From the Christian Advocate and Journal. TO THE BISHOPS, PREACHERS, AND PEOPLE OF THE METHODIST EPISCOPAL CHURCH.

Brethren,-Permit one who is very anxious for the success of the great cause to call your attention to a suggestion which appears to him worthy of your immediate and careful consideration.

1 suppose that every member of the Methodist Episcopal Church is interested in the success of our Missionary enterprises. I trust that we have none in the way of missions. It is true we have raised \$120,000 per annum for Church when we offer to God a sum averaging a few cents a year a piece, as our contribution toward spreading the knowledge of a Saviour among the perishing millions of the world? Instead of glorying, we should blush for our missionary efforts.

It is full time for us to inquire into the reason of our delinquency in this

The cause of our delinquency is not the want of information. As a people we are well aware of the nature and importance of missions. It is not the want of missionary spirit. We are peculiarly a missionary people. It is not the want of piety. Thank God, we have reason to believe that there is a vast amount of genuine religion among the people. It is not the want of liberality. The people always are ready to give. It is not the want of ability. We have money enough. What then is it that we need to put our missionary establishment upon a decent footing? I answer, in one word, we want system. So far we have had none. Our present missionary efforts are but a Church undertaken the matter.

I have three objections to the present mode of raising money for the support of missions. 1st, It is unequal. 2d, It is desultory. 3d, It is altogether Lord! thy children pray. Then lay these bodies by, and receive our spirits inefficient. I will not dwell upon these objections, but pass on to consider the

This is simple. Let every member of the Church contribute regularly to the support of our missions. This they are willing to do. All that remains is, to devise a mode of collection. I propose, then, that every class divide themselves into companies of not more than ten, nor less than four. Let each one of these companies select one of their number who shall be the receiver. Let each individual of these companies contribute regularly two cents a week, and let the receiver be responsible for the payment of the amount thus subscribed, which he should pay over to the preacher at least once a month. Let no member have the privilege of subscribing more than the sum above mentioned, nor of paying for more than three weeks in advance.

If this system were immediately adopted we would realize at least \$200,000 a year from these societies alone. In order to give opportunities to the more wealthy to give more than the sum permitted to be subscribed in the "missionary companies," let a public collection be taken up once a year in all the churches. Besides which, the present mode of platform meetings might be continued in the cities.

Dear brethren, do not condemn this plan as impracticable. There is not the least difficulty about it. You may make it, and other means, yield you \$500,000 a year in less than three years. But how shall we get the thing started? Simply by resolving that we can do it. Let this proposition be copied by the editors of our papers. Let every bishop recommend it to the conferences over which he presides. Let every preacher who reads it, or hears of it, resolve to introduce it into the conference. Let every conference resolve to carry out the plan. Let every preccher who hears of it mention it in the first leaders' meeting he has access to. Let every class leader, waiting for nobody else, introduce it into his class. Finally, let every member determine, that if his leader does not mention it to the class, he or she will. Let Baltimore begin first, but let nobody wait for Baltimore. Whatever class begins to practise upon this plan will, I verily believe, receive the eternal thanks of the Church. Who will be first ? And who will be the first to croak. to throw impediments in the way, and imagine lions in the road? We shall see. And now, brethren, will you do it? Sooner or later something of the

kind will be done. Why not now? Perhaps somebody may devise a more excellent way. Well, I shall be glad of it. In the mean time, let us try this; we can perfect it as we go on. The details of this plan are not original with me; it is a system acted upon

to a great extent in some parts of Europe. If there be any fear that these "missionary companies" will interfere with the regular class collections, the contributions can be easily gathered by the receiver at other times. Who will be the first class-leader, or the first member, to form these companies?

Very respectfully, Bultimore, Jun. 1, 1841. THOMAS E. BOND, jur.

MISSIONARY FROM CHINA.

The following interesting letter and statements are from the N. Y. Observer tilities there; but intends to return to the scene of his labours when they point. shall cease. The letter was written on ship-hoard.-ED.

To the Editors of the New-York Observer.

DEAR BROTHERS,-You may recollect as the concluding remarks of Dr. Omnipotence, and say, "Ye shall not surely die!" Wisner, in his farewell instructions, the following: "If the decree has passed in heaven that China shall be saved, what are walls of national separation; No preacher can command heavers like him. He was successful with our what will imperial edicts and prohibitions avail? The struggle may be hard, first parents - with the old world. Noch once preached to those spirits that for it is to be the last. But the bulwarks of Satan will not withstand the shock, nor his armies prove victorious. God will reign and subject China to his sceptre. Go, then, dear brother, to the conflict, in his name and strength. Be faithful unto death. And we will mingle our sympathies with you again, when you receive your immortal crown." To this I most cordially subscribed. It was not, however, anticipated then that a hostile collision between two mighty empires of the East and the West would afford the opportunity of a brief recess, to repair exhausted energies, to bear a report heed; and Lot seemed to them as one who mocked,—they believed the Uniof the land to the churches of Christendom, and having for a time breathed the atmosphere that regales them, with new ardour to hasten back to "the hard struggle," and to thrice-beloved China. These are my hopes. You the vengeance of eternal fire." are aware of the interesting revolution in progress. A more momentous crisis has not occurred since the founding, not of the Great Pure Dynasty, but of the Empire of China. It is one that cannot be contemplated with ordinary concern. The results are too mighty to be regarded with common emotions. The question is to be decided, perhaps has been, whether the relations between China and the civilised world are to be retrograde or progressive, to deteriorate or improve. The preliminaries of hostilities had commenced. Novel exhibitions were made before the eyes of the Chinese. Steamers were plying up and down their waters, demonstrating, contrary to the recent assertions of an Imperial officer, that "such vessels exist only is the brain of the translator." British troops, to the amount of some thousands, had arrived, and a part proceeded to the North, and a part remained to enforce a blockade of the rivers of Canton, and others were daily expected. The blockade had gone into effect, salt junks had been seized, and the accompanying packet will afford you the details.

The connexions the measures now in progress have with the moral des tiny of China call for the most devout prayer of the Church to God in her behalf. They should be seech Him whose is the prerogative to bring order out of confusion, and light out of darkness, and to make the wrath of men subserve his purposes of mercy, that such may be the case in the present instance, and that, by all these changes that are taking place, he will speedily prepare the way to give the kingdom and the dominions of China to his dear

Hoping at an early opportunity to see you face to face, I will only add that I left the members of the missions in good health, and all at Macao, except Dr. Diver, who with a few merchants had not left Canton on the 5th of July. Mr. Abeel, dear brother, was enjoying remarkable health for him, and is, in this respect, a wonder for himself and friends. Believe me, ever affectionately yours, PETER PARKER.

Last Sabbath evening Dr. Parker addressed a large assembly in the Broad way Tabernacle, giving a statement of his labours in China during the six years he has spent in that country. He concluded his narrative in these words:

"Hoping at some future opportunity, during my brief sojourn in this country, to present the state and prospects and claims of China, many topics of importance are necessarily omitted. To delineate the signs of the times as indicated by the revolutions now in progress, to exhibit the evils and influ ence of the Opium traffic, will require a separate consideration. In respect to the latter suffice it to say, that though much has been published in China and in Europe about the evil, the half has not been told, or generally conceived. This assertion is anthorised by positive knowledge. As to the signs of the times, many things indicate a new era. The Great Celestial Dynasty appears to have reached the zenith of its glory, and has occupied most protracted reign since the founding of the Empire. The Lion of the hearers also. west, and the Dragon of the east, after long, repeated, and reciprocal goadings, have roused themselves up, and have come to combat. British troops, to the amount of some thousands, ships of the line, frigates, sloops of war and steamers, with the implements of European warfare, had arrived in the Chinese waters. A blockade had been established and enforced. Imperial and fulminating edicts had been issued; the ranks of the celestial foldiery

replenished, and the army subjected to new discipline. Old fortresses wer repaired, and repairing, and new ones erected, and wars and rumours of

wars were the constant topic of daily remark and inquiry. "Is there sometimes a tide in the affairs of men?" Then is there such in China. Contrary to all expectations, standing once more in the midst of a Christian assembly in my native land, with all the sincerity and carnestness of my heart, I entreat the Church to awake to the importance of the crisis. I plead for my adopted country; not for "her fire-sides and her domestic altars;" the former she has none, and the latter are dedicated to false gods; and to all who preach the Gospel, because of that injunction, Mark xvi. 15, in our camp who are even lukewarm in this matter. I have no reason to but I intercede for her redemption. No finite mind can fully foresee, no 16,—" And he said unto them, Go ye into all the world, and preach the Gosnoble cause. Yet it languishes. We have never done anything like our duty the faith and prayers of the Church may be suspended the decision, whether this purpose; but what is this among so many? Are we doing our duty as a (and a generation here includes millions,) shall first have gone with their the redemption of China shall come now, or when many more generations, idolatry unatoned to the bar of God. The wealth of princes, the splendid pageantry of royal and imperial courts, the achievements of conquerors, and the revolutions of empires, in themselves considered, stand quite in the back ground, in the view of Him who has published to the Universe his determination to set his own Son upon the throne of the whole earth. And when he says " Ask of me, and I will give thee the heathen for thing inheritance, and the utmost parts of the earth for thy possession," he exhibits in prominent view, the influence of prayer. It is made (the primum mobile,) the great first cause on which the avent in to revelve Oh, thou, let y sceret, social, and simultaneous public prayer be offered. But let it be the prayer of FAITH, which trusts the immutable and unfailing promises. Let it be the prayer the Holy Ghost inspires. Then may we expect mountains of difficulties to sink to plains, and to see bridges extending across the gulfs of our despair; massive walls of exclusion crumbling away. Then no "lion" shall be there (as such) and if no ravenous beast, then no "dragon" (as such) the result of irregular and uncombined exertion. The Church has never as shall go up. And the ransomed of the Lord, in China, shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. O come that day,

UNIVERSALISM TRACED TO ITS ORIGIN.

IN A SERMON BY THE REV. LEMUEL HAYNES.

"And the serpent said unto the woman, Ye shall not surely die."--Gen. iii. 4. The Holy Scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the primitive state of man; of his fall, or apostacy from God. It appears that he was placed in the garden of Eden, with full liberty to regale bimself with all the delicious fruits that were to be found except what grew on one tree: if he are of that he should surely die, was the declaration of the Most High,

Happy were the human pair smid this delightful paradise, until a certain preacher, in his journey, came that way, and disturbed their peace and tranquillity, by endeavouring to reverse the prohibition of the Almighty, as in our text-" Ye shall not surely die."

"She pluck'd, she ate; Earth felt the wound; Nature, from her seat, Sighing through all her works, gave signs of wo, That all was lost."—MILTON.

We may attend.

to thyself."

To the character of the preacher—to the destrine inculcated—to the heares ddressed—to the medium or instrument of the preaching.

I. As to the preacher, I would observe, he has many names given him in the sacred writings; the most common is the Detil. That it was he that disturbed the felicity of our first parents, is evident from 2 Cor. xi, 3, and many other passages of Scripture. He was once an angel of light, and knew bet ter than to preach such doctrine; he did violence to his own reason. But to be a little more particular, let it be observed,

1. He is an old preacher. He lived about one thousand seven hundred ears before Abraham-above two thousand four hundred and thirty years before Moses-four thousand and four years before Christ. It is now five thousand eight hundred and nine years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very cunning, artful preacher. When Elymas, the sorcerer came to turn away people from the fuith, he is said to be "full of all subtlety, and a child of the devil,"-not only because he was an enemy of all righteous ess, but on account of his carnal cunning and ereffiness. 3. He is a very laborious, unwearied preacher. He has been in the minis-

try almost six thousand years, and yet his zeal is not in the least abated. The Apostle Peter compares him to a roaring lion, walking about, seeking whom he may devour. When God inquires of this persevering preacher, Job ii. 2, From whence camest thou?" he "answered the Lord and said, From going to and fro in the earth, and from realking up and down in it." He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunt and travel is very large and extensive.

4. He is a heterogeneous preacher, if I may so express myself. He makes Dr. Parker is a missionary just returned from China in consequence of hos- iv. 6. He mixes truth with error, in order to make it go well, or to carry his

5. He is a very presumptuous preacher. Notwithstanding God had declared in the most plain and positive terms, "Thou shalt surely die,"-or, "In dying thou shalt die,"-yet this audacious wretch had the impudence to confront

6. He is a very successful preacher. He draws a great number after him are now in the prison of bell, and told them from God that they should surely die; but this preacher came along, and declared the contrary-" Ye shall not The greater part, it seems, believed him, and went to destruction. So it was with Sodom and Gomorrah-Lot preached to them; the substance of which was, "Up, get ye out of this place; for the Lord will destroy this city." Gen. xix. 14. But this old declaimer told them, No danger! no danger! "Ye shall not surely die." To which they generally gave versal preacher, and were consumed,-agreeably to the declaration of the Apostle Jude, "Sodom and Gomorrah, and the cities about them, suffering

II. Let us attend to the doctrine inculcated by this preacher, "Ye shall no surely die." Bold assertion! without a single argument to support it. The death contained in the threatening was doubtless eternal death; as nothing but this would express God's feelings towards sin, or render an infinite atonement becessary. To suppose it to be spiritual death is to blend crime and punish ment together. To suppose temporal death to be the curse of the law, then believers are not delivered from it, according to Galatians iii. 13. What Satan meant to preach was, that there is no bell; and that the wages of sin is not death, but eternal life.

III. We shall now take notice of the hearer addressed by the preacher This we have in the text,--" And the serpent said unto the Woman, Ye shall not surely die." That Eve had not so much experience as Adam, is evident and so not equally able to withstand temptation. This doubtless was a reason why the tempter chose her, with whom he might hope to be successful Doubtless he took a time when she was separated from her husband.

That this preacher has had the greatest success in the dark and ignoral paths of the curth, is evident; his kingdom is a kingdom of darkness. He is great enemy to light. St. Paul gives us some account of him in his day,-2 Tim. iii. 6, "For of this sort are they which creep into houses, and lead captive silly teomen, laden with sins, led away with divers lusts." The same Anostle observes, Romans xvi, 17, 18, " Now I beseech you, brethren, mark hem which cause divisions and offences contrary to the doctrine which ye lave learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches de eive the hearts of the simple."

IV. The instrument or medium made use of by the preacher will now b onsidered. This we have in the text,-" And the SERPENT said upto the woman. Ye shall not surely die." But how came the devil to preach through the scrpent?

1. To save his own character, and the better to carry his point. Had the devil come to our first parents personally and unmasked, they would have more easily seen the deception. The reality of a future punishment is at times so clearly impressed on the human mind, that even Satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar; therefore he conceals himself, that he can the better accomplish his designs, and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the felicity of the brutes. He took delight in tormenting the swino. The serpent, before he set up preaching universal salvation, was cuming, beautiful, and happy creature; but now his glory is departed. And the Lord said unto the scrpent, Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is there the throne 200 years, about the period which Providence has allowed to the fore a kind of duplicate cunning in the matter-Satan gets the preachers and

"And is not this triumphant treachery, And more than simple conquest in the fee!"-Young.

3. Another reason why Satan employs instruments in his service is, be cause his empire is large, and he cannot be everywhere himself. 4. He has a large number at his command, that love and approve of his vork, delight in building up his kingdom, and stand ready to go at his call.

1. The devil is not dead, but still lives, and is able to preach as well as ever, Ye shall not surely die."

antiquity.

3. See a reason why it ought to be rejected, because it is an ancient devilish doctrine.

4. See one reason why it is that Satan is such a mortal enemy to the Bible, pel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." 5. See whence it was that Satan exerted himself so much to convince our

first parents that there was no hell, because the denunciation of the Almighty was true, and he was afraid that Adam and Eve would continue in the belief of it. Was there no truth in future punishment, or was it only a temporary evil, Satan would not be so busy in trying to convince men that there is none. It is his nature and element to lie. "When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it."-John viii. 44.

6. We infer that ministers should not be proud of their preaching. If they breach the true Gospel, they only in substance repeat Christ's termons. If they preach, "Ye shall not surely die," they only make use of the devil's old

7. It is probable that the doctrine of universal salvation will still p evail ince this preacher is yet alive, and not in the least superamuated; and every effort against him only enrages him more and more, and excites him to new inventions and exertions to build up his cause.

To close the subject. As the anthor of the foregoing discourse has confined himself wholly to the character of Satan, he trusts no one will feel himself personally injured by this short sermon. But should any imbibe a degree of friendship for this aged divine, and think that I have not treated this universal preacher with that respect and veneration that he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me, "Render unto all their dues."

AN INCIDENT IN THE LIFE OF AN ITINERANT.

A more indefatigable class of men than the pioneers of Methodism cannot be found. They were called upon to suffer great privations, and to meet with continual obstacles, yet, with confident hearts, they surmounted them all, and continued to bear forward the Gospel standard.

The following, taken from the Western Christian Advocate, is a portion of the Diary of Thomas Laster, one of the first introducers of Methodism into

"Intending not to advert to my personal difficulties and sufferings, only so far as may bring to view some special act of Divine Providence, visibly displayed for my protection and support, perhaps no period in the history of my travels will present a more striking instance than this day's travel. Suffer me to give it in detail.

"Accompanied by a young man as a pilot, we journeyed together for six or eight miles, his object being to put me in the right trail through the swamp. This done, we parted, and I persevered alone for several miles. Coming to a slough in which the mud appeared very deep, I dreaded the attempt to pass; but seeing no way of avoiding it, I plunged into it, and my horse sinking un der me, was unable to extricate himself from the mud, I immediately alighted, taking my saddle bags on my arm. My horse, thus unincumbered, made a powerful struggle and released himself, and soon gained the opposite side Wending my way onward, and thankful to Providence for the difficulty overome, I arrived at a large, deep, muddy creek, which I supposed to be about sixty or seventy feet wide, where, ever and anon, the alligators arising to the surface of the water, rendered the prospect still more gloomy. Summoning all the fortitude I possessed, and committing myself to the care of God, I fas tened my saddle-bags on my shoulder, and plunged into the stream. Reaching the opposite shore, I found the triud deep, and the bank steep, and felt confident that my horse could not rise with me. Hence I sprung from him and gained the bank, which my horse endeavouring to ascend, his hind feet sunk in the mud, and he fell back again into the water. Recovering again, he made the second effort, at which time I threw my weight on the bridle and he reached the bank, pitching forward and falling with one of his fore legs doubled under him in such a manner as to cripple himself. Not being to put his foot to the ground by several inches. I was apprehensive that that place. My condition was the subject of reflection. Far from home stranger in a strange land, in the very midst of an ugly swamp, no human help to afford relief, while the poor animal stood trembling under the agony of pain. For a few moments I almost despaired; but throwing myself on my knees before God, I committed my cause into his hands, and prayed most earnestly that he would heal my horse, and bless me with courage. Feeling within myself that He had heard my prayer, I arose from my knees and found myself in the most extensive prairie I had ever seen. But the beautiful queen of night soon made her appearance above the waving grass; and, uprising into the heavens, reflected her borrowed glories through the dark curtains of night on my pathway, until I arrived at a habitation, where I was admitted to a shelter for the night."—Zion's Herald.

THE PROUD MAN.

A proud man is a fool in fermentation, that swells and boils over like : porridge-pot. He sets out his feathers like an owl, to swell and seem bigger than he is. He is troubled with a tumour and inflammation of self-conceit that renders every part of him stiff and aneasy. He has given himself sympathetic love-powder, that works upon him to dotage, and has transformed him into his own mistress. He is his own gallant, and makes most pussionate addresses to his own dear perfections. He commits idolatry to himself, and worships his own image; though there is no soul living of his church but himself, yet he believes as the church believes, and maintains his faith with the obstinacy of a fanatic. He is his own favourite; and advances himself, not only above his merit, but all mankind; is both Damon and Pythias to his own dear self, and values his crony above his soul. He gives place to no man but himself, and that with very great distance to all others, whom he esteems not worthy to approach him. He believes whatever he has receives a value in being his; as a horse in a nobleman's stable will bear a greater price than in a common market. He is so proud, that he is as bard o be acquainted with himself as with others, for he is very apt to forget who he is, and knows himself only superficially; therefore he treats himself civilly as a stranger, with ceremony and compliment, but admits of no privacy. He strives to look bigger than himself, as well as others; and is no better than his own parasite and flatterer. A little flood will make a shallow torrent swell above its banks, and rage, and foam, and yield a roaring noise, while a deep silent stream glides quietly on ; so a vain-glorious, insolent, proud man swells with a little frail prosperity, grows big and loud, and overflows its bounds, and when he sinks, leaves mud and dirt behind him. His carriage is as glorious and haughty as if he was advanced upon men's shoulders, or tambled over their heads like Knipperdolling. He funcies himself a Colossus; and so he is, for his head holds no proportion to his body, and his foundation is lesser than his upper stories. We can naturally take no view of ourselves, unless we look downwards, to teach us what humble admirers we ought to be of our own value. The slighter and less solid his materials are, the more room they take up, and make him swell the bigger, as feathers and cotton will stuff cushions better than things of more close and solid parts.—Butler.

Coleringe, distinguished as a Metaphysician, not less than as a poet, was Christian. Witness his Friend, Aids to Reflection, and Statesman's Manual works which display genius of the highest order devoted to the service of Christianity.

But these afford not the evidence of his Christian character. In the closing scenes of his life were exhibited the true spirit of a philosopher, and the hopes and triumphs of a Christian. His worldly affairs had been long settled, and after many tender adieus, he expressed a wish that he might be as little inter rapted as possible. His sufferings were severe and constant till within thirty six hours of his end; but they bad no power to affect the deep tranquillity of his mind or the wonted sweetness of his address. His prayer from the beginning was, that God would not withdraw his Spirit; and that by the way in which he should bear the last struggle, he might be able to evince the sincerity of his faith in Christ. His prayer was answered, and " He sleeps in Jesus. — Wesleyan Journal.

From the Christian Advocate & Journal.

BRAWLING.

One signification of the term brawling is, the speaking in a lond, angry one of voice. And this is too commonly heard when children, servants, and inferiors are spoken to. Erawling prevails to an alarming extent, it is to be there should be a significant gesture pointing all around with the hand feared, among professing Christians, although it is to be prohibited by the spirit of religion, the word of God, and the Discipline of the Church. Mr. of God, like the mariner's compass, directs our way on the stormy ocean of Wesley thought, in his day, that there was no sin more common than that of life, and like the secret power of the magnet, his Holy Spirit draws us to evil speaking. But we think the sin of brawling is as prevalent in our day as himself,—leads us by his love, and fixes our affection on heavenly things. 💠 evil speaking was in his day. Brawling is heard in the counting room, and in the work-shop; on the farm and on ship-board. And it is often heard molesting the quiet of the family circle. If we could say anything calculated to drive the discordant notes of brawling from among professors of religion we should do a deed of inculculable service. Nothing can possibly be gained

by brawling. It is as profitess as profane swearing. Those who indulge in this evil annoy those that hear them, greatly injure their own souls, and only irritate their children, servants, and inferiors. Who can feel well while list-2. Universal salvation is no new-fangled scheme, but can boast of great ening to the clamour of a brawler? Who can feel in his own heart that gentleness' which becomes the Gospel, while he is brawling? What children, servants, or inferiors, will be made more obedient by being bawled at? None. Then, O my brother, O my sister, be entreated from this hour to use no harsh words. Let christian mildness characterize all your commands, and you will succeed a thousand times better with your worldly affairs; and he a thousand times better prepared to go home to the great company in heaven, where brawling is never heard. Leucs, Del., Dec. 19, 1840.

The Louth's Friend.

ON THE DEATH OF THE REV. HENRY LUCY, WESLEYAR-METHODIST MINISTER, IRELAND. "Know ye not that there is a Prince and a great man fallen this day in

Israel ?"-- 2 Sam's., in. 39. Israel I'—2 SAal's, 111, 38.
Both Jew and Gentile, bond and free,
To Scripture truth must all agree,
That man must taste mortality,
Because in these trensactres on:
If Sauly have failen on their sword
Yes not 'til they fell from the Lord;
Yet he whose life we now record,
Witness'd a good confession.
Where heaves' doed through former?

Where hences deed, through former ages,
Have spread before us bloody pages,
And won the field, and filled the stages,
Both fance and person perish'd;
Give me a solder of the Cross,
Who reckons all things dung and dross,
And earthly treasure counts but hose;
His memory shall be cherish'd.
False prophets pages with honotherin. False prophets mask with bombusin, To make their cap and platter clean; With hireling lips they say "Amen," To words stole from their neighbor.

His adorning was a sinless soul; His unction was a living coal; Commission'd by Ezekiel's roll, Before he dared to labor. Before as darry to favor.

He shared no part in God's complaint,
When prophets ran not being sent;
But, Samuel like, obeyed and went:
Experience told the hour.
When at his Master's fert he bowd, And wrestled, prayed, and wept, and vow'd, and tarried 'till he was endow'd

And tarded 'ail he was endow'd
With pardon, peace, and power.
Like David, when anointed king,
He chose the Gospel stone and sing,
And went, as oo a scraph's wing.
To fight for Israel's honor;
He studied well, he aimed aright.
Be struck the stroke with all his might;
Goliah fell, Gath took to fight;
Willia therid trook to fight; While David wove the tanner.

Thus arrows of conviction reach'd Each guity Felix as he preach'd; He showed the Saviour's hands outstretch'd With offer of endvarion. The standard raised on calvary. The subject of the jubilec; The captive look'd and was made free. And prized emancipation.

It's patriarchal government
Was well received, where'er he went;
Bis good advice spread sweet content—
Usel's family division:
He wished and prayed that every soul,
From Arctic to antarctic pole,
Might feel their wound and be made whol
By Heaven's pit wise Physician.

By Heaven's all wise Physician.
He showed a universal fall;
He cave a universal fall;
And preach'd a Savhour free for all,
That would make a sphication.
In Israel's jey he did rejoice,
And, Jodina like, while dying,
Duclard God's service man's awn choice,
And seal'd the declaration And seal'd the declaration
Life's cilizer cord, by fatal stroke,
And golden bowl, were gently troke;
The sentence came, which none revoke
God took what he had given.
Aithough he fell, the ranks were fill'dHe fought the fight, and won the field,
And now he lives in Heaven.

And now he lives in Heaven.

I stole a look to where he reigns;
Methinks he's paid for all his pains:
His harp proclaims those forty strains
That cannot cease—no, never.
In wedding-earments he is drest.
His love notes flow and never rest.
Could I but have my one request,
I'd be with Him for ever

William Digram,

ANECDOTE OF JEREMIAH FLATE.

" Fifty years ago," said this venerable teacher, " I was master of the Orphan Asylum, in Stuttgard, and had a whole room full of children to instruct. It was my custom to pray every morning for meckness and patience in the fulfilment of this arduous duty. One day, as I was walking up and down among the children, I observed a boy, about twelve years of age, leaning with his elbows upon the table; I reproved him for this improper behaviour, and walked on. The next time I passed, he was doing the same thing; I was chliged to repeat my desire that he should take his arms off the table. He obeyed me for the moment; but when I returned for the third time, I found him angry and perverse, and could read in his face that he determined to despise my orders. I was much annoyed, but restrained myself, and prayed inwardly for strength to exercise patience towards this poor child, even as my God had been patient towards me. My ill humour vanished immediately, I became calm, and was enabled to continue my instructions. The boy obstinately remained in the same attitude, but I took no notice of him. When chool was over, I sent for him into my study, praying, in the meantime, for wisdom and composure of mind. He stamped in, and banged he door after him in a violent passion. 'Why did you bang the door violently?' I asked. 'I did not bang it,' he replied. 'Yes, you did, my boy,' said I. 'I tell you, I did not,' was the answer. Upon this I went up to hom, took his hand, and asked him in a gentle voice, 'Do you know, my son, against whom you are sinning? It is not against me, but against your Saviour, your best friend! Examine yourself, and try to find out why you behaved in this manner.

"The boy's heart was touched; he burst into tears, and entreated me to forgive his wicked behaviour. 'I had determined this morning,' continued he, ' to tease by my disobedience, till you should beat me, thinking you would suffer much more from it than I should. Pray, pray forgive me; I will never my horse perfectly sound, and immediately recommenced my journey, he had been delivered, and then dismissed him, with the assurance that I had myself in the most extensive prairie I had ever seen. But the beautiful long since forgiven him. He left me, but still appeared almost inconsolable, In the afternoon, having finished my classes, I was sitting alone in my little study, when I heard a knock at the door. The boy came in, his eyes red with weeping, and saying it was impossible I could have forgiven him, for he had behaved towards me like a devil. He begged I would tell him once more that I had forgiven him, repeating that he would never vex me again, not even by look. I again assured him of my full forgiveness, but told him he must ask pardon of his Saviour, against whom he had chiefly sinned, and who would certainly hear his prayer, if his repentance was sincere. The boy however

left me, still crying.

"I had scarcely risen the next morning, when my little penitent came again, crying so bitterly that I was quite astonished. He said the remembrance of his past conduct the day before had prevented his sleeping, and entreated me, with his whole heart to continue to love him as I had done before. He could not imagine what had led him to form such a naughty resolution, and assured me he had determined not to allow any punishment to overcome his obstinacy, but had been quite unable to resist the kind and gentle means I had used to convince him of his fault. He begged me to tell him how it had been possible for me to bear with his wicked behaviour as I had done. To this I answered, 'Dear child, I cannot exactly explain that to you; but if I must express it in a few words, it is because I have myself received such mercy from the Lord, that I have been enabled to show mercy towards you. Thus spoke this venerable man, and concluded this parrative with the satisfactory intelligence, that the boy had, from that day, become his best scholar, and was still living in Stuttgard, esteemed by all who knew him as an honest and virtnous citizen.—From the German of Dr. G. H. Schubert.

THE BREAD OF LIFE.

" Mother," said little George, " what does Christ mean when he says, ' I am the bread of life,' I never could understand this text." "I am glad, my son," answered Mrs. Selwyn. "that you feel interested enough about what you read in the Bible, to wish to understand its meaning, and this is a very important text. The meaning of it is this, Christ is the bread on which our souls must feed in order that they may live and be happy.-That is, unless we trust in him, and love him, our souls will die forever, just

"But, Mother, you say that we must love Christ that we may be happy ; low I know a great many boys who are always very lively and full of play, and never seem unhappy, who, I am sure, do not love the Saviour, for they take his name in vain, and often play on the Sabbath."

is our bodies would die, if we had no food to ent."

"They may appear happy, George, but depend upon it they are not. It is certainly true, that their souls are dying for the want of food, though what makes it still more sad, they know it not. You recollect going to see your ousin William, when he was dying in a consumption. You know he thought he was not at all sick; was not willing to take any medicine, and told you when you left him, that he thought he should be able to prevail on his mother to let him come and see you the next day, and that very day he died. Justso t is with those wicked boys you speak of; they will not believe that their souls are perishing without Christ. But suppose God should remove them from this world, what do you suppose would be their feelings? Would they not be convinced then that they had nothing to make them happy? Christ alone, my dear boy, can make us happy in this world, and in that which is to come; but if we will not serve him, here, he will leave our souls hungry and dying forever."-Youth's Friend,

From the Monitor. THE MAGNET,—AN EMBLEM.

FOR RECITATION BY A LITTLE CHILD.—(Spoken with a pocket compass.) The trembling of the magnetic needle should remind us to keep our hearts fixed to God, and heavenly things.* And whenever any temptation draws our hearts astray, leading us from the path of duty, we should be afraid and remble like the magnetic needle, till we get back to the right place. (Here tremulous, and suddenly stopping with a steady point and panse.) The word

Thou little trembler, often turned aside, Vet to thy Polar star for ever true;
Still may our ering hearts as faithful turn,
To keep's better, brighter star in view!

* Pointing to the face of the compess.

Religions Intelligence.

PETERBORO CIRCUIT.

Peterboro', January 16th, 1841.

To the Editor of the Christian Quardian. DEAR BROTHER, -I have been much pleased for a few weeks past, in seeing In the Guardian en account of Missionary Meetings held in different parts of any crime throughout the entire kingdom. Let this state of things always the Toronto and Magara Districts, and feel much encouraged by learning the continue, and the result will tend to your own advantage and to the bonour oneness of feeling existing in the country respecting the present position of our of our society."

church, and the liberality manifested in support of its various Institutions.

This distingu Our Missionary Meeting was held, according to appointment, on the 6th inst., in the Presbyterian Church, our own being considered too small. J. W. Love, Esq., filled the Chair with great credit to himself, and much satisfaction to the risq., meet the onair win great credit to himself, and much satisfaction to the meeting. The meeting was addressed by the Rev. Messis. Gilmore, (Baptist Minister) J. Ryerson, P. Jones, Haw, and others. The speakers all appeared to be imbued with the Missionary spirit, and manifested that zeal, love, and catholic spirit that becomes the spread of the Gospel and the extension of the Redeemer's kingdom. Our friends here say that they have never had so inter redeemer's kingdom. Our instances say that they have now that some that esting a meeting, or as large a collection; the amount being, with some that was subscribed before the meeting, upwards of £20, fifteen of which was received at the meeting. We had three other meetings on the Circuit, at which we realized also £20; so that in all we expect to get £40, or upwards, on the Circuit; not so bud for a Circuit a great part of which is new settle-ments. While I feel abundantly thankful to Almighty God for the many on the efforts that are being made to make division among the Indians in this neighbourhood. The Indians at Mud Lake are warmly attached to the Canada Conference, as they are indebted to its Missionaries, under God, for all they have. They therefore look on the members of the Conference as their Fathers in the Gospel; but they are told if they abide with the Conference the Government will not give them their presents; so the poor Indians do not know what

ment will not give them their presents; so the most instance to do. It is a poor cause that requires such means for its support.

Yours. &c., W. McFaddes.

"GOOD LUCK."

Muncey Mission, January 4th, 1841. To the Editor of the Christian Guardian.

My DEAR BROTHER,-This caption was dropped in my ear at the close of a most blessed meeting, by a Nan-ta-wa-sau-ga Leader, at which sixteen natives joined his class. At the late Special Conference I had a hard struggle, to be remembered. Our house, 30 by 50, was full at Love-feast and Store ment, which lusted from nine o'clock, A. M., until two o'clock, P. M. In the ment, which lusted from nine o'clock, A. M., until two o'clock, P. M. In the evening we divided the congregation for public preaching; brother T. Magee took the Chippeways, &c., while I preached to the others in a private house. Since Conference twenty-five have joined Society, fifteen been haptized, three have died happy and gone to glory, besides a number of marriages and births. Since our Camp-meeting in September last, the state of this mission has been peculiarly interesting. All we want at this post is suitable means, with the blessing of God, and much may be accomplished for the benefit of this people. The means I refer to are, a School of Industry, and a large Meeting-house in the upper town. I understand the Agent contemplates building one of brick. A good bridge across the Thames. The Indians have cut a new road to intersect the road which leads to St. Thomas, hesides chopping betwixt fifty and a hundred acres of land. Since September most of them have had a good supply of provisions, and a few of them have some to sell. They are, however, a hundred acres of land. Since September most of them have had a good supply of provisions, and a few of them have some to sell. They are, however, badly off for clothing, as they are three years deficient in their procents at this post. This fact is made use of by some, I fear, to our disadvantage, intimating as the reason why they are withheld, because they belong to the "Yaukee Methodists." Their constant intercourse with St. Clair unsettles their minds in some degree; but we could go a head without much stumbling, were it not for the fire-water furnished to a few unreclaimed Pagans, who disturb the whole community, and often lead astray those who but for the tempetation thus thrown in which has have a not lead that they have medium the this point. I confirm the follower. community, and offen that astray those who but the temperature in their way would be happy and useful. On this point, I confess, I feel must sensitive. I would say to the dealer in this poison, "Is the love of filthy lucre so strong that you will grasp the red man's six pence, rather than refuse him that which you know will destroy him? For money you have already plunged that which you know will destroy lim? For money you have already plunged many souls into hell; for money you are hurrying many more into the hottom-less pit. You must know the magnitude of desolation you cause beggars description. You sin with your eyes open—your iniquity admits of no pulliation. A flood of light is thrown upon the devastation you have already caused—your crime appears in all its diendful reality; it is as evident as if written with a beam of living light by the finger of God upon thy conscience. Your sin, which is a transgression of the law of God and man, is as undeviable as if a voice of theoder declared it in your eyes. Your sin is inscribed among your victims in thunder deciared it in your ears. Your sin is inscribed among your victims in characters of blood. It is registered in the records of etertity; it is ready to seal your condemnation in the day of Indement. All good men condemn you; your conscience condemns you; and God will not acquit you unless you repent and put away the cause of death, temporal and eternal. Of what avail will your money be when you are doomed to share with the victims you have slain, where the rich man lifted up his eyes? O, for God's sake, for the Indian's waste the rice man mind up his eyes? O, for God's sake, for the Indian's sake, and for your own sake, desist from furnishing the poor red man with your intexicating drinks? Would you sil withhold from them this bane, they would soon, to a man, become the devoted disciples of Jesus of Nazareth, and find their way to the Paradise of God."

We are glad in our hearts that a Missionary Meeting is appointed at this We are glad in our hearts that a Missionary Meeting is appointed ut this station; we have given it out already, and hope not to be disappointed, either by the Deputation or the collection. We are thinking of reising fifty dollars, poor as we are. Freely we have received, freely we are determined to give, knowing that the Lord loves the cheerful giver. We are encouraged in our work from the "good lock" we have (as the Indian says) in our Missionary to vind Meetings, as well as in our Missionary labours. This place affords labour and lation.

Public Meeting .- According to the Advertisement which appeared in our last, a Public Meeting of the Total Abstinence Society took place in the Methodist Chapel, on the evening of Monday last. The attendance was so numerous as to show clearly that the inhabitants of Brockville ence was so numerous as to show clearly that the inhabitants of Brockville continue to take a lively interest in the subject of Temperance. Paul Glassrono, Eeq., President of the Society, and Chairman of the Meeting, commenced the proceedings of the evening by delivering a short, but excellent address He said that his auditors had assembled to consider a subject of the greatest mportance. Intemperance destroyed the happiness of individuals, of families, of neighbourhoods, and of countries. A remedy, he thought, had been found for this great evil. in the Society, whose claims they were that night met to advocate. He hoped the influence of this institution would extend from individual to individual, from family to family, from neighbourhood to neighbour world. The Chairman then called on the Rev. P. C. CAMPBELL, to invoke

the Divine blessing on the meeting. The Rev. Gentleman having performed this duty, the Meeting was addressed by the Rev. Mr. Smart's speech evinced much research, and considerable knowledge of the subject under discussion. He showed that the vice of drankenness had prevailed from the earliest ages—that it was notice whose consequences were of the most direful character—and that it was, therefore, our duty to endeavour to find a remedy for it. In ancient times the Senates of Greece and Rome,—and in modern years the Chambers of France, and the Parliament of Britain had taken this subject into consideration, but their remedies for the evil had been of but little service. Temperance Societies be thought were the only sufficient remedy. There was nothing more powerful than public opinion; the object of these Societies was to change public opinion. on the subject of Temperance. Mr. S. next mentioned a number of facts and statistical statements, principally extracted from the l'arliamentary Report on Drunkenness, illustrative of the causes, extent, consequences and remedy of National Intemperance. Among the most powerful causes of National intemperance, he mentioned the drinking usages and customs of our country.

Mr. R. W. Warson was next called upon to address the Meeting. Mr. W. said that he rejoiced that many of the old and absurd usages and customs to which Mr. Smart had referred, were now abolished. He then proceeded to urge the claims of the Total Abstinence Society on all, whether they cared for their own best interests or the welfare of their fellow men.

Mr. W. Brough was the next speaker. Mr. B. commented on the inconsistency displayed by Magistrates in licensing houses for the sale of erticles, whose tendency they knew was to make people drunk and disorderly, and then punishing people for partaking of this article and getting drunk and disorderly. Mr. B. thought that if the venders of intoxicating liquors before tapping a cask of whiskey would but reflect for a moment on the caths and blusphemies. quarrels and brawls, crimes and deaths, which the liquor would, in all proba-bility, produce, they would stave the cask, and resolve to submit to any suffering and degradation. rather than carry on the accursed traffic. Mr. B. then went on to prove that to people in health intoxicating liquors were not only useless, but positively pernicious.

The Chairman made a few concluding remarks, after which fifteen signatures to the Total Abstinence pledge were obtained, and the meeting broke up.

GLORIOUS DOINGS IN IRELAND.

Rev. T. Mathew, at Athlone. Before pronouncing the words of the pledge, he proceeded nearly as follows:

"My dear friends, I feel sincerely pappy, indeed, at beholding you all assembled on this auspicious occasion. I have been, in common with your respected pastor, long anxiously expecting this pleasure; but I regret that circumstances prevented me from coming amongst you sooner. However, the time is at length come, and I congratulate you and myself at the bright harvest of human happiness that now waves before us. The eyes of the world are now fixed Temperance Society, and it expects that the moment you renounce vice and crime, by becoming members of it, you will become distinguished for the practice of every species of virtue. This is what is expected from the members of our society; and blessed be God, all these expectations are fully

first in the remote districts of Ireland, who undertook a long and a painful journey to Cork, undismayed by the length of the road, and the dreariness of the season which was then remarkably inclement. Their moral and virtuous conduct i spoken of all over Ireland, and they form the brightest gem in the temperanc crown. The records of the courts of justice prove the state of morality in any society, and I rejoice to think, that according to the returns of the late assizes, there was not a single ter-totaller prosecuted before a judge or jury, for

This distinguished man unshrinkingly and ceaselessly plied the great world of reformation, fill three o'clock on Tuesday, when he had 100,000 enrolled tee-totallers, as the fruits of his blessed mission.—Ulster Missionary.

CHRISTIAN GUARDIAN.

Wednesday, January 27th, 1841.

not think we shall be free from culpability if we let it go unnoticed. A dislike friends be is raising up at the present time, and the signal manner in which he not think we shall be free from calpability if we let it go unnoticed. A dislike is owning the labours of his servants, I cannot but look with sorrow and regret for animadversion would prevent us from saying any thing; but while affairs maintain their present position, we must not-we will not betray our own cause by our silence; but we shall say as little as possible. It is due to most of the speakers to say they made no attack on our Church, and if we may judge from what is said of the Rev. Joseph Stinson's speech, he proved himself to possess what we have always thought he had-and which has attached us to him in bonds we would never have broken-a generous, pious heart-a heart which, in its unrestrained promptings, has made him many personal friends in Canada-a heart which, if unchecked in its motions, would keep those friends. The meeting appears to have been one of a unique character, as it was necessary it should be if held at all. A few thoughts passed through our minds in eading the tenert of it;

1. There was an utter avoidance on the part of the chief speakers of the grounds on which they claimed the right of holding a Missionary Meeting at specially when our long and much respected beloved W. Case left us. I am all in this country. Not so at our Missionary Meeting at now heartily thoukful that I made up my mind to "abide in the Ship." It is true I felt the injustice of withholding four months' salary from me, unless I would be guided contrary to my own conscience. For a few moments I was Corresponding Secretary, stated clearly, fully, and convincingly, the grounds would be goided contrary to my own conscience. For a lew moments I was tempted to locate, or rather to leave the work in which I have spent twenty years of days; but "the Lord stood by me," and I resolved to die in the larness. From that moment my path has been shining more and more. My mind is equally clear. We have now closed our second quarter with a meeting long its truth. The English Conference had cast off this connexion, and the Indians and destitute settlers needed the Gospel. All was plain, and the congregation perceived the reasonableness of the appeal, and pressed to the Missionery altar with their efferings. Why was it not frankly said at the George Street meeting, the Missionary Committee some years ago selemnly determined that Upper Canada should be irft to the Canada Conference Missionaries; but we, notwithstanding, have come to be your Missionaries ? Why was it not said, now that we are come, we labour only among the red men, and white persons, that we are come, we labour ouly among the red men, and white persons, unsupplied with the ordinances of the Gospel? Why was it not added, as we are supported by Missionary monies, we shall have nothing to do with people who are supplied with Ministers, and are supporting them? Statements like members of our church, whose number all might wish increased. who are supplied with Ministers, and are supporting them? Statements like these were called for by the occasion, and truth and honesty demanded their publication. But they were unpublished; and it must be said even to the credit of most of the speakers, they had modesty enough not to commit themsolves and their cause. They are statements which a candid Canadian audi-

enco would hear with displeasure; for they can judge, 2. The appeals made were made on general grounds. The piery, proceed ings, and perseverance of the Wesleyan Missionary Society in London were sulogised, and made the subject of appeal; and made elsewhere and under other circumstances, it is an appeal meriting the attention and the answer of all persons. We sincerely praise God for that Society, and for the glory of its many and some of the children are boarded by the teacher. Such facilities general duings; and pray they may encrease, and its triumphs in the salvation general durings; and pray they may encrease, and its triumphs in the salvation worthy of Canadian philanthropy. After travelling sixteen or seventeen miles, of souls extend everywhere. But was it fair to tell but part of the truth? It I reached the Mission-house at the Natrows, the residence of our devoted Missionery, the Rev. Sylvester Hurlburt, where he and his lady received me in the is proper to say the Hatton Garden Society should be patronized, but not when its money is expended in a work of disseveration and destruction in Canada. The Indians within the Hudson's Bay territory were referred to, (and we wish the Missionaries success in their conversion,) but within the bounds of Upper Indication in this strain is a strain of the conversion, but within the bounds of Upper Canada the English Missionaries have no methodistic legal opening for their operations. To ask the aid of the Canadian public for the Hatton Garden Society, without saying part of the funds of it are expended in anti-mission labours in this Province is to deceive the public by an illusion. Why are not the people told the Missionary subscriptions raised here by the English Missionaries are as much to support un-Wesleyan proceedings in Canada as Wesleyan Missionary proceedings in the South seas? Do not all the subscriptions go into the same fund, and the English Missionaries here receive supplies from it? It expands the heart to give for the good of the really deschate of missions in the South seas? Do not all the subscriptions go into the same fund, and the English Missionaries here receive supplies from it? It expands the heart to give for the good of the really deschate of missions is to make the support of Ministers to those who have Ministers, is an unperdonable perversion of the words of Mr. Wesley-go to "those who need you most." The Committee's own Wesleyan Resolutions of 1820 after need you most." The Committee's own Wesleyan Resolutions of 1820 after need you most." The Committee's own Wesleyan Resolutions of 1820 after retributive providence. The white village presents an aspect not much more all condemn the whole enterprise. These resolutions will still remain the high cheering than the Iedian. There was the snare of intemperance laid, and some and immovable vantage ground on which our Conference may feerlessly stand plans for the removal of the Indians concocted: and the fact is, that very

Meetings, as well as in our Missionary fabours. This place affords labour and pleasure; for

"Labout is rest, and pain is sweet, When thou, my God, art here."

"Labout the rest, and pain is sweet, When thou, my God, art here."

"I do not write for publication, but for your information. Mrs. W. has recovered her health. We have much to be thankful for, though shut out in a great the Indians, and they to us. Pray for us, that the "word of the Lord may have free course and be giorified."

"I remain, dear Brother, as ever, yours truly, S. Waldron.

"There are other particulars in his considerate, and consistent, and consistent, and consistent, and consistent in a great address which we intended to notice; but as they implicate the Rev. Egerton the form of it was just what I expected it would be. The wish of the Indians was to have it extended so that 20 or 30 acres of land might be attached to will be found his powerful and uranswerable remarks. We beg, with much deference, to say to our eloquent antagonist, a little caution is a good thing.

To ourselves we are not quite sure his cause will be sustained. We think so bighly of the majority of the fathers and brethren in England, that we conject."

"Labout the rest, and pain is sweet, when the proposed on continuities, their offensive operations. He says the "British discionaries of the irrepressor, their families, their obtain. A care-incubus seems to rest on their persons, their families, their obtain. A care-incubus seems to rest on their persons, their families, their obtain. A care-incubus seems to rest on their persons, their families, their defensive operations. He says the "British discionaries" Sauday. Crossed the ice from the Narre-wall and traders who deal out fire-water can retain the valida. A care-incubus seems to rest on their persons, their families, their defensive operations. He says the "British discionaries" Sauday. Crossed the ice from the Sauday. Crossed the ice from the Committee. Sauday. Crossed the ice from the Sauday. Crossed the ice from t For ourselves we are not quite sore instance will be sustained. The turns so we conjecture to be read to the poor creatures been allowed to spend their own money highly of the majority of the fathers and brethren in England, that we conject If not, why have not the poor creatures been allowed to spend their own money in the formation of their village as they wished? And why has not the promise we cannot sanction you, for neither the Bible nor Mr. Wesley do it. The great body of the English preachers, we believe, will read, and judge, and condemn, and, like men of God, say, we will not make the Wesleyon tamily in Canada a secon of animosity and enmity. They love that family, and will

> the discernment of his brethren? They speak of their loyalty,-and goernment men aid the Canada Conference. They have raised their standard, anticipating a universal rush to it,—and the rush is towards that Conference. They commenced their operations as if they were the only men who could do nission-work, and high and low, rich and poor, young and old, come with their gifts to the Canada Missionary Committee, and say, you know what Canada is, you can find, as you have found, our Indians and destitute settlers preachers, may be this body may be soon laid in the grave, but I believe my soul will live we will support you: and so liberal are their gifts, and so affectionate their regards, that Committee are able to continue their present missions, and at this very moment to send out four additional missionaries into the great field! Our heart exults while we pen these lines, our attachment to our rallying friends grows warmer, and we cannot check the exclamation "God will Lless us, and that right early." God of Missions! put all things right at Hatton Garden, and bless the Society there with unexampled success; and, by thy selectest influences, make Canada a proise in the earth!

A Good Reply.—It is known to some persons that the Rev. W. LYLE, of this City, has been solicitous to promote a union between his own people and our Church, and has acted honourably in attempting it. Amiable as such an attempt must be, it is construed into a crime, and transferred from him whose it is, to one who is not the projector of the plan. But we have long ceased to wonder at any thing which comes from the pen of him to whom the letter we insert is addressed; and in justice to Mr. Lyle we publish it:

To the Editor of the Commercial Herald.

To the Editor of the Commercial Herald.

Sin,—In being presented with your paper of the 11th inst., I saw an article in which you charge the Rev. E. Ryerson with a "project," or of devising a "union trap," &c. If to originate, or to promote a union, especially with those who are precisely of the same sentiment be wrong, or as you are pleased to call it a "trap," then, I confess, I am the person that is justly chargeable! And it is such a charge as I glory in; for the God whom I serve is the Author of peace, and has commanded His people to seek for, and "endeavour to keep the unity of the spirit," &c. If the testimony of the pious Psulmist is to be received on the surject, then I see what you call a "trap," is a good thing; for saith ho,—"Behold how good and how pleasant it is when brethren dwell together in unity!" In union, sir, is strength, and in union I glory, whether it be ther in unity!" In union, sir, is strength, and in union I glory, whether it be with the Great Head of the Church, as a branch to the vine; or with His people as sheep of the same great fold, and if a union of sentiment, spirit, and effort as sheep of the same great role, and if a union of synthesis, spats, and enough in the Church be "chaff," I confess, I am very desirous of seeing a increase; at the same time I readily grant, and give up to you, all the "degenerate or bastard wheat," (Dr. A. Clarke) of schismatics, whose delight is in scatteronsulard wheat, [Dr. A. Clarke) of somethatics, whose delight is in scattering arrows, firebrands, and death.

In giving the above an insertion in your paper for this week, you will greatly

Yours, &c. W. LYLE,
Primitive Methodist Minister.

P. S. However desirable a union with the Weslevan Methodist Church might

OUR VISIT TO THE MISSIONS ON LAKE SINCOE. - It is known our readers that at the request of the Superintendent of the Missions on the foronto District, the Rev. Anson Green, we were to make this visit, and having made it, some notice of our sixteen days' tour may be expected; we shall, therefore, though with some diffidence, copy the journal we have written for our own use; which was prepared in a very hurried manner.

January 6th. In a few hours after I had got the Guardian out left home and made my first call at the house of an excellent brother, where, after a kind reception, I beard of the doings of a certain minister of the Church of England who has lately been lecturing against the sectarians, especially the Motho dists, so as to give no little offence to some of his own heavers and friends. A few months ago he addressed his parishioners on the subject, and was unwise enough to say to them—" As consistent Churchmen, I take it for granted that enough to say to them—"As consistent Churchmen, I take it for granted that you conscientiously confine yourselves to the ministrations of the church; for convinced that the principles of Dissenters are in direct opposition to—are altogether subversive of—the interests, if not the very existence of the church, you cannot but abstain from every thing which may seem, in any degree, to support them." The thought was old, but the circumstances under which it is retirerated somewhat new. Perhaps before long it may obtain a further THE GEORGE STREET MISSIONARY MEETING.—We have read Circuit, and was happy to find our laborious minister, the Rev. Matthew whiting, was out on his circuit, holding a protracted meeting with good effect; he English Missionaries in George Street Chapel, on the 6th instant, and do a special Methodistic means second to none in utility; a means which, I believe, