purification is the heart, which it reaches to so thoroughly as to leave no part of the inward man uninfluenced by its operations. This comports with the promise: "Then will I sprinkle clean water upon you, and ye shall be clean. A new heart also will I give you. And I will put my Spirit within you, and cause you to walk in my statutes."

When the heart is brought under divine influence the understanding is sure to be enlightened. See this in the impassioned language of the penitent thief on the cross, and of Saul of Tarsus, when he cried, "Lord what wilt thou have me to do?" Nor is it less plain in the above instances, that the conscience will be awakened and impressed. See also the account of Peter's sermon as to its effect upon those who listened to it—"They were pricked in their hearts, and said, What shall we do?" The will and purpose of the soul are then in favour of religion. "Ye have obeyed from the heart that form of doctrine delivered unto you." The renewed affections will be delighting themselves on things which are above, because "to be spiritually minded is life and peace," while the sinful motions of our debased nature will be brought to the cross of Christ, there to be modified and crucified. These exercises pertain to "the pure in heart, who shall see God." Is the reader one of those who see, feel, and mourn over that impurity which is the darkest and foulest spot in man's nature? Let a brief inquiry lead us to the source whence that nature is made clean. The Scriptures assign the purification of the heart—

I. To God the Father, as the originating and appointing cause. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth."—2 Thess. ii. 13.

II. To Christ as the meritorious cause. "Unto him that loved us, and washed us from our sins in his own blood" (Rev. i. 5.), "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." (Eph. v. 25.) It is among the unspeakable excellencies attributed to the blood and sufferings of Christ, that they not only deliver the believing sinner from eternal wrath, but, as to sin, contain his guarantee from its mastery and continued defilement.

III. To the Holy Spirit as its efficient cause. "The new birth is solely of the Spirit."—John iii. 5. Our renewing in its commencement, progress, and completion, is from above—viz, as in a forecited passage, "sanctified through the Spirit." Are we dead in sins? He quickens. Are we blinded? He removes the veil. Are we hardened? He gives the heart of flesh. Are we led onward in the way to heaven, imbibing more and more of the spirit of Christ, changed into the same image from glory to glory? Not by might, or any power of our own, "but by my Spirit, saith the Lord."

IV. To faith as its instrumental cause. The apostle Peter alludes to the efficacy of faith in our sanctification, when speaking of the gospel as the means of the conversion of both Jews and Gentiles; he adds, "purifying their hearts by faith." Paul exemplified its continued efficiency in keeping him dead to the law, and alive to Christ; for this purpose it "abides" until changed into sight. In this way we may understand his words, "Christ liveth in me." There are moreover, such effects thence resulting as deserve a more enlarged detail than can here be given.

1. Gospel purification secures to its partaker the noblest victory over himself. What ignorance and erroneous views of ourselves, of God's law, of the principles of the gospel, and especially of the way of salvation by Christ, characterise us while in a state of urgency? Yet over these divine grace conducts us, and leads us into all truth.—What prejudice! Yet grace, in its mighty influence subdues it.

2. Over the world. Nothing so effectually dispels its deceitful charms, lays open to view its emptiness and vanity, or shows its inimical character to the welfare of the soul, as that inward purity which presents to us a great significance in the following question:—"What is the chaff to the wheat?"

3. Giving an elevating tendency to the soul is an inseparable adjunct of gospel purification.—"Lift up now the light of thy countenance," is the daily breath of every heart renewed by grace.—A deep lamentation over our cleaving to the dust, as followed by the prayer, "Quicken thou me according to thy word," carries with it scriptural evidence, that, in a good sense, we are no longer of the earth, earthly. This being the new track peculiar to the grace of God in our sanctification, it follows that,—

4. It must produce the fruits of holiness, as connected also with a good hope towards God.

Unless I can see that it is grace, which makes me careful to maintain good works for the useful purpose assigned by the apostle, I can never attain to proper evidence that my heart is changed and purified; and, without this, what am I more in religion than a sounding brass and tinkling cymbal? On the other hand, if I am taught and enabled to deny all ungodliness and worldly lusts, to live soberly, righteously, and godly, in this present world, while I am living by faith solely upon Christ's meritorious obedience as the ground of my hope of heaven, then, as spoken of in connection with, and resulting from, the above description, in Titus iii. 12, it will be safe for me to be "looking for that blessed hope, and the glorious appearing of the great God, (xai, even) our Saviour Jesus Christ."

May every reader suitably feel the urgent necessity of this work of God upon the heart! To this end let us remember, "without holiness no one shall see the Lord." Without this, no fellowship with God; without this we never can be like God; and if not like God, we can never "see him as he is." For this may we earnestly pray, that, as we have borne the image of the earthy, we may also "bear the image of the heavenly." J. C.

From the Christian Advocate and Journal.

## CANADA AND THE NEW-YORK EVANGELIST.

There is a communication from "A Northern-er" in the Evangelist of Feb. 15, that is exceedingly objectionable. It is written with the design of calling the attention of the American Churches to the spiritual destitution of the British provinces. It is said their being under a foreign government is no reason why American Christians should not look to their spiritual welfare. This is true, modified as prudence would suggest. The writer then turns to the objection which might be made, upon the supposition that the "British clergy" should look after the Canadian Churches. "But this objection is met by the following extract, in which the reader will distinctly note these five things: 1. The 'British nation' is 'enervated' in her 'vital and spiritual energies.' 2. The 'British clergy' is 'lamentably deficient' in 'entire consecration' to the work of God. 3. This opinion is based upon, 'because we hear of no revivals being in progress, and spreading there'—and 'a long and dreary night of spiritual death' has 'succeeded' the days of Whitefield and Knox. (Mark, no revivals since those days.) 4. There would be no 'righteousness' in sending out such ministers from England, from their 'velvet cushions.' 5. 'They must be a curse to the interests of Zion where they are,' &c. 5. That Canada has never been blessed with 'revivals,' and 'great sections of the country unblest with the preached Gospel.' Let the reader examine the extract carefully.

"Because it is under a nation, in many respects great and glorious, but whose vital and spiritual energies are enervated, ought it to suffer by having the immortal interests of the population, like some portions of their soil, lie under the bleak and chilling influences of an almost unceasing northern winter? Parental example would seem to give reason to expect, that they would be supplied with all necessary Gospel help by the mother country. That this would be the case, there can be no doubt, did that spirit of entire consecration to which we have already referred, pervade the minds of the British clergy. But they too, as well as their American brethren, must here confess a lamentable deficiency. We draw this inference because we hear of no revivals being in progress and spreading there—the days of Whitefield and Knox have been succeeded by a long and dreary night of spiritual death—and farther, because there are, or were, a few months since, in Scotland, one thousand ministers who were engaged in secular employments, and waiting until some of their brethren should die, when they might occupy their situations. Now to be plain and honest, where would be the policy—policy did I say?—where would be the righteousness in sending such ministers, even were they willing to sacrifice their velvet cushions and their snug mansions, peradventure, for a log hut in Canada's wilds and desolations? They must be a curse to the interests of Zion where they are, and much more would they be in a land just forming its moral character.

"A glorious era would it be, if the Churches of Britain, filled with the primitive spirit, were themselves rejoicing in primitive effusions of the Holy Ghost—and as a consequence sending the healing streams of salvation over all her American possessions. But it is a truth not to be concealed, that neither of these positions is true.—What then should be the conclusion? Not surely that Canada, because it is under a Christian power, is still to continue unblest by revivals, and in great sections of country unblest with the preached Gospel. We do not believe the reason would be deemed cogent at the bar of an enlightened Christian opinion, at the bar of conscience, or at the bar of God. And surely, if it will not stand the scrutiny of these scenes of trying investigation, it should not be permitted the weight of a feather on any man's mind in deciding whether he shall there take up his abode or tarry at home, and over its bleeding interests weep and pray, and add his benedictions."

It is impossible to peruse this extract, even with a moderate amount of information respecting the different subjects of remark in it, without being convinced of the immense distance of the writer from the truth on every point, except perhaps the "one thousand" Scotch ministers. Of this we are not informed. It does not appear clearly whether the writer intends only the Church of England under the designations "British clergy"—"Churches of Britain." But if his remarks are to be confined to the national establishment, they are not true. There has been a great increase of vital and practical godliness in the ministry and laity of the Church of England, since the "days of Whitefield." But if he mean to comprehend

all Churches in England, then is he still more injurious in his statements. They are absolutely false, bating that the writer says of himself, "we hear of no revivals being in progress and spreading there." This may be true. He may not have heard of the powerful and extensive revivals in various Churches, which have been witnessed in every part of England since the days of Whitefield; or, what is more probable, he may not have judged them to be "revivals," as they have not been according to the new measures in America. The writer exhibits a very reprehensible recklessness to the entire picture which he has drawn of the state of religion in England "since the days of Whitefield."

He has drawn the same picture, in briefer lines, and in a somewhat more indirect manner, of the state of religion in Canada from the first up to the present day. His argument goes to prove, that Canada ought not "still to continue unblest with revivals, and in great sections of the country unblest with the preached Gospel." Hence the conclusion is inevitable, that there not only are, but there never have been "revivals" in Canada. Does this writer mean to affirm this manifest mis-statement?

As we think it probable that the writer would interpret his remarks on England as chiefly applicable to the established Church, we shall leave the injurious picture for a more thorough investigation of its friends. The Dissenters and Methodists in England have prospered much "since the days of Whitefield." Never were the Methodist Societies in Great Britain in a better religious estate. Long since the days of Whitefield such revivals have taken place in England as to render it impossible to close the Churches for days and nights together. "A Northern-er" may not have heard of it; charity leads us to hope he has not. If so, discretion and good sense ought to teach him not to write about things he does not understand. As it regards Canada, the picture drawn of these provinces is unjust and injurious. It is impossible to account for its production without supposing what we should not wish to be fully convinced of; and that is, that the Evangelist, and the papers of which it is the leader, is inclined to judge rashly of all others, and set them down as spiritually dead, if they do not follow after them. We have noticed a censorious, fearless, arrogant and satirical spirit in the Evangelist and some other papers, which they would do well to suppress. This can be done without ceasing to expose error, or to correct what they deem to be wrong; or to illustrate what they judge to be truth in proper language and in a proper temper. But when they refer to men, and Churches, and establishments, as having principles which "blind them," as being ignorant, and seeing "ghosts," &c. which were supposed to be left at the "old establishment," they descend from the proper level of Christian editors to the arena of spiritual gladiators. On this platform, by the grace of God, they shall not find us.

## ON PARTAKING OF OTHER MEN'S SINS.

To the Editor of the London Wesleyan-Methodist Magazine.

In the Arminian Magazine for 1793, there is an excellent sermon on this subject. But besides the various ways in which, as the author remarks, we may be partakers of other men's sins, there is another way which, though of frequent occurrence, does not often obtain that serious consideration which it deserves; namely, giving countenance to those who are under the censure of the church. When persons have, for improper conduct, been excluded from a Christian society, how often do their injudicious friends, instead of expressing their disapprobation of what was wrong, espouse their cause, vindicate or extenuate their conduct, and justify their proceedings, even so far as to form a party or division in the church! This is on various accounts opposed to the interests of pure and undefiled religion.

It is injurious to the offenders. It cherishes the pride and hardness of their hearts, and increases their resentment towards those whose office requires them to maintain and to enforce Christian discipline. It encourages them in that sin for which they ought especially to humble themselves before the Lord. It prevents that repentance and acknowledgment which are requisite before such can be justly restored to the fellowship of saints. It is injurious to themselves. Whatever comfort they may assume, or however they may flatter their own souls, they cannot be clear in the sight of God, while they give sanction to sin, and oppose Christian order and discipline. By this means they diminish that dread of sin with which a pious mind ought always to be deeply impressed.

It is injurious to the church. It obstructs the exercise of that discipline which is essential to its purity and prosperity. By this means Christian Ministers are prevented from making a proper distinction between the precious and the vile. Occasion is also afforded to an ungodly world to confound professors together as a race of hypocrites. How often when any are expelled from the fellowship of the faithful, do we find others striving with all their might to rend the church in pieces, in order to form a party in their favour! To maintain discipline in these circumstances requires no small degree of firmness, courage, and resolution. And without discipline the church will be, as Mr. Wesley justly observes, like a garden with no fence round it, but open to the wild boar of the forest.

It is unscriptural, and therefore displeasing in the sight of God. The following passages deserve a serious consideration:—1 Cor. v. 11; 2 Thess. iii. 6-14; Rom. xvi. 17; 2 John x. 11. After these solemn and faithful admonitions, can any one sanction disorderly professors, or encourage them who cause divisions in a Christian society, and not be a partaker of other men's sins? Can such be blameless in the sight of the Lord? Will a God of spotless purity behold such with approbation? Will any frivolous pretences conceal such guilt from his all-searching eyes, or be admitted as a just vindication in the great day? Is sin such a trifle that it may be viewed with indif-

ference, either in ourselves or others? May all professors of religion lay this subject to heart, and on all occasions take the sacred Scriptures as the rule of their conduct, that they may be "blameless and harmless, the sons of God without rebuke."

PHILOMATHES.

## CLERICAL MAGISTRATES.

To the Editor of the London Christian Observer.

The Clerical Magistracy of this empire has been for years, in the opinion of the friends of the Established Church, a monstrous deformity, detrimental to the labours of her hierarchy, subversive of her doctrines, a stone of stumbling and a rock of offence. A Clerical Magistracy (too often purchased at the sacrifice of political independence), placing a merciful and placable minister of the Gospel in the seat of a stern and implacable judge, wears of necessity, in the eyes of the flock, too harsh and repulsive an aspect to admit of a cordial association in their minds with the meekness and forgiveness which should beautify the devoted servants of the Prince of Peace. Entertaining these sentiments, my arguments are levelled not at individuals, but against a system which is in the highest degree impolitic, deeply injurious to the vital interests of the Church, derogatory to the ministerial character, and which invariably alienates the affections of the lay members of the community.

