

CHRISTIAN GUARDIAN.

Published under the direction of the Conference of the Wesleyan Methodist Church in British North America.—Egerton Ryerson, Editor.

VOL. IV.—NO. 50.

YORK, U. C., WEDNESDAY, OCTOBER 23, 1833.

WHOLE NO. 206.

Christian Guardian:

DEVOTED TO RELIGION, MORALITY, LITERATURE, SCIENCE, COMMERCE, AGRICULTURE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE: PUBLISHED EVERY WEDNESDAY.

J. H. LAWRENCE, Printer.

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 sixteen shillings and six pence if not paid before the end of the year: exclusive of postage. Subscriptions paid within one month after receiving the first number will be considered in advance. The postage is four shillings a year; and must also be paid within one month after receiving the first number by those who wish to be considered as paying in advance.

All travelling and local Preachers of the M. E. Church are authorized Agents to receive Subscribers, and forward their names with Subscriptions; and to all authorized Agents who shall procure ten responsible Subscribers, and aid 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 unremunerated or worn-out Preachers of the Methodist E. Church in Canada; and of widows and orphans of those who have died in the work; and the general spread of the Gospel.

OF DISTRICT MEETINGS.

(SIXTH SECTION OF THE METHODIST DISCIPLINE.)

Question 1. What regulations are necessary for the preservation of our whole economy in active efficiency?

Answer. Let the Province be divided into Districts.

Ques 2. What regulations shall be made concerning the management of Districts?

Answer. The Chairman of the District shall oversee all the spiritual and temporal business of the Church in his District, as directed in Chap. I. Sect. 6; and shall, in conjunction with the travelling Preachers under his care, be responsible to the Conference for the execution of the discipline, as far as his District is concerned.

Ques 3. Who shall compose the District Meetings?

Ans. All the Travelling Preachers in each District; and the General Circuit Stewards from the several Circuits, when the financial affairs of the District are under consideration.

Ques 4. What directions shall be given concerning the District Meetings?

Ans. 1. At each meeting a Secretary shall be appointed, who shall minute down every thing resolved upon or transacted, in a book procured for that purpose. At the close of each meeting the minutes shall be signed by the Chairman and Secretary. The book shall be kept by the Chairman and brought by him to Conference, and be handed down to the Chairmen successively.

2. The method of proceeding at each meeting shall be as follows: The Chairman shall inquire,

1st. Are all the Preachers blameless in life, conversation, and doctrine?

2d. Who have died?

3d. Who have travelled four years and are eligible to be recommended to the Conference to be admitted into full connexion?

4th. Who have travelled three years?

5th. Who have travelled two years?

6th. Who have travelled one year?

7th. Who remain on the list of Reserve?

8th. Who are proposed as Candidates?

9th. Who go to Conference?

10th. What are the numbers in Society?

11th. How much has each Preacher received from his Circuit towards his salary? family allowance? travelling expenses?

12th. What Circuits are deficient in making up the allowances of their Preachers?

13th. What has been collected on each Circuit for the superannuated or worn-out Preachers, and for making up the allowances of those Preachers who are deficient?

14th. What can be done to improve the financial state of the District, and for the extension of the work?

3. In the examination of Preachers in the District Meeting, the Chairman is required to ask the following questions, distinctly and successively, concerning every Brother; viz.

1st. Is there any objection to his moral and religious character?

2d. Does he believe and preach our Doctrines?

3d. Has he duly observed and enforced our Discipline?

4th. Has he been punctual in attending all his appointments?

5th. Has he competent abilities for our Itinerant work?

A separate answer to each of these questions is expected to appear on the District Minutes.

4. The Chairman, at each District Meeting, shall, in addition, examine every Preacher on trial, respecting his acquaintance with the Books recommended to him, and the general course of reading which he may have pursued during the preceding year. For this purpose, every such Preacher is required to deliver to the Chairman of his District, a list of the Books which he has read since the preceding District Meeting. This list shall be laid before the Meeting, that the senior Brethren may have an opportunity of giving to the junior Preachers such advice and directions respecting their studies as may appear necessary.

5. The Chairmen are required not only to examine very minutely in their District Meetings, all persons proposed to travel as Preachers among us, as directed in section seventh; but also to report distinctly in their District Minutes, for the consideration of the Conference, the opinion of the District Meetings after such examination, respecting their health, piety, and moral character, ministerial abilities, belief of our doctrines, attachment to our discipline, and freedom from debt, as well as from all secular encumbrances.

6. The Chairmen are required to examine into the case of every preacher who has married during the year, whether the Fourth of the "Rules of a Preacher" has been obeyed, which says, "Take no step towards marriage, without first consulting with your Brethren;" and to report to the Conference any cases in which that important direction shall appear to have been violated. This rule shall be considered as requiring, in particular, consultation with the Chairman of his District;

not excluding, however, the other ministerial colleagues of the party concerned.

7. In order that the work may be constantly under the eye of the preachers, the Superintendent shall keep quarterly Schedules in every circuit, each of which shall contain a correct statement, for the quarter to which it belongs, of persons admitted on trial—new members fully admitted into Society, after due probation—Removals into other circuits—Deaths—Backsliders—Conversions—Sanctifications—Number in Bands—and total number of members then in Society. The Editor shall prepare and furnish to every circuit a sufficient number of printed Forms of such Schedules, at the expense of the circuit, to be filled up by the preachers, in reference to every distinct class, at the end of each quarter, and laid before the Chairman at his quarterly visitation, if called for. From these quarterly schedules, the Superintendent shall, at the close of the year, draw up a general schedule, containing an account of all the Societies in his circuit, in relation to the several particulars above mentioned, and shall present the same to the annual District Meeting, to be made the subject of serious conversation among the brethren, when taking into consideration the spiritual state and circumstances of the District, and to be brought by the Chairman to the Conference.

8. The Recording General Steward of each circuit shall attend the District Meeting, during the consideration of the financial affairs of the District, in order to lay before the meeting the accounts of his circuit and to consult with the preachers on the best means of promoting the interests of the circuit. Let it be understood and announced for the Stewards from the several circuits to attend the District Meeting precisely at ten o'clock in the morning of the second day of the meeting, when the financial affairs of the District will be taken into consideration, during which the Stewards shall have a right to speak and vote.

9. The District Meetings respectively shall have the right of fixing upon the preachers who are to attend the Conference; subject, however, to the following limitations; viz.

1. Let not all the preachers from any circuit ever come to Conference, except from within such a distance of the place where it is held, as will admit of their supplying their places on the Lord's day; or except, in very special cases, a majority of two thirds of the District Meeting shall decide that all the brethren in any circuit ought to attend.

2. Let those who are appointed or have leave to attend set out as late and return as soon as possible.

3. Every preacher on trial who has travelled four years and been recommended by his District Meeting to the Conference to be admitted into full connexion, shall attend the Conference of that year.

4. Nothing in these Rules shall be so construed as to prevent those preachers from attending the Conference, against whom there lies any accusation or complaint.

ON THE NATURE OF JUSTIFYING FAITH.

(From the Rev. J. Burrows's Sermon on Justifying Faith—published at the request of the British Wesleyan Conference.)

The merit of the blood of Jesus does not operate necessarily so as to produce our Pardon as an immediate and unavoidable effect, but through the instrumentality of Faith.

The faith by which we are justified is present faith; faith actually existing and exercised. We are not justified by *to-morrow's faith foreseen*; for that would lead to the Antinomian notion of *Justification from eternity*; a notion which is mentioned in Scripture. We are not justified by *yesterday's faith recorded or remembered*; for that would imply the opinion, that Justification is irreversible; an opinion which I have already assigned some of our reasons for rejecting. The Justification offered in the Scriptures is a justification upon believing, in which we are never savingly interested until we believe, and which continues in force only so long as we continue to believe. On all unbelievers the wrath of God abides. The atonement of Jesus was indeed accepted, *as from him*, at the time when it was offered; but it is not accepted, *as for us*, to our individual justification, until we individually believe, nor after we cease to believe.

The Object of justifying Faith may be inferred from what has been before said, as to the originating and meritorious causes of Justification. It has respect, in general, to all that Christ is set forth in the Gospel as doing and suffering, by the gracious appointment of the Father, in order to our redemption and pardon. But it has respect, in particular, to the Atoning Sacrifice of Christ as exhibited by divine authority in the Scriptures, and as attested to be acceptable and sufficient by his resurrection from the dead, and by his mediatorial exaltation at the right hand of God.

The Acts or Exercises of this Faith seem to be three; or rather, that Faith, which is required in order to our Justification, is a complex act of the mind, which includes three distinct but concurrent exertions of its powers. It includes,

1. The Assent of the Understanding to the truth of the testimony of God in the Gospel; and especially to that part of it, which concerns the design and efficacy of the death of Jesus as a sacrifice for sin.

2. The Consent of the Will and Affections to this plan of salvation; such an approbation and choice of it, as imply a renunciation of every other refuge, and a steady and decided preference of this. Unbelief is called a *disallowing* of the foundation laid in Zion; whereas Faith includes a hearty *allowance* of it, and a thankful acquiescence in God's revealed method of forgiveness.

3. From this assent of the enlightened understanding, and consent of the rectified will, to the evangelical testimony concerning Christ Crucified, results the third thing, which I suppose to be implied in Justifying Faith; namely, Actual Trust in the Saviour, and Personal Apprehension of his merits. When, under the promised leading and

influence of the Holy Ghost, the Penitent Sinner thus confidently relies and individually lays hold on Christ, then the work of justifying faith is complete; then, and not till then, he is immediately justified.

On the whole, may it not be said, that the Faith, to which the privilege of Justification is annexed, is such a belief of the Gospel, by the power of the Spirit of God, as leads us to come to Christ, to receive Christ, to trust in Christ, and to commit the keeping of our souls into his hands, in humble confidence of his ability and his willingness to save us? It will readily occur to you, that the several expressions, which I have just used, are all employed in Holy Scripture, as synonymous with that believing which is unto righteousness. (John i. 12; Matt. xi. 28; Ephes. i. 12; 2 Tim. i. 12.)

I have not now been describing, as you must have perceived, the full and mature faith of an established Christian; of one already justified, and blessed with the Indwelling Spirit;—but the introductory faith of a man who comes to God by Christ, *in order to be so justified and blessed.* This faith at first receives and trusts in Jesus, as the Saviour through whom, and with whom, a pardon is to be obtained. The persuasion felt by an individual, that his sins are actually forgiven, and that he is actually justified, is, as we believe, *one of the ordinary and immediate results of Justification*, in the manner already stated; but *not of the formal and abstract nature* of that faith by which he is justified.

CHRISTIANS AND INFIDELS.

Contrast with Voltaire any of the eminent Christians that adorned their own country and Europe about the same period. Take the Hon. Robert Boyle, of whom it is difficult to say whether his piety as a Christian, or his fame as a philosopher, was most remarkable. Consider the compass of his mind, the solidity of his judgment, the fertility of his pen, the purity of his morals, the amiableness of his temper, his beneficence to the poor and distressed, his uniform friendships, his conscientious aim at truth in all his pursuits and determinations. At an early age he examined the question of the Christian religion to the bottom, on occasion of some distracting doubts which assailed his mind. Confirmed in the truth of Christianity, his whole life was a comment on his sincerity. He was admitted to certain secret meetings before he had reached mature years,—but they were graced and enlightened associations,—for canvassing subjects of natural philosophy, at a time when the civil wars suspended all academical studies, and they led to the formation of one of the noblest establishments of his country. His disinterestedness and humility were such that he refused the Provostship of Eton, and the honours of a peerage, that he might devote his talents and time and noble fortune to works of public utility and benevolence. His uniform regard to truth made him the example and admiration of his age. His tenderness of conscience led him to decline the most honourable office in the scientific world, because he doubted about the oaths prescribed; and his reverence for the glorious Creator induced him to pause whenever he pronounced his name. From such a student we may expect truth. From such a philosopher we receive, with unmixed pleasure, *A Treatise of the High Veneration which Men's Intellect owes to God*; or, a discourse On greatness of mind promoted by Christianity.

