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THE REV. JOHN WESLEY AND THE METHODISTS.

REVIEW.—The Life of the Rev. John Wesley, A. M. Some-time Fellow of Lincoln College Oxford, and Founder of the Methodist Societies. By Richard Watson. 8vo. pp. 338.

(Continued from Number 109)

Having traced the operations of the Holy Spirit in Mr. Wesley's awakening and conversion, and given an account of the state of morals, religious knowledge and divinity at the time he commenced his apostolic labours, we will now proceed to notice a few of those important particulars of his public life in which the Methodists in Canada are more immediately interested, and which are but little known, or greatly misrepresented or misunderstood—referring the reader to Mr. Wesley's Biographers for a particular history of his daily trials—frequent persecutions, and extraordinary perseverance, industry and success. Mr Wesley had preached ten years before he drew up any written rules for the regulations of his societies. In 1743 he drew up a set of rules which are still retained and observed by the Methodists both in England and America, and which form a section in the Discipline, headed "General rules of the Society."

There is one peculiarity in these rules worthy of notice, and in which we believe, the Methodists differ from all other churches: it is the condition on which candidates for membership are received among them.

In the Methodist Articles of faith, (twenty in number,) there is nothing which interferes with the doctrinal or ecclesiastical differences of opinion among the several Protestant Denominations; and by the general Rules of their Society, a person desiring admission among them, is not required to renounce those peculiarities of faith which distinguish between the Methodists and Calvinistic or Baptist Churches. Hence while the Methodists are frequently taunted with bigotry, they furnish the best possible comment on christian charity; and we know members of the Methodist Church in this Province, some of whom are Presbyterians in peculiarity of doctrine, and others are Baptists. On this point, respecting the General Rules of the Methodist Society, we will quote Mr. Watson:

"They enjoy no peculiar opinions, and relate entirely to moral conduct, to charitable offices, and to the observance of the ordinances of God. Churchmen or dissenters, walking by these rules, might become and remain members of these societies, provided they held their doctrinal views and disciplinary possessions in peace and charity. The sole object of the union was to assist the members to 'make their calling and election sure,' by cultivating the religion of the heart, and a holy conformity to the laws of Christ."

Mr. Wesley held the first Annual Conference with his Preachers in 1744. The first two or three Conferences were principally occupied in conversations on the most effectual means of extending the work, points of doctrine and Church Government. The proceedings of these Conferences were little, if at all, known to the public until Mr. Watson's Life of Wesley appeared. The following extract will be read with interest, as it exhibits the views of Mr. Wesley and his early coadjutors on several points, respecting their sentiments on which the Methodists in Canada have been ungraciously implicated.

"It should here be stated, that at these early conferences one sitting appears to have been devoted to conversations on matters of discipline, in which the propriety of Mr. Wesley's proceedings in former societies, calling out preachers and originating a distinct religious community, governed by its own laws, were considered; and this necessarily led to the examination of general questions of church government and order. This will explain the reason why in the conferences which Mr. Wesley, his brother, two or three clergymen, and a few preachers held in the years 1744, 1745, 1746, such subjects were discussed as are contained in the above extract and in those which follow. On these as on all others, they set out with the principle of examining every thing 'to the foundation.'"

"Q. Can he be a spiritual governor of the Church who is not a believer, not a member of it?"

"A. It seems not: though he may be a governor in outward things, by a power derived from the king."

"Q. But is not the will of our governors a law?"

"A. No; not of any governor, temporal or spiritual; therefore if any bishop wills that I should not preach the gospel, his will is no law to me."

"Q. But if he produce a law against your preaching?"

"A. I am to obey God rather than man."

"Q. Is mutual consent absolutely necessary between the pastor and his flock?"

"A. No question. I cannot guide any soul, unless he consent to be guided by me; neither can any soul force me to guide him, if I consent not."

"Q. Does the ceasing of this consent on either side dissolve the relation?"

"A. It must in the very nature of things. If a man no longer consent to be guided by me, I am no longer his guide; I am free. If one will not guide me any longer, I am free to seek one who will."

"Q. Does a church in the New Testament always mean a single congregation?"

"A. We believe it does; we do not recollect any instance to the contrary."

"Q. What instance or ground is there in the New Testament for a National Church?"

"A. We know none at all; we apprehend it to be a merely political institution."

"Q. Are the three orders of bishops, priests, and deacons plainly described in the New Testament?"

"A. We think they are, and believe they generally obtained in the church in the Apostolic age."

"Q. But are you assured that God designed the same plan (of government) should obtain in all churches throughout all ages?"

"A. We are not sure of it, because we do not know it is asserted in holy writ."

"Q. Is the plan very essential to a Christian church, what must become of all foreign reformed churches?"

"A. It would follow they are no part of the church of Christ; a consequence full of shocking absurdity."

"Q. In what age was the divine right of episcopacy first asserted in England?"

"A. About the middle of Queen Elizabeth's reign; till then all the bishops and clergy in England continually allowed and joined in the ministrations of those who were not episcopally ordained."

"Q. Must there not be numberless accidental variations in the government of various churches?"

"A. There must in the nature of things. As God variously dispenses his gifts of nature, providence, and grace, both the offices themselves, and the officers in each, ought to be varied from time to time."

"Q. Why is it that there is no determinate plan of Church government appointed in scrip ure?"

"A. Without doubt because the wisdom of God had regard to that necessary variety."

"Q. Was there any act of uniformity in the government of all churches, until the time of Constantine?"

"A. It is certain there was not, nor would there have been then, had men consulted the word of God only."

"Q. Nothing therefore can be more clear, than that Mr. Wesley laid the ground work of his future proceedings, after much deliberation, at this early stage of his progress. He felt that a case of necessity had arisen, calling upon him to provide a ministry and a government for the people who had been raised up; a necessity which rested upon the obvious alternative, that they must either be furnished with pastors of their own, or be left without sufficient aid in the affairs of their souls. This led him closely to examine the whole matter; and he saw that when the authority of scripture alone was referred to in matters of church arrangement and regulation, it enjoined no particular form of administration as binding, but left the application of certain great and inviolable principles to the piety and prudence of those whom God might honour as the instruments of usefulness to the souls of men. Here he took his stand; and he proceeded to call forth preachers, and set them apart or ordain them to the sacred office, and to enlarge the work by their means, under the full conviction of his acting under a clear scriptural authority as could be pleaded by churchmen for episcopacy, by the Presbyterians for presbytery, or by the Congregationalists for independency. Still he did not go beyond the necessity. He could make this scriptural appointment of ministers and ordinances, without renouncing communion with the national church, therefore he did not renounce it. In those views Charles Wesley too, who was at every one of the early conferences, concurred with him; and if he thought somewhat differently on these points afterwards it was Charles who departed from first principles, not John. So much for the accuracy of Dr. Whitehead, who constructed his life of the two brothers upon just the opposite opinion!"

(To be Continued.)

AN AFFECTING SCENE.

"THE ROTHSAY CASTLE."