I have seen, with poignant regret, that in various parts of the country several of the clergy have lately unnecessarily been added to the commission of the peace. In the county where I reside, and in the surrounding counties, there is no dearth of resident lay gentlemen of education and fortune, who are upright and indefatigable in the enforcement of the laws of the realm. Why then should the clergy be withdrawn from the administration of the cup of salvation, and be required to unsheath the sword of justice? In remote, thinly populated districts, some illusive motives may be adduced for a clergyman being a magistrate: yet how can he reconcile the discharge of his secular duties with his ordination vows, "that he will be diligent in prayers, in reading of the Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh?" I trust however, sir, that, in conformity with their consecration vows, in order to give themselves wholly up to the work of the ministry, in deference to the imperative voice of the nation, and as they prize the esteem of their hearers, the objectionable, incompatible, and inconsistent system of a clerical magistracy will shortly be extinguished by the secession of its members; for, if not, the nation will demand from a "reformed Parliament" its speedy abolition.

HAMPDEN.\*

## THE BIBLE PRECIOUS.

I read the Bible with delight, because it tells me of such things as I can find in no other book—such sweet and pleasant things as are not to be met with elsewhere throughout the whole earth. It teaches me that I have a Friend in heaven, who, having willed my salvation through all eternity, will take all sin out of my heart, and when this poor, ugly, old, wrinkled body dies, and falls to pieces, will watch over it, and raise it at the resurrection out of the grave, put it together again, and make it all glorious and beautiful—yea, so glorious that there shall be neither spot, nor wrinkle, nor smallest defect therein. In this book I also find descriptions not only of the glory of heaven, but of the beauty and happiness of that blessed time when all the earth shall be filled with the knowledge of the Lord as the waters cover the sea; for a time will assuredly come when all the earth shall be set at liberty from the dominion of sin.

## RELIGIOUS & MISSIONARY.

### EUROPEAN MISSIONS.

IRELAND.—The friends of Ireland will be glad to learn that the committee has determined to strengthen our Mission Establishment in that country. Some time since the Rev. Gideon Ouseley strongly advised the employing of a limited number of Scripture Teachers, and generously offered to contribute £50 towards defraying the expense; and the last Irish Conference having earnestly recommended the speedy adoption of the measure, the Committee has resolved to engage, at a moderate salary, ten pious persons, whose business will be to visit those places which the Missionaries can only occasionally reach, and instruct the people, out of the Scriptures, in the first principles of religion. The following letter from Mr. Ouseley shows how zealously and indefatigably that venerable man still continues to labour for the benefit of his ignorant and deluded countrymen.

Extracts from the Journal of Mr. Gideon Ouseley, dated Dublin, September 7th, 1833.

Since I last wrote to you I have visited various parts of this land, but shall at present confine myself to my course before our late Conference, and that immediately after it. On the former, having left home on the 25th of May, I proceeded to the county of Meath; preached in Kells on the 26th; and on Sunday, 27th, in the county of Cavan, in Ballyduff,—first in the street to a peaceable mixed congregation, and in the evening in our chapel. On the 28th, I preached in a country place, and next morning also. 29th, I went through Cavan on to Killesandra, and assisted at the Missionary Meeting; and after having, in company with brother Deery, visited at the following places,—Drumshambo, Carrick-on-Shannon, and Ballinamore, in the county of Leitrim, appointed by the District for Missionary Meetings,—I proceeded

\* We concur with the writer of the above as to the impropriety, generally speaking, of uniting the magistracy with the clerical office—though we have the pleasure of knowing instances in which the union has been productive of great public benefit—but we strongly deprecate the harsh, and we believe unjust, terms in which he describes the magistracy character; and we have therefore taken the liberty of omitting a few lines of his paper, though we were unwilling to refuse opening our pages to the consideration of the question.

from the latter into the counties of Cavan, Monaghan, Tyrone, Fermanagh, &c.

I do not remember, that even in my youth, I laboured more, or perhaps as much as I do, through God's help, in the twenty-two days before my return home. On the 1st of June, I preached five times; thrice in the county of Leitrim, and twice in the county of Cavan; of which twice were in the streets. On the 2d, thrice, in three several congregations, in Killesandra, Culnaght, and Arva; and our God blessed his word to us in each. 3d. I preached four times, twice abroad, and twice in doors. In the market of Carrigallen the crowd was great and peaceable; of which many were Romanists, who heard with deep attention. Here much Irish is spoken. I was covered with perspiration when I closed. On the 4th I preached thrice, to good congregations; once was in the street. 5th I preached to an immense crowd of Romanists and others, in the Killesandra market, in great peace; and twice besides on the same day. On the 6th, four times; of which twice was in streets, and twice in chapels. 7th. I preached five times; in the Belterbet street at seven in the morning; then went to the chapel and preached; at one o'clock, in the market to the multitude, till nearly exhausted. After cooling, I drove to Clones market, to Monaghan, about eleven English miles off, and preached to the people; and at seven in the chapel to many. 8th. I preached three times in Clones and Newbliss; once was in the street. Thence I proceeded to Cootehill, and rested that evening with good brother Boyd. 9th. I preached in the street at mid-day to many, and in the evening in the chapel. 10th. I rode to Rockcorry, and preached at their quarterly meeting. The Lord greatly blessed us, and souls were converted, and filled with joy and peace. After the meeting I proceeded to Monaghan, and preached in the evening. 11th. I preached five times; in the street in the morning; after in the chapel; at mid-day in the great market, to a multitude; and, after cooling, drove on to Glaslough, and in the evening spoke in the street, and after in the chapel, and was nothing the worse, thank God. On the 12th, I preached in Glaslough; mid-day, Amealva; and in the evening, in Caledon. This day being wet and windy, my voice was so much injured, that I could, before going to rest, scarcely be heard in prayer; but I cried unto my God, and he heard me; so that I was enabled to go on to Aughnacloy, county of Tyrone, on the 13th; and finding that the market-people, hearing that I was come, anxiously expected me to preach to them, I ventured, unfit as I was to do so. The young preacher, brother Bailey, spoke also. I had to address the chapel-full in the evening too. The Lord helped me, praises to Him! so that I was better in the end. On the 14th, I preached at mid-day, in Lisnawen chapel, to many; and in the evening in a large mill, crowded, and with tolerable ease too. The miller was blessedly awakened, the last time I had been in this county, under my sermon in the street of Aughnacloy. On the 15th I was enabled to preach four times,—in the morning, in the street of Ballygawly, to a great concourse; in the street of Augher in the evening; and after in the school-house, which was filled. 16th I preached four times. I rode before breakfast to a country place, Carnahinny, and preached: six or eight souls found peace with God in our prayer-meeting. About mid-day I rode into the market of Clonagh, and preached to the multitude in great peace. I got two of our young brethren also to pray and preach. After resting, I drove on about fourteen miles (English) to the county of Fermanagh; and preached in the evening in Brookboro; and on the 17th at their quarterly meeting. The Lord greatly blessed his word to the conversion of some, and comforting his people. In the evening I preached at Maguire's Bridge to a large congregation in the market house. On the 18th, I preached in three several congregations; and that night visited at my friend Boyd's near Lisnaskea. On the 19th, I drove to Cavan, about 20 miles English, preached in their market to a multitude, and in the evening in the chapel. On the 20th, I preached four times,—in the streets of Cavan and Ballyduff, and in the chapels of each town. On the 21st, I bent my course homewards; stopped at the street of Oldcastle, and, standing by the gate and horse, preached to the people; and, amidst Trim in the evening, about thirty-two miles English from where I started. Thus, in twenty-two days, my God enabled me to preach, without a day's rest, about sixty-six times; of which twenty-five were in markets and streets; and the former especially were long and laborious. On the 22d, I preached in Trim; and on the 23d, I reached home safe, and not a whit the worse for all these incessant labours, though in my old age! To God be all the Glory! You may judge what multitudes heard the word, and how even in this past month. And, besides, I circulated, as I went along, very many copies of my letters. The whole profits of these and other works are to go to the fund for employing the poor Irish Missionary Scripture-Teachers. Of the journey I have to acknowledge much assistance from the established Clergy generally.

Having rested a few days, I had to set out for Cork, to be at our conference; and, when that terminated, I left Cork on July 12th, for the county of Kerry. I preached that evening in Bitterney, both in the street and in doors; and the next morning. 13th I proceeded to Tralee, and preached there and in other parts of the county for a week, to full congregations, and in the street too. On Saturday, the 20th, I set out for Ballyvaughan, and from Castle-Island set beside a friendly Priest on the mail-car for more than thirty miles. We conversed freely on his journey, and quite good temper; and, although I was a little overthrown the sophistries used in their conversation, yet he cleaved to me as to a brother. We spoke on various topics, and on languages too, such as Latin; but nothing surprised him more than my speaking to the beggars in Irish, which they flocked about the car. "I declare," said he, "you appear to know every thing." I reply, "God



to lead him, and indeed them all, in the way everlasting. Amen, O my God!

I stopped fifteen days on the Limerick Circuit, in brother Stewart's place, (who went as our delegate to the English Conference,) and preached in Ennis, county of Clare, two days. Great congregations flocked together in both city and country to hear; and the Lord blessed us. The eight days I was in the county, I preached twenty-four times in streets and houses; and in the city about twenty-three times, out doors and in. August 7th, I preached to a full congregation, and took my leave of them. We had a blessed season. This was the sixth sermon, in and out, that day! I was nothing the worse, thank God. On the 8th I drove to Tipperary town, and preached there two days. When I spoke in the street, some were very angry, and insisted I should stop; but others heard, and I proceeded. I then retired to our chapel; and a crowd followed, and heard attentively. 10th I visited Cashel; and on the 11th took the coach, and reached home in safety. Thank God for all his mercies!

**GOSFELD CIRCUIT.**—From the Rev. H. Dean, dated Gosfield, Feb'y. 22, 1834: "I feel happy to be able to say that peace and harmony, with some degree of prosperity, pervade this circuit. On the 15th and 16th instants our third Quarterly Meeting was held in the Gosfield Chapel. It was a most gracious season, and one I think that will not soon be forgotten. On the evening of the 16th inst. a Missionary Society was formed, denominated 'The Gosfield Missionary Society, Auxiliary to the Conference Missionary Society of the Wesleyan Methodist Church.' The meeting was opened with prayer by the Rev. E. Adams, when Pradeaux Girty, Esq. was called to the chair. Mr. Adams and others addressed the meeting, after which a collection was taken up to the amount of £11 0 0. On the evening following, the anniversary of the Gosfield Temperance Society was held; at which 30 names were added. The temperance cause is gaining ground on this circuit. The Society in this place numbers more than one hundred."

**LONG POINT CIRCUIT.**—From the Rev. H. Biggar, dated Mount Pleasant, March 5th, 1834: "We feel indeed under special obligations to God, for the unanimity of sentiment that prevails in the Church on this circuit. With very few individual exceptions, we can say, that we have peace within our walls, and some intimations of prosperity within our borders."

**CAVAN CIRCUIT.**—From the Rev. T. Harmon, dated Emily, Feb'y. 21st, 1834: "There is no particular reformation in our circuit. Some souls have been converted to God from the evil of their ways, and are made happy in the enjoyment of the 'spirit of adoption, whereby they cry, Abba Father.' Some more awakenings have appeared, and a good feeling is generally realized; professors appear to be growing in grace, and a goodly number of them appear to be wrestling for the blessing of 'perfect love, which casteth out fear that hath torment.' Two Sabbath schools have been recently formed, one at Emily, and one at Asphodel. The people (friends of Methodism) among us appear to be satisfied with regard to the Union. I know of no dissenting voices. May the Lord shortly pour on us the residue of his Spirit."

## The Christian Guardian.

WEDNESDAY, MARCH 12th, 1834.

**Extract of a Letter from the Rev. Mr. Marsden, dated Huddersfield, [Eng.] Dec. 14th, 1833.**—"It is no wonder that opposition should arise against so great and important a measure as the Union of the British and Canadian Conferences,—a measure fraught with future good probably to hundreds of thousands of immortal souls. I cannot but view the Union as one of those events which, in the order of Divine Providence, prepares the way for the wider spreading of the glad tidings of Redeeming Love, and which will prove an eternal blessing to many generations. It is agreed that the Rev. Mr. Alder, as one of the Missionary Secretaries, shall accompany the President to Upper Canada in the spring, and they can visit the Lower Province in the way."

"You will see from the Minutes that Mr. Grindrod is appointed the President. He is a deeply pious and judicious man. When Mr. Newton was proposed, he stated that family affairs would prevent his going in the spring, but that the year following, if spared, he hoped to be quite at liberty to accept of the appointment."

"We have lately received very pleasing accounts from the West Indies; the good work is rising again there. We have also encouraging accounts from the Islands in the South Seas. It is said that three thousand converts have been added to the Societies since the last numbers were taken for Conference."

The intelligence in the above extract is certainly of the most cheering character. The last has indeed been a year of jubilee to the Methodist Missions—unparalleled, we believe, since the period of their first establishment. Are we in Upper Canada keeping pace with the progress of the work in other parts of the wide spreading field of Methodism? Let each labourer while it is called to day—every unfruitful branch shall be cut off.

We rejoice in the appointment to this province of the Rev. Mr. Grindrod; although from more particular personal acquaintance with the Rev. R. Newton, we took the liberty (after we got on board of ship at Liverpool) to write to a leading member of the Conference, requesting his appointment, and also to Mr. Newton, soliciting his acceptance of it. With the characteristic kindness of the British Conference, our request seems to have been complied with; and although Mr. Newton cannot come this year, we have reason to hope to see him next year. Within the last twenty years, Mr. Newton has travelled one hundred and seventy thousand miles, and begged, by preaching for Missions and Chapels, seventy thousand pounds sterling, or upwards of \$300,000, in addition to his labour as a circuit preacher, not being indebted to but one colleague during the whole of that period for attending any of his week-day appointments; preaching as often for them after his return from his tours as they did for him during his absence. Such are the facilities for travelling in England—such is Mr. Newton's activity and industry—and such is the unparalleled robustness of his constitution. He has preached the Gospel to a greater number of persons, during twenty years past, than any other man in England within the same period; and that with an eloquence that attracts the attention of the learned as well as the unlearned in crowded multitudes, and with a fervent power of persuasion, faith, and love, that seldom leaves a congregation unaffected, or a sermon without fruit.