—Contrast the deportment of such an infidel as Rousseau, and such a Christian as Doddridge; the one all pride, selfishness, fury, caprice, sensuality; casting abroad firebrands and death; possessing no rule of morals but his feelings, abusing the finest powers to the dissemination, not merely of objections against Christianity, but of the most licentious and profligate principles: Doddridge all purity, mildness, meekness, and love; ardent in his good-will to man, the friend and counsellor of the sorrowful; regular, calm, consistent; dispensing peace and truth by his labours and his writings; living not for himself, but for the common good, to which he sacrificed his health and life.—*Bishop Daniel Willson.*

RELIGIOUS AND MORAL TENDENCY OF SIR WALTER SCOTT'S NOVELS.

(From the London Christian Observer, a Church of England periodical.)

The present writer cannot claim the merit of having read every sentence in these voluminous works, nor even one half or one fourth of the series—in fact, to speak the truth, he has only read here and there a single tale or volume, during the many years of their being before the public; and these only when specially urged to do so by friends who seriously asked his opinion of them, and requested him to peruse a few volumes, in order to correct what they considered a harsh and mistaken judgment. But though he cannot, therefore, compete with those who have read the whole, or the greater part, yet, if the portion which has fallen in his way appeared to him very exceptionable, he violates no canon, either of charity or sound criticism, in arguing from these parts to the whole.—There is a great difference in this matter between warning and recommending. A father might feel unwilling to recommend a story-book to his children unless he had read the whole of it; but he might find even in dipping into a few pages sufficient to induce him to prohibit it. If we taste poison the moment we raise the cup to our lips, there is no need to quaff the whole potion in order to prove that it is deleterious. These remarks are offered, because it has been said that Sir Walter Scott's Novels have been condemned too hastily and superficially by religious men, who probably have not read one in ten of them: as if a man could not truly aver that he saw another rob an orchard, because he was not acquainted with his whole life and conversation; which knowledge, doubtless, would have been necessary if he had been requested to sign a general testimonial to his character, but was superfluous in attesting a specific fact.

Now the writer of these lines, and many other persons who have looked into considerable portions

of the Waverly Novels, but who would not think it right, without a strong call of duty, to devote the many weeks and months requisite for the perusal of the whole of them, have come to a conclusion directly the reverse of that of the Bishops of Llandaff and Gloucester. They have discovered in these tales a mournful absence of any thing like a moral, such as we do not find in the writings of most of the virtuous Heathens themselves, who usually kept in view some supposed good instruction in the midst of their amusement. Sir Walter Scott does not pretend to do this. He would not, indeed, wilfully deprave society, and his novels stand in honourable contrast to many of the licentious books which disgrace reading-rooms and circulating libraries; but, still they do not propose to themselves to be ethical treatises; and if they amuse, and do not harm, that morally is the highest praise to which they can aspire.

But they do harm. They profane the name of God; they expose religion to contempt, by mixing it up with cant, selfishness, weakness of mind, and hypocrisy; they burlesque Scripture, so that no person familiar with these novels can read the word of God, or hear it read in church or in the family, without being constantly reminded of some ludicrous association. This baneful habit, it is feared, runs throughout the series; for though *Old Mortality* is the most conspicuous example which has come under the eye of the present writer, yet he sees in other volumes, and in the extracts from them given in the newspapers and magazines, an habitual trifling with Holy Scripture, as if its only value were to make jests upon.

DYING REGRETS.

When a man comes at last to reflect upon his past days, and the little sand that is left him to run; when his feet are stumbling upon the dark mountains, and the shadows of his long night have overtaken him, he never asks the question then, how to pass away time, and to spend the day. None of his hours then lie upon his hands.

Now, when, amidst all this, his great accounts shall also press upon him, and the terror of past sins lie heavy upon his conscience; it is worth considering his behaviour in this condition. None, surely, ever heard such a one calling religion pedantry, deriding a Divine, or jesting upon the Scriptures. How much soever a wretch and a scoffer he was before, his note is changed now; and we may hear him with the most earnest, humble, and lamentable outcries plying his offended God. "Lord, spare me for a while; Lord, respite me but for a month, a week, or but a day, to make my peace with thee."

No sinner, be he never so hardy and resolved, must think to keep up the same stoutness of heart when he is just a stepping into the other world. No; these are usually the sad accents and language of the dying sinner, when he perceives his time spent, and his end approaching.

Wherefore, since after a few days comes death, and after death judgment, and after judgment an eternal, unchangeable condition; surely, it concerns us all so to acquit ourselves in the several parts of our Christian profession, that we may be able to leave the world with that saying of the blessed Apostle, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness.—*Dr. South.*"

SPIRIT OF PRAYER.

Prayer is not a smooth expression or a well contrived form of words; not the product of a ready memory, or rich invention exerting itself in the performance. These may draw the best picture of it, but still the life is wanting. The motion of the heart godwards, holy and divine affection makes prayer real and lively, and acceptable to the living God, to whom it is presented; the pouring out of the heart to him who made it, and understands what it speaks, and how it is affected on calling on him. It is not the gilded paper and good writing of a petition, that prevails with a king, but the moving sense of it. And to the king who discerns the heart, heart sense in the sense of all, and that which only he regards. He hastens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it; this is the life of it.—*Leighton.*

WANT OF THOUGHT.

And can it be with any shadow of justice, that this charge is ever alleged against Christians, and against Christians towards their minister, whose comfort they ought always to be ready to promote? Much as the good man's mind may seem to revolt at the thought of indifference for the comfort of his minister who daily labours, and watches, and prays, for his spiritual welfare, yet there is scarcely any evil to which the members of Christian churches are more prone, or any for which they will find it more difficult to account at last, when Jesus shall say, "Forasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me."

It is not concerning the question, how much I that the writer of this paper wishes to show the impropriety of the want of thought, but the manner in which what is promised frequently comes into a minister's hand; and how little breach of promise is regarded when the servant of Christ is the sufferer! If, instead of neglecting to think, Christians could but be induced, sometimes, seriously to consider how limited, generally, is the means provided for the support of a minister and his family, they would then feel it an imperative duty so to arrange, that his salary should be promptly paid on the very day it becomes due, and not, as is too frequently the case, at different periods, and sometimes a month after it has been needed, and waited for with the utmost anxiety. If it was not for want of thought this evil would soon be blotted out of existence; and instead of having his mind torn with anxiety, and the comfort of his family greatly disturbed, the servant of Christ would be able to give himself wholly to his work.

Great as is the distress of mind which this evil occasions the minister of the gospel to endure, yet the writer of this paper is quite ready to admit that it does not always arise from indifference to his comfort, but from want of thought; for persons in business who have money constantly passing through their hands, are not accustomed to have their store quite exhausted; but the minister who has a strained income, which, with the utmost economy, only just meets the necessity of his family, feels most sensibly when, for want of thought only, he is kept for weeks without a shilling in his possession.

Some persons may perhaps, read this paper, and treat it with contempt; others may read it with entire indifference; but there is a third class of individuals, who, when thus admonished, will deeply regret, the existence of the evil, and by their subsequent conduct prove that a word to the wise is sufficient.

MONITOR.

From the Wesleyan Methodist Magazine for August, 1833. MR. WESLEY IN CORNWALL.

In one of Mr. Wesley's last journeys into Cornwall, he tarried by appointment to preach at Launceston. Many came from various parts around to hear him; and among the rest Thomas and Elizabeth Nichols, from Trerithick. This place lay in his road to Bodmin; and the pious couple who had heard him many times at Trewith invited the venerable man to breakfast with them the next morning on his way to the west. He engaged to do so; and at an early hour alighted from his carriage at the door of his host. He took breakfast, engaged in spiritual conversation, read the Scriptures, and prayed with the family, and all in the space of half an hour. Resuming his journey, and taking an affectionate leave of the family, he was particularly kind and condescending to a little boy, a younger son of Mr. Nichols, who was standing at the door. He paused a moment; then dropped upon his right knee, and gave the child a kiss; and pronounced his blessing, and immediately departed.

This circumstance is often adverted to now, by the survivors of the family, with very great emotion. The lad in question lived till he was about twenty-one years of age, and died in peace.

THOMAS W. SMITH.

A TRUE CHURCHMAN.—"It is indeed a blessed privilege to be reared in the bosom of a pure and apostolical Church, to be presented by her hands in our infancy to Christ, and to be nurtured by her discipline in the fear and admonition of the Lord; but it is a privilege which entails a correspondent responsibility. And if you say that you are Churchmen, I shall ask you to prove to me the truth of your profession by your fruits. A true Churchman is a humbled broken-hearted penitent for his transgressions, the remembrance of whose sins is grievous to him, and the burden of them intolerable; if this be not really your character, do not assume a name to which you have no title. A true Churchman is one who with the heart hath believed in Jesus unto righteousness, and with the mouth hath made confession to salvation; if this be not really your character, why do you claim an appellation which does not belong to you? A true Churchman is one whose heart is joyful in the Lord—who hath forgiven his iniquity, and crowned him with tender mercies—and with his lips he would ever be telling the honor of his God: he is one who takes the Scripture as his guide and his counsellor, whose delight is in the law of the Lord, and who hath known and enjoyed communion with his Father in heaven. If this be not the experience of your heart, and the tenor of your life—and on every particular referred to I have before discoursed, and shown you its promineny in our service—you may say you are members of the Church, but I fear you are not true faithful children."—(From the Rev. J. Ayre's *Liturgica—concluding Lecture.*)

UNFAITHFULNESS TO OUR FRIENDS.—The following anecdote is taken from a religious periodical published in India.—Some years ago there was a nobleman who though a frequent attendant at Church, and very kind to the clergyman of the parish, lived in the open practice of many dreadful sins. When laid upon his death-bed, he sent for the clergyman, and addressing him by his name, said, "Did you know I was living in the practice of such and such vices?" naming them. "Yes, my lord, I did." "You did!" replied the nobleman, "then why did you not warn me of the consequence?" "I am sorry I did not," replied the clergyman, "but I was afraid of offending your lordship, knowing how kind you have been to me, and having a large family chiefly dependent on your lordship's favor." When he was suddenly stopped by the nobleman, who exclaimed, "Wretched man! through your negligence I am damned!" and then soon after expired.—*Oriental Christian Spectator.*

PULPIT APOLOGUES.—Mr. Jay relates the following anecdote of the Rev. Cornelius Winter. "I remember soon after I was with him, I was called upon rather suddenly to preach at an association of ministers. My dear and honored tutor saw my agitation as I was ascending the pulpit; and whispered to me on the stairs by which he was standing, 'Make no apology.' What he suspected, I had determined upon; but, confiding in his judgment, I gave up my design. He afterwards explained the reason of his prohibition; and added, that 'A young preacher's manner out of the pulpit, and in the pulpit, will be his best apology.'"

THE BEST THEOLOGY.—"I am so oppressed," said the dying Claude, "that I can only attend to one or two of the great truths of religion; the mercy of God in Christ, and the gracious aids of his Holy Spirit. I know in whom I have believed, and I am persuaded he is able to keep what I have committed unto him against that day. My whole resource is the mercy of God. I expect a better life than this. Our Lord Jesus Christ is my righteousness." Thus died the venerable and godly John Claude, in the sixty-eighth year of his age.

MR. RYERSON'S CORRESPONDENCE WITH HIS MAJESTY'S GOVERNMENT ON THE CLERGY RESERVE QUESTION.

MR. RYERSON'S FIRST LETTER TO MR. SECRETARY STANLEY.

77, Hatton Garden, July 1st, 1833.

Sir:—On my own account as well as on behalf of a large majority of the people of Upper Canada, I feel myself under many obligations, and beg to express my sincere thanks for the interview with which I was honored on Friday the 25th ult. on the subjects of a dominant Church or Churches, and the appropriations of the Clergy Reserves in Upper Canada. I stated that a petition was being sent from Upper Canada, signed by some 20,000 inhabitants, to be laid at the foot of the Throne, remonstrating against the application of the Reserves which is insisted on by the Clergy of the Church of England in that Province, and also against the establishment or recognition of any dominant Church or Churches in Upper Canada, and praying for the appropriation of those Reserves to the purposes of general education.