The following affecting narrative of the untimely death of Mrs. Hammond of Leeds, England, who was one of the "hundred persons" that perished when the Rothsay Castle, steam packet, was wrecked, is taken from the October number of the Wesleyan Methodist Magazine.

On Monday, August 15th, in company with her husband, who was going to Ireland, on business, Mrs. Hammond left Leeds; and on Wednesday morning, the 17th at Liverpool, they embarked on board the Rothsay Castle, steam vessel. The morning was favorable, but no apprehensions of danger were entertained. But about 2 o'clock the wind increased, and blew strong from the northwest; and the sea became rough and troubled; and the vessel heaved and pitched dreadfully. From three to eight o'clock they continued to contend with the warring elements, without gaining more than from three to four miles during the five hours. The passengers requested the captain to return to Liverpool, which he obstinately refused to do. "Being weary," says Mr. Hammond, "I went down into the cabin to rest myself. My wife was in another cabin. I fell asleep; but about eleven o'clock I was awakened by the noise of water rolling to and fro in the cabin; and I found my feet wet to the ankles. I was alarmed, and went on deck, and found the vessel laboring very hard, the steam down, the fires low, in consequence of the great quantity of water which the vessel was making, the captain and mate both drunk, and quarrelling with the sailors and passengers. Still, as we had but about four miles to reach Beaumaris, to which we were bound, I could not consider our case hopeless. I looked at my watch: it was twelve o'clock. I went into the cabin to inform the ladies how near we were to the end of our journey, when the vessel struck on a heavy sand, called Dutchman's Bank; and in a few minutes struck a second time. The scene was now nothing but confusion. The vessel began to fill with water; the moon had gone down; there was no gun on board to give the alarm; the captain would not hoist out a light nor allow the bell to be rung. I got my wife on deck; I told her of our imminent danger; and remarked, that since it was the will of our heavenly Father that we should meet our death in the way, we ought not to complain; that death was the common lot of all men; and it could make little difference to us, whether we die now or a few years hence. My wife evinced great fortitude and presence of mind; and manifested no solicitude to live, except on account of her children. I again looked at the ship, and saw she would float again; and that the waves would soon dash her to pieces, as they now came on in rapid succession, and with terrific violence. The main-mast and chimney now came down with a great crash. I proposed to my wife that we should be tied together, as I saw no hope of either of us being saved. To this she objected; saying, 'You can swim, and may perhaps save yourself;—and O

do, if you can, for the sake of our dear children!'

Presently a few heavy waves came, and swept the seat we sat on, with ourselves into the sea. Here we were all plunging and struggling for life. As soon as I recovered, my breath a little, I cried as loud as I could, Harriet! but she had disappeared. My soul was now full of anguish. By great exertion I regained the ship, and clung to the mast; but here I could not remain: the heavy waves dashing over the deck would soon have destroyed me. I then got on the top of a couch, which we had taken on board at Liverpool, and which was on the deck of the vessel; but in less than a minute the couch and all who were on it were whelmed into the sea. I was longer in gaining the surface the second time than before; but by hard struggling I again got my head above the water, and laid hold on a piece of timber which was wrung from the side of the vessel, which I now saw was divided into two parts. The sea was still heavy; but I got on the top of the two timbers; many times, however, I was washed off, or turned over, and had the greatest difficulty to regain my position. I struggled for life in this way for nearly three hours. When day light appeared, I saw some men on a piece of the ship; and by a little exertion with my hands and legs, I came up to them, and got on board of their little float which was the whole floor of the ladies' cabin; and about half past seven o'clock, we were all picked up by a boat, and landed at Beaumaris."

Such is Mr. Hammond's account of this melancholy and disastrous event, by which not less than one hundred persons have perished. The body of Mrs. Hammond was found near the spot, the next day, and brought back to Leeds, and interred in the burying ground of the old chapel, in this town, amidst the fears and sympathies of an unusual number of spectators. An attempt was made to improve this awful event, by a discourse on Matt. xxiv, 44, delivered to a crowded congregation in the old chapel, on Monday, August 29th, and it is hoped that the impressions then made will not soon be effaced.

RICHARD TREFFRY.

ENTHUSIASM OF REVIVALS.

From all quarters, reports of interesting revivals of religion are almost constantly reaching our ears. We look away to Calvary and the secret is discovered. Sinners are told of the purity of the divine law, which would not allow of pardon without an atonement. They are pointed to the Lamb of God, by whose voluntary sacrifice of himself atonement was made. The subject is held before their minds till attention is awakened. They reflect upon these things—see themselves sinful and ready to perish, and are anxious to know what they may do to be saved. They are assured that repentance for sin and faith in the Lord Jesus Christ are the conditions of pardon and salvation. They are affectionately and earnestly urged to the immediate performance of this duty and are entreated, in view of consequences of everlasting moment, not to neglect the work of becoming reconciled to God. Many receive the word with gladness—accept of proffered mercy—become new creatures and walking in all the ordinances of the Lord blameless, and laboring to build up his kingdom among men, they "bring forth fruits meet for repentance."

Here is the enthusiasm of modern revivalists. They simply use, with humble prayer for success, the instrument appointed by their Divine Lord to save the souls of men. So far from being mad, they "speak forth the words of truth and soberness." To the faithful exhibition of divine truth and fervent supplication, must be attributed the utility of protracted meetings in the promotion of revivals.—Hence, opposition to this means of grace, is opposition to means stamped with the seal of God's approbation, and is faithfully indicative of a bad state of heart.—N. H. Chronicle.

WHAT DO THESE THINGS MEAN!

It is hardly possible that Revivals of Religion, so powerful and so extensive, as those of which we have recently heard of in our own, as well as in other States, can exist, without producing some attention to the subject in the minds of multitudes who know nothing of their operation but from their report. The deep and varied emotions with which they are witnessed, are the channels through which they exert an extensive influence, either in their favor or against them. While all are constrained to admit the existence of the facts, a difference of opinion obtains in relation to the cause by which they are produced. The experimental Christian refers it to the Spirit of God—and finds in the Gospel—in the Acts of the Apostles—in the history of the Church—in the economy of grace, and in the testimony of his own heart, abundant evidences that nothing but Divine power could effect the change.—Ch. Obs.

CHRISTIAN FELLOWSHIP.

In communion with God the soul is divinely quickened to a life of faith; it strengthens the hope of the heavenly inheritance. "Nobody that sees that poor man just come from the Isle of Palms, with the mark of the irons on his withered arms, would expect that he had any great prospects. Yet, he could say, 'Have fellowship with us.' 'What, a man would say, looking at the mark upon his wrist, 'have fellowship with you! where's the boon?' Hear him: 'truly our fellowship is with the Father, and with his Son Jesus Christ.' It did not then, indeed appear, what he should be; and the world will not give us credit for our pretensions."—Dr. Waugh.

THE TRUE CONVERT.