In regard to the Union, on which Mr. Marsden expresses himself in such strong and animated terms, (fully sustained by recent communications from the London Missionary Committee) we need not add our hearty and confident response. We have, however, heard of one objection against this measure, or to the principle involved in it, to which we have not heretofore adverted, and which it may be proper to notice. 'If [says the objector] the Conference had a right to form a union with the British Conference, it has a right to, and may form, a union with the Church of England or with the Church of Rome.' This objection is as true as to say, that because an individual has a right to form one marriage union, he therefore has a right to form a dozen; or, because a person may recognize the relationship of his own kindred, he may therefore recognize the relationship of strangers and foreigners; or, because a man may, after a period of absence, return to his own household, he may therefore fly to the moon. The Discipline provides, that no alteration shall take place in the Articles of Faith, the standards of Doctrine, or the general Rules of the Society, without the concurrence of the whole Church. This precludes the possibility of a union with any body that has not the same Articles, and Standards, and Rules; and the Union with the British Conference is founded upon the principle, that the regular bodies of Methodists are essentially one people in every part of the world—having the same origin, the same faith, the same general rules, and the same object—and an opposition to it is to oppose the union of the branch with the parent stock.

**IRELAND.**—REV. GIBBON OUSELEY.—Under the head of Religious and Missionary Intelligence, our readers, our Irish readers in particular, will be gratified to learn that the London Wesleyan Missionary Committee are pursuing measures for the wider spreading of the glorious Gospel among the benighted population of agitated and suffering but meritorious Ireland. Many also will rejoice to learn that the old veteran Missionary of Ireland is not dead, but still lives, and in the 72nd year of his age, preaches six times a day, and 67 times in 21 days, besides distributing his pamphlets on the destructive errors of popery, and is "nothing the worse for it." What an example of faith and apostolic zeal—what a reproof to sloth—what a blessing to Ireland, is Gideon Ouseley.

**PROVINCIAL PARLIAMENT.** The Parliament was prorogued on Thursday last. His Excellency's proroguing speech will be found in another column, and the list of bills (copied from the Courier) passed during the session, with the names of the persons who brought them in. It will be seen that several bills, in which the rights of the Crown may be concerned, have been reserved for the consideration of His Majesty's Government—and among others the Stoyell Estate Bill. From His Excellency's speech, it appears that the commerce of the country is rapidly advancing, as well as its agricultural interests and importance; notwithstanding the great pressure upon the currency at the present time, by reason of the representations which have been made against the Banks, and the consequent interference of the Home Government, which (we understand) have compelled the Banks to reduce the amount of their discounts more than one half. Much distress is already felt by many merchants and farmers, even where there is large capital, from the impossibility of obtaining money to meet the demands of creditors—and the value of property is consequently reduced. We hope, for the good of the country, that the remonstrance of the House of Assembly, moved by Mr. Bidwell, on the subject of the Bank Charters will have the desired effect. The debate on the address will be given next week.

### CLERGY RESERVES.

The conclusion of the debate on this question will be found in to-day's Guardian. We are not aware that any proceedings took place on the subject, in the Legislative Council. We are of opinion, that the re-investment of the Reserves in His Majesty's Government, with a clause providing the purposes to which they should be applied, (as we contended in our statement to Mr. Secretary Stanley, published in the Guardian of the 6th of last November,) would perhaps have resulted more favorably to the great objects of the measure, which is for the present completely defeated. In the meantime the Reserves are being sold, and the proceeds of the sales put forever beyond the reach of legislative control. We have good authority for believing that the Head of the Colonial Government as anxiously desires the settlement of this question as the House of Assembly. It is the opposition and interest of an intervening party who, it appears, are resolved to push matters to extremities on this question. But they may be assured, and we should think experience might have already taught them, that delay will only increase demand and lessen respect, and provoke hostility. What consequences is the obstinacy of ill-advised though sincere friends of the Church of England like to bring upon the Church in Great Britain. But obstinacy and prejudice have neither eyes nor ears.

The full discussion of this question in the speeches of members in the present and last two numbers of the Guardian, leaves little room for remark. The statements of Mr. J. Wilson do not astonish us, after what he has stated in former sessions of the present parliament, as hinted by Mr. Perry; but his doctrine will astonish any one who, recollecting his age and experience, will compare it with Mr. W.'s doctrine on the same subject, in his evidence before a committee of the House of Assembly on the petition of Christian Denominations in 1828. Mr. Bidwell's refutation of Mr. Wilson's (and we may add Mr. Mackenzie's) statements in regard to the £900, is another proof (if any were wanting) of that learned gentleman's integrity, and candour and disinterested friendship to the Methodist Church, and an additional reason for their respect and confidence. And we are glad to perceive that Mr. Perry has taken off Mr. Mackenzie's spectacles, and that his judgment is gaining ascendancy over ill-conceived and groundless feelings. Mr. Bidwell's statement respecting the grant of £900 is perfectly correct. It was made by the Home Government to the order of the Committee in London in the beginning of 1833—the Canada Conference has not directly nor indirectly received it, nor been benefited by it.—We stated to the Missionary Secretaries in England, and to the Colonial Secretary, both personally and in our written statement, as published in the Guardian of November 6th, that the Methodist Conference would receive no such grants; and the whole statement to the reverse is an unfounded, and, in its origin, malicious falsehood.

**LATEST NEWS FROM ENGLAND.**—News from England have been received at New York to the 27th of January. The general aspect of European affairs has undergone little change. A deep conspiracy of the Carlist party against the Royal family of Spain was detected on the 16th of January, the result of which was an immediate change in the Queen's ministry. All is tranquil in England; the commercial and manufacturing interests appear to be in an improving state.—Items from late English papers are unavoidably deferred.

**CANADA AND THE NEW-YORK EVANGELIST.**—Under this head will be found an article on the first page, for which we are indebted to the Editors of the New-York Christian Advocate and Journal. It furnishes corrections of the partial and erroneous statements of a Correspondent of the N. Y. Evangelist—a paper that we never see. We need only add at this moment, that from a comparison between Canada and the United States, it will be found that a larger proportion of the population attend upon the Methodist ministry alone in Canada, than belongs to the Presbyterian, Baptist, Episcopal, and Methodist Churches in the United States. But comparisons are odious. Perhaps some of our correspondents may offer some thoughts on this subject.

**METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.**—By several extracts from late numbers of the N. Y. Christian Advocate and Journal, our readers will have noticed, that whilst extensive revivals are prevailing in some parts of the work, vigorous efforts are making in other parts to disturb and divide the Church. The following Editorial Article from the Christian Advocate and Journal of the 28th instant, affords a specimen of these efforts, and contains advice that may be useful in some parts of Canada. Persons who attack a religious body, or members of a religious body, under a feigned name, or an assumed character, prove themselves either cowards or deceivers, or both. If they tell the truth they have not courage to be responsible for it; if they state falsehood they do well to conceal themselves. So that such deceivers or cowards can never be safely credited.

### GROSS IMPOSITION.

Our subscribers have complained that some injurious papers have been brought to them with the Christian Advocate and Journal, entitled, 'Union Tracts of the Methodist Episcopal Church.' It is our duty to say, under the fullest authority, that this has not been done with our approbation, or by our carrier, who informs us that he was requested to distribute them, and refused; he was then requested to allow a man to go with him to distribute them; and he declined. It seems that they then procured some one to follow the footsteps of our carrier, and wherever he deposited a paper these tracts were deposited; and our subscribers are led to believe that they come with our sanction. This is false. Neither these tracts nor their distribution have our sanction, nor that of the Church. They are unauthorized by the Church or her friends in any form. Several of the fundamental statements in the tracts are false; for instance, it is said, in England "all the Church property is settled on the conference of one hundred preachers." The property in the different places is settled on lay trustees, not one of whom are of the one hundred preachers. To the Church, the whole Church we say, let us think of the salvation of the thousands around us; of our children, of our own souls; and let us not suffer the names of our own souls to be muddled in this confused manner. Every candid, generous, noble minded man and woman must condemn the things and doings of which we have spoken. Be not deceived, brethren, into a course ruinous to the work of God among us, which has been the wonder of the world, and the salvation of millions. Under the influence of the discipline and doctrines of the Methodist Episcopal Church, by the blessings of God, millions are happy in heaven; some of them are our children; others of our children are on their way. These good things God hath wrought by us as people; but let us ask what injury has been done? Who have our discipline or doctrines oppressed? Shall we then allow our house, in which millions of souls are nursed for heaven, to be shaken by the false statements, and injurious insinuations of a secret, unappointed, irresponsible committee, who say they are "members" of the Church, but may not be? We trust not. Nothing is to be feared from calumny, candid, open, frank, and charitable exchanges of opinion, and consequent action respecting the interests of the Church; but let our Zion be led blindfolded in the paths of darkness and ruin.

### ZEISBERGER, THE MORAVIAN MISSIONARY TO THE NORTH AMERICAN INDIANS.

[An interesting Narrative.]

The following interesting, and in some respects very affecting, narrative is extracted from a review of the 2nd vol. of "Carne's Lives of Eminent Missionaries," (a valuable work now publishing in London) in the December number of the Methodist Magazine. It affords illustrations of the power of the Gospel upon the human heart, both in refined and savage life; the enmity of the unregenerate nature of man to divine things; and the self-denial and sufferings of the Moravian Missionaries in preaching the unspeakable riches of Christ to the aboriginal tribes of North America:—

Zeisberger was a native of Moravia, and was born in the year 1725. Persecution obliged his parents to seek an asylum at Hernhuth, leaving their home and the whole of their property, by night.

"At Hernhuth they had rest, and the free exercise of their faith, which was dearer to them than affluence. The son was distinguished at school by his industry, and quickness of apprehension, and a facility in acquiring foreign languages. When at the age of fifteen he was taken by Count Zinzendorf to Holland, and was employed in some commissions by the Princes of Orange; for he spoke Dutch fluently."

His parents having gone to America, where General Oglethorpe, the Governor of Georgia, had assisted the Moravians to establish a colony, he soon afterwards proceeded to join them.

His facility in acquiring languages now served a valuable purpose. He eagerly acquainted himself with several Indian dialects, and became such a proficient in that of the Iroquois, or Six Nations, as to become interpreter in the treaty of peace, made, some years afterwards, between them and the British Government.

The Moravians, it appears, commenced their labours in preaching among the Creek Indians; but their exertions were unexpectedly interrupted by hostilities between the English and the neighbouring Spaniards; and their refusal to take up arms gave so much offence to the other inhabitants, that they were under the necessity of giving up their flourishing plantations, and of retiring into Pennsylvania; but wherever they went, they still kept their great object in view.

Zeisberger soon acquired the high esteem of the Indians. "The qualities they loved in him, were his undaunted courage, and his still and phlegmatic manners. 'He was a man,' says his friend, 'who, having made many journeys alone, and dwelt so much with the Indians, became like them in his manner of speaking and behaviour.'"

In 1750 he accompanied Bishop Cameron to Onondaga, the principal residence of the Iroquois nation, for the purpose of obtaining leave for Missionaries to reside among them. A council was held; and after much delay and many consultations, the council at length decided "that the Iroquois and the Moravians, on both sides of the great ocean, should regard each other as brothers;—that this covenant shall be indissoluble; and that two of the brethren should have leave to live in any part of the territory." Soon after this Zeisberger, with another of the brethren, visited Europe, to procure additional help.

"At Hernhuth Count Zinzendorf spoke much with them. He said that he considered Zeisberger as an instrument in the hands of heaven. The latter felt great pleasure in being once more in the calm and blessed retreat of Hernhuth, where many of his early days were passed.

He soon, however, returned to America, to resume his work, with the solemn sanction of the synod of his church. In 1752 he again proceeded with two companions, to Onondaga, where they were kindly received. They were permitted to mix freely with the people, and to prosecute their great object, in instructing the Indians in the truths of Christianity. In the mean time, Mr. Carne observes,

"During one of the neighbouring wars, apply for hours to the severest labour, till they had felled and transported to their homes some of the finest trees. On other days they were surrounded by the curious natives, while they planted the pillars or laid the roof of a dwelling, for which they were to be paid in provisions. These labours helped to gain the goodwill of the people."

It was thus that several settlements were formed, and the Missionaries were greatly encouraged by the success of their labours. Surrounded as they were by difficulties and dangers, they were delighted to witness the power of divine grace upon the minds of the poor Indians. For notwithstanding the darkness of their understanding, the fervor of their dispositions, and the deep depravity of their habits, the Gospel wrought so "effectually," in many of them, that they became "new creatures in Christ Jesus," and successful instruments in promoting the cause of Christianity among their countrymen. But their progress was soon interrupted, and their prospects darkened. War among the Indian tribes broke out, and frustrated their Christian efforts; while in many instances their peaceful and prospering settlements became the immediate objects of attack and desolation.

"The small settlement on the river Mahony was marked out for destruction. Zeisberger had some intimation of the design, and instantly set out for the place. He arrived in the evening with his two companions; the latter refused to proceed beyond the river; for it was certain that the hostile Indians were near. He would not let his horse, he wished his companions good night, and rode off. Seized, in great alarm for his safety, ran after him, and earnestly besought him to return; but in vain. The intrepid man dashed through the river, and had scarcely reached the opposite shore, when the discharge of musketry was heard; he hastened in anguish; the discharges increased, and fearful cries were mingled with them. The light was so dim, that he could see no objects in the distance, save the flashes, which were evidently around the devoted settlement. Zeisberger hurried on, but came too late to save."

The tragedy that ensued was most appalling. The howling of the dogs, and the report of a gun, were the only intimations the peaceful dwellers received of their danger. Nightman was killed at the door, and his wife and some others were wounded. It was vain that they took refuge in another part of the dwelling, where they barricaded the door, in hope of preservation; but their remorseless enemies instantly set fire to the house, and soon involved them in flames.

"A few of the unfortunate people, among whom was a young Moravian woman, leaped from the burning roof unassisted by the savages, and rushed into the adjoining wood; a ball grazed the cheek of the girl as she fled. The flames now caught the adjoining trees. The two Missionaries, on the other side of the river, saw the horizon fiercely illuminated by the glare, and heard the cries. Zeisberger, who was now in the midst of the fatal scene, aided the fugitives; but could not save his friend Fabricius, the chief of the Mission, who strove to fly through the assailants, but was instantly despatched by the tomahawk. The others perished in the flames. Samsamer, who had escaped to the wood, had the misery of seeing his wife perish at a short distance."

When literally surrounded by the devouring element, this excellent woman was heard to exclaim, "Dear Saviour! it is all well!" The inhuman savages set fire to the stables, &c., and thus completed their work, by destroying all the corn, hay, and cattle. No less than eleven persons perished on this melancholy occasion, viz., seven Missionaries, three of their wives, and a female child.—The congregation, however, providentially escaped, having fled to the woods as soon as they saw the Mission house in flames, and were apprised by one of the brethren of the tragical catastrophe.