I have been advised of the arrival of this petition, and have been authorized and requested by the Committee appointed to forward it to this country, on behalf of the petitioners, to support, to the best of my knowledge and ability, its statements and prayer, when laid before His Majesty's Government. Under these circumstances, and as I have some acquaintance with the history and merits of this great question, and as the exclusive claims of the Episcopal Clergy in Upper Canada are being advocated by a learned agent in this country, I most respectfully and earnestly beg permission to make some further communications on the subject, and to state distinctly the legal, political, and religious grounds on which the petitioners, as also the House of Assembly, in three successive Parliaments, resist the claims of the Episcopal Clergy, and implore the interference of His Majesty's Government to appropriate the proceeds of the Clergy Reserves to the purposes of general education, and to extend to all Christian denominations in Upper Canada equal political advantages and privileges.

I have the honor to be, Sir, Your most obedient humble servant, EGERTON RYERSON.

The Right Honorable E. G. STANLEY, His Majesty's Secretary of State for the Colonies.

ANSWER TO THE ABOVE.

Downing-street, 15th July, 1833.

Sir:—In answer to your letter of the 1st instant, requesting, with reference to Mr. Hagerman's advocacy of certain opinions on the subject of the Clergy Reserves in Upper Canada, that you also may be permitted to support the opinions which are entertained on this matter by yourself and by a large number of persons agreeing with you, I am directed by Mr. Secretary Stanley to acquaint you, that Mr. Hagerman is preparing a statement in writing of his views on the Clergy Reserves, and that Mr. Stanley will have no objection to receiving a communication from you, made in the same mode.

I am, Sir, Your obedient humble servant, A. M. HAY.

The Rev. EGERTON RYERSON.

Mr. Ryerson's reply to Mr. Hay will be published at the conclusion of the correspondence. Between the time of Mr. Ryerson's letter, inserted above, and Mr. Hay's answer, Mr. Ryerson was favored with a second interview with Mr. Secretary Stanley, in which the Colonial Secretary stated personally what is contained in Mr. Hay's note. Mr. Ryerson had, therefore, prepared his statement previous to receiving the reply to his request in the official form, and did not at that time know who was the Under-Secretary of State for the Colonies; which will account, and was stated in apology, for his addressing Mr. Secretary Stanley, instead of Mr. Hay, in the subsequent statement. For the sake of convenient reference, Mr. Ryerson's statement (though one communication) was drawn up in four separate papers, marked 1, 2, 3, 4, with the contents endorsed on the back of each. The following is the first.

NO. 1.

The Church of England not the Established Church of Upper Canada; and the provision for the support and maintenance of a Protestant Clergy, by the 31st Geo. 3rd, cap. 31, not designed for the exclusive benefit of the Clergy of that Church.

77, Hatton Garden, July 19th, 1833.

Sir:—The advocates of the Episcopal claims have endeavored to maintain them on two grounds:—1. Because the Church of England is emphatically the Established Church of Upper Canada; 2. Because the Reserves were set apart for the exclusive benefit of the Clergy of that Church. I will examine these distinctly, in order.

There are two senses in which the terms Church Establishment are used. In one, it signifies merely the legal recognition and protection of a church in the free exercise and enjoyment of its religious faith and worship, and the means necessary to that end. In the other and more usual sense, it signifies an incorporation of a church with the state, and the establishment of it as the state religion of the Kingdom or Province in which it is so established. In the latter signification, the Roman Catholic Church, for example, is the established religion of Rome; in the former, it is an established religion of the two Canadas: for, in Statutes, 14th Geo. 3rd, constituting the Provinces of Upper and Lower Canada, His Majesty's subjects professing the Religion of the Church of Rome in those Provinces, are secured in the exercise and enjoyment of their religion, and their Clergy in their accustomed dues and rights, with respect to the professors of that Religion.

So, also, the Protestant Episcopal Church is the established state religion of England and Ireland; but in Upper and Lower Canada, it is, like the Roman Catholic Church, an established religion, in respect to those who profess it, being recognised and secured in the possession and enjoyment of certain rights specified in the same statute, 31st Geo. 3rd.

This distinction is admitted and very clearly stated by the Honorable and Venerable Dr. Strachan, Archdeacon of York, in a Pamphlet published in this country, while here as agent for the Episcopal Clergy in Upper Canada. He says, "The Roman Catholic religion is fully established, in as far as respects persons of that persuasion, not in Lower Canada only, but also in Upper Canada; for the 14th Geo. III. respects the Province of Quebec, which at that time embraced both Canadas; and so complete is this establishment of the Romish Church, that it cannot be touched directly or indirectly by the Colonial Legislatures.

"In Sections 35, 36, 37, 38, 39, and 40, of the 31st Geo. III. cap. 31, provision is made for the support of a Protestant Clergy; but this provision is liable, under certain restrictions and limitations, pointed out in section 42, to be altered by the Provincial Legislatures. From this it appears, that the state of the two Churches is very different. The Provincial Legislatures have nothing to do, either directly or indirectly, with the Romish Church; but the same Legislatures may vary, or repeal, or modify the 31st Geo. III. cap. 31, as far as respects the Church of England." (Obs. on the Reserves, pp. 32, 33.)

In this sense I admit that the Church of England is established in Upper Canada, in respect to those who profess it, but not as a Provincial Church, nor in respect to other denominations of Christians; and the above concession of Dr. Strachan most completely contradicts, as I shall show hereafter, the high and exclusive pretensions made by the petition on behalf of the Episcopal Clergy and their Agent in this country.

In the same sense, although not with all the same rights and endowments, the Church of Scotland, and the Lutheran and Calvinistic Churches, in Upper Canada, are established, being recognized and secured in

certain rights, in and by the Marriage Act, passed in 1793; as are, also, the Methodist, Congregationalist, Independent, Baptist, Moravian, &c. in and by the act for the relief of Religious Societies, passed in 1823, and more recently in and by the Marriage Act, which received the Royal sanction in 1831. The advantages legally secured to these respective Churches may, in some particulars, differ; but the religion of each of them is recognized and established by law.

Even in this country, in the case of Kemp vs. Wickes, tried in the Arches Court of Canterbury, Dec. 11th, 1809, it was decided, by Sir John Nicoll, the learned Judge of that Court, that dissenting ministers, of all denominations of dissenters, regularly ordained according to the forms of their respective Churches, are recognized, allowed, and established, by the Act of Toleration, although dissenters here were, until 1828, subject to civil disabilities and disqualifications by the Corporation and Test Acts.

In this sense, but without any such disabilities, and with more liberal provisions, endowments, and privileges, the Church of England is admitted to be an established religion in Upper Canada; but I cannot admit that it is established by any law as the state religion of that Province, or in respect to any other religious denomination in the Province than its own professors; and I am supported in this opinion by votes of the House of Assembly in successive Parliaments and by the late Attorney General of that Province.

Reference has been made by the advocates of the Episcopal Clergy in Upper Canada, to the ancient Statute, 1st Elizabeth, cap. 1st. That Statute repealed the Statute of Philip and Mary, which had adopted the Roman Catholic Religion, and subjected England to the Ecclesiastical jurisdiction of the Pope. It restored the Protestant Religion, and the authority of the Queen, instead of the Pope, as the supreme head of the Church, and excluded all foreign Ecclesiastical power or jurisdiction over England, Ireland, or any of Her Majesty's dominions. That was the substance of the Statute. But it had no effect, as I conceive, in theory or practice, to establish the Church of England in the subsequent chartered Colonies and Provinces of Great Britain, as the religion of those Colonies and Provinces. Such a construction of the Statute, I believe, was never admitted or claimed in the British Colonies, which afterwards became the United States of America, during more than a century and a half of their continuance under the British Government. In none of these Colonies, if I rightly understand their Ecclesiastical history, was the Church of England ever considered to be the established Provincial religion, or to have any further or other establishment or rights, than was contained in the ROYAL CHARTER, or derived from the LEGISLATIVE ACTS of the Colony.

Whatever legal establishment, therefore, the Church of England has in Upper Canada, must be found in the 31st Geo. 3rd, granting our constitution, or in our Provincial Statutes. The constitutional act establishes a Provincial Legislature, with authority "to make laws for the peace, welfare, and good government of the Province such laws not being repugnant to this act." That is the only limitation in the grant of Legislative power. After such a Constitution, established, not by a charter from the Crown, but by a solemn act of the Imperial Parliament, I think I may be justified in saying, the King cannot, as I am sure he never felt a disposition to, legislate alone for the Canadas, especially in a matter of such vital importance as the establishment of a Provincial religion.

Hence the derivation of such an establishment (as has been contended by the Lord Bishop of Quebec and others) from the erection of Upper and Lower Canada into an Episcopal Diocese, by the name of the Diocese of Quebec; the annexation of that Diocese to the Metropolitan Province of Canterbury, as an integral portion of it, and the subjection of the Bishop of Quebec to the Archbishop of Canterbury, in the same manner as the Bishops within that Province are subject to him, and thereby bringing the Canadas within the realm of England, and consequently under the English Ecclesiastical laws, is altogether imaginary. It appears to me, indeed, to be at best too far-fetched and roundabout a fiction, to bear the test of examination, even if His Majesty had constitutional power to create such an establishment, without the concurrence of the Imperial Parliament. The nominal annexation of the Canadas, by Royal authority, to the arch-Bishopric Province of Canterbury can, as I confidently believe, no more bring the inhabitants of those Provinces within the operation of the laws of England, respecting the Church establishment, and under the jurisdiction of the English Ecclesiastical Courts, than a Royal Proclamation, or an order in Council, annexing the Canadas to the Metropolitan county of this Kingdom, could legally subject Canadians to the jurisdiction of the Courts of Westminster Hall. The Episcopal Clergy in Canada and their advocates resorting to such a fictitious derivation of their assumed establishment appears to me to strengthen the conviction, that it has no solid foundation.

The advocates of the claims of the Episcopal Clergy, from the Lord Bishop of Quebec down to the agent of that interest in this country, appear to be equally unsuccessful in their attempt to stretch the King's Coronation oath to the extent of binding him to establish and maintain in violation the Church of England in Canada, upon the same untenable and fictitious ground, that Canada being constituted an appendage of the Province of Canterbury, is thereby brought within the realm of England, to which the coronation oath applies. "Whether the term realm" (says the Lord Bishop of Quebec, in a late Pastoral letter to his Clergy) "comprehends the whole empire or not, the wording of the clause surely applies to all which is a regular appendage of the Province of Canterbury." His late Majesty, George the Third, had scruples of conscience on the subject of assenting to an act for the emancipation of the Catholics, under an impression, which it is known Mr. Pitt could not remove, that it would affect the established Church, in a manner inconsistent with his Coronation oath, Ireland being within the protection of that oath, as prescribed by the act of Union. But His Majesty had no such conscientious objections against allowing the Catholics of Canada all the rights and privileges of his other Canadian subjects, which he accordingly did in the Quebec act, passed in the 14th year of his reign, and in the constitutional act, passed in the thirty-first year. He did not regard Canada as standing on the same ground with Ireland, in relation to the established religion, guarded by his Coronation oath; that is, he did not, as it appears to me, consider the Church of England to be the Established Religion of Canada. His Majesty and his Government being disinterested and impartial judges, I think their opinion is at least as high authority, on this point, as the interested opinion of the Episcopal Clergy in Canada and their advocates.

It has been contended, that the Church of England is the established Church of Canada, from the alleged necessity of such an establishment. The Lord Bishop of Quebec has asserted, and his Lordship has been followed by others, that "the Government must recognize some one form and identify it with itself." (Pastoral Letter to the Clergy.) The inapplicability of this argument—if it can be called an argument—to a question of fact, is too obvious to justify remark. It is also the assumption of a disputed point. And I do not hesitate to assert, that the attempt to carry his Lordship's principle into operation in Upper Canada, and the legitimate effects of it, are the principal sources of all those heart-burning, excitements, and disputes, which have agitated that fine Province during the last eight years; and, if persevered in, will endanger its tranquillity to a still greater extent. The proof in support of this assertion I will adduce in another place.

I now advance to the consideration of the question respecting the Clergy Reserves, which is distinct from that relative to the Church of England being the state religion of Canada.