He may be distinguished by infallible signs.—The society among whom he has habitually lived, will be assured of his conversion, not by his avoiding, but by his holier conversation among them. His relatives will be instructed of it by his gentle and unremitting offices of duty and affection. His friends and companions will learn it, from his being more considerate of their welfare and less of his own. His neighbours will discover it, in the scrupulous integrity of his transactions—in the

truth that directs his words—in the inviolable purity and temperance of his life—in his fear of committing wrong—in his patient endurance of injury—in his charitableness of opinion—in his generosity of heart—in his unenvying sympathy with their sorrows; and his sincere commiseration with their sorrows. All men will see it in his change of life, the testimony and proof of his change of heart, while they are directed to trace the gradual improvement of his conduct—and his disposition to its right source, by his unostentatious observance of the duties of private and public devotion—at home by the regularity of his domestic prayer—abroad, by his undeviating attendance at the church and sacrament.

HOW TO EVANGELIZE THE WORLD.

"Primitive Christianity owed its success, under God, to the prayers, the activity, and zeal of all its members: it could only be established by the efforts of three centuries of its suffering followers; and it was not till it triumphed over all obstacles, that the stake took it by the hand and encumbered it with help, though it might seem to promise it repose. The success of Christianity was insured by individual efforts, and by individual efforts it must be sustained. Come what will of the favor of the state, it is fervent prayer and preaching that must evangelize both our country the world.—Douglass.

Religious Intelligence.

INTERESTING LETTER FROM THE PRESIDING ELDER OF THE NIAGARA DISTRICT.

(To the Editor of the Christian Guardian.)

DEAR BROTHER,

Having a leisure hour, I sit down to give you a short sketch of my late tour through part of my District, hoping it may in some measure interest the friends of Zion to hear what the Lord is doing for his people in these parts.

I began my quarterly meetings on Stamford circuit, at Lundy's Lane, and proceeded from thence to St. Catharines, Cauborough, and 20-mile-Creek, and then returned to this place.

In all the above places, I found that the work of the Lord had greatly progressed since I last labored in these places. Indeed, those circuits have been rising in religion a few years past; but the last year especially, has been one of uncommon prosperity. The preachers appear to be indefatigable in their labours for the conversion and salvation of precious souls, and they are in high spirits. Our quarterly meetings were very lively and profitable, and at the 20 mile Creek, near Mr. S. Griffin's, the love feast was so crowded that, though the meetinghouse is large and commodious, there were not seats for all that attended; and at this meeting alone, we administered the Sacrament of the Lord's Supper to 242 Communicants, and baptized a great number of adults besides children.

Brothers Stony and Evans, who laboured on this circuit the past year, commenced a four days meeting at this place a little before conference, which continued 15 days; such was the power of God which attended it, that 218 were the professed subjects of converting grace, and at the close of it the earnestness and anxiety of the people to obtain the pardoning and sanctifying graces of God, were as great as at any period of the meeting. But the preachers were under the necessity of closing it in order to attend to other duties, which imperiously called them away. Whole families together were made the happy subjects of converting grace at this meeting, and such was the influence of the spirit of God, that in many instances, persons at a distance, were unable to continue at their labour, but under the impression of these feelings they were led to break off abruptly, and repair to the meeting, where they sought, and soon found rest and peace to their souls. Several other interesting incidents were related to me, but I forbear, lest I should be tedious.

I here take the liberty of remarking on the utility of this kind of meetings, and the approbation of God with which they are so manifestly attended.

On my return from the Niagara circuit, I visited the mission on the other side of Lake Simcoe; but being disappointed in my expectation of a passage across the Lake with the Indians, I was detained at Holland Landing a day, and then embarked in an open boat, heavily loaded, about 1 o'clock, P. M. on Saturday the 25th Oct; but meeting with a brisk wind and heavy sea after dark, we were under the necessity of putting in for shelter under Big Day point, where we were detained by the gale till Monday about 11, A. M. sleeping in the woods under shelter of our boat sail, and endeavouring to be thankful to a kind Providence for such a refuge from the storm, which was well suited to remind us of the great refuge graciously provided for our souls in the Friend of sinners, to which we may fly from the storm of wrath, which must eventually fall on the world of the ungodly. Happy the soul that's sheltered in His bleeding side.—We arrived in safety at the Mission on Monday evening, and found that the Indians had assembled on the sabbath in considerable numbers, in expectation of meeting me, but supposing on Monday that I would not come, the most of them had gone away to their hunting &c. I felt much grieved at the disappointment. However, on Tuesday I met those that remained, and had a comfortable time among them.—Found the Indians here, settled at the cove in the houses built for them by Government contract. The houses front the bay, in a semi circular row, with a commodious School house in the centre.

Brother Miller and his family are among them, in good health and spirits. Through the personal labours of brothers Allison, Rose, and Miller, a comfortable Mission house is in progress, and will shortly be finished. This mission doubtless, through the blessing of God, will continue to prosper, should nothing transpire to disturb the minds of the Indians, and cause divisions among them; which we fervently pray, and confidently hope, may never happen. Surely it would not be wise or prudent, for any person, under any consideration whatever, to attempt to alienate the minds of the Indians from those ministers, who have been the humble, but honored instruments, in the hands of Almighty God, of bringing them from their lost and degraded state, to their present happy condition, under the knowledge and practice of the religion of Jesus Christ. While those ministers continue to instruct them in their duty to God, to the Government, and one another, as well as their fellow-men in general, as I trust they will, they will continue to be honored; for the Lord saith, "Them that honor me I will honor," and any attempt to hinder it will only be rewarded with shame.

While at the Lake Simcoe Mission, I was grieved to hear of the pernicious example of many of the white men employed by the contractors in the works, who are, it is said, notorious for Sabbath breaking and profane swearing, together with that great source of almost every other kind of vice, Intemperance. When will the people, who have been so long privileged with the Gospel, cease to abuse it, and set an example worthy of the Christian name. We have rea-

son to be thankful that hitherto the Indians have not fallen under such repeatedly pernicious examples: may the Lord continue to preserve them.

I left the Mission on Wednesday morning in a bark canoe, and coasting it along the North West side of the Lake, we entered Holland River about 10 o'clock, P. M., and after pulling and paddling hard all day, and greater part of the night, arrived in safety at the Landing, at 4 past 1 o'clock A. M., Thursday, very much fatigued.

I next visited Ancaster Circuit, and arrived at Do-man's meeting-house in the township of Ancaster on Saturday, where a four days' meeting had commenced, which was animated and profitable, and resulted in the conversion of about 14 souls, besides the reviving of believers. This Circuit is rising in religion, notwithstanding the violent and persevering efforts of many, to injure the character and influence of God's faithful ministers. Surely we need no other evidence of a man being wicked in the extreme, than to observe him endeavouring to defame, and blast the characters of his neighbours, especially when it is done to injure the influence of those engaged in the work of God, and salvation of souls; but such are the means, to which, for want of better, the enemies of the Church continually resort both in public and private, to perplex and hinder those, whom they cannot overthrow or destroy; verily they have their reward. This Circuit has long had to contend with an uncommon measure of a persecuting spirit; but at present we trust we discern the application of the word, which says, "The Lord shall have them in derision."