But dreadful as were these calamitous events, they seemed to have been overruled by the Almighty for the averting of a much more extensive danger. For a design had been entertained, and a plan formed, for the total destruction of all the Moravian settlements in North America.

Zeisberger lived to the age of nearly eighty-eight; but though "a man of the wilderness" for more than sixty years, yet he seems to have retained his faculties, and in a great degree even his physical powers, unimpaired at most to the last. He spent the last eight years of his life at Goshen, the twelfth settlement he had established.

"Gently and almost unconsciously, old age came on; when he could no longer travel, he visited every home in the settlement with unremitting diligence and affection. But being visited by total blindness, he rested within his home and went forth no more. His friends often read to him, and he instructed the younger Missionaries." In the year 1808 "he perceived that his end was approaching; his illness was short, without pain or suffering; the lamp of life burned steadily away. 'The only thing that troubled him,' he said 'was the spiritual state of his Indian people.' These expressions having been told to them, they all gathered round his dwelling, and in different groups, entered the chamber of the dying man. 'My father,' they said, 'forgive us all we have done to grieve you. We will surrender our hearts to our Saviour, and live alone for him in the world.' The venerable man, totally blind, the moment of dissolution close at hand, was supported in his bed while his face was turned earnestly towards the penitents; though he saw them no more, he blessed them fervently; then with that kindness and seriousness which he knew so well how to combine in his converse with the Indians, he warned them against the dangers to which they were exposed, and the vices in which they had indulged. 'I am going, my people, he continued, 'to rest from all my labour, and be at home with the Lord. He has never forsaken me in distress, and will not forsake me now. I have reviewed my whole course of life, and find there is much to be forgiven. The Indians saw that his life was departing, and they would not forsake the chamber. When he ceased to breathe, the whole company knelt down and prayed. No other man, perhaps, ever existed, who knew so much of the manners, usages, and minds of the Indian tribes. His usefulness was exceeding great. Had he sought power for himself, his ascendancy with the Iroquois and the Delawares would soon have insured its possession; but the glory he loved was that of the Redeemer."

**REMARKABLE ESCAPE.**—Extract of a Letter to the Editor, dated Gosfield, February 22.—If you think the following remarkable deliverance worthy a place in the Guardian, you will oblige a large circle of friends and readers by inserting it.

Mr. John Wigle, junr., of Gosfield, on the 25th Jan. last, set out with his wife and child in a one horse sleigh, for Pointe-à-Pelle Island, which lies 18 miles off the main land, north of Gosfield, in the Western District, on a visit to some friends. When he had gone about 12 miles from the main shore, his horse suddenly broke through the ice. The shock was sudden and unexpected, and so violent that they were thrown into the water. Mr. Wigle fortunately was thrown on the bank, from which he sprang on the solid ice. Mr. W. was so stunned from being thrown against the fore part of the sleigh, with such violence as to break it out, that she was insensible of her danger until she was rescued by her husband, which he succeeded in doing by grasping her when in the act of sinking, with one hand, and the infant with the other; the mother having dropped it from her arms. He then succeeded in cutting his sleigh loose, but lost his horse and harness. They were then between 6 and 7 miles from the nearest house, with a strong wind right ahead, attended with squalls of snow, which at times hid the land from their sight. In this painful situation there was no time to be lost. Mr. W. thought of his home and the three little children he had left there—he looked on his wife and child ready to perish with the cold—he thought of his God whom he had been striving for years to serve, and felt a calm submission to His will. He put his wife and child in the sleigh and covered them with the wet blankets, which, soon becoming frozen, protected them from the wind. He then drawing the sleigh by the shafts bent his steps towards the Island. He was soon forced to pull off his boots in consequence of their becoming so frozen that he could not stand on the ice. He got some iron rods of his sleigh, which he tied to his feet, without which he never would have reached the shore. This he succeeded in reaching after about five hours painful toil, his hands badly frozen, and his feet so worn with the irons that they bled profusely. His wife and child were not materially injured, except being considerably chilled.—Mr. and Mrs. Wigle have been acceptable members of the Methodist Church for years past.

**Most Melancholy Scene.**—The Hall of the United States House of Representatives was on Tuesday last the scene of one of the most melancholy and impressive events ever witnessed in such a place. Judge Boudin, a distinguished Representative from Virginia, rose to address the House on the all absorbing topic of the day—the removal of the deposits, and had uttered but very few sentences, before he faltered, fell into the arms of a member, and in a few minutes was a corpse! The scene was rendered doubly tragic by the appearance of Mrs. Boudin, who had witnessed the fall of her husband from the gallery. When on approaching the body, and finding that all efforts to restore life were unavailing, the bereaved lady in a state little short of distraction, pierced the Hall with her shrieks. We can hardly imagine a situation more unutterably distressing than this. Mrs. Boudin was borne from the House, and the remains of her deceased husband were carried to the Speaker's room to await the order of the House in relation to the funeral. The House adjourned instantly, and upon the announcement of the afflictive event to the Senate, that body immediately adjourned. Judge Boudin was the Representative of the District formerly represented by John Randolph, and Mr. R. at the time of his decease had been elected to succeed Judge Boudin.

It is remarkably that the latter was struck by the hand of death while in the very act of alluding to the death of Mr. Randolph, and the very last words that lingered on his tongue were an effort to explain to the House his reasons for having omitted to call that subject officially before it.—N. Y. Paper.

## PROVINCIAL PARLIAMENT.

City of Toronto, U. C. March 6, 1834.

At Four o'clock this day, His Excellency the Lieutenant Governor, being seated on the Throne in the Legislative Council Chamber, and the House of Assembly being present, His Excellency was pleased to prorogue the present Session with the following

### SPEECH:

Honorable Gentlemen of the Legislative Council, and Gentlemen of the House of Assembly: I have much satisfaction in observing the many valuable measures in which you have concurred, and I am confident that they will contribute to promote the best interests of the Province.

The Bills enacted to establish the independence of the judicial office, in conformity with the proposals conveyed to you by the command of His Majesty; and to amend the law respecting real property, secure to the community essential benefits.

I trusted, however, that before the close of this Session, you would have decided on some practical mode of applying the funds arising from Lands set apart for the purposes of Education, and placed under the control of the Legislature.

Gentlemen of the House of Assembly: I thank you in the name of His Majesty for the Supplies granted for the service of the year; and the provision made for carrying on Public Works of improvement.

Honorable Gentlemen, and Gentlemen, The attention you have constantly directed to the improvement of the communications of the Province, has stimulated industry in every District; but no measure appears more calculated to exercise an immediate favorable influence over the prosperity of the Canada, than that which you have sanctioned, to effect a safe and continuous navigation from Lake Huron to the Lower Province. The circumstances under which this grand project will be undertaken, are, in every respect propitious.

In eight years the population of the Province has doubled: the quantity of Land brought into cultivation, during the same period, corresponds with this rapid increase. The Imports by the St. Lawrence are increasing at the rate of one-third annually, and the Capital expended in the construction of Canals, Harbours and Piers, in many instances, already yields a direct return.

I take leave of you, persuaded that your exertions in your several Counties will greatly tend to advance the interests and prosperity of the Colony.

List of Acts passed during this last Session of the Legislature; with the names of the parties by whom each Bill was introduced.

1. Waterloo and Woolwich Land Bill; Mr. Shadd.
2. Penitentiary Bill; Mr. Thomson.
3. Meane Process Bill; Mr. Jarvis.
4. Huron County formation Bill; Mr. Elliott.
5. Belleville Police Bill; Mr. Samson.
6. Hamilton and Port Dover Road Bill; Mr. McNabb.
7. Provincial Penitentiary Support Bill; Mr. Thomson.
8. Stoyell's Estate Bill; Mr. Jarvis.
9. Port Hope Police Bill; Mr. Boulton.
10. Prescott Police Bill; Mr. Norton.
11. Cornwall Police Bill; Mr. Vankoughnet.
12. Long Point Pier Construction Bill; Mr. Barwell.
13. Richmond Canal Bill; Mr. Lyon.
14. Bath Relief Bill; Mr. Jarvis.
15. Debtors Detention Revival Bill; Mr. Samson.
16. Newcastle District Township Bill; Mr. Boulton.
17. Roman Catholic Congregation Land Bill; Mr. Elliott.
18. Erie and Ontario Rail Road Bill; Mr. Thomson.
19. Petty Trespass Bill; Mr. Robinson.
20. Lime Fence Bill; Mr. Elliott.
21. Jail Limits Bill; Mr. Jarvis.
22. Township Officers Bill; Mr. Samson.
23. Welland Canal Grant Bill; Mr. Merritt.
24. Canboro' Road Bill; Mr. Merritt.
25. Fredericksburg and Earnest Town Survey Bill; —
26. Replevin Bill; Mr. Samson.
27. Port Hope and Rice Lake Canal Bill; Mr. Boulton.
28. Cobourg Rail Road Bill; Mr. Boulton.
29. Merrick Act Naturalization Bill; —
30. Bath School Society Bill; Mr. B-dwell.
31. St. Lawrence Navigation (Grant £350,000) Bill; —
32. Menonists and Tankards Relief Bill; Mr. Crooks.
33. Voters Qualification Bill; Mr. Boulton.
34. Anticonerg Duty Revival Bill; —
35. Justice Fees Bill; Mr. Elliott.
36. Real Estate Bill; Legislative Council.
37. Judges Independence Bill; Mr. Berczy.
38. Bill to admit Attorneys and Solicitors Generals appointed from England to practice Law, &c.; Legislative Council.
39. London and Gore Rail Road Bill; Mr. Barwell.
40. Credit Harbour Bill; Mr. Jarvis.
41. Bill to borrow money to Cancel public debt; Mr. Merritt.
42. Paris Bridge Bill; Mr. Duncombe.
43. Tay Navigation Loan Bill; Mr. D. Fraser.
44. Danville Bridge Bill; Mr. McNeill.
45. Female Benevolent Society Bill; Mr. Samson.
46. Arbitrator's Relief Bill; (Hon. G. Markland); Mr. Morris.
47. Spiritual Liquor Licence Bill; Mr. Vankoughnet.
48. Still Duties Bill; —
49. Tunk's Mill Dam Bill; Mr. Burwell.
50. Louth Town Line Survey Bill; Mr. Crooks.
51. York Incorporation Bill; Mr. Jarvis.
52. Niagara Latent Canal Extension Bill; Mr. Crooks.
53. Tupper and Still Licence Act Continuation Bill; Mr. Duncombe.
54. Road (£25,000) Appropriation Bill; Mr. Duncombe.
55. Supply Bill; Mr. Morris.
56. Alteration and Extension of the Road Appropriation Act of last year, Bill; Mr. Burwell.
57. County of Holdmand Salt Company Bill; Mr. Merritt.
58. Bill to make good contingencies of Last Session; —
59. Bill to enable John B. Yates to hold Lands in this Province; —
60. Bill to appropriate certain monies in the hand of the Receiver General, towards Roads; Mr. Duncombe.
61. Bill to alter and amend the Act relative to the time and place of holding Courts of King's Bench; Mr. Jarvis.
62. Bill appointing Trustees to Execute the will of John White, Esq.; Legislative Council.

\* The Bills to which this asterisk is prefixed, did not receive His Excellency's signature; but were reserved for the consideration of His Majesty's Government.

## HOUSE OF ASSEMBLY.

Monday, Feb. 24th.

### CLERGY RESERVES.—THIRD READING.

Agreeable to the order of the day the Clergy Reserve sale bill was read a third time.

On the question for passing the Bill, Mr. Morris, seconded by Mr. Samson, moved in amendment that the bill do not now pass, but that it be referred to the consideration of a select committee, to be composed of Messrs. Perry, Archibald McDonald, and Duncombe; and that it be an instruction to the said Committee to report a bill for the sale of the Clergy Reserves, with the following preamble: "Whereas it is expedient to repeal the Law now in force, which authorizes the reservation of one seventh of the lands in this Province (for the support of a Protestant Clergy and to dispose of the said lands for the benefit of general education," and



with such enacting clauses as shall give to the several Sheriffs of the Province power and authority to sell the said reserves.

He said, he was favourable to disposing of the Clergy Reserves for the purposes of Education; but there was much in the preamble of the bill just read to which he could not give his assent, and therefore wished to see a bill brought before the house with a less objectionable one. He thought there was no use giving unnecessary offence to the Church of England by saying that she made unjust pretensions, and that the number of her members was exceedingly small. The preamble also said it was inexpedient and unwise in this province, to have any one or more profession, denomination, or religious societies, any wise connected with the State; but that it is expedient they should severally depend for their support upon the voluntary contributions of the people. Now, that was a sentiment he could not concur in, he never thought it was inexpedient and unwise to afford support to the ministers of religion from the public funds, especially in new places; and he did not think they should be left entirely dependant on the voluntary contributions of the people: such an opinion he had never expressed in that house, and he did not think the house should be called upon to make such a declaration. Notwithstanding these were his sentiments, he had always been in favour of disposing of the Clergy Reserves for the purposes of education, because he foresaw it would be impossible to divide them among the different denominations so as to give satisfaction. Concerning the details of the bill, he thought the Sheriffs of the several Districts were the proper persons to sell the lands situated in their districts, instead of commissioners as was provided for in this bill, and therefore he wished to see the bill amended in that respect, as Sheriffs were persons who were accountable for the proper discharge of all the duties of their office, which would not be the case with commissioners.

Mr. Perry opposed the amendment and wished to know why the hon. member did not move these amendments when the bill was discussed in committee of the whole house, instead of bringing them forward now at the third reading. He was satisfied if the bill was referred to a select committee, and had to be introduced into the house again, it would not pass that session. The hon. member objected to the preamble being offensive as he said to the church of England; but why did not he or the hon. member for Hastings (Mr. Samson) alter it in committee, as he (Mr. Perry) said at the time, he would not insist upon it although he believed it to contain nothing but what was strictly true. The hon. member for Lanark it appeared was also in favour of having ministers supported by the state, especially he thought it should be done in new settlements. But he would ask, was there no other way of sending the gospel to persons living in the back settlements? Was it not now done by societies who raised their funds from the voluntary contributions of the people, who were willing to send ministers to those who were destitute and unable as yet to support one? Most certainly it was; and that he thought was the proper way of spreading the Gospel. He thought commissioners could dispose of the Reserves to more advantage than the Sheriffs of the several Districts, who had enough to do already, and would not be likely to attend to it so well as commissioners appointed by and accountable to the Legislature. He hoped the amendment would be lost.