The exclusive claim of the Episcopal Clergy to the Reserves entirely depends upon the construction put on the Statute, 31st Geo. 3rd, cap. 31, taken in connexion with the 14th Geo. 3rd, and explained by contemporaneous circumstances, and the debates in Parliament upon the passing of the act.

The 14th Geo. 3rd secured His Majesty's Canadian subjects professing the Roman Catholic religion, in the free exercise of their religion, and their Clergy, in the enjoyment of their accustomed dues and rights, with respect to such persons as profess that religion, with an explanatory proviso, that His Majesty might make provision out of the rest of the accustomed dues and rights, "for the encouragement of the Protestant Religion, and for the maintenance and support of a Protestant Clergy within the said Province." The provision thus to be made was not for the encouragement of the Church of England, or of the Church of Scotland, or of any particular Protestant Church, but in general terms, "of the Protestant Religion;" not for the maintenance of the Clergy of the Church of England, or of any Protestant Church in particular, but "a Protestant Clergy" generally. The object of the contemplated provision and the words used to express it extend to the religion and the Clergy of the Protestant inhabitants of the Province, as contradistinguished from the Catholic inhabitants, of whatever particular church or denomination of Protestants they might be; the statute thus making provision for the two classes, into which the whole population was divided, without any further distinction and with no exception.

This preliminary declaration was referred to and confirmed in the 31st section of the 31st Geo. III.; and, in the 36th section His Majesty was authorized to reserve land equal to a seventh part of the lands granted, or to be granted, in each of those Provinces, "for the support and maintenance of a Protestant Clergy within the same." In this clause, authorizing the reservation, there is nothing to limit the benefit of it to the Clergy of the Church of England, or of any Protestant Church in particular.

The 37th section appropriates the income of the reserves in these words: "That all and every the rents, profits or emoluments, which may at any time rise from such lands so allotted and appropriated, as aforesaid, shall be applicable solely to the maintenance and support of a Protestant Clergy, within the Province in which the same shall be situated, and to no other use or purpose whatever." In this appropriation of the income of the reservation, there is no limitation of it to the exclusive benefit of the Clergy of any Protestant Church, in preference to others. It is appropriated, generally, for the maintenance and support of "a Protestant Clergy." Each of these terms, the adjective "Protestant," and the noun "clergy," is unquestionably applicable to every other church or denomination of Protestants, as to the Church of England.

It has, indeed, been pretended that the word "clergy," in the English use of it, is confined to the established Church of England. But I think the pretence is unfounded. By the law of England, all the subjects of this realm are divided into two classes, the Clergy and the laity; the Clergy comprehending all persons in holy orders, and the laity comprehending all others. I. Blackstone's Commentaries, 376. All official grades or descriptions of persons "in holy orders" are clergymen, in the technical sense of that comprehensive term. In the Canons a clergyman of the Church of England is designated by the general term "minister,"—minister and clergyman being used as synonymous terms, meaning a person "in holy orders," in any form or order recognized by the laws of England. In the case of Kemp vs. Wickes, above referred to, decided by the proper tribunal, the Arches Court of Canterbury, it was held and settled, that dissenting clergymen, ordained according to the forms of their respective denominations, are lawful ministers as really and truly such as are the ministers of the Church of England, Episcopal, or otherwise. They are comprehended in Blackstone's legal definition of the term Clergy; and, as I think, fairly, strictly, and legally within the general terms "a Protestant Clergy," used in the 31st Geo. 3rd.

The act itself expressly recognizes the existence in Upper Canada of other Protestant Clergymen than those of the Church of England. In the 21st section, which disqualifies for a seat in the House of Assembly any person "who shall be a minister of the Church of England, or a Minister, Priest, Ecclesiastic, or Teacher, either according to the rights of the Church of Rome, or under any other form or profession of religious worship;" and in the 42nd section, which requires to be submitted to His Majesty, and laid before the Imperial Parliament, among other Provincial acts, any act relating in any manner to the granting, imposing or recovering any dues or stipends or emoluments whatever, to be paid to or for the use of "any Minister, Priest, Ecclesiastic, or Teacher, according to any religious form or mode of worship." These are descriptive names by which the Clergy of different denominations are designated among themselves.

This same act, which provided and appropriated the Clergy Reserves, has, in express terms, admitted and considered, that there are in Upper Canada, besides Catholic clergymen, other Ministers, Priests, Ecclesiastics, or Teachers, than Ministers of the Church of England, and has recognized them all of every form of religious faith or worship. Here is an explicit recognition of other Protestant clergymen, than those of the Church of England. The appropriation of the proceeds of the Clergy Reserves for the support and maintenance of "a Protestant Clergy" excludes, indeed, the Catholic Clergy, by the restrictive term "Protestant;" but as to Protestant clergymen, there is no exclusion or preference. "They are all equally 'Protestant,' and equally 'Ministers' or 'Clergymen,' recognized as such by the general law of England, and by this particular act."

In subsequent sections of the act, His Majesty is empowered to authorize the Governor to erect, in every township, one or more, Parsonages or Rectories, or Parsonages or Rectories, according to the Church of England, and to endow the same with "so much or such a part" of the lands reserved for that township, as he shall, with the advice of the executive council, judge to be expedient under the then existing circumstances of each township or parish, and to present to such Parsonage or Rectory an incumbent or minister of the Church of England, duly ordained according to the rites of that church. The endowment thus authorized to be carved out of the reserved lands, at the discretion of the Governor, presuming that he, with the executive council, would always act equitably and impartially and according to existing circumstances—are appropriated to the incumbents or Ministers of the Church of England. To this extent, but no further, are clergymen of the Church of England distinguished from the clergymen of other Protestant Churches, in regard to the lands reserved and appropriated to "a Protestant Clergy."

The variance between the sections reserving the Clergy lands, and appropriating their income, and the subsequent distinct sections authorizing a part of those lands to be taken for the endowment of Parsonages or Rectories, is very striking and significant. In the former, there is no limitation to or even mention of the Church of England; in the latter, the endowments, expressed to be a part only of the whole Reserves, are expressly limited and appropriated to the Church of England. This difference in the phraseology furnishes a good rule of interpretation. Had it been intended that the whole benefit of the Clergy Reserves should be confined to the Clergy of the Church of England, the reservation and appropriation would have been expressed to be for the Clergy of that Church in terms so distinct and qualified as those which are used in the sections authorizing the endowment of Rectories or Parsonages with a part of the reserves; such terms, for example, as the Clergy of the Church of England, or a Protestant Episcopal, or in some other words limiting it to the Clergy of the Church of England, and not in the general terms, "a Protestant Clergy," comprehending clergymen of all Protestant Churches, and equally entitling them to the benefit of it.

In this sense the act was understood by leading members of Parliament that passed it. In the debate upon the Bill, Mr. Fox said expressly, "by the Protestant Clergy he supposed to be understood not only the Clergy of the Church of England, but all descriptions of Protestants." And again, "the greatest part of these Protestant Clergy were not of the Church of

England; they were chiefly what are called Protestant Dissenters in this country." With this agrees the testimony of Lord Viscount Sandon, in his evidence before the Select Committee of the House of Commons on the Civil Government of Canada in 1828, in regard to the intention of Lord Grenville in framing the act. Lord Sandon says, "I understood him (Lord Grenville) to say, that the distinction of a Protestant Clergy, which is frequently repeated in the Act of 1791, was meant to provide for any Clergy that was not Catholic, at the same time leaving it to the Governor and the Executive Council of the Province to provide in future how that should be distributed." So, also, the Select Committee of the House of Commons state, that "with respect to the distribution of the proceeds of the reserved lands generally, they are of opinion that they (the persons who brought forward the measure in Parliament in 1791) sought to reserve to the Government the right to apply the money, if they so thought fit, to any Protestant Clergy."

From the constitutional act itself, therefore, the wording of its several sections, the authorized and legal definition of the terms employed, the understanding of leading members of Parliament who passed it, the testimony of a competent witness, the opinions of those who have carefully investigated the subject, I think I am fully justified in concluding in the very appropriate and expressive language which you are reported to have used in the House of Commons, May 2, 1828, "that if any exclusive privileges be given to the Church of England, not only will the measure be repugnant to every principle of sound legislation, but contrary to the spirit and intention of the Act of 1791, under which the reserves were made for the Protestant Clergy. I will not enter further into it at present, except to express my hope that the House (His Majesty's Government) will guard Canada against the evils which religious dissensions have already produced in this country and in Ireland, where we have examples to teach us what to shun. We have seen the evil consequences of this system at home. God forbid we should not profit by experience, and more especially in legislating for a people bordering on a country where religious intolerance and religious exclusions are unknown—a country to which Parliament looked in passing the Act of 1791, as all the great men who argued the question then expressly declared. It is important that His Majesty's Canadian subjects should not have occasion to look across the narrow boundary that separates them from the United States, and see any thing there to envy."

(To be continued.)

Religious and Missionary.

REVIVALS IN THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.

Georgetown Station, D. C. In a recent revival at this station, one hundred persons have been added to the church. It is stated that a much larger number have been converted.

Fleming Circuit, Ky. One hundred and sixty have been lately added to the church on this circuit.

Pulask circuit, Ten. Late additions of church members, 83. A good work is advancing.

Rishville circuit, Ohio. A good and great work is going on. Upwards of 600 have been added to the church during the last Conference year.

Hillsborough circuit. This is a new circuit; the preaching appointments have been doubled during the year, and one hundred added to the Society.

Nashville circuit. Upwards of five hundred persons have been hopefully converted and joined the church during the year.

Nashville station has been greatly blessed this year. More than five hundred members have been added to this station.

Hamilton Circuit, Ohio. The labours of the preachers have been best on this circuit to the conversion of about one hundred and seventy souls.

These are a few notices of the many revivals detailed in the N. Y. Christian Advocate and Journal from week to week. As the settlements of that wide spreading Republic multiply and extend, the messengers of glad tidings appear to keep pace with the influx and increase of population, and foremost in this divine work of self-denial, untiring labour, and christian enterprise, stands the Methodist Episcopal Church; whose doctrines, economy, rules, spirit, aim, and the Divine blessing upon her labours, seem to mark her out as a pre-eminently chosen instrument in the hand of God, to "preach the Gospel to every creature."

[Editor of the Guardian.]

AMERICAN BOARD OF FOREIGN MISSIONS.

From the Freethinker.

From the Report it appears, that the Board have Missions in Greece; Constantinople; Syria; among the Jews in Bombay; Ceylon; Siam; China; Indian Archipelago; Sandwich Islands; Patagonia; among the Cherokees east of the Mississippi; the Chickasaws; the Cherokees west of the Mississippi; the Choctaws, Creeks, Osages, Stock-bridges, Ojibwas; at Mackinaw; Manaoe; and among Indians in New York. They have therefore 22 missions; including 60 stations. Missionaries and Assistant Missionaries 43; ordained Ministers—56; physicians not ordained; 6 printers; 26 other assistant Missionaries; 125 females; 4 native preachers; 46 native assistants; making 247 laborers sent from the country; and 50 Native preachers and assistants; total 397. Of these have been sent last year, 19 ordained missionaries; 2 physicians; 2 printers; and 25 other assistants; total 48. The churches are 37. Members of churches from the heathen 1704. Scholars in schools, about 50,000. The amount of printing, last year, about 7,500,000 pages; and the number of pages printed from the beginning about 68,000,000.

New Missions are to be commenced immediately in western and eastern Africa; in Greece and Cyprus; at Brussa in Asia Minor; and in Persia. Several others are contemplated, on the eastern continent and among our Indians.

The receipts of the past year have been \$15,279.65 more than last year, and have amounted to \$145,844.77, which added to the balance in the treasury at the commencement gave \$152,524.41 of funds at the disposal of the Committee during the year. Of this sum has been expended in prosecuting the objects of the board, \$145,907.37; leaving in the treasury of disposable funds, at the close of the past financial year, on the 31st of August last, \$6,617.04.

CHRISTIAN GUARDIAN.

Wednesday, Oct. 23, 1833.

DUTY OF METHODISTS AT THE PRESENT JUNCTURE.