Our quarterly meeting in Trafalgar, although accompanied with very unfavourable weather, was well attended, lively and profitable; as well as those at the Grand River, and River Credit. At the latter place, a gracious work is commenced among the white inhabitants in the vicinity, and a considerable number of them sought earnestly at the altar on the Sabbath for pardon and peace, and not in vain. Several found it in answer to prayer, and went on their way rejoicing.

Let the friends of truth and righteousness be encouraged; the work is the Lord's, and He is the Governor among the nations, and let all continue to pray, and labour, that His Kingdom may come, and His Holy Will be done, and it will continue to spread, till it cover the whole earth. The Lord hasten it, and to Him alone be the Glory.

Yours in the Gospel of Christ,

JAMES RICHARDSON.

York, 6th Decr. 1831.

Methodist Missionary Society.—The 19th Anniversary of this Society for Leeds was held on Sunday week, when sermons were preached in the several chapels by the Rev. G. Murley, F. A. West, T. H. Spenser, John James, Robt. Young, J. Methylene, Robert Newton, and Peter Jones—the last mentioned a converted Indian chief whose native name is Kahkewaquagnay. The public meeting was held in the forenoon of Monday, and by adjournment on Tuesday evening—Mr. W. G. Search in the chair. The report of the Society was read by the Rev. F. A. West; it contained a very interesting abstract of the proceedings of the several missions: there are no less than 150 mission stations, and 220 missionaries employed, exclusive of catechists, &c. The number of members in connection with the missions is 42,743, and the number of Scholars 26,440; the income of the Society during the past year was 50,017. At the public meetings, in addition to the above-mentioned gentlemen, the following addressed the assembly:—The Rev. D. Isaac, the Rev. John Anderson, the Rev. J. Goodwill, the Rev. Rd. Treffry, and Mr. Wm. Dawson. The Rev. Peter Jones, the converted Canadian Chief, excited great interest at the anniversary: he has been for several years a Christian Missionary, and speaks English with considerable fluency and correctness. The amount of the collections at the anniversary was 2531. being 701. more than the last.—Leeds Mercury.

From the New York Evangelist.

MACKINAW MISSION.

The Christian Guardian, a very respectable Methodist paper, published in York U. C. contains in the number for Oct. 29th, an account of the mission of John Sunday, a converted Indian, to the North Western Indians. Of Sunday, the Editor says:

He belongs to the Grape Island body of Indians. He was converted to christianity a little more than five years ago. Though he was a married man, and twenty-nine years of age when he was converted, and could understand but very little English, he applied himself to learning; so that he is now able to read and understand both the Old and New Testament, and can write a very fair hand. His natural talents are of the very first rate—his action in speaking is the language of nature to the life—his powers of eloquence and oratory in his own language, on religious subjects, are said to be such as cannot be resisted by a christian congregation of Indians, and seldom fail to move an unconverted one.

There are many things in his journal which are quite interesting. But what I particularly notice it for, is a statement of the Editor, respecting the Mackinaw mission, under the care of the American Board of Missions. It is as follows:

To return to our Missionary pioneers. Sunday spent about a week at Mackinaw, and was kindly entertained by the Presbyterian brethren at that place. A Presbyterian mission has been established at Mackinaw for some years, but it only embraces about ten or a dozen Indian converts. The school is said to be made up of French children and half breeds.

Thinking there must be some mistake here, as I had always been accustomed to regard the Mackinaw Mission as a very prosperous undertaking, I took a little pains to ascertain the facts in the case. The Mackinaw Mission was established in the fall of 1823, by Rev. Mr. Ferry. Preparations were immediately made for opening a school. In one week, 15 were admitted. In the spring the number had increased to 33. In July, 1824, there were 60 boarding pupils, and 40 from the village. The school increased continually, so that in August, 1826, there were 112 boarders, and 60 from the village. The report of the Board in 1828, says, "The Boarding school is full, and many applications are necessarily refused. Boys 79—girls 55—total 134." In this year there 3 or 4 hopeful converts." In 1829 there were 56 boys and 48 girls—total 104. Twenty five persons of Indian descent were that year members of the church, and 4 or 5 more were thought to give evidence of piety. In 1830 the schools consisted of 70 boys and 60 girls—total 130. In 1830, before the middle of March, six or eight of the schools had become hopelessly pious, and some in the village. Two or three Indians also appeared to be converted to God.

I do not find any later intelligence. But these facts render the statement in the Guardian quite improbable. I have thought there was reason to

complain of the course frequently pursued by our Methodist brethren, indicating something like a propensity to depreciate the missionary labors of other denominations, who have been engaged in efforts for the heathen much longer than themselves. At the same time, no persons are more solicitous than they, to receive full credit for all that is done among themselves. "Charity," if in proper exercise, would dispose us all to rejoice sincerely in all the good which God is pleased to accomplish by each other's instrumentality.

[We assure the Evangelist it is foreign from our heart to depreciate the labours of others. We rejoice in our very soul in the prosperity of the work of God through the instrumentality of all who love our Lord Jesus Christ in sincerity. John Sunday could only tell what he saw, and we knew very little of the history of Mackinaw Mission.]—Ed.

CHRISTIAN GUARDIAN.

Wednesday, December 21, 1831.

Our editorial remarks on several subjects are altogether excluded by a press of other matter, expected at our hands during the present season of the year; as also much of our miscellaneous matter.

An Address of the Methodist Conference to His Excellency the Lt. Governor, His Excellency's answer thereto, together with an accompanying letter, addressed to His Excellency's Secretary, published in this day's paper, will probably attract the particular attention of our readers; as they are certainly of great importance. As the subject of these communications is not yet closed, and as it is our fervent desire to reconcile rather than to create differences; it would be improper for us to offer any general remarks at the present time. We hope the sequel will be more gratifying to the public, than the commencement.

A hasty intimation on our part a few weeks ago, and an imperious demand on the part of a respected portion of the public, have induced us to lay these documents before our readers at an earlier period than we otherwise should have done. As it is a matter which concerns a numerous and respectable religious body, we think we have a right to request, that those editors who insert one will insert the whole of these documents. This has been our uniform course in regard to all documents of this kind.

We confess that the flesh is quite wearied with our present responsibility; may we ask an interest in the applications of those who have an interest to impart?

No later arrivals from England than those announced last week. The most important items from our last received English papers will be found on the last page.

To His Excellency Sir JOHN COLBORNE, K. C. B. Lieutenant Governor of the Province of Upper Canada and Major General Commanding His Majesty's Forces therein, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY:

We His Majesty's dutiful and Loyal subjects, the Conference of the Methodist Episcopal Church in Canada, take the liberty to enclose to Your Excellency an Address to His Majesty with accompanying documents, most respectfully requesting Your Excellency to transmit them to His Majesty's principal Secretary of State for the Colonies, to be laid at the foot of the Throne.

Permit us to avail ourselves of this opportunity to express our best wishes for Your Excellency's spiritual and temporal prosperity; and to assure Your Excellency of our sincere desire and firm determination to go on with Your Excellency's exertions for the public good, by doing all in our power to promote the interests of morality and pure religion, the essential precepts of which are, Fear God and Honor the King.

By order of the Conference of the Methodist Episcopal Church in Canada.