Yeas—Messrs. Berczy, Chisholm, A. Fraser, D. Fraser, Lewis, A. McDonald, Morris, Samson, John Willson—9.

Nays—Messrs. Bidwell, Boulton, Brown, Buell, Burwell, Campbell, Clark, Cook, Crooks, Duncombe, Horner, Howard, Jarvis, Ketchum, D. McDonald, McMartin, Perry, Randall, Robinson, Robin, Shaver, Vankoughnet, and White—23.

Question lost, majority 14.

Mr. A. McDonald proposed an amendment to divide the Reserves, or the proceeds of the rents and sale of them, among the different denominations of Christians in the province, but could get no member to second the motion.

Mr. Vankoughnet, seconded by Mr. Burwell, moved to expunge the whole of the bill after the word "Whereas," and introduce a bill (the same brought in by the late Attorney General) to re-invest the Clergy Reserves in His Majesty, on which after some debate the yeas and nays were taken as follows:

Yeas—Messrs. Berczy, Boulton, Burwell, Crooks, Jones, Robinson, Vankoughnet, and John Willson—7.

Nays—Messrs. Berczy, Bidwell, Brown, Buell, Campbell, Chisholm, Clark, Cook, Duncombe, A. Fraser, D. Fraser, Horner, Howard, Ketchum, Lewis, A. McDonald, Donald McDonald, McNeill, Merritt, Morris, Perry, Randall, Robin, Samson, Shade, Shaver, and White—22.

Question lost, majority 20.

Mr. John Willson said, before the question for passing the bill was taken, he wished to make a few remarks, as he had not spoken on the subject before during the debate. A great deal had been said about the evils of church establishments and having religion supported by the government. Church establishments, he observed, had been sanctioned by high authority, and were of very ancient date. He went into a history of them from Moses down to the present time. Hon. members seemed to attribute all the evils of church establishments to the connexion of religion with the government of a country. But religion had been established by the people in the New England States of America, and those who belonged to the standing order, as it was called, were just as persecuting and intolerant to other sects as over governments were in which religion was established, so that the evil did not arise merely from religion being established by the government. As to public aid being afforded to different societies, various opinions were entertained, and he could not see the great objections to it that some hon. members did; he could not perceive any thing very wrong in houses of worship being built for the people, or assistance given for that purpose. Again and again it had been asserted on the floor of that house, and also out of doors, when this question was discussed at different times, that certain societies would not receive any support whatever from government, and he had no doubt but that those assertions had great influence over hon. members in giving their votes on the question. But they saw that opinions on that subject had changed. The Presbyterians had recently received a grant from the public funds, and the Episcopal Methodists, or, as they now called themselves, the Wesleyan Methodists in British North America, who often declared they would never touch a copper of it, had also received one. He was opposed to the bill—he had never considered it his duty to abuse governments or churches. Many hon. members would probably vote for the bill because it was said to be a popular measure; they might be afraid of being threatened with public opinion or public indignation if they voted against it, as it was the practice of certain hon. members to lash round a post like a criminal any member who did not vote for every thing they pleased to trumpet up as popular; and he was afraid that by such means many hon. members had been induced to vote for measures of which their better judgment could not approve. For his part, he was not to be threatened and lashed into any measure which he thought was not right; and he would as fearlessly and independently stand up against this bill as when he stood alone in 1814 against the suspension of the habeas corpus act.

Mr. Bidwell observed, that from the line of conduct the hon. member for Wentworth (Mr. Willson) had pursued for some time, he would not have been surprised to find him opposed to this bill; but he must confess he was not fully prepared to hear him come out the advocate of church establishments, or rather their apologist; for he had not dared to advocate them. The amount of his argument seemed to be, that they were an evil, whether established by the government or by the people. In the New England States, to which the hon. member had referred, all public aid had been withdrawn from religion, and it was now acknowledged by the ministers, that they were better supported by voluntary contributions than when the people were taxed for that purpose. Mr. Bidwell here went at great length into the history of church establishments, showing the

evils which arose from them, and that it was the natural consequence that the established religion would be intolerant towards dissenters; that even the church of England had not been free from a persecuting spirit. He instanced particularly the case of Bunyan, who was thrown into a dungeon, for no other crime than his non-conformity to the established religion, where he composed that unrivalled work, the Pilgrim's Progress, and which had been so highly eulogised by the Edinburgh Review. The hon. member said the Presbyterian ministers had taken a grant of money from government. It was a matter of deep regret that they had; but it was only part of them, for there were honourable exceptions among them who had refused to take any part of it. He also said the Canadian Methodists had accepted of one, although they had often declared they would not. But he [Mr. Bidwell] had the best authority for saying, they had not either directly or indirectly received any aid from the government—several of their leading ministers, and the paper which was published under the authority of the Conference, positively denied it. The £800 was given to the Missionary Society of the Wesleyan Methodists in England; and as it was given and accepted previous to the union of the two bodies, it was an act over which the Canadian Conference had no control, and for which they were not accountable. But as the hon. gentleman had asserted, contrary to their own declarations which he must be aware of, that they had taken a grant of money from government, he would say no more on that subject, being convinced that the hon. gentleman was in better hands than his, and that he would not be allowed to escape with impunity. He [Mr. Willson] said he supposed many would vote for the bill contrary to their better judgment, for fear of being whipped round a post. Now only think what a description the two hon. members for Wentworth give of the Legislature of this province—the one [Mr. McNab] told the house a few evenings ago, that every thing was conducted in the Legislative Council to suit the private interest of a few individuals who were members of it; and now the other [Mr. Willson] says, that the minority in the House of Assembly, these nine, as we have been called, compel the majority to vote for measures which they are secretly opposed to. If such was really the state of things, it was high time they were dissolved.

Mr. Perry also expressed his surprise at the sentiments which had been delivered by the hon. member for Wentworth. Often had he listened with delight to his speeches on the opposite side of the question which he now supported; and it was the reports of the speeches of that hon. member in favour of ministers being supported by voluntary contributions, that he read in the newspapers, which induced him to give him his vote for Speaker when he first had the honour of a seat in Parliament;—little did he think at that time he would ever hear him advocate that ministers of religion might take support from the Government. He had charged the Methodists with receiving a grant of money. But as his (Mr. Perry's) hon. and learned colleague had said, they positively denied having taken the bait; and he trusted in God it was so, and that it would yet appear they were clear of the blood of it. For as he had often said, he considered the Methodists to be his church, for although he was not a member of it himself, yet all his relations were, and he wished that church kept pure, and the ministers to receive no bribe from Government, whatever others might do. The hon. member (Mr. Willson) said he never abused churches. He (Mr. Perry) would just ask him if he did not remember in the first and second sessions of the present parliament abusing the Methodists at every opportunity, and also certain ministers of that church by name, and that too while they were standing at the bar! If the hon. gentleman had forgot these things, he (Mr. P.) was sure they must be fresh in the recollection of every hon. member who was in the house at that time.

Mr. Clark said, that after so long and interesting a debate as had been on this question, the house might not desire to hear one word from him, yet he must crave their indulgence on this all important subject. He did not rise in support of any one of the amendments offered. He viewed the bill of itself to be one that the country had long and earnestly called for, and it should have his most cordial support, let others do as they thought proper, what he wanted was "the bill, the whole bill, and nothing but the bill." His hon. and venerable friend from Wentworth (Mr. Willson) said that all those who sanctioned the bill did so merely from motives of popularity. But he (Mr. Clark) would tell that hon. gentleman that he ever desired to act free and independent in that house, with due respect for public opinion and according to the best dictates of his own mind, without seeking popularity in any quarter at a sacrifice of the best interests of the country. There was a time when he felt an honest pride in marshalling himself under the banners of that hon. gentleman, when fearlessly advocating the just rights of the people of Upper Canada, but at this period he should feel doubly proud in dissenting with such sentiments as had fallen from the hon. and venerable member the 24th day of February, 1834. Ah! Mr. Speaker, (said Mr. Clark) I am sorry to hear such sentiments from him—sorry that it should ever come to this. They are not such principles as an aged political father should infuse into the minds of his political sons, at this day in this favoured land of refuge from church dominion and oppression.

Mr. Merritt said, he regretted that the preamble of the bill had not been amended, as he thought it was unwise to give unnecessary offence which might endanger its passing elsewhere. He understood from the remarks of the hon. member for Hastings (Mr. Samson) when the bill was in committee, that he would move an amendment to the preamble, and he was sorry he had not done so. However, as it had not been done, and the motion to refer the bill to a select committee had failed, he would still vote for it as it was, as he was in favour of the principle of disposing of the Clergy Reserves for the purpose of education. He considered it matter of regret that such a reserve was ever made, or that any attempt should be made to establish a dominant church or churches in a country of a mixed population like this, and wished to have that question finally settled.

On the question for passing the bill being put, the Yeas and Nays were taken as follows:

Yeas—Messrs. Bidwell, Brown, Buell, Campbell, Chisholm, Clark, Cook, Duncombe, Horner, Howard, Ketchum, Lewis, D. McDonald, McNeill, Merritt, Perry, Randall, Robin, Samson, Shade, Shaver, and White—22.

Nays—Messrs. Berczy, Boulton, Burwell, Crooks, A. Fraser, D. Fraser, Jones, A. McDonald, Morris, Robinson, Vankoughnet, and J. Willson—12.

Question carried, majority 10; and the bill was passed.

Mr. Perry, seconded by Mr. Bidwell, moved, That the Bill be entitled, "An Act to provide for the sale of the Clergy Reserves in this Province, for the purposes of general Education in the same."

On which the Yeas and Nays were taken as follows:

Yeas—Messrs. Bidwell, Brown, Buell, Campbell, Chisholm, Clark, Cook, Duncombe, Horner, Howard, Ketchum, Lewis, D. McDonald, McNeill, Merritt, Perry, Randall, Robin, Samson, Shade, Shaver, and White—22.

Nays—Messrs. Berczy, Boulton, Burwell, Crooks, A. Fraser, D. Fraser, Jones, A. McDonald, Morris, Robinson, Vankoughnet, and J. Willson—14.

Wednesday, Feb. 12.

ROAD MAKING.

Mr. Perry moved, that it is expedient to grant a sum of money to be applied towards improving roads and bridges in the several districts of the province for the year 1834. He was satisfied the revenue could not be applied to a better purpose than improving the roads and bridges throughout the province. He found, notwithstanding all their opposition to their voting away the public money, it was of no use, it went, and a debt was hanging about their necks, and therefore seeing that we must have a debt, he was anxious that some might be laid out for the improvement of our roads and bridges. He contended, nothing would be so benefi-

cially satisfactory to the country in general, and he would therefore go further than he otherwise would go, particularly as we must have a large debt. He would go to any extent within one hundred thousand pounds for such a desirable object, and he was satisfied no better disposition of the public money could be made. He thought it perhaps would be better to grant a sum of money for the present year, and perhaps prudence would dictate to postpone the consideration of the grand scheme of the learned Doctor (Duncombe) till next year.

Dr. Duncombe was decidedly in favour of the larger sum proposed by the hon. gentleman from Lenox and Addington, as he thought the small sums that had been expended for some years past had not been of that utility to the public that had been anticipated by the friends of the measure. The sums annually granted had been too small to allow any compensation to commissioners or any other person (had such an one been appointed in each district) to superintend the expenditure of the money. Therefore, instead of naming commissioners, such persons have been necessarily chosen as would gratuitously spend their time for the benefit of the public; yet, as they were not paid, it would be hardly expected that in all cases they would make the same exertions as they would have done if they were to have been paid; but if £100,000 were to be expended annually, for a few years, by road commissioners, who were to be paid a small sum for their services, and under the superintendence of a competent engineer, or district road commissioner, who should be thoroughly acquainted with road making, and he should be paid for his actual services a reasonable compensation, which would render him in some measure responsible for the manner in which the money should be expended. The roads, too, by that means would be as uniform as soil, locality, and circumstances would admit; this would also enable the commissioners in some parts of the province annually to macadamize some portions of the road; and this he (Dr. D.) thought was the only way we should ever have good roads; and he hoped a majority of the house would be found in favour of macadamizing 500 miles of road in the province; and as this measure was treated by some hon. members as though it was impracticable, he would explain his view of the subject. His proposition was to raise £500,000 by debentures upon the credit of the province, redeemable in not less than 25 years, nor more than 40 years, at a rate of interest not exceeding 6 per cent. to be expended in sums of £100,000 annually in macadamizing one main easterly and westerly road, through such parts of the province as have not navigable waters in the vicinity, and cross roads connecting the interior inhabited parts of the province with this macadamized road, or with the navigable waters, or both. He proposed providing for the payment of the interest annually by an application of the wild land assessment tax; a commutation of the statute labour, of all persons resident upon the macadamized road, at 2s. 6d. per day; a tax of 10s. per hundred acres on all the unsettled lands lying along such macadamized road; and the deficiency (if any) to be paid out of the other resources of the province, in the same manner as the sums now voted for the roads are paid, and to provide for the principal out of the Cassini and Territorial revenue, by an address to the throne; and he was of opinion that as good roads would so materially enhance the value of the crown lands, the British Government would willingly set apart £200,000 or such sum as would be necessary, out of the Cassini and Territorial revenue, for a sinking fund to liquidate the debt, or to be applied to the payment of the interest annually, as should be thought most expedient. Then, and not till then, will you have good roads in the province. The highly vitalized and prolific nature of our deep and alluvial soil, will not allow it to be beaten into good roads; the more you beat it the worse it becomes; and if you would have good roads, you must make them of some thing besides earth. Then, what shall that be? Wood. Roads have been and still are used in many parts of the province at this time, but they are constantly out of repair, and never make a good road at any time, besides the expense of renewing them as often as they rot down is beyond the resources of the province. But he was of opinion that a macadamized road for one track, say eight feet in the centre of the road, with the road well drained and turpiked, would come within the means of the province, and be a permanent good road. The narrowness of the road would not be very objectionable, as the parts of the road not macadamized would not be travelled, and consequently would be hard and fit to turn out on. As some hon. gentlemen differed from him in opinion, he begged they would attend to the description of the road he proposed to make, and he thought they would find it less objectionable than they anticipated, even admitting that stone was so scarce in some parts of the province as some hon. gentlemen represent it to be. The bed of the road should be curved and graded, or fashioned, when the earth is dry, and so covered and protected as always to remain dry. That was a most important fact in making macadamized roads that did not appear to be generally noticed. The stone covering should be broken into pieces, not exceeding two inches in diameter; and he believed where stone was scarce, and the metal bed must necessarily be thin, that one and a half inch ring was as large a ring as they should pass through. They should be put on and compressed in different strata, without sand or gravel, that they might unite their angles by heavy pressure upon the surface, so as to become impervious to water from above, as the formation of a water-proof roof. By the union of these angles is the object of breaking these stones so small: it will be readily seen how important it is that neither gravel, round stone of any size, nor even sand or earth, should be part of the covering of the road; and besides, the stones should be small, otherwise the foot of the horse or the wheels of the wagon convert them into a double lever, depressing one end and elevating the other, the centre of the stone being the fulcrum. The large stones thus work to the surface, make the road leak, and prevent the mass becoming compact; the drains at the side of the roads should be below the bed of the road, and the first appearance of a rut should be carefully repaired, otherwise a leak would soon be made in the roof, and the bed of the road would be saturated with water. Any of the stones of this country answer well for roads: granite is best; quartz and limestone are good, but argillaceous stone should be avoided; and he believed that in most parts of the province the common granite boulders, that were now only an annoyance to farmers, might be made of essential service to the province, and the quantity required is far less than is generally imagined. Perhaps it would be better comprehended by showing that it would be equal to so much of a stone fence or wall as should be just two feet square—that is two feet wide by two feet high, and all kinds of stone found in the western part of the province will answer, and such a road may be made for from £500 to £1000 a mile, according to the expense of levelling, building bridges, &c.—He hoped that the sum of £100,000 would be granted for the roads, and that if hon. gentlemen would not go with him in the plan for macadamizing the roads of the whole province, they would allow a clause to be added to the bill authorizing the commissioners where they should deem it expedient to macadamize small pieces of the road in the different districts, that the people might see the road, for to see and use such a road is all that is necessary to make it popular and be generally adopted.

Mr. Burwell had not much opinion of the learned Doctor's plan of macadamizing roads through the country, but gave him great credit for bringing it forward. Our great means of communication is by water and he thought the best way would be to intersect these communications at right angles, by which means they would promote the prosperity of the province. He was in favour of the resolution on the table, and should be glad to see a sufficient competition excited throughout the country, when the work was given out to be done, which would secure its being well done.

Mr. Berczy was in favour of the resolution introduced by the hon. member for Lenox and Addington, and had intended to have introduced a measure of the kind himself, but being forestalled by that hon. member, he should heartily go with him in favour of the resolution.

A portion of the revenue yearly could not be better applied than for the improvement of roads and bridges throughout the country. But he would not vote for the resolution before the committee, for the reasons given by the hon. member (Mr. Perry), for did he think that the votes they had given this session for various improvements would be a burden to the country, and this would increase it, he should be cautious in giving his assent to it. But not considering they had so involved the province as to preclude them voting a sum of money for the very desirable object that this resolution contemplated, he should assent to the principle. He thought it would not be proper to vote a very large sum this year, as it might have an injurious effect in raising the price of wages.

Mr. A. McDonald had often had pleasure in according with the correct and valuable remarks of the hon. member for Lenox and Addington (Mr. Perry). On this occasion they were more so if possible than ever. He (Mr. McD.) would not be in favour of granting a large sum at present.

Mr. Merritt observed, that canals and roads were two distinct objects, and he could not think that the Welland canal and St. Lawrence interfered at all with any other improvement, for they will not be one shilling burthen upon the country—they will pay for themselves. He would assent most cheerfully to the hon. member for Lenox and Addington's proposal.

Mr. Robin hoped the house after voting such large sums for canals, would be not unwilling to vote a small sum for the improvement of the roads and bridges. He thought the learned Doctor's scheme was chimerical; macadamizing roads we don't know much about at present. He was more in favour of improving the cross roads, than the great leading thoroughfares, as they were parallel to the water communications, but the interior inhabitants have no other way to get out, and a sum of money ought to be granted every year for this object. He should say £20,000 would be sufficient, for if you voted your one hundred thousands, the farmers who must be employed as commissioners to expend it, would not know what to do with it, as they have never been accustomed to thousands at a time, as the great canal gentlemen.

Mr. Burwell thought the motion of the learned Doctor would defeat the object in view, and he thought £20,000 well portioned out would do more good at the present time than twice that amount. He agreed entirely, that the money ought to be principally employed upon improving the interior roads of the country, and too large a sum would have the effect of raising the labour too high.

Mr. Morris said, the state of the roads in the interior of the country had claims upon the consideration of that house, and he thought £20,000 amply sufficient. By granting more you would enhance the value of labour so much, that you would not be able to procure hands. If the money is managed with care and economy it will do a great deal of good. He thought Dr. Duncombe not in earnest in his mighty views.

Mr. Berczy was convinced too large a sum of money thrown in the market would unconsciously enhance the value of labour. Their principal object ought to be, to open new roads, and £20,000 will do an immense deal of good. He would leave something to be done by the next parliament, not monopolize all.

Mr. Bidwell said it was impossible after voting such immense sums as they had done already during the session to think of the one hundred thousand pounds wished for by the learned Dr. (Duncombe). One answer to that learned member must operate upon them all, they had not the means to carry them through, except upon a small scale. If they had reserved a part of what had been voted away for the Welland canal and the St. Lawrence it would have given more satisfaction to the country.

Mr. Perry said, he thought the blank ought to be filled up with £25,000, to be appropriated to the several districts as circumstances would require, and he should just mention that the Midland District in his eye stood the first in the province, and of course ought to have the greatest share. (A laugh and cheer.)

Mr. Berczy hoped the house would specially take into consideration the Western districts now becoming so rapidly settled, and he hoped a large proportion will be allowed to that part. The hon. member for Lenox and Addington, says the wants of the Midland District are greater than any other; he (Mr. Berczy) did not think so, and should appeal to the good sense and generosity of the house to the wants of the counties of Kent and Essex, and hoped the Western district will receive a larger proportion than hitherto. He had no objection to £25,000. If the large sum of £100,000 could be raised he would most heartily give his vote in favour of that sum. The learned Doctor would appear magnanimous throughout the country if he could get his system established, but he (Mr. Berczy) must vote against it.

Dr. Duncombe thought the hon. member was pleased to say, he [Dr. D.] wished to appear magnanimous in the eyes of the country, his [Mr. Berczy's] parsimony ill became a legislator, and he would defy that hon. member to show that his [Dr. D.'s] votes upon any question was for the sake of popularity. On the contrary, what he did, and was always endeavouring to do, was for the good and prosperity of the country. It appeared he had no chance of success, but he was convinced expending £100,000 at once would do much more essential good than £20,000 each year for five years would do. He, however, would vote for £25,000, though only a fourth part of what he wished for.

Mr. Elliott hoped the counties of Kent and Essex would have a large proportion given to them, as they wanted more than ever before, a number of bridges wanted building about the St. Clair, &c. If a proper system were adopted, he would vote even for £100,000, but as there was not, he would be in favour of £25,000 at present.

Mr. Clark had been in favour of the sums granted for the Welland canal and St. Lawrence, and now should give his vote for £25,000, for the improvement of the roads and bridges, and was satisfied it would be of great benefit to the country.

Mr. Chisholm was in favour of the sum of £25,000; it would be the means of spreading a little money among the farmers, as they would come and work with their teams upon the roads.

Mr. D. Fraser could not give a vote with more satisfaction than he should do for a sum of money to improve the roads and bridges throughout the country, as that would benefit the farmers and people generally. He was sorry such immense sums had been voted away for the Welland canal and St. Lawrence, when roads and bridges ought to have been the first attended to.

The sum of £25,000 was granted, and appropriated as stated in the Guardian of 19th February.

Quarterly Meetings on the Bay of Quinte District, 3rd Quarter.

Kingston, March 8th and 9th.

Waterloo, 15th and 16th.

Bay of Quinte, 22d and 23d.

Hallowell, 29th and 30th.

Belleville, April 5th and 6th.

Sidney, 12th and 13th.

Murray, 19th and 20th.

Cobourg, 26th and 27th.

Cavan, May 3d and 4th.

JOHN RYERSON, P. E.

N. B. The District Meeting of the Preachers of the Bay of Quinte District will be held in Belleville to commence on Thursday the 5th of June, at 9 o'clock, A. M. The recording Stewards from their respective Circuits are respectfully requested to attend on Friday the 6th, at 10 o'clock, A. M.

JOHN RYERSON, Chairman.

Letters received at the Guardian Office, during the week ending March 5, 1834.

M. Whiting, (I. C. owes 6.3.) T. Harmon, 2, (5s. more), H. Dean, J. Evans, H. Bigger, Wm. Griffin, T. Demorest, J. Meacham.

No. 137—June 27th 1833.

## DIED.

On Friday, Feb. 21st, at the village of Johnstown, Grimsby, Mrs. Mary Kating aged 34 years, leaving a husband and five children to follow her to the land of rest. Sister Kating has been a member of the Methodist Church about three years. Faithfully devoted to the cause she then espoused—she delighted in the company of God's children. The minister of the gospel was by her always received with cordial affection. Respected and beloved by her brethren, she returned that respect and love to all. The love of God was her support in affliction and conquered death. She died in full assurance of faith.

At Prescott on Friday the 21st inst. Mr. Samuel Street, aged 73. Mr. Street was a member of the Methodist church upwards of forty years. In his life he exhibited the excellencies of the religion he professed, and in his dying moments could triumphantly exclaim in the language of the Psalmist, Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.

On Thursday, the 6th inst. in this town, a few days after her confinement, Margaret Delaney, wife of Mr. Thomas May, Steward of the Steam Boat Constitution.

On Thursday, 27th of Feb. Mrs. Catharine Stoughton, wife of Mr. Samuel Stoughton, and daughter of Captain James Sinclair, aged 23 years.

Lorenzo Dow, the well known itinerant preacher, died at Georgetown, on the 2nd Feb. He was a native of Coventry, Conn. He had travelled extensively in England, Ireland and the United States. He preached in public for more than thirty years, and was a Methodist by profession, though he did not act in connexion with that sect. Few preachers have held forth to a greater number of hearers. The Chronicle announces the death of Mr. James Brough, M. P. for Kendal, and brother to the Chancellor.

## YORK MECHANICS' INSTITUTE.

A PUBLIC LECTURE ON ELECTRICITY will be delivered by Mr. McSHANE, on Friday Evening, 14th March, at 7 o'clock, in the Court House. Admission to persons not Members 7½ each.

## MR. MACKINTOSH'S ACADEMY,

William Street, is now open. 226½

## VALUABLE BUILDING LOT, on King-

Street. The LEASE of 84½ feet on the north side of King Street, in the town of York, being the ground between the London House and Mr. Turtton's new brick building, is offered for sale by the subscriber. The Lot is subject to the ground rent of 7s. 6d. per foot of front, for the unexpired term of 18 years; and the lease is renewable for 21 years more at the option of the Lessee, on certain conditions. Further particulars may be known by applying at 237½ King Street. JAMES BICKET, 226

## YORK, 12th March, 1834.

INFORMATION WANTED.—About eight weeks ago, departed from the City of Toronto, (then York,) Robert Moore—He went out as a pedlar to Dundas Street, and was to return in ten days. He has left a wife and four children destitute here; and serious apprehension are entertained as to his safety. If any persons give information respecting him, let them write the editor of the Guardian.

Publishers to the West are requested to insert this as a matter of benevolence. Toronto, 11th March, 1834.

## BEAUTIFUL ENGLISH EDITIONS

of the following BOOKS are on sale at the GUARDIAN OFFICE, at the London Press; with a variety of others, both American and English.

Companion to the Bible, intended for Bible Classes, Families, and young persons in general. Maps. 18mo. half bound.

Cruden's (Alexander) Concordance. Royal 8vo. Edinburgh Cabinet Library, beautifully printed in monthly Vols., small 8vo., with appropriate Engravings by the most eminent Artists.

Edmondson's (Rev. J.) System of Self-Government. 12mo

Short Sermons. 2 vols. 8vo.

London Encyclopedia (The); or, Universal Dictionary of Science, Arts, Literature, and Practical Mechanics. The Ninth Edition, with Coloured Plates. To be complete in Twenty-two Volumes.

Notes in Twenty-two Volumes. By several Ministers of the Wesleyan Methodist Connection. 8vo.

Ward's (Rev. Valentine) Miniature of Methodism; or, a brief statement of facts in answer to the inquiry, "What are these Methodists?" A new edition, with portraits. Watson's (Rev. R.) Biblical and Theological Dictionary. Second Edition. Royal 8vo. cloth.

Conversations for the Young; designed to promote the profitable reading of the Holy Scriptures. Third Edition. With an index to the Texts illustrated in the volume. Royal 18mo. in cloth, gilt lettered.

Defence of the Wesleyan Methodist Missions in the West Indies, &c. 8vo. stiff covers. Life of the Rev. J. Wesley. With a portrait. Published at the request of the Methodist Conference. 12mo. cloth.

Observations upon Southey's Life of Wesley. 12mo.

Theological Institutes; or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. Part 1. 8vo. stiff covers. In 3 vols. cambric, gilt lettered.

Universal Redemption of Mankind. 8vo. Wesley's, (Rev. John, A. M.) Notes on the New Testament. 24mo.

Prose Works. In 14 vols. 8vo. In cambric, gilt lettered.

## DOCTOR REES, of York, attends DAILY

at Montgomery's New Tavern, on Yonge Street. York, March 5th, 1834. 225 4

## BANK OF UPPER CANADA.

PUBLIC NOTICE is hereby given—That a General Meeting of the Stockholders of this Institution will be held at the Bank on Saturday the 29th day of March,



E B E N - E Z E R.

BY RICHARD HUIE, M. D.

(From the Amethyst, for 1834.)

Thus far beneath unsettled skies,  
And midst a vale of woe,  
With fainting hearts, and streaming eyes,  
And falling steps we go;  
Yet, while our tongues are granted speech,  
Our Saviour's name we'll praise,  
And humbly, at each stage we reach,  
Our Ebenezer raise.

A stone of help in danger's hour,  
When foes have hemmed us round;  
A rock of strength, a sheltering tower,  
Was our Redeemer found:  
And when the world, with sycra smile,  
Our souls has sought to lure,  
His word unmasked the treacherous wile,  
A touchstone safe and sure.

And, oh! when doomed to weep and groan  
In sorrow's cheerless day,  
We mourned our hopes and comforts down,  
And saw our glories decay:  
E'en then, to our enraptured view,  
Would Christ our Lord appear;  
And we have girt our loins anew,  
A stone of help to rear.

Come, then, my fellow pilgrims, come,  
Your tears of anguish dry,  
And look with me to that bright home  
Which waits us in the sky:  
And though in Kedar's tent you dwell,  
Or faint on Mesch's sands,  
Still, still let Ebenezers tell  
Your hopes of fairer lands.

And when by Jordan's darksome wave  
You trembling stand alone,  
Once more to Him who died to save  
Your grateful feelings own:  
Yes! ere you drink the last and cup,  
Pour forth the fervent prayer;  
And, filled with faith and hope, set up  
Your Ebenezer there.

But when on Canaan's blissful shore  
Our pilgrim feet we place,  
No need of Ebenezers more  
To mark the Saviour's grace:  
The heavenly fane we then shall see  
Raised over Jehovah's throne;  
The pillars of that temple we,  
And Christ the corner-stone!

## TEMPERANCE DEPARTMENT.

For the Christian Guardian.

On the evening of the 25th of February a numerous and highly respectable meeting convened at the Methodist Chapel, Newgate-street, to celebrate the first anniversary of the *York Young Men's Temperance Society*.

The President, after taking the chair, requested the Rev. Mr. Irvine to open the meeting with prayer, which request being acceded to, the President, after a few remarks, called upon the Secretary to read the Report, which was accordingly read and adopted.

Several resolutions were then proposed and supported by young men exclusively; after which the names of those desirous of joining the Society were taken, which amounted to sixty-five.

The following persons were appointed officers for the ensuing year, viz:

Mr. GEORGE BOSTWICK, President.  
" CHARLES HUNT, Vice-President.  
" ROBERT WALKER, Treasurer.  
" LARDNER BOSTWICK, Secretary.  
Committee.—Messrs. Horace Wiman, Richard Brewer, William B. Lyons, James Nunan, Jeffery Nunan, Michael Empey, Auer C. Matthews, and Samuel S. Junkin.

First Annual Report of the *York Young Men's Temperance Society*, February 25, 1834.

Your committee, whom you appointed to watch over the affairs of your society, feel great pleasure in making their first annual report, as it affords them an opportunity of reviewing the operations of the society, whose anniversary they joyfully celebrate this evening, as well as the progress of similar societies throughout a large portion of the world.

In taking such a review, they are enabled to state, that their beneficial influence has far surpassed the fondest anticipations of those who first conceived the idea of establishing such noble institutions, by averting to an almost incredible extent an evil that was silently, yet effectually, preying, not only upon individual character and property, but even upon the morals of nations, engendering crime, poverty, and all their attendant evils.—But it would be useless for your committee to take up time here to prove that intemperance, the evil referred to, has such an alarming effect, as every one must, from the mass of information collected upon this subject, be convinced, that it is, and it has been, the immediate cause of more mischief than any other particular evil. They will, therefore, only state the immediate object of these societies, and then take a view of their operations throughout Europe and America.

The object of temperance societies is simply to abolish the use of ardent spirit, and discountenance the cause and practice of intemperance. The mutual agreement or pledge which all the societies have entered into to accomplish this object, contains the four following distinct articles of belief or opinion:

1. That ardent spirit for persons in health is unnecessary.
2. That it is injurious.
3. That its use is the cause of forming intemperate appetites and habits; and
4. That while it is continued, the evils of intemperance cannot be prevented.

The same instrument also contains four distinct pledges or agreements:

- 1st, That we will not use distilled spirit ourselves, except as a medicine in cases of bodily infirmity.
- 2nd, That we will not furnish it for our families.
- 3rd, That we will not furnish it for persons in our employ; and
- 4th, That in all suitable ways we will discountenance the use of it in the community.

The above contains the grand secret of the unparalleled success of these societies.

In the United States of America, where temperance societies were first established, a great and lasting reformation is extending itself, and the most beneficial results have been the consequence. A few years ago the public mind was dead in regard to the destructive effects of ardent spirits, which were making vast inroads upon the happiness, and even upon the liberties, of that country. But a few of her benevolent friends, who saw and lamented the evils flowing from such a prolific source, were induced to try the experiment of temperance societies, the members of which were to pledge themselves to total abstinence. Discussion being allowed to take place at their meetings, the public began by

degrees to awaken to the awful condition which intemperance was bringing them to; in consequence of which, numbers were induced to enlist in the same cause; so that we see, in a very short time, temperance societies established in all parts of the Union, and, by the numerous publications, which they are continually sending abroad, the principle of total abstinence bids fair to become universal.

According to a report lately made by the Executive Committee of the N.Y. State Temperance Society, it appears, that since its organization, it has put in circulation 4,438,501 copies of various temperance publications, which, according to the printer's estimate, amounts to at least 20 millions of duodecimo pages, or above six pages of temperance intelligence to every individual in the United States. That committee exultingly exclaim, "Press on America—press every nerve; throughout your fair borders let the manly resolution be echoed, that so foul a stain shall have no existence upon your shores:—let the rich man give his money, the wise man his wisdom, the orator his powers of persuasion, the magistrate his civil power, the press its thunderings, the poor man his prayers and tears, the female her resistless influence, to do, and do quickly, what the appalling necessity of the case demands."

Your committee might fill sheets in relating the many exertions that are being made in that country—they might, with pleasure, describe the universal and systematic plans of operation among the thousands of societies throughout all parts of that wide extended Union—but although it would be highly interesting, it would be unnecessary here. To those who are desirous of obtaining such information, the committee would recommend the Albany Temperance Recorder, a paper published monthly by the Executive Committee of the N.Y. State Temperance Society, in an able and determined manner opposing in every shape the evils of intemperance.

Such, then, is the prosperous condition of temperance societies in the United States of America. Although it is to that country these societies owe their origin, your committee are happy in having it in their power to say, that they have not been entirely confined there. England has followed the example, and has established numerous societies. Ireland and Scotland have also established many societies, all entering into the same mutual agreement, and adopting for their motto—total abstinence.

In consequence of not having gained sufficient information of the operations and effects of the societies in those countries, your committee are unable to state any thing positively in relation to them; but the friends of temperance may rest assured, that the benevolence in Britain will not be behind-hand in prosecuting the object aimed at by these societies.

Nova Scotia; New Brunswick, and Lower Canada, have not forgotten their duty. In Montreal, the young men have established a society, denominated the Montreal Young Men's Temperance Society, which is in a very flourishing condition.

The committee now come to speak of Upper Canada; and let it not be imagined that they have nothing to say favourable to this country. Much has been done, and is continuing to be done. Temperance societies have been established in almost every part of the province. But as no systematic plan of co-operation has been adopted, (which we much deplore) we have been unable to acquire a correct account of the exertions made; but having seen the first Report of the Old York U. C. Temperance Society, and which, although it has been printed in pamphlet form, has never been circulated, but fills a corner in the archives of a printing-office, they have taken the liberty of making calculations therefrom, by which they are enabled to state, (although imperfectly) that at that time (1832) there were upwards of 100 societies, containing about 10,000 members. About 45 of which were formed in the year '30, 26 in the year '31, and 10 in the year '32, of which, 5 may be reckoned for the Western District, 12 for the London do., 3 for the Niagara do., 8 for the Gore do., 19 for the Home do., 11 for the Newcastle do., 6 for the Midland do., and 4 for the Johnstown do.—(it was in this district that the first society in the province was established, styled the Bastard Temperance Society)—1 for the Bathurst do., and 5 for the Eastern do. Since that period, the number of societies and members must have greatly increased.

Your committee have now to state some particulars in relation to the temperance affairs of York, in which they are more particularly interested. In the year 1830 the York U. C. Temperance Society was formed. This Society held several highly interesting meetings, a numerous assemblage convened on each occasion, and manifested a lively disposition to encourage it, not only by attending, but numbers of them by joining the Society—adopting the principle of entire abstinence.—It continued to meet with praiseworthy encouragements, till (owing to some cause unknown to your committee) the Officers and Managers became inactive; and several measures being tried, but failing in rousing them to reaction, a few young men, seeing the necessity of keeping the public awake to the subject, and feeling a deep interest in the cause which their seniors began, conceived the idea of forming a Young Men's Temperance Society.

Public notice being accordingly given, a large and respectable number of inhabitants assembled in the old Methodist Chapel; and after the young gentleman, who now fills with credit to himself the highest office of the Society, was called to the chair, and the intention of the meeting being stated, it was resolved to form a Society to be denominated the York Young Men's Temperance Society; the anniversary of which we have this evening met to celebrate. A constitution being prepared and read, was adopted—to which 90 immediately subscribed their names, becoming members of the institution. Your committee having resolved to hold public meetings of the Society once a quarter, a meeting was accordingly held in the Primitive Methodist Chapel on the 4th of June last, when 44 more were induced to become members.

On the 19th of August the semi-annual meeting of the Society was held; which meeting must long be remembered, not only by the friends of Temperance, but by every person who was capable of being delighted by sound reasoning, founded on facts, held up in a beautiful and interesting manner by a gentleman, unrivalled in this Province for his talents and abilities, as well as for his known and justly estimated services in the cause of benevolence and philanthropy; and who has, in many instances, put forth those high attainments in order to rescue his fellow-men from

running in the broad road of destruction, by indulging in the accursed use of ardent spirits.—The gentleman referred to is John Rolph, Esq. The effects of which able address delivered on that occasion, was clearly demonstrated by 54 other persons in a praise-worthy manner enrolling their names as members of the Society; making a total number of 201; 121 males, and 80 females.

Such has been the progress of your Society—a progress unparalleled, we believe, by any other Society ever established in York.

But, it may here reasonably be asked, why did the Officers and Managers neglect to order a meeting for the last quarter? In consequence of which neglect, the subject of Temperance has not been brought before the public for the period of six months.

Your Committee feel no disposition to evade answering so reasonable a question, so often propounded by individual members of the Society. They will therefore briefly state, that a Society was formed on the 10th of June, denominated the "Upper Canada Temperance Society," which Society published a prospectus of a Temperance Journal, which was to be published under the direction of its Committee. The Secretary of your Society having received a communication dated Nov. 26th, from the Corresponding Secretary of that Society, stating that it was their intention to call a public meeting to carry the object of publishing such a journal into execution, your Committee were induced to inform them in return, that they (this Society) would postpone their intended quarterly meeting, to afford every opportunity to that Society, in engaging the public attention in favour of so desirable an object. But for some cause unknown to your Committee, no such meeting has taken place; the consequence of which has been, that the cause of Temperance has not apparently been agitated for six months past. But your Committee have not been idle during that period. Having conceived that it would serve the cause in which they are engaged, to publish, in pamphlet form, the address delivered to this Society by Dr. Rolph, they accordingly ordered 1000 copies to be printed. Your Committee have disposed of a considerable number at a price which was intended to pay for printing, &c. Your Committee would feel happy in having the means of publishing documents calculated to arouse public attention to the evil of intemperance. But however desirable this would be, it has heretofore been impossible, owing to the small sum in the Treasurer's hands; not having at any time amounted to more than £2. The debts of the Committee considerably exceed that sum, they being under the necessity of paying for the various advertisements, &c. which have been procured. The Committee have already expended out of their private funds a considerable amount.

Your Committee would now, after taking a brief view of the progress of Temperance throughout the world, and particularly of this Province, offer a few remarks upon their assembling here this evening. Perhaps it is not known by many that the Societies throughout England, Ireland, Scotland, and the United States, have agreed to hold their several anniversaries on this evening; which fact your Committee have ascertained from an extract of the British and Foreign Temperance Society, published in the Albany Temperance Recorder. It is as follows:

"Committee Rooms, London, Jan. 1st, 1833.  
"A friend from the State of New York, having attended the Committee, a very encouraging and interesting letter from the Hon. Reuben H. Walworth, Chancellor of the State of New York, and President of the New-York State Temperance Society, was presented: whereupon it was—

"Resolved, That the Committee express its acknowledgments to the New-York Society for the gratifying manner in which the communication has been conveyed, and cordially entering into the plan which has been suggested, recommends effectual means to be used for holding meetings in all places where auxiliary Societies have been formed throughout England, on the last Tuesday in February next.

"Resolved, That the Secretaries take early measures to furnish a copy of Chancellor Walworth's letter, and the introductory minutes of this Committee, to the Secretaries of the Glasgow, Edinburgh, Dublin, and Belfast Temperance Societies, and also those on the continent of Europe. (Signed.) "Wm. HERIOT, Asst. Secy."

Such, then, is the combined exertions in the great cause of Temperance; and we feel confident that the young ladies and gentlemen will feel happy in being permitted to assemble with so many others at the same time, and for the same purpose—of promoting an institution which has alone for its object the happiness and prosperity of all ranks and conditions of the human family.

GEORGE BOSTWICK, President.  
CHARLES HUNT, Secretary.

A CARD.—Mr. GEORGE DUGGAN, Jr., Attorney at Law, Notary public Conveyancer, &c. has removed his Office from the Market Square to No. 111, King-street, opposite the English Church.  
York, Feb. 21, 1834. 224 3m

NEW AND EXTENSIVE ARRIVALS of LINEN and WOOLLEN DRAPERY, &c. for SALE, Wholesale & Retail, at WILLIAM LAWSON'S BRICK STORE, No. 153 King Street, York, U. C.

WILLIAM LAWSON, Merchant Tailor,  
Grateful for past favours, respectfully informs the inhabitants of York and its vicinity, that he is now receiving a very large and well selected stock of DRY GOODS, &c. suitable for the season; and from the circumstance that they were purchased in England before the late advance, he offers them for sale at old prices, and some articles lower.

His Stock comprises a large and splendid assortment of superfine, fine, and middling Broad and plain Cloths, Kerseys, Kersays, Flannel Cloth, Peterhams, Flannels, Vandyke Velvets, and Corded, Cotton Cord, and Velvet, Beaverings, Fustians, silk, Valencia, and velvet Vesting; Cambrils, Lastings, Flannels, Blankets, Baines, Serge; ten pieces of choice Carpeting, very cheap; Merinoes, Cottons, Shirtings, printed Calicoes in great variety; Kerseymer, Thibet, Marino, Worsted, Silk, and Cotton Shawls; Table Cloths and Covers; Lace, Ribbons, Gloves, and Hosiery;—an elegant and fashionable assortment of Ladies', Misses', and Children's Furs; Ladies' and Gentlemen's Cloth, Cambril, and Plaid Cloaks; Ladies' Velvet, Tuscany, Leghorn, Straw and Chip Bonnets; a large and fashionable assortment of Gentlemen's Clothing; and orders to Measure executed with despatch, and according to the latest fashions.  
York, November 5th, 1833. 208

LEFT at the York Hotel, in December last, a small SEAL SKIN TRUNK, containing wearing Apparel. If the owner does not relieve the same three weeks from hence, the contents will be sold to defray charge.  
York, Feb. 19, 1834. 223.

BLANK DEEDS & MEMORIALS for sale at this office.

FOR DISTRIBUTION, gratis, the Pamphlet alluded to by the Archbishop of York, in his Letter to the Congregation of St. James's Church, at the residence of the Hon. John Elmsley and Doctor King, and also at the Stores of Messrs. Bergin, A. E. McDonald, and McEllderry.  
York, February 15th, 1834. 223tf

NOTICE.—I do hereby forbid any person or persons from purchasing three Notes of hand given by the subscriber in favour of Cyrus Smith of the township of Garrafraxa—they were dated the 21st day of May 1833, each for the sum of twenty five pounds currency, due on the first day of January in the years 1835—1836 and 1837, respectively. As I have received no value for the same, and shall not therefore pay them, they being given in consideration of certain conditions to be performed by agreement, bearing even date with the note, which he has altogether neglected to perform having absconded from the country. Also a note as above on or about the first day of August last, for the sum of twenty three pounds fifteen shillings, cy. aforesaid.  
FRANCIS HEADLEY.  
Garrafraxa, February, 15th 1834. 224 4m

A FARM FOR SALE in the fifth concession of Vaughan, being the West halves of numbers 18 and 19 containing 200 acres about 35 of which are improved with a good log house and barn thereon—15 acres are seeded for meadow. It has on it a good well of water, and also a stream running through the lot. Enquire of the Subscriber on the premises.  
JOHN FRANK, 178-4f.  
Vaughan 20th March, 1833.

MR. TODD, from England, having had considerable experience in the following branches of the ARTS, purposes giving private lessons in WATER COLOR DRAWINGS, both Figure and Landscape, in a style simple and peculiar to himself; to which he will add Painting on Ivory, or in Miniature, Mezzotints, glass, and Etchings; with a new process for preserving, from the sun and fly, all kinds of drawings. He is now forming a Class at his residence, No. 35, Newgate-street, York. Families also attended in the various branches constituting a Liberal and Commercial Education.  
MASTER TODD, pupil of Dr. Busby, of Oxford University, gives lessons on the Piano-forte.  
Newgate-street, York, Nov. 12, 1833. 200tf

SYSTEMATIC WRITING.—This Art, by which the worst and most unintelligible scrawl, can, in six easy lessons, be rendered into a clear and beautiful running hand, taught, by an English master, of long and considerable experience in Education and Instruction.—Terms, &c. the course.  
Applications to A. B. 35, Newgate-street, York, will meet immediate attention.  
York, November 27, 1833. 211tf

DOCTOR ROLPH'S ADDRESS, delivered before the late meeting of the *Young Men's Temperance Society*, is just published in a small and neat Pamphlet, and will be for sale at all the Bookstores in Town. Orders from a distance will be attended to, either by the President, Mr. GEORGE BOSTWICK, (at Parker's Store), or the Secretary, Mr. CHARLES HUNT, (Apothecary).  
Price 2s 6d. per dozen: and 15s. per hundred.  
York, Sept. 25, 1833.

FALL AND WINTER GOODS, (WHOLESALE & RETAIL), just received at 181 King-st. SAMUEL E. TAYLOR, grateful for the encouragement he has hitherto received, and anxiously solicited to merit a continuance of it, begs to call the attention of the public to his stock of FALL AND WINTER GOODS, which he flatters himself will be found on examination to be extremely cheap and well selected.

Fine and superfine WOOLLEN CLOTHS, broad and narrow, of nearly every description, color, and quality, at remarkably low prices, are to be had at his establishment; in fact, all he wants is an examination of the price and quality of his Goods, to ensure to him a continuance of that custom which he has heretofore had.

N. B. The lowest price which can be taken will be asked for each article, and no second price made.  
York, 7th October, 1833. 204

FOR SALE, by the Subscriber, at his Room and Shoe Warehouse, 183 and 185, King-street: 250 pairs Ladies' and Children's Snow Boots, 100 " " " Indian Rubber Boots, 100 " " " Prunella Boots, 200 " " " do. do. Shoes, 200 " Children's Morocco Shoes, 100 " " " Calf Skin do. 20 " Gentlemen's Gaiters do. together with a very extensive assortment of Men's, Women's and Boy's Shoes and Boots, suited to the season.  
THOMAS THOMPSON, 214tf  
York, December 18th, 1833.

E. LESSLIE & SONS, in announcing their removal to No. 110, King-street—the first Brick building west of the Jail and Court House—would at the same time gratefully acknowledge the services they retain of the liberal and extended support which they have uniformly received during the 14 years they have been in business in U. C. and to intimate that they will as usual keep an extensive supply of BOOKS, STATIONERY, DRUGS, PATENT MEDICINES, &c. &c. which they will furnish either by Wholesale or Retail, on as low terms as any respectable establishment.  
York, January 8th, 1834. 217-13

GENERAL CLOTHING ESTABLISHMENT, 71 King-street, East of the Market-square. ROBERT HAWKE returns thanks to his friends and the public in general for the very liberal encouragement he has received since his commencement in business, and has at present a neat assortment of ready made clothing of various sizes and descriptions, made of the best materials, under his own immediate inspection, which can be warranted prime articles. His

WINTER CLOTHING is neatly and carefully put up, which he has no doubt will give general satisfaction, and gain himself the continuance of that support he has so liberally received to the present; and, as he is determined to sell, not only his Clothing, but his Fancy and Dry Goods, at a low profit, he flatters himself that general satisfaction will be given to purchasers.  
N. B. Country storekeepers supplied wholesale on moderate terms, and all orders executed at the shortest time, in the neatest style.  
York, June 26, 1833. 189y

NEW WHOLESALE ESTABLISHMENT.—The Subscriber begs to intimate to his friends and the public, that he has just returned from a seven months' absence in Britain, during which time he has visited all the principal Cities and Manufacturing Towns in England and Scotland; where he has selected an extensive assortment of every description of GOODS, suited to the trade of this country, which he is now opening at his old stand in King-Street, and will dispose of by Wholesale only, at prices which will be found uncommonly low.  
He flatters himself that from the long experience he has had in the business of Upper Canada, he has been able to select an assortment, in every way suited to the wants of the country; 850 Packages of which have already come to hand. Town and country Merchants will find it to their advantage to call and examine his Stock; and Merchants from a distance will also find it worth their while to visit York, when they are in the way of purchasing Goods.

He thinks it unnecessary to attempt to enumerate any of the articles of which his Stock consists, suffice it to say, that on inspection he thinks it will be found as complete as that of any House in either Province.  
GEORGE MONRO, 135-4f.  
York, 6th June, 1832.

CHEAP WHOLESALE WAREHOUSE, for all kinds of Dyestuffs, Drugs, Chemicals, Patent Medicines, Paints, Oils, &c. E. LESSLIE & SONS.

P. S.—Ten Barrels Superior Dutch Crop Madder—a Lot of Spanish Indigo, and a few barrels of English Lamp Black in papers may be had at a small advance above cost.  
E. L. & SONS, 108-4f.  
York, Jan. 20th, 1833.

CHEAP CASH STORE.—KING BARTON, No. 70, corner of Yonge and Lot Streets, has received a large supply of Fall and Winter Goods, consisting of Cloths, Flannels, Blankets, Flannels, Cottons, Calicoes, Hats, best South Sea Seal Caps, common ditto; Mitts, Gloves; a great variety of Top Coats, and Wearing Apparel of all kinds, Groceries, &c. &c. He begs as a favour that his friends and the public will call and examine for themselves.  
York, December 2d, 1833. 212

LOOKING-GLASSES, PRINTS, &c. (King-street, a few doors East of Yonge-street.) ALEXANDER HAMILTON, Gilder, &c.

Respectfully begs to return his thanks to the Ladies and Gentlemen of York, and its vicinity for the very liberal patronage with which he has been favoured since his commencement in business, and hopes by unremitting attention to business and a sincere desire please, to merit a continuance of their generous support.

He has constantly on hand Mahogany and Gilt frame Looking Glasses of various descriptions and sizes. A choice assortment of Dressing Glasses, Looking Glass plates, Glass for pictures, Clock faces, prints, &c. &c.  
York, Nov. 5th, 1831. 103-4f.

EDWARD HENDERSON, TAILOR, &c., takes this favorable opportunity of returning his thanks to his friends, and the public in general, for their continued support, and would inform them that for the time being, he will carry on his business at his house on Yonge Street opposite the Hon. John Elmsley's.  
P. S.—Patterns kept on hand for the accommodation of country Tailors, and those who take up their own.  
Yonge Street, May 2nd, 1833. 155-4f.

SCHOOL BOOKS, PAPER, &c.—The Subscriber keeps on hand for sale the following School Books, being the manufacture of Upper Canada, viz:—Canadian Primer, Reading Made Easy, Mayor's Spelling Book, Webster's do., New Testament, English Reader, Murray's Grammar; Also, Writing, Printing, and Wrapping PAPER.  
N. B. Country Merchants and Schools furnished with Books, and Writing, Printing, and Wrapping Paper. RAGS taken in payment.  
EASTWOOD & SKINNER, 105.  
York Paper Mill, Nov. 16, 1832.

VILLAGE OF THOROLD.—This flourishing Village, on the line of the Welland Canal, from its growing importance, deserves public attention. It is situated on the mountain ridge, or summit level of the Canal, where the lockage commences; and although deriving great and important advantages from its extent of water power, it possesses many natural advantages, being in a direct line between the city of the Falls and St. Catharines, and about 8 miles from the former place, in the heart of a wealthy and flourishing country, and affording every facility for sending off produce to different markets, having a direct communication by water to both lakes.—From its being elevated upwards of three hundred feet above the level of Lake Ontario, it has a fine commanding prospect, with good pure water and a salubrious air.

It is now scarcely three years since its commencement, and contains 46 families, with a population of 260 souls, among whom are a number of good and respectable mechanics. It has four good saw-mills, capable of sawing from 15 to 18,000 feet of lumber per day, and a first rate flouring mill; three merchant shops, and a post office, and from its situation machinery of any extent can be erected; and affords an excellent opening to mechanics of every description. A good tannery is much wanted, which could be carried on very profitably to a great extent, as bark can be brought by water from the forests of Chippewa and Grand River.

There are also two places of public worship and another in contemplation, and a medical practitioner from Edinburgh.

The object of the subscriber in giving this public Notice, is to hold out inducements to persons wishing to purchase, who will sell lots upon very reasonable terms, and upon long credit, to actual settlers only.

GEORGE KEEFER, Thorold Mills, Jan. 3, 1834. 217-15w.

FOR SALE, Lots No. 7 in the 6th Con. and 13 in the 3rd con. of Hangerford, 200 acres each. Lot No. 6, in the 1st con. of Percy, 200 acres. East half of Lot No. 1, in the 5th con. of Kaladar, 100 acres.

East half of Lot No. 16, in the 7th con. of Kennebeck, 100 acres. West half of Lot No. 31, in the 6th con. of Matilda, 100 acres in North Crosby, and one Village Lot in Deserestville.

The above lots of Land will be disposed of on liberal terms, as it respects price and periods of payment.—For further particulars apply (if by mail post-paid) to the subscriber.  
CYRUS R. ALLISON, Adolphustown, April 20th, 1833. 181-4f.

FOR SALE, 200 ACRES OF LAND, in Reach, being Lot No. 3, in the 9th concession, at 12s 6d. currency per acre. Enquire of Mr. Joseph Dennis, on the Humber; or James Richardson's York. November 12, 1832. 209tf

BOARD AND LODGING for Gentlemen in a respectable private English family, No. 35 Newgate-street.  
York, Nov. 12, 1833. 209tf

WANTED TO BORROW, for 3 or 5 years, from £200 to £1000, on good security, for which a premium of £12 per cent. will be given. Apply to this office.  
211tf York, Nov. 25, 1833.

TO MERCHANTS, STORE-KEEPERS, &c.—A respectable Man well acquainted with Store, keeping and general Merchandise Business, including Book-keeping &c. is desirous of obtaining employment, in a respectable House. He would prove a valuable acquisition to any Wholesale Establishment in which an experienced and confidential clerk is required. The best references will be given and security if required.—Terms moderate. Address A. B. C. Post Office York.  
York December 14, 1833. 214

TO BE LEASED OR SOLD, 100 town lots in Scarborough, lying each side of a gravel spring, on Kingston road, east of the Highland Creek. Also, Thirteen Town Lots in the centre of York, to be leased. Enquire of JORDAN POST, Scarborough. 213-4f  
December 9th, 1833.

\$10 REWARD. STOLEN, from the pasture of the subscribers, on the night of the 4th October, a Bay Horse Colt, three years old, about 13 or 13½ hands high; he has a bunch on his left hind foot resembling a ring bone, and a small lump on the inside of the same leg between the fetlock and gambrel joints, occasioned by a kick; has no white on him, is a middling trotter, black mane and tail; the hair is somewhat worn on his sides and shoulders by the harness.

One half the above reward will be paid to any person returning said horse or giving information where he may be found, and all necessary charges paid; the other half for the detection and apprehension of the thief.  
Any information respecting said horse can be forwarded to Toronto Post-office, addressed to the subscribers, and will be thankfully received.  
BRIGGS & GILSON, Toronto, 29th Oct., 1833. Tanners, Dundas-st. 207tf

P. S. Three or four Journeymen Shoemakers wanted immediately.

CHRISTIAN GUARDIAN. 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 with 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 responsible Subscribers, and add in the collection &c. one copy will be sent gratis. No Subscriber has a right to discontinue until all arrears are paid up. Agents will be careful to attend to this. All communications, unless from authorized Agents, must be post paid.  
The proceeds of this paper will be applied to the support of superannuated Preachers of the Wesleyan Methodist Church in British North America, and of widows and orphans of those who have died in the work; and the general spread of the Gospel.