The present is an eventful epoch in the History of Methodism in Upper Canada. All its interests, as far as human agency is concerned, are concentrated to a single point; and on every individual, be he minister or layman, male or female, rests a fearful responsibility. Our long undetermined regulations are now finally settled—our long unsettled institutions are now permanently established. All this has been brought about in a way, which, we think, most clearly marks the hand of God. For 1. The identity and unity of Methodism throughout the British Empire is, by the acknowledgment of all, a good thing.—2. It is that for the absence of which the enemies of Methodism of various shades have successfully opposed and calumniated its professors and friends, for many years past, and have drawn many liberal contributors from its support, many sincere inquirers from its sanctuaries, and many unwary members from its fold; but which, from the very hour of its probable accomplishment, every enemy to Methodism,

whether in the form of a newspaper scribbler, or a renegade editor, or a political demagogue, or a churlish bigot, or a sneering infidel, has displayed a life-saving zeal to oppose and defeat. What is such alarm and opposition, but a confession, however reluctant and mortifying, that enemy to Methodism in its various degrees, and vice in its various forms, and infidelity in its various shades, is like to suffer loss and defeat. The lion roars only when he is disturbed—the devil rages only when the interests of his kingdom are endangered.—3. It has been accomplished upon principles and in a manner that has exceeded the expectations of the friends, and utterly confounded the hopes of the enemies of Methodism. Some respectable Ministers and members of the Methodist Church, had thought the recently accomplished arrangement with the British Conference, never could be effected without such a total change in our economy and rules, and such a transfer of ourselves and societies to another body, as would essentially interfere with the privileges of our church members, and agitate and divide our congregations. These were sincere in their attachment to Methodism and zeal to promote its interests; but they erred in two respects: 1. In supposing that the economy and rules of Methodism in England and in Canada were materially different; 2. In supposing that the British Conference would require such concessions on the part of the Canadian body of Methodists, as would imply a transfer of the Societies to another body, or in any way interfere with the privileges of a single member of the Church. Many of them, whom we have heard speak on the subject, both travelling and local preachers, and private members, have seen and acknowledged their mistake, and now cordially approve and enter into the measure. And to do this certainly requires no very high attainment of christian humility. Pope says, "a man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser to-day than he was yesterday."—The enemies of Methodism thought in the first instance, likewise, that no arrangement between the British and Canadian Conferences could be accomplished without dividing and eventually annihilating the present Methodist Societies in Upper Canada. They, therefore, urged the measure. But as soon as they saw that it would tend to unite instead of divide, to enlarge instead of annihilate the Methodist Societies in Upper Canada, they changed their ground, and eat their own words—as they had been accustomed to do whenever their interests could be served by it—and labored hard and long and loud to excite hostile feelings between the two Conferences, and to defeat every sort of amicable arrangement between them. But how have they been taken in their own snare—and their own wrath been instrumental in the Divine Praise.—It is so, because the hand of the Lord was in it.—4. Another proof that this arrangement is of God, is the special Divine Influence which rested upon both the British and Canadian Conferences, when this subject was under consideration and decided upon. No one that was present on both, or either of those occasions, and witnessed the devout solemnity of every mind—the entire forgetfulness of every party prejudice and minor difference—the fervent and enlarged desire to promote the "unity of the spirit and the bond of peace"—the impartial and earnest spirit of inquiry and investigation—the importunate supplication for Divine direction—the peculiar emotions of holy confidence—the love and joy that thrilled thro' every heart, but must have felt and exclaimed within himself, "If ever the God of love was present in the assembly of his servants, he is here;—if ever He directed all good counsels, he directs now;—if ever the seal of heaven stamped and ratified any negotiation of its ambassadors, it is the 'ARTICLES OF UNION BETWEEN THE BRITISH WESLEYAN CONFERENCE AND THE CONFERENCE OF THE WESLEYAN METHODIST CHURCH IN BRITISH NORTH AMERICA.'"

What then is the present duty of every member of that Church?

Does he not owe a song of praise to Him who hath helped us and delivered us out of the hand of our adversaries—who hath united our friends and given them to be of the "same mind and the same judgment"—who hath established our institutions upon a firm foundation, and crowned us with loving kindness? Should not every Minister of the Sanctuary go to the field of labor allotted to him by his Divine Master, deeply impressed with his increased obligations, with his renewed vows and his holy calling to live for Christ—to "preach him (as our Ible says) in all his offices; to declare his law as well as his Gospel, both to believers and unbelievers; to insist strongly and closely upon inward and outward holiness;" "to resolve solemnly (as it is expressed in one of the minutes of the British Conference) after the example of our venerable Fathers in the Gospel, with all plainness and zeal, to preach a free, present, and full salvation from sin;—a salvation flowing from the mere grace of God, through the redemption which is in CHRIST JESUS, apprehended by the simple exercise of Faith, and indispensably preparatory to a course of practical holiness. And in this great work, our only reliance for success is upon the promised grace of the HOLY SPIRIT; by whose inspiration alone it is, that the Gospel in any instance is rendered the power of God unto salvation."

"The same Minutes ask—'Do we visit from house to house according to the plan laid down in our rules? (Have we done this? What hinders? Want of time? Only let us spend half the time in this visiting, which we spend in talking uselessly, and we shall have time enough.' Do this, particularly in confirming and building up believers. Then, and not till then, the work of the Lord will prosper in our hands."—From the same wise and holy body of men, we have the following important advices:

"We earnestly exhort all our preachers, to be increasingly diligent in pastoral visits to the families of our people; endeavouring to render such visits eminently profitable to all present, by prayer, and by spiritual conversation.

"We recommend to the preachers in all cases where it is practicable, the establishment and superintendance of prayer meetings in private houses; as being calculated not only to call into exercise the gifts of our people, and to promote their religious improvement, but also to awaken the attention of the ignorant and profligate to the concerns of their souls, as well as to obtain the special blessing of God upon the public ministry of his word.

"We also advise the preachers occasionally to invite, after preaching on the Lord's day, such persons as may be seriously concerned for the salvation of their souls, to call upon them, and converse with them on the following day, at an hour which they may appoint for this purpose.

"Be conscientiously exact in the whole Methodist Discipline.

"Let every preacher read carefully over the life of Mr. David Brainerd, the Life and Journals of the late Mr. Wesley, the Life and writings of Mr. Fletcher, and let us be followers of them, as they were of Christ, in self-denial, in total deadness to the world, and in fervent love to God and man. Let us only secure this point, and the world and the devil will fall under our feet.

"Let a fast be observed in all our Societies (on Friday) every regular market day."

We cannot conclude this article more usefully, than in the language of the following additional extracts from the Minutes of the Wesleyan Methodist Conference. The first question and answers to it, are extracted from the Minutes of 1811; the second, from those of 1832.

"Que. What further measures can the Conference adopt in order to promote the Spiritual benefit of the families of our people?"

"Ans. 1. We most earnestly recommend to all Methodist parents, and heads of families, regular and serious attention to the duty of catechizing, and otherwise instructing, by free and affectionate conversations on the subject of religion, their children and servants. And we advise that in every family some convenient season should be steadily and sacredly set apart, on every Lord's Day in the intervals of public worship, for these most important purposes; and that, according to our directions in our Minutes of last year, Mr. Wesley's Instructions for Children should be used in every Methodist house.

"2. We again earnestly enforce upon all the people under our care, a conscientious and uniform attention to this important subject; and solemnly exhort them to maintain the practice of daily prayer in their families; to have stated times allotted for this purpose; to fix their morning worship, for instance, just before breakfast, and their evening worship just before supper; to make the daily reading of the Holy Scriptures a constant part of their domestic devotion; to require not only some but all the members of their respective families to be present at the time of family worship; and to allow of no excuses, except in case of sickness, or other unavoidable emergencies; and, once at least in every week, to catechize their children and servants, and converse with them individually on the business of religion.

"3. We require all our preachers to make particular enquiries into the state of family religion in their circuits; to enforce the duties above mentioned in the Leaders' Meetings and in the Society Meetings; and to speak on the subject closely and strongly to every Class, in the Quarterly Visitations of the Societies."

"Que. What can be done to promote amongst ourselves and the people of our charge, a more general and earnest prayer for the abundant outpouring of the Holy Spirit on the Church of Christ, and on the World?"

"Ans. 1. We continue to be deeply convinced of the absolute necessity of such an effusion of the Spirit on Christian Ministers and People, and on the World at large, in order to give an increased efficiency to the preaching of the Gospel and to the various other plans of public usefulness which are now in progress, both at home and abroad; and particularly feel the importance of a more copious effusion of Divine Influences, in reference to ourselves, and to the Societies and Congregations under our pastoral care.

"2. We again solemnly agree to bring this subject, humbly, and perseveringly, before the Lord in our private supplications, and in our family devotions; and to remember it distinctly and constantly, when we are called to conduct the public worship of Almighty God.

"3. We will by conversation with our friends, and in the meetings of our Leaders and Local Preachers, as well as by frequent mention on the subject in our sermons, endeavour to promote special prayer for the Holy Spirit among our people; and, on the Sundays preceding our usual quarterly days of fasting and prayer, we will distinctly call the attention to that great duty, by sermons on such parts of Scripture as directly relate to those copious outpourings of grace, which are the chief hope of the world, and by which, according to Holy Writ, the latter days are to be peculiarly distinguished.

"4. We also exhort our people to pay particular attention to the spiritual instruction of their servants. Proper opportunities should be allowed for their attendance on the public worship of God, and suitable time for reading the Bible, and for other religious duties. Servants who reside with families, ought to be considered as a part of the charge of those persons who employ them, upon whom devolve the important duties of endeavouring to lead them to a knowledge of God, and of promoting their eternal salvation.

"5. Though the religious education of the children of our friends is a topic which has been frequently mentioned, we again affectionately recommend an increased attention to their instruction in sound-Christian principles, and the adoption of some regular plan for that purpose. If a system of Catechetical Instruction were constantly pursued, we have no doubt it would be attended with much and lasting good. Parents should appoint stated times for that necessary and important work, and endeavour to render them as profitable as possible. They should also make it a point of conscience to take their children with them to the public worship of God. Families should appear together before the Lord; for even before Children are capable of fully understanding the Sermons which are delivered, it is of importance to train them up in the habit of regular attendance on public worship, that a love to the divine ordinances may grow up and strengthen as they rise to years of maturity. We likewise deem it necessary to caution parents against permitting their children to read those books which have a tendency to demoralize the mind, and especially young persons. The press teems with Novels and other corrupt publications, many of which are written in such an artful and specious manner, that particular vigilance ought to be exercised on the part of Parents and Guardians, to prevent their admission into their families. When once the youthful mind is tainted with the poison of such publications, works of a serious tendency are generally slighted, if not despised; and if the natural depravity of the human heart be fed by books of that description, profanity and immorality of conduct will be the almost certain consequences. In selecting suitable works for young people, close attention should be given to soundness of principle, that while their minds are expanded by useful knowledge, they may be preserved from the snares of vice and indelicacy."

"6. We have inserted on the first page what was adopted at the late Conference, as the sixth section of the Methodist Discipline. It will show the method pursued by the Methodist Conference, in the annual examination of its members, and the Candidates for the Ministry, and the investigation and development of the financial affairs of the whole Church. All these returns will be printed in the Minutes of each annual Conference. The District meetings will be held a short time before the meeting of the Conference. We are persuaded, this section will be peculiarly gratifying to the feelings of the Methodist Societies at large, and eminently contribute to the interests of the Church. The section, which is proposed to read as the 20th section of the Discipline Ch. I., to be laid before the official members on the several circuits, was unanimously approved at their Quarterly Meeting of York Station, held on Monday evening last. The local preachers expressed themselves highly pleased with it.

"7. We have inserted, on the first page, an article from the London Evangelical Magazine, headed 'Want of Thought,' which contains a good thought for that very large class of persons, who pay nothing at all, or perhaps nothing till the close of the year, for the support of their ministers. Our Discipline says, the Class-Leader is to 'receive once a week what each member of his class is willing to give for the relief of the Preachers,' &c. How many Class-Leaders have put this question to each of their classes, to ascertain and receive what each member is willing to give? This is Mr. Wesley's original rule, and ought to be brought into general operation. We shall remark upon it at large in a subsequent number of the Guardian.

"8. We would only add, that many people who are the most difficult to please as to a preacher, are disposed to pay the least to support him. Most people like to have a preacher preach as if directly descended from heaven; but many wish, and prove their sincerity by their actions, that he would get his living from the same quarter. For the benefit of such, we will conclude with the following anecdote of a Welsh Clergyman, who, having

been invited to assist in the ordination of a minister in a neighbouring town in England, was appointed to deliver the charge to the congregation; and having been informed that their late Minister had suffered much from pecuniary embarrassments, although the Church was abundantly able to support him comfortably, addressed the congregation as follows:

"You have been praying, no doubt, that God would send you a man after his own heart, to be your pastor. You did well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do; you must take care of him, and in order to his being happy among you, I have been thinking you have need to pray again. Pray again! pray again! What, what should we pray again for? Well, I think you have need to pray again. But for what? Why I'll tell you. Pray that God would put Jacob's ladder down to the earth again. Jacob's ladder! Jacob's ladder! What has Jacob's ladder to do with our minister? Why, I think if God would put Jacob's ladder down, that your minister could go up into heaven on the Sabbath evening, after preaching, and remain all the week, then he could come down every Sabbath morning, so spiritually minded and so full of heaven, that he could preach to you almost like an angel. O yes, you must take care of him, and if it were possible we should like it; but then we need our minister through the week, to attend prayer meetings, visit the sick, hear experience, give advice, &c. &c. and therefore must have him always with us; we want the whole of his time and attention. That may be, and I will admit the daily necessity of his attentions to your concerns; but then you will remember, that if he remains here, he must have bread and cheese; and I have heard that your former minister was often wanting the common necessaries of life, while many of you can enjoy his luxuries; and therefore I think if God would put Jacob's ladder down, your present minister might preach to you on the Sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him."

"9. We have commended laying before our readers the correspondence which we lately held with His Majesty's Government on this important and long agitated question. We do this for several reasons: 1. It will completely refute those false statements, which have represented us as acting the part of political partisans; it will show that we treated this great question and made all our statements entirely apart from the mere political parties and secular politics of the day. 2. We think it will have a tendency to satisfy many candid readers, whatever may be their politics, or their views of the lawfulness and expediency of Church establishments in the abstract, that the opinions we have advocated are not without foundation in law, as well as in justice; and that if we have erred, it is with respectable company—with the greatest statesmen in England, and with the boldly expressed opinions of His Majesty's present talented Secretary of State for the Colonies. Are we to be pronounced out-laws for believing what the most competent and best authorized judges have declared is the law? 3. This correspondence will show, that all the representations which have been made in this country and to the British Government against the Methodist Ministers and people as a body, are totally unfounded. 4. It will afford us an opportunity of explaining ourselves on several points, respecting which our motives and sentiments have been shamefully misrepresented and traduced.—The statement, inserted in our columns of to-day, was read to the Wesleyan Missionary Secretary in London, before it was transmitted to the Colonial Office, and approved of by him.

"10. Newspaper Postage.—Official>Returns of the Post Office Department, at Quebec, have been lately published, and nearly all the papers of the two Canadas have been more or less occupied with the discussion of the facts developed in those returns, and the system and management of the Post Office Department. These returns are from 1827 to 1831, inclusive. The following is the amount of postage paid by the principal newspapers in Upper Canada during the year 1831:—

U.C. Gazette, £17 18 9.—U.C. Herald, £11 0 0
Kingston Chronicle, £10 8 0.—Colonial Advocate, £56 13 2.—Courier, £44 13 7.—Canadian Freeman, £27 10 5.—Brockville Recorder, £15 5 2.
Niagara Gleam and Herald, £15 15 5.—Farmer's Journal, £6 4 2.—Cobourg Star, £16 2 8.
Patriot, £6 0 0.—Western Mercury, £78 3 9.
Brockville Gazette, £5 15 9.—Hamilton Free Press, £10 13 9.—Christian Guardian, £22 10 0.

"11. The several Editors have, as usual, ranged themselves on different sides. All seem to agree that the present system of newspaper postage is oppressive and iniquitous; but they differ as to the impartiality of the Deputy Post Master General in the management of the Department. It is maintained by some, that certain newspaper establishments are favoured by Mr. Stayer, whilst others are required to pay the full amount of their postage. The Editors who are said to be favoured are reduced to one of three alternatives; either that the Post Office Department does show them favour, or that they do not render a true account of the number of papers they mail; or that the circulation of their papers is very limited. The suspected class of Editors will admit neither of these alternatives. That Mr. Stayer has partially compounded with Editors for the payment of their postage is quite out of the question, for some of the editors, apparently most favoured, have most traduced him.

"12. The Kingston Chronicle (by far the most respectable paper of its class) candidly says—'In our opinion there are very few papers beside the Christian Guardian, that pay the full amount of their postage.'—'For ourselves we have paid as little postage as we could help.'—'We deny that we have wished to deceive the Post Office, but if the charge were true, where shall we go to find those who have deceived the most.'—The U.C. Herald, in his true English style, says, 'guess again.'"

"13. The doctrine of the day, then, appears to be, that it is neither unjust nor deceptive for each editor to pay as little postage as possible. Of this doctrine we shall say nothing at present; especially as it is debted by some of the ablest politicians of the day, whether there is, strictly speaking, any law to collect postage. We may venture a speculation upon the system, when our delinquent subscribers pay up their arrears, to enable us to pay our enormous postage bill; which, by the bye, is founded on a true account. It is really too bad that the reading public should pay a tax on knowledge (of 4s. per year on each newspaper) the proceeds of which are, as stated in the Deputy Postmaster General's own Report, 'appropriated to the emolument of the Deputy Postmaster General.' But it is far worse, for a subscriber to receive his paper for a year or years, and then pay the Editor for neither paper nor postage; and thus defraud the establishment of the labors of the Editor, and the money actually paid out for paper, printing materials, and postage. Our non-paying subscribers will please take the hint. 'Better late than never;' but now is the useful time.

"14. To AGENTS AND SUBSCRIBERS.—The accounts of this establishment against subscribers on the following circuits, are forwarded by this day's mail:—Whitby; Cobourg; Cavan; Murray; Hallowell; Belleville; and Sidney. The accounts against subscribers on other circuits will be forwarded as soon as possible. Our agents will know the necessity of vigorous exertions to collect what is due the establishment, in order to pay debts outstanding against it; and we hope that every subscriber in arrears will be prepared to pay his subscription when called upon.

"15. We beg to notify all subscribers who wish to discontinue the Guardian at the end of the present volume, (which will be the 20th number) to signify it to one of our agents (or to us, postage paid) before that time; otherwise they will be considered subscribers for the next volume.

"16. By a resolution of our late Conference, we shall erase from our subscription list the names of all subscribers who are eighteen months in arrears, in the payment of their subscriptions. This necessity will compel us to do. This resolution will be carried into effect from the first of next January, when the most effectual measures will be adopted to collect what is due from such defaulters. We hope they will pay their accounts before that time.

"17. We hope, likewise, that no pains will be spared by our agents to keep up and increase the number of subscribers for the ensuing volume. When we were on a circuit the former part of last year, we recommended and solicited subscribers to the Guardian in the public congregations. Is not this a good plan?"

"18. TOBACCO CHEWING AND SPITTING IN CHURCH.—The N. Y. Christian Advocate and Journal, of the 18th instant, mentions the erection and opening of a Methodist Chapel in Forsythe-street—neatly built of Brick and the largest and most commodious in the city. The hints contained in the following extract respecting the dirty practice of chewing tobacco and spitting—a filthy and abominable practice at any time, but insufferably and wickedly abominable in the holy Sanctuary of God—may be useful to some such slaves to the quid in this country; and the allusion, in the second paragraph, to the convenient appendage in this chapel, may help the friends of convenience and decency in places of Divine worship in U. Canada, to accomplish similar good works:

"The Rev. Daniel Ostrander preached the dedication sermon from 1 Cor. iii. 9. The collection we understand was good. On the Sabbath evening following, he gave the audience a timely and modest lecture, on chewing tobacco in church and spitting on the floor, &c. We liked this much, and hope it will have the effect to remove those numerous spitting boxes which are placed in the altar to tempt the breach of this excellent lecture. Surely if the men of the altar may chew tobacco and spit, the men of the seats may. Let this new and excellent lecture take effect first in the pulpit and altar. Purify these of all unhalloed practices and vessels, and then propriety may go through the congregation on this offensive infraction of the house of God.

"We noticed the altar, pulpit seats, &c. were neatly carpeted. We would have the aisles also carpeted so as to increase respect for the sanctuary, and prevent noise. The basement is admirable. May the glory of God rest upon his new sanctuary."

"19. PROVINCIAL PARLIAMENT.—His Excellency the Lieutenant Governor has summoned the Provincial Parliament to meet "on Tuesday the nineteenth of November, now next ensuing, for the Actual Despatch of Public Business."

"20. THE REV. JAMES BUNTING AND THE LONDON CHRISTIAN ADVOCATE.—Mr. Bunting is confessedly the leading, and in our humble opinion, taken altogether, the greatest man in the British Wesleyan Connexion; and, like all good and great men, is the object of much low envy and malevolent slander. A paper published in London, called the "Christian Advocate," has taken the lead in this unwholesome work, and has spared no pains to calumniate the character and motives of Mr. Bunting. As this paper has been considered in America as a sort of demi-official paper of the British Conference, and therefore an importance attached to its statements which they by no means deserve, we will explain the cause of this erroneous impression, and the light in which that paper is regarded by the British Conference. The proprietor of it is the son of a Methodist Preacher; and out of friendship to his father, (who has been once President of the Conference,) and approving of his prospectus, many of the Preachers gave him the benefit of their names, to recommend his paper. Although it was partly a political and partly a religious paper, the Editor's course for a year or two was approved of by a large portion of the Conference, and the number of the names of preachers who recommended the Advocate, as published in its columns, was increased to 120. But about a year or more since the taking parties into his establishment who were hostile to the Conference, the paper began to assume a different tone and attitude towards some of the proceedings of Conference and several preachers in the Connexion, who had expressed their disapprobation of it, especially Mr. Bunting. And when many of the preachers withdrew their recommendations to the paper, the Editor (silently) refused to insert their request. That paper is now no more countenanced by the British Conference; than a paper in Upper Canada, called the "Canadian Wesleyan," is sanctioned by the Conference of the Wesleyan Methodist Church.

"21. At the late British Conference, when Mr. Bunting's name was called, the Secretary of the Liverpool District Meeting read the Resolutions of that meeting in regard to Mr. Bunting. After a good deal of conversation on the infamous character of the Christian Advocate, (and none more strongly condemned the course pursued by the Editor of it, than his own father, who stated with tears that he had frequently remonstrated with his son respecting it) the Rev. R. Newton, seconded by the Rev. John Gaultier (the oldest efficient preacher in the connexion) moved, that the Resolution of the Liverpool District Meeting be adopted and printed in the minutes of the Conference. This motion was adopted unanimously, and with a feeling which showed that Mr. Bunting not only lived in the esteem, but in the warmest affections of the preachers. The Resolution is as follows:

"Que. Has this meeting any opinion to give respecting the conduct of their chairman, and the treatment which he has experienced from various quarters during the past year?"

"Ans. Yes. The Brethren having viewed with feelings of very great indignation, the base and malignant attempts which have been made by a mercenary press, and certain evil disposed persons, to calumniate the actions and motives of the Rev. James Bunting, and to destroy his usefulness in the Church, judge it expedient to express their sympathy with their much esteemed Chairman, in the unjust and wicked aspersions which have been cast upon his character, their steady and unflinching confidence in his fidelity and integrity as a Minister and a Christian, and their perfect and cordial satisfaction with the whole of his conduct during the year.

"22. The Rev. George Morley, seconded by the Rev. John Beecham, Missionary Secretary, moved the following Resolution, which was adopted unanimously.

"Resolved.—That a respectful and affectionate letter be sent to the Secretaries of the London Missionary Society, disclaiming, on the part of the Conference, any connexion with the "Christian Advocate" newspaper, and disapproving of the attacks on their Missions which have been made in that paper.—Passed Aug 1, 1833.

"23. At our request a copy of the above resolutions was furnished us by the Secretary of the Conference. It will gratify many Preachers in the English Connexion, and perhaps remove some erroneous impressions, if the Christian Advocate and Journal will insert them likewise.

"24. Circumstances prevent the holding of Quarterly Meeting on Nelson circuit at the time appointed; it will therefore be postponed to the 8th and 9th of December; and the appointment for Brock will be the 15th and 16th Dec.

"25. JAMES RICHARDSON, P. E.

"26. Items.

"27. Loss of the Steam Boat George Washington.—Captain Walker.—This new and splendid boat went ashore in the gale on Wednesday last, about 10 o'clock in the morning, on the beach two miles above Long Point, on the Canadian side of Lake Erie. We learn from some of the passengers that after riding at anchor for some hours, the gale increasing and the engines from the strain of the ship becoming unmanageable it was determined for the safety of the passengers and crew, amounting to about seventy souls, to run her in shore, where she now lies twenty rods from the waters edge, broken in two.—All the individuals on board were saved except one, a Mr. Miller of Lodi, Seneca county, who notwithstanding the expostulations of Capt. Walker ventured to swim to the shore: he swam a short distance from the vessel.—The Washington was not insured. Loss about \$50,000. She belonged to the Huron Steam Boat Company. The stock was owned in this city, Detroit, Huron, Ohio, &c.

"28. The gale was uncommonly severe, but we have heard of no other disaster of magnitude on the Lake.

"29. The Crops in Lower Canada.—All the Accounts of the crops, from Kamouraska downward, concur in saying that they must prove extremely deficient. Indeed, different gentlemen from those parishes state, that in several of them they have altogether failed, and the inhabitants will be as distressed as they were in 1816, when they were relieved by the Legislature. The cause of the failure was the general low temperature of the season, and the early frosts.—Quebec Gaz. Oct 9.

"30. The Lower Canada Land Company.—Letters from London have put an end to all doubts upon this Company going into immediate operation. The Colonial Office have come to an understanding on the price of the Land to be sold to the Company. The number of acres sold is 850,000, at 7s. an acre for unsurveyed, and 3s. 6d. for that surveyed. One half of the purchase money to be laid out on roads. All the shares were subscribed for at the latest dates, and it is said that great anxiety to take them was shown. Mr. Justice Attorney General, had taken one hundred shares. The number by the original prospectus was 8,000 each at £50 each.—Quebec Gaz.

"31. Rideau Canal.—Among the items of expenditure granted for the Colonies by the House of Commons on the 18th August, we perceive £40,000 for the Rideau Canal. It affords us great pleasure to record this fact, which shows that as the exertions which have been made to injure the Canal have had no influence on the British Government, and will not prevent the application of the expenditure necessary for its completion. We hope the sum voted will be applied with judgment and economy; if it be, can remain but little doubt that a most important line of communication will be rendered available for every commercial or military purpose.

"32. There were also voted: for the Indian Department, £20,000; for the Clergy in Canada, £18,700.—Kingston Chronicle.

"33. River Trent.—N. H. Baird, Esq. the gentleman selected by His Excellency the Lieut. Governor, to survey the River Trent, with a view to the making a Canal, is now actively employed on this duty.—Ib.

"34. MARRIED.

"35. On Tuesday, the 22nd inst. by the Rev. Alex. Irvine, Doctor Ross BEATTY, of Cobourg, to ELIZABETH, second daughter of James R. Armstrong, Esq. Merchant, of York.

"36. In St. Catharines, by the Rev. Mr. Messmore, on the 13th inst. Mr. DANIEL STEWART, second son of the late Sir John Stewart, Bart. of the British Army, all of that place.

"37. In St. Catharines, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"38. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"39. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"40. In London, on Wednesday, the 18th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"41. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"42. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"43. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"44. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"45. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"46. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"47. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"48. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"49. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"50. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"51. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"52. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"53. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"54. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"55. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"56. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"57. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"58. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"59. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"60. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"61. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"62. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"63. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"64. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"65. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"66. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"67. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"68. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"69. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"70. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"71. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"72. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"73. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"74. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"75. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"76. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"77. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"78. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"79. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"80. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"81. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"82. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"83. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"84. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"85. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"86. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"87. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"88. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"89. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"90. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr. JOHN HOOPER, merchant of St. Catharines, to Miss Mary Bush, of the former place.

"91. At Kingston, by the Rev. Mr. McLeod, on the 18th inst. Mr. ALFRED M. GALT, Esq. Barrister at Law, to Miss ELIZABETH ANN, daughter of the late Francis Crooks, Esq. of the former place.

"92. In Kingston, on the 15th inst. by the same, Mr. RUFUS WRIGHT to the late Miss M. Christie, all of that place.

"93. In Kingston, on the 16th inst. by the Rev. Mr. Irvine, Mr

"REMEMBER LOT'S WIFE."

BY THE REV CHARLES WESLEY, A. M. Engrave her doom upon my heart, That I may never wish to part; (So apt to tempt my loving God, To stop and linger on the road; That I may never more draw back, Savour into thy bosom take; And make this dear bought soul of mine A monument of grace divine.

ACCOUNT OF MONIES RECEIVED FOR THE UPPER CANADA ACADEMY, BETWEEN THE 1st SEPT. 1832 AND 4th OCTOBER, 1833.

Table with columns for names and amounts. Includes 'On the Yonge Street Circuit', 'On the Toronto Circuit', 'On the Oxford Circuit', 'On the Thames Circuit', 'On the Canboro' Circuit'.

Table with columns for names and amounts. Includes 'On the Toronto Circuit', 'On the Oxford Circuit', 'On the Thames Circuit', 'On the Canboro' Circuit'.

Table with columns for names and amounts. Includes 'On the Oxford Circuit', 'On the Thames Circuit', 'On the Canboro' Circuit'.

PUBLISHING, THE ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE, intended as a companion to the Bible; to which is added a MISSIONARY GAZETTEER, the whole to form a complete Book of reference upon every religious subject.

NOTICE, ALL persons having demands against the subscriber are requested to present their accounts for adjustment, and all persons indebted to the same, are requested to make immediate payment, as all accounts remaining unpaid after the first day of November will be handed to an Attorney for collection.

FALL AND WINTER GOODS, WHOLESALE AND RETAIL. JUST RECEIVED, at 181 King-street. 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.

VALUABLE FARM FOR SALE, IN THE GORE OF TORONTO. THE West half of Lot No. 3, in the 7th Concession of the Northern Division of the Gore of Toronto, containing One Hundred Acres; twenty-three of which are cleared and fenced. The Land is of the first quality, situated on a public road, in a well settled neighborhood, and only 18 miles from York.

NOTICE, All persons having demands against the Estate of the late Rhoda Storey of Toronto, deceased, are desired to send in their accounts, duly authenticated; and all those indebted to the Estate, are desired to make payment to either of the subscribers.

THE Subscriber has removed to the new and spacious Brick Store, lately occupied by Mr. J. M. Strange, corner of King and Yonge streets, opposite the new Warehouse of Messrs. Ridout, Brothers, & Co. He offers his thanks to his friends and the public generally for the support he has received, and respectfully solicits a continuance. His Stock at present is far more complete than ever, particularly of Wines and Liquors; some of which are of his own importation, and others selected with the assistance of his brother in Montreal, (who has had great experience in this line,) from the respectable Agents of the following celebrated Houses: MADEIRA, in wood, from Rutherford & Grant; Leacock; Lewis & Co.; Oliviera & Co.; Howard, March, & Co.; Phelps & Co.; Butler & Co.; PORT, from Quarles, Harris, & Co.; Page & Co.; New-ma, Hunt, & Co. FUGERA, Port, and some others. SHERRY, from Duff, Gordon, & Co.; Smith, Woodhouse, & Co., and others.

Come and Examine! GENERAL CLOTHING ESTABLISHMENT, 71 King-st., 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.

WINTER CLOTHING is neatly and carefully put up, which he has no doubt will give general satisfaction, and gain him the continuance of that support he 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 price, he flatters himself that general satisfaction will be given to purchasers.

FOR SALE BY AUCTION, THAT VALUABLE PROPERTY belonging to the late Widow of Dr. Thomas Storey, comprising the greater part of the Village of CHURCHVILLE, in the township of Toronto, 26 miles from York and 12 from the mouth of the Credit, containing near ONE HUNDRED ACRES OF LAND; about 39 of which is under improvement. On the premises is a new Grist Mill, with two runs of Stone, the one a first rate French Burr. Also, a Saw Mill, in complete operation; a new two story DWELLING HOUSE, with other Out Buildings, situated in a most flourishing and populous part of the country, on the River Credit.

Conditions of Sale. One half of the purchase money to be paid at the time of sale, and the other half in two equal yearly instalments with interest. CASSIUS MATTHEWS, Executor. DANIEL M'DOUGALL, 201-7w

MORISON'S VEGETABLE UNIVERSAL MEDICINES: Particularized for every complaint. GOOD NEWS! MRS. H. TAYLOR, Sole Agent in York for the sale of the GENUINE Vegetable Pills and Powders, begs to inform the public, that she has just received a fresh supply of these INVALUABLE MEDICINES.

SURGEON DENTIST. THE Subscriber would respectfully give notice to the inhabitants of this place, that he has taken a room at the Ontario House, where he will be happy to wait on all who may need any thing in his line. He will cure the tooth-ache; set artificial teeth, from a single tooth to a full set, and do all other business in the line of his profession, without producing pain, except in extracting stumps and such teeth as are incurable.

CALL AND EXAMINE FOR YOURSELVES. WILLIAM LAWSON, Merchant Tailor, &c. invites the attention of his friends and the public (whose liberal patronage he has hitherto received) to his extensive selection of Fall Goods, which is now completed, and consists of a large assortment of West of England and Yorkshire Cloths, Cassimers, Forest Cloths, Peter Shams, Flanneling, London, Manchester, Glasgow, Nottingham, and Leicester Goods; Fur Caps, imported and made; Ladies' Cloaks, Beaver, Leghorn, Velvet, Chip and Hairs Bonnets. Also, a choice stock of Gentlemen's Ready-Made Clothing, suitable for the season; made up in the best manner in his own shop. Any orders to measure, executed with dispatch and in the handsomest style of workmanship and fashion; a Fine Dress Coat finished for £2. 10s. currency, and every other article according to quality, equally low.

SCHOOL BOOKS, &c. THE Subscribers have for Sale the following School Books, being the manufacture of Upper Canada, viz:—Canadian Primer, Reading Made Easy, Mavor'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, York Paper Mill, Nov. 16, 1832.

LOOKING-GLASSES, PRINTS, &c. &c. KING-STREET, a few doors East of Yonge street. ALEXANDER HAMILTON, Gilder, &c., respectfully returns 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.

LOOKING-GLASSES, PRINTS, &c. &c. ALEXANDER HAMILTON, Gilder, &c., respectfully returns 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.

THE following FALL and STAPLE GOODS, just received and for sale by WILLIAM GUILD, Junr., & Co., at York and Niagara: viz. Blue, black, and colored Vest of England Broad Cloth; Steel and Oxford mixed do.; blue, black, and colored Cassimeres; grey Broad Cloths and plain, grey Kersies, Etoffs da Pays; stout Peterbams, Flanneling, and Lionskins, of assorted colors and qualities; grey and scarlet Paddings; red and green Baize; assorted Sattinets and Cassinets; red and white London Serges; white Union Serges; stout Union Flanneling; white, red, green, and yellow Union and Welsh Flannels; stout Swanskin Flannels; 9 a 5 point Blankets; single and double Rose do.; 3-4 and 7-8 black and colored Merinos; black and colored Bombazines and Bombazines; blue, brown, and olive Cambrics; 26 a 75 inch wide brown Cottons; 26 a 40 inch wide bleached do.; Cotton and Union Checks and Stripes; Prints and Gingham; brown and bleached Sheetings, Downies, and Canvas; 42 inch twilled Sacking and Osnaburghs.

And the following Shoos' Company's Castings: viz. 400 single and double Canada Stoves, 27, 30, 33, and 36 inches; 2000 Camp Ovens, 12 a 15 inches; 3000 boiled Pots, 24 a 27 gallons; 600 Sugar Kettles and Pot Ash Kettles, weighing 4 a 12 cwts.; assorted casks of tinned and untinned folding hand Tin Kettles, Goblots, and Stew-pans, all sizes; and Imperial Weights. 20 quarter casks and hds. Madeira Wine, and 10 casks bottled Madeira. York, Sept. 4, 1833. 200 8

NEW STORE. BRYCE, BUCHANAN, & Co., have opened a general Dry Goods Store in York, at the corner of King and George Streets, (exactly opposite the premises of George Monro, Esq.) where they will retail the following articles, for Cash, at extremely low prices. Grey cottons, cotton shirtings plain, striped and fancy, apron and other checks, sheetings, bedticks, linens, prints, gingham, silks, bombazines, bolonaises, merinos, cambles, camblettes, vestings, drills, molaskins, silk & cotton umbrellas, and parasols, shawls, belts, braces, handkerchiefs, gloves, silk and cotton hosiery, hats, caps, &c. &c.

These goods have come forward by the late arrivals, and having been carefully bought, with ready money, at the different markets of England and Scotland, by one of the partners, will be sold at such prices for Cash, as will afford purchasers all the advantages to which immediate payment entitles them. In opening an establishment, B. B. & C. think it proper to state, that while it will be their endeavor to supply articles of the best description, at the most moderate terms, they will have one objection, and that is, the lowest prices will be named, no abatement will be made.

NEW WHOLESALE ESTABLISHMENT. THE Subscriber begs to intimate to his friends and 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; £20 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.

CHEAP WHOLESALE WAREHOUSE, FOR ALL KINDS OF DYE-STUFFS, 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, York, Jan. 29th, 1833. 168-1f

JUST RECEIVED, A LARGE supply of Paints, Oils, and Colours, including Raw and Boiled Linseed Oil, Ground and Dry White Lead, do do Spanish Brown, Spirits of Turpentine, Lytharge, Prussian Blue, Blue and Green Paint, Venetian Red, Red Lead, &c. Also a general assortment of DRUGS, CHEMICALS, PATENT MEDICINES, and DYE STUFFS, viz.—Logwood, Camwood, Madder, Fustic, Cudbear Blue Vitriol, Oil of Vitriol, Copperas, &c. &c. CHARLES HUNT & Co. Druggists, No. 87 King Street, York, May 16, 1833. 183-1f

NEW GOODS, WHOLESALE AND RETAIL STORE, AT THE CORNER OF YONGE AND LOT-STREET. JUST ARRIVED, and will be sold on the lowest terms for CASH by KING BARTON, an excellent assortment of Cloths, Blankets, Flannels, Cottons, Calicoes, ready made Cloths, best South Sea Seal Gloves, very best Seal Caps, and common Caps in great variety, Hats, Bonnets, and Mils of different kinds, Groceries and Glass, and a great variety of Goods too numerous to mention.—K. Barton thankful to his friends and the public, for past favours, solicits a continuance of the same, and is satisfied his present selection, and his prices will be fully satisfactory to such as shall call and examine for themselves.

NEW STORE. THE subscriber having commenced the mercantile business at Oakville, would inform his friends and the public that he intends to keep on hand a general assortment of Dry Goods and Hardware, also a few Groceries and Medicines, mostly used in the country, which he offers low for Cash. JUSTUS W. WILLIAMS, Oakville, June 1, 1833. 1f

BLANK DEEDS & MEMORIALS for sale at this office. THE subscriber having commenced the mercantile business at Oakville, would inform his friends and the public that he intends to keep on hand a general assortment of Dry Goods and Hardware, also a few Groceries and Medicines, mostly used in the country, which he offers low for Cash. JUSTUS W. WILLIAMS, Oakville, June 1, 1833. 1f

CROWN LANDS. IN Conformity to Instructions recently received from His Majesty's Secretary of State for the Colonies, the following arrangements for disposing of the Waste Lands of the Crown in Upper Canada, are made known for the information of Emigrants and others. Except in the case of U. E. Loyalists, and other persons entitled by the existing Regulations of the Government to Free Grants, no person can obtain any of the Waste Lands of the Crown otherwise than by Purchasing at the Public Sales, made from time to time under the direction of the Commissioner of Crown Lands.

These sales will be made on the first and third Tuesday of each month, and will either be continued through the following day, or not, as circumstances may appear to the Agent to require. They will be held at the following places:—At BYTOWN—for the District of Bathurst. BELLEVILLE—for the Midland District. PETERBOROUGH—for the District of Newcastle. YORK—for the Home District. HAMILTON—for the District of Gore. LONDON—for the District of London. CHATHAM—for the Western District.

Information can be obtained respecting the Lands to be disposed of in the several Districts, by applying to the following Gentlemen, Agents for the Commissioner of Crown Lands:—In the Bathurst Dist.—Mr. J. McNAUGHTON D. S. Bytown. Eastern do.—JAMES FANDLE, Esq. Cornwall. Newcastle do.—ALEX. McDONALD, Esq. Peterboro. London do.—R. MOUNT, Esq. Delaware. Western do.—HENRY J. JONES, Esq. Chatham.

CLERGY RESERVES. PROPOSALS for the purchase of Clergy Reserves having already been received at this office, for a greater quantity than are authorized to be sold during the ensuing year. The Commissioner is compelled by his Instructions to decline for the present receiving any more applications for the purchase of Clergy Reserves.—And to prevent disappointment he requests it may be distinctly understood that applications received after this date can be of no benefit to the applicant as to preference or otherwise. PETER ROBINSON, Commissioner of Crown Lands Office, York, 27th May, 1833. 186-22w

JUST RECEIVED, direct from London, and for sale by the Subscriber, at his Cheap Shoe Store, 183 King-street, 1800 Pairs of Children's black & colored BOOTS AND SHOES; 600 pairs of Ladies' French do., together with a very extensive assortment of Men's and Women's strong Boots and Shoes, Morocco and Kid Shoes, &c. &c., to which the Subscriber respectfully solicits the attention of the public. York, June 5, 1833. THOS. THOMPSON, 187-1f

FOR SALE.—The following LANDS, in the DISTRICT OF NIAGARA, Township of Grimsby: Part of Lots No. 8 & 9, in the 19th Concession, 180 Acres, Lot No. 8, 8th do. 100 Lot No. 9, 7th do. Nissouri, 200 Half of 19, 7th do. do. 100

FOR SALE, in the 6th Concession, and No. 13 in the 3rd con. of Hungerford, 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. 50 Acres in North Crosby, and one Village Lot in De-morestville. 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. 181-1f

FOR SALE, in the 6th Concession, and No. 13 in the 3rd con. of Hungerford, 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. 50 Acres in North Crosby, and one Village Lot in De-morestville. 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. 181-1f

NOTICE, I HAVE sold to Mr. John Armstrong my Axe Factory in this place, and recommend Mr. Armstrong to the public as capable of making as good Axes as myself. HARVEY SHEPARD, JOHN ARMSTRONG BEGS respectfully to intimate to Town and Country Merchants and the public generally that he has commenced the above business and will have constantly on hand Warranted Broad and Narrow Axes, Hoes, Adzes and other Edge Tools Wholesale and retail at his Factory Hospital Street, York, 15th Jan. 1833. 168 1f

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, Vaughan, 20th March, 1833. 178-1f

LAND AGENCY OFFICE, AT BRANTFORD. THE Subscriber begs leave to inform the public that he is about to open a Land Agency Office at Brantford, in the Gore District, in connection with his profession as a Surveyor; and from his long experience in the practice of Surveying, Conveyancing, &c. he trusts that he will be able in some measure to facilitate the prosperity of this Section of the Country by attention to the above business.

There are many respectable Emigrants daily arriving from Europe, who prefer purchasing improved farms, and wild lands in the neighbourhood of the old settlements, to settling in the back Townships which have been recently surveyed, who would undoubtedly avail themselves of the advantage of such an office, as there they could at once learn what Farms and Wild Lands were for sale. All persons having improved farms for sale will find it to their advantage to inform the Subscriber by Letter post paid, of the No. of the Lot, Concession, Township, District, &c. the quantity of improvement; the kind of Soil—Timber—Buildings—Springs, or Streams of Water, which may be on their respective premises, and the lowest price, as well as the terms of payment, &c., and if Wild Lands—the distance from a Settlement as well as a description of the Lot &c. to enable the Subscriber to afford correct information to the applicants.

LANDS FOR SALE.—5000 ACRES, in the various Townships of King, Vaughan, West Ovil, Limbury, Inishil, Vespra, Flos, Ting, Toy, Mara, Georgina, Reach, Bathurst, Huntingdon, North Dorchester, Sombra, &c. &c. Some of the above Lots have considerable improvements upon them, and are advantageously situated, either in an agricultural or commercial point of view, and will be sold on very reasonable terms. Indisputable Titles can be given forthwith. Apply to JAMES BICKET, 237 1/2 King-st., York, August, 1833. 195-1f Deputy Provincial Surveyor. Brantford, 20th July, 1833. 195-1f

VALUABLE MILL SITE FOR SALE. NOTICE is hereby given that the Mill Site in the Town plot of London, together with 28 acres of Land, will be offered for sale in the town of London, on the 1st day of November next, at 12 o'clock, noon, at the upset price of £200 Currency. The terms of payment will be One fourth of the purchase money to be paid down, and the remainder in three equal annual instalments, with interest at 6 per cent. on each instalment, payable with the instalment. The purchaser will be required to enter into bonds, with two sufficient securities, to erect a Grist Mill within two years, adapted for manufacturing superfine merchantable Flour and to contain not less than two runs of Stones. Commissioner of Crown Lands Office York, 23rd Sept. 1833. 202 6w

E. HENDERSON, TAILOR &c. takes this 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 make up their own. Yonge Street, May 22d, 1833. 185-1f

NOTICE, ON the 21st September, 1832, the subscriber purchased from John Redner, of the Township of Esquimaux, two notes of hand against Joel Williams, of the same place, for one hundred Dollars each, which have been lost or stolen. This is to forbid any person purchasing or receiving the same in payment. Any person returning the above notes shall be reasonably rewarded. Smithville, 24th July, 1833. SMITH GRIFFIN, 194-13w

NOTICE, ALL persons indebted to the Estate of the late JOHN THOMPSON, Physician, by Note or Book account, are required to make payment without delay; and any persons to whom the said Estate may be indebted, will present their accounts duly authenticated to the Executors. W. B. ROBINSON, JAMES HENDERSON, WILLIAM ROE, or JOHN BLAKE, York, Newmarket, Sept. 1832. 150-1f

UNION FURNACE; SIGN OF THE GILT PLOUGH, (Opposite Mr. T. Elliot's Inn, Yonge-street, York.) THE Subscriber informs the Public, that at the earliest opening of the spring navigation, there will be erected in the Union Furnace a powerful Steam Engine, and that the Furnace will be so enlarged as to be able to make Castings of any Size up to two Tons weight. The Subscriber is constantly manufacturing MILL IRONS and MACHINERY CASTINGS of superior workmanship, and all such Castings in general as are made in common Copola Furnaces; also has on hand a variety of Plough Patterns both square and left handed; amongst which is one lately invented by himself, of a medium shape between the common and Scotch Ploughs, and acknowledged by those who have tried it to be superior to the best Scotch Ploughs or any other description known in this or any other country. All those wanting work done at this Foundry, either Cast or Wrought, may depend on having it done by steady and experienced workmen. AMOS NORTON, Agent, York, February, 1832. If there will be on hand, the ensuing season, an Extensive Assortment of STOVES & HOLLOW-WARE, both Wholesale and Retail. 118-1f A. N.

NOTICE, I HAVE sold to Mr. John Armstrong my Axe Factory in this place, and recommend Mr. Armstrong to the public as capable of making as good Axes as myself. HARVEY SHEPARD, JOHN ARMSTRONG BEGS respectfully to intimate to Town and Country Merchants and the public generally that he has commenced the above business and will have constantly on hand Warranted Broad and Narrow Axes, Hoes, Adzes and other Edge Tools Wholesale and retail at his Factory Hospital Street, York, 15th Jan. 1833. 168 1f