(Signed) W. CASE, President. JAMES RICHARDSON, Secretary

York, Sep. 8, 1831.

To which His Excellency was pleased to return the following answer:

GENTLEMEN,

I shall not fail to transmit to the Secretary of State your Memorial addressed to the King.

In returning my best thanks to you for your good wishes, I may venture to affirm that the assurances of your desire and determination to promote the interests of pure Religion, will afford general satisfaction, because a very unfavourable impression has been made from one end of the Province to the other as regards an imputed secular interference on the part of your Preachers; an impression, I am afraid, that must tend to counteract the salutary effects that ought to result from the active piety and zeal of your Society. I refer with reluctance to the public opinion formed of the doctrines inculcated by Ministers of any denomination of Christians or the principles which they are said to espouse; but on this occasion I think it right to acquaint you that although the character of your Ministers is probably aspersed, and although they may not, as it is said, take advantage of the influence acquired by their sacred office, to conduct the political concerns of the people committed to their care, yet I cannot imagine that if there were not some grounds for the imputation of their inconstant attention to secular concerns, a desire for the return of the Wesleyan Missionaries to resume their pastoral labours in this Province, would not have been generally expressed. This conclusion may be erroneous, but I am in some measure led to it from the reports which I have received of the absurd advice offered by your Missionaries to the Indians, and their officious interference; if any reliance can be placed on the statements of the Indians themselves, the civilization of whom the Superintendents of the Indian Department are endeavouring to accomplish.

With our excellent constitution in this Province, I trust, we shall always find a sufficient number of supporters of Civil and Religious freedom, without the interference of the Ministers of the Gospel. Your Preachers, whether they are brought from the United States, or any other foreign country, will, I hope, experience, while they act honestly and respect British Institutions, the same protection and encouragement, and freedom, which all Americans enjoy who have found an asylum among us, and choose to live under the British Government in this Province, and securely enjoy the rights of our own Colonists—which are assured to every denomination, party, sect or persuasion.

Your dislike to any Church Establishment, or to the particular form of Christianity which is denominated the Church of England, may be the natural consequence of the constant success of your own officious organized system. The small number of our Church is to be regretted, as well as that the organization of its Ministry is not adapted to supply the present wants of the dispersed population in this new country; but you will readily admit that the sober-minded of the Province are disgusted with the accounts of the disgraceful dissensions of the Episcopal Methodist Church and its separatists—recommencing Memorials, and the warfare of one Church with another. The utility of an Establishment depends entirely on the piety, assiduity and devoted zeal of its Ministers, & on their abstaining from a secular interference which may involve them in political disputes. The labors of the Clergy of Established Churches in defence of moral and Religious truth, will

always be remembered by you who have access to their writings and benefit by them in common with other Christian societies. You will allow, I have no doubt, on reflection, that it would indeed, (with the inconsiderable population in the Province) be imprudent to admit the right of societies to dictate on account of their present numerical strength, in what way the lands set apart as a provision for the Clergy shall be disposed of. Ample information on the question has been laid before the Imperial Parliament, and no inconvenience while it is pending can arise in respect to the occupation of these lands; for there are more acres now offered for sale than purchasers can be found for them.

In a few years the Province will be peopled by millions of our own countrymen, and many of the arrangements of His Majesty's Government will have reference naturally to the population of the Mother Country destined to occupy the waste lands of the Crown. The system of education which has produced the best and ablest men in the United Kingdom, will not be abandoned here, to suit the limited views of the leaders of Societies, who perhaps have neither experience nor judgment to appreciate the value or advantages of a liberal education; but the British Government will, I am confident, with the aid of the Provincial Legislature, establish respectable schools in every part of the Province; and encourage all societies to follow their example.

A seminary, I hope, will not be styled exclusive, that is open to every one merely because the classical masters are brought from our own Universities.

It may be mentioned without giving offence to the members of any Church or persuasion, that there are few individuals who think that Ministers of the Gospel can conduct political Journals, and put away all bitterness and wrath, and clamour and evil speaking, which the attacks of their adversaries may engender; or that their avocation will not force them to spend their time, like the Athenians, in their decline, in nothing but "either to tell or to hear some new thing."—I am persuaded that the friends of religion will strongly recommend Ministers of the Gospel to labour to increase the number of Christians rather than the number of their own sects or persuasions; to close their churches and chapels against all political meetings, and indeed all meetings for the transaction of secular business—and never to permit their consecrated places to be profaned by the party spirit of the hour.

York, December 15, 1831.

When I as Chairman of a Committee of the Methodist Conference had the honour of presenting an Address from that body to His Excellency the Lt. Governor a few days ago, requesting the transmission of certain documents to His Majesty's Government, His Excellency was pleased to express a ready willingness to receive any communications which I might think proper to make on the several matters embraced in His answer to that address. Believing that His Excellency laboured under very erroneous impressions in regard to the motives, conduct and character of the Methodist Connection in this country, and that His remarks were for the most part prompted by strong prejudices and excited feelings, and that in consequence of this, the Methodists may sustain material injury both in this Province and at the Colonial Department in England, as it respects their reputation, rights and privileges,—I feel it important to avail myself of His Excellency's condescension, and submit, through you, a few observations for His consideration.

I hope I am aware in some degree of the arduous responsibility involved in the exercise of His Excellency's high and honourable trust, and of the difficulty of holding at all times the even balance of impartiality amidst conflicting opinions and interests; No one feels less desire than I do to increase the difficulties of that responsibility; or a stronger inclination to lessen them. But I am persuaded, that this is not required to be done by the sacrifice of innocence, truth, private and public character.

If His Excellency's representations of the Methodist Clergy to His Majesty's Government correspond with those contained in His answer to their address—their respectful and courteous address—they must undoubtedly be viewed by a Sovereign whose good opinion it is their high ambition to deserve and enjoy, as the very reverse of the Ministers of righteousness and peace, and their expressions of attachment to His Majesty's Royal Person and Government, must appear but the deceitful vapourings of interested hypocrisy. Indeed, it appears to me, that a careful perusal of the whole of His Excellency's remarks, must produce the impression in any unprejudiced mind, that the Methodist Clergy, as a body, are a company of ignorant political demagogues, alike devoid of religious principle and public character; for though His Excellency at the commencement admits the possibility and even probability that the Methodist Clergy have been misrepresented, yet throughout the whole of His answer, His Excellency assumes the correctness of every material allegation which has been circulated against them.

His Excellency states that "an unfavourable impression has been made from one end of the Province to the other, as regards an imputed secular interference on the part of the Methodist Preachers." That attempt—frequent attempts, even by the heads and clergy of the Episcopal Church—has been made to create such an "impression from one end of the Province to the other," is admitted. But the assumption that it prevails "from one end of the Province to the other," is, I think, successfully opposed by existing facts; for if so, how is it that the congregations of the Methodist Clergy are generally larger now, than at any former period? How is it that the moral influence of their labours and increase of their Societies have been greater during the last, than during any previous year? So much so, that their growing and unexampled success has frequently been referred to by their adversaries as a matter worthy of serious attention. Also a copy of the Report of a Select Committee of the Provincial Parliament was put into His Excellency's hands only a week before His remarks were composed, among other copies of papers to be transmitted to His Majesty's Government. That Report was called forth by a petition partly on the subject of "secular interference on the part of certain descriptions of Clergy"—it was drawn up and presented only a few months ago, and by persons who have shown themselves not a little disposed to suspect and search after "secular interference on the part of Methodist Preachers." Yet that Report does not even intimate the existence of such "a secular interference." The conduct of the Methodist Clergy, in connexion with others, was put through the ordeal of a similar but much more critical examination between two and three years ago, and the result was alike honourable to themselves and to their sacred profession. I submit to His Excellency whether such facts do not furnish as satisfactory evidence, and are not derived from as respectable sources, as the ribaldry of desecrated scurrilous prints. I have reason to know that it has, for some years past, been the deliberate and concerted policy of a certain interest to prompt its advocates and demagogues to abuse Methodist Preachers for "secular interference" not because they believe it—for I have known individual preachers accused even in the public papers, of holding political caucuses meetings at places which said preachers had not visited for months; but in order to excite a jealousy against the Methodist Clergy, which had justly been awakened against the leaders of another body, and to divert the public mind from subjects of vast importance to the religious and civil interests of the Province, until interested menopolists can secure themselves in the possession and enjoyment of undeserved and impolitic political wealth and prerogatives. Wherein have the Methodist Clergy manifested a desire to possess themselves of any political advantages whatever in contradistinction to any other class of their fellow subjects? I am certain that no part of their conduct will warrant such an insinuation. On the contrary, they have used the most effectual means to place all peculiar political advantages for ever beyond their reach—desiring to possess no other power than that which personal worth bestows, and to enjoy no other wealth than the voluntary contributions of their faithfully instructed flocks.

The next subject with which His Excellency has thought proper to interfere, is the return of the Wesleyan Missionaries to this Province. The only wish—of which I am aware—which "has been generally expressed" on this point, is the effusions of three or four political newspapers, neither of which is edited by a Methodist of any description, or by persons who have the least regard in faith or practice to the rules and practices of Wesleyan Methodism. If His Excellency's notions of the "general wish" of the Province are formed by information from such sources, they may be as unfavourable in regard to His Majesty's present government as they are respecting the Methodist Connection in Canada; for one or more of these same newspapers, which have expressed "so general a wish" for the return of the Wesleyan Missionaries to this Province, have at sundry times spoken of "degraded Earl Grey," "unprincipled Henry Brotham," and "lying Goderich." And it is a circumstance not unworthy of notice, that the very journals which have teemed with abuse against the Methodist Connection, have, on different occasions, manifested a like hostility to the present British Government. Nor do I think it requires any extraordinary sagacity to discover whether the expression of a "general wish" under these circumstances, for the return of the Wesleyan Missionaries to this Province, arises from a desire to promote Wesleyan Methodism, or from a "general wish" to divide and destroy its influence, and to erect high churches and political towers on its ruins.

I hope I may not be mistaken on this point. More than one third of the Methodist travelling Preachers in Upper Canada have been born and educated in Great Britain and Ireland, and may fairly be considered as entertaining a partiality for their countrymen than otherwise. Methodist Ministers from any part of the United Kingdom are received by the Methodist Connection in Canada with feelings of high satisfaction, and they are heartily welcomed as fellow labourers in the great and good work which Divine Providence has been pleased to carry on in this Province through the instrumentality of the Methodist Ministry. But I believe that no sincere and unprejudiced friend to Wesleyan Methodism, wishes Wesleyan Missionaries to come to this Province in the capacity and character of opponents and enemies to the Methodist Connection in Canada; or, to use the words of the Rev. Mr. Knowlton, the senior Wesleyan Missionary in Lower Canada, in a letter lately published in the Provincial papers, "as the object of our Brethren in Upper Canada is the same with our own, namely, the conversion and salvation of our fellow sinners, and as we are both Wesleyans, I trust that such measures will be mutually adopted, as will enable us to pursue that object with one heart, one mind and one united effort."

The next insinuation of His Excellency against the Methodist Conference, which I beg to notice, is their offering "absurd advice to the Indians." What His Excellency terms "absurd advice offered to the Indians by Methodist Missionaries," is left to conjecture, as also when, where, and by whom it was offered. I must think it no more than just, that the Methodist Conference, or the General Superintendent of Missions, should have been made acquainted with the conduct of their Missionaries, before the Conference as a body, or the Missionaries individually, can be justly complained of "offering absurd advice," which in all probability, if all the circumstances were known, was never given. I trust it will be admitted on all hands, that the Methodist Conference have given a pretty strong proof of their desire to ameliorate the condition of the Indian tribes—(unless their list in this, as in other respects, must be viewed as the result of a desire "to increase their own sect rather than the number of Christians.") Others have more recently professed a strong desire to promote the same object,—but not in accordance with the Methodist Missionaries, or in a method of ordinary courtesy with them or their labours.—And on more than one occasion have the Methodist Missionaries been involved in serious embarrassments, by being left in total ignorance of any of His Excellency's plans for improving the subjects of their pastoral care, and by labourers and others being sent among them whose example is little better than a moral pestilence; who blaspheme God's Holy Name, drink to intoxication, and profane the Sacred Sabbath. Examples of this kind, I understand may now be found at Lac Simcoe Mission.

His Excellency or his Agents are certainly under no obligations to commend any of their designs for the better condition of the Indians to Methodist Missionaries; but a cautious and studied reserve under circumstances like those just alluded to, has its significance, and the more so when teachers professedly employed by the sanction of His Excellency have manifested a disposition to persuade the Indians and their children from under the instruction of the Methodists. I am persuaded that the Methodist Missionaries would encourage the Indians in any plans of improvement which they conceive would not endanger the moral principles and practices of these infant Christians, and especially such as might be proposed by His Excellency.

The insinuation of His Excellency, that the "Methodist Preachers, whether they are brought from the United States, or from any other foreign Country will experience, while they act honestly and respect British Institutions, the same protection that all Americans enjoy," cannot be misunderstood, and I conceive hardly to be accounted for, except from the influence of strong prejudice, or the party spirit of the hour; for in one of the documents put into His Excellency's possession several days before His remarks were composed, it was shown that the Methodist Preachers, as a body, are British born Subjects. The statements in this document correspond with those which were stated in evidence before a Select Committee of the Provincial Parliament in 1828; the document itself formed a part of the Journals of the last Session of Parliament; it has been published in several of the Provincial Newspapers, where the persons named are known, and in not one single instance has the correctness of any of its statements been called in question.

His Excellency intimates that the Methodist Conference have a "dislike to that particular form of Christianity denominated the Church of England." Than such a supposition nothing can be more erroneous; though it is a charge which has often been preferred against them by their opponents and enemies. No "dislike" to either the forms or forms of the Church of England has ever been manifested by the Methodist Conference, or, as far as I know, by any individual member of it; on the contrary, it has been repeatedly said by those members of the Methodist Conference who have written anything on the subject of a Church Establishment in Canada, that the Church of England, as an establishment, would be preferable to any other—even to the Methodist Church.

His Excellency admits "the small number of the Church of England." Well would it have been for the honour of the Sacred Ministry, and perhaps for the tranquility of this Province, had the Honourable and Venerable Archbishop of York made the same frank admission, when he stated to His Majesty's Government, that the Church of England in Upper Canada was very large, and that the tendency of the whole population was towards that Church.

It must therefore be to this, that His Excellency refers.—It has been said by a learned Divine and celebrated Poet—"to recriminate is just." If this apothegm is admissible in any case, I think it is in the one in question. The Methodist Conference have been examined both in this Country and in England, by the heads and representatives of the Episcopal Church, for the last five years and upwards. Their accusers have charged them with being hostile to the British Government and disseminating opinions which are dangerous to the interests of the Province: The Methodist Conference, like Paul before Felix, at length step forward—not to "recriminate" but—to answer for themselves; to show that they are not the "pestilent fellows," the "movers of sedition" represented by their accusers; to prove that their doctrines, opinions and labors, are such as will contribute alike to the best interests of this country and of the King's Government.—In their memorial to the King the Methodist Conference have gone so far as this; yet they are charged with "disgraceful recrimination." The unanswered and unjust accusations of the Episcopal Clergy, it appears, might answer a very good purpose and might properly form an important part of the memorial submitted to His Majesty's Government on the subject of a Church Establishment in Canada; but a loudly-called-for and moderate defence on the part of the Methodist Clergy, and an avowal of sentiment on a measure in which they, in common with the people of the Province, have a deep interest, and which they had been falsely accused with a desire to turn to their own personal advantage and political exaltation, is declared to be "disgraceful to the sober-minded of the Province."

As to "warfare of one Church upon another," I submit, from the very nature of the case and the representations and memorials sent Home to His Majesty's Government, against what Church this warfare has been made and carried on, and who are the aggressors.

I presume that no one will question the correctness of His Excellency's remark, that "the utility of an Establishment depends entirely on the piety, assiduity and devoted zeal of its Ministers, and on their abstaining from a secular interference which may involve them in political disputes." But this remark appears to accord ill with the fact, that Clergymen (even Bishops) have repeatedly been recommended to seats in one Branch of the Legislature, and there take an active part in all "political disputes" of the day; nor does there appear to be much ground to hope that His Excellency's expectation of the "utility of an Establishment" will ever be realized, when experience has so clearly proved that the very system of a politico-religious establishment is very unfavourable, if not inherently opposed, to "piety, assiduity and devoted zeal in its Ministers."

Much advantage is undoubtedly derived from the writings of Ministers and members of the Established Church; but there are and have been but few lights in comparison to the black spots in the Ministry of the Established Church, and the labours of Dissenters, (who have never cost the nation a sixpence) "in defence of moral and religious truth," are no less learned, extensive and useful, than those of the Establishment.

As to "dictating," I know not that the Methodist Society ever manifested a desire to "dictate" to His Majesty's Government. The Constitution admits, and I trust His Majesty is willing that any portion of His faithful and loyal subjects should, in a respectful manner, express their sentiments on any matters that concern their own or the interests of the commonwealth. If the Methodist Conference have referred to the "numerical strength" of the different Christian denominations in this country, they have not done so for their own individual gain or aggrandizement, as did the Hon. and Venerable Archbishop of York in a letter to Lord Viscount Goderich in 1827, and as did the Episcopal Clergy in a report to His Majesty's Government in 1823.

His Excellency seems to anticipate a great change in public opinion in this Province, on the subject of a Church Establishment by the influx of emigration. But His Excellency does not appear to be aware, that nine tenths of the European population are decidedly favourable to the principles of civil and religious liberty advocated in the Memorial of the Methodist Conference to the King; nor have I any reason to believe that the recent emigrants from Great Britain are an exception to this remark; it appears quite unlikely that a system can ever become popular in this country, which has already become burdensome and odious to a majority of the people of Great Britain and Ireland.

In the next place, His Excellency has thought proper to taunt the Methodist Clergy with their supposed ignorance—with having "neither experience nor judgment to appreciate the value and advantages of a liberal education." To the advantages of a university education the Methodist Clergy may not make pretensions; nor may many of the Episcopal Clergy; nor may hundreds of other Ministers of the Gospel who have shown by their works, that they were more thoroughly versed in the essential qualifications of able Ministers of the New Testament than those who could pompously boast of their residence in College halls. No Ministry in the Province is more generally useful and more numerous, or more intelligent. At least one fourth of the population have shown a preference for the ministrations of those on whose incapacity His Excellency has seen fit to reflect. If exertions to extend the "advantages of a liberal education" indicate a "judgment to appreciate" them, the Methodist Clergy are at this very hour employing their utmost energies for the promotion of that great object among the youth of the Province.

The only opinion expressed by the Methodist Conference in regard to a system of education, is that it might be such as the local knowledge of the Provincial Legislature in respect to the circumstances of the Province might dictate.

No objection, that I am aware of, has ever been made to classical Masters from English Universities; but when Seminaries are established and placed under the sole direction of the Clergy of one Church without even consulting the popular branch of the Colonial Legislature, I cannot see how they are justly entitled to the character, confidence or patronage of a free and public institution.

The next insinuation of His Excellency against the Methodist Clergy is for "publishing political journals;" an insinuation for which I conceive there is as little reason as for others which I have already noticed. That there are very important questions pending in this Province, which involve both political and religious considerations, no one will dispute; and that these are topics proper to be investigated and discussed by Clergymen and ecclesiastical bodies, is evident, not only from their very nature, but from the examples of the most learned, most holy and most successful Ministers of Jesus Christ of all denominations and in every age. The questions of a Church Establishment and general Education in Canada are confessedly of great importance in both a political and religious point of view; and it makes no difference whether the discussion of them is introduced into books, pamphlets, Quarterly, Monthly or Weekly Journals. In the discussion of these questions the Episcopal Clergy have largely entered, both individually and collectively. They have even issued a weekly journal, under the assumed "patronage of the Lord Bishop of Quebec," mainly for this purpose, edited by a Clergyman. This publication has, however, recently failed. These questions deserve the most serious consideration of every Minister, Christian and Patriot, and their most zealous private and public exertions for the proper adjustment of them. In no way, perhaps, can the public mind be more fully and extensively enlightened on these and all other matters affecting their religious, moral and civil interests, than through the medium of a weekly journal; nor have the most distinguished Ministers of the Episcopal, Presbyterian, Baptist, and Methodist Churches thought it inconsistent with their sacred office to conduct such journals.

To desist from the performance of any good work, because it may call forth the "attacks of adversaries," recognizes a principle which would lead to the annihilation of all government and all religion.—And perhaps not even a Minister could be more usefully employed than in "hearing and telling new things," provided they were "whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Indignity more fitting is such an employment to a Minister and more profitable to the world, than sitting in the Legislature and guiding the affairs of the State.—Whether "few individuals" or many think favourably of such a course, is, I think, sufficiently attested by the fact, that the "journal" which has attracted His Excellency's anxious attention, receives a support and patronage from the public unequalled by any other publication in British North America; a patronage which, after the thorough trial of two years, is rapidly increasing.

The insinuation of His Excellency respecting "Ministers of the Gospel labouring to increase the number of their own sect rather than the number of Christians," cannot, I conceive, be viewed in any other light than a

direct attack upon the motives and sincerity of the Methodist Clergy. Far be from them the unworthy and base desire to swell the numbers of their own "sect," with persons who cannot be considered "Christians." The unexampled strictness of the Methodists in indiscriminate, by expelling from their communion all persons who are known to be guilty of any immoral act, proves the very reverse.

Equally unmerited, I must think, is His Excellency's reflection upon the Methodist Clergy for permitting "political meetings" to be held in their "churches," and suffering them to be "profaned by the party spirit of the hour" when, as far as I know, but one instance of a meeting partaking of a political character being held in a Methodist Chapel, has occurred, and that instance, (which was occasioned by the indiscretion of two trustees,) was, the week after its occurrence, publicly condemned in the journal published under the direction of the Methodist Conference.

In conclusion, I beg to observe that if undue liberty has been taken in the preceding observations, the impropriety is one of ignorance not of design, and has arisen from the extraordinary strictures which His Excellency has thought proper to avail himself of a particular occasion to make.

To His Excellency, I cheerfully offer the tributes of every personal respect, as has the Conference of which I have the happiness to be a member, however unworthy we may be of His Excellency's confidence or respect to return. We must however, still claim and exercise the privilege, guaranteed by the constitution, of regulating the affairs of our own household in that way which we conceive will best conduce to the permanence and success of our own ecclesiastical and religious institutions, and the great interests of our common Christianity.

I have thought it due to His Excellency, to make the foregoing remarks, previous to laying the whole matter before the public.

I have the honour to be,
Sir,
Your most obedient,
Humble Servant,
(Signed) F. RYANSON.
To E. McManan, Esquire, Act'g Sec'y to
His Excellency the Lieutenant Governor.

Provincial Parliament.

HOUSE OF ASSEMBLY.

OUTLINE OF THE PROCEEDINGS IN THE TRIAL AND EXPULSION OF MR. MACKENZIE.—

Tuesday, Dec. 6.

In the morning as soon as the Journals of the preceding day had been read, before the doors were opened, Mr. John Wilson took the floor, and after some remarks on certain articles which had appeared in the Colonial Advocate of the 24th November and 1st December, moved a series of resolutions; the first of which is as follows:

"Mr. John Wilson, seconded by Mr. Burwell, moves that it be resolved that the privileges of Parliament were established for the support and maintenance of the independent and fearless discharge of its high functions, and that it is to the uncompromising assertion and maintenance of these privileges in the earlier periods of English History, that we are chiefly indebted for the free institutions, which have been transmitted to us by our ancestors."

This gave rise to some remarks and enquiries from Mr. Bidwell, as to the object contemplated and the course about to be pursued. After some discussion Mr. Bidwell moved, in amendment, seconded by Mr. Perry, that all be expunged after the word "Resolved," and the following inserted "That so much of the Journals of this House, as relates to the Report of a Select Committee during last Session on the Printing of the Journals, be read."

Mr. Bidwell observed that the object of this amendment was to give honourable members a little time to pause before they got themselves involved in difficulties which they would afterwards deeply regret; and to show the similarity between the spirit of the present proceedings against the hon. member for the County of York, and those of last Session, introduced by the hon. colleague Mr. McNash of the hon. mover of the present resolutions. The mere reading of the proceedings of the House against Mr. Mackenzie for circulating printed copies of their own Journals at his own expense would be thought to teach hon. members a useful lesson and induce them to drop the present uncalculated measure, and proceed to the various important business before the house, to which their duty to their constituents and the interests of the Province required their most serious attention. This amendment was also advocated by Mr. Perry, and opposed by Mr. Wilson, Attorney General and others.

The House divided on Mr. Bidwell's amendment, and the yeas and nays were taken as follows:

Yeas, Messrs. Beardsley, Bidwell, Campbell, Clark, Cook, Howard, Ketchum, Lyons, M'Call, A. M'Donald, Mackenzie, Perry, Robin, Shaver, White,—15. Nays, Messrs. Attorney General, Berczy, Boulton, Barwell, Chisholm, Crooks, Duncombe, Elliot, A. Fraser, R. Fraser, Jarvis, Jones, Lewis, M'Martin, MacNash, Magon, Mount, Samson, Shade, Solicitor General, Thomson, Warren, Werden, J. Wilson, W. Wilson,—25.

The question of amendment was decided in the negative, by a Majority of ten.

Mr. Bidwell next moved in amendment to the original question, seconded by Mr. Perry, that after the words "English History," in the original Resolution, the following words be inserted, "and a free press in more Modern and enlightened times, notwithstanding many different attempts to destroy its liberty."

Mr. Bidwell said if the original resolution was a truism, so was the amendment; for we are far more indebted to the freedom of the press for free institutions, than we are to the asserted privileges of Parliament, and as much bound to acknowledge our obligations to it. Their votes on this amendment would show how far hon. members were favourable to a free press.

Mr. Wilson objected to the amendment as unnecessary. Mr. Perry thought the amendment might naturally be considered as unnecessary by hon. members who wished to destroy the freedom of the press; but it was as true in fact and as necessary as the original resolution.—After a long discussion in which Messrs. M'Donald, Mackenzie, Clark, and others, took a part, the amendment was rejected by the same majority as the former amendment, except Mr. Werden, who for once voted with the minority.

It being evident that Mr. Wilson's resolutions would not answer the object contemplated, without an unnecessary and round-about introduction, Mr. Samson moved, seconded by Mr. Thomson, that after the word "Resolved," the whole of the original resolution be expunged, and the following be inserted that an Article published in the Colonial Advocate newspaper, of the date 24th November, 1831, in the following words "State of the Colony," (for article see last number of the Guardian) and also a certain other article in the said paper called the Colonial Advocate, of the date 1st December 1831, in the following words "Excellent Example of Lower Canada" (for article see last week's Guardian) are gross scandalous and malicious libels, intended and calculated to bring this house and the government of this Province into contempt, and to excite groundless suspicion and distrust in the minds of the inhabitants of this Province, as to the proceedings and motives of their representatives; and is therefore a breach of the privileges of this house, and William Lyon Mackenzie, Esq. member of this house having avowed himself the author of the said articles, be now called upon by his defence."

On which debates ensued.

After a good deal of warm debate, Mr. Wilson moved, seconded by the Atty. General that the debate on the question of privileges be postponed until to-morrow, and that it be the first item on the order of the day.

This motion was opposed by Mr. Bidwell and others, who wished a simple motion of adjournment, which would throw this business out of the house altogether, and let the house on the ensuing day proceed in the business of the Province. To this they thought there could now be less objection than in the morning as the speeches of those members who were opposed to Mr. Mackenzie would now go to the country, and would do just as much to counteract the influence of any mis-statements that Mr. Mackenzie had made as their vote.—On Mr. Wilson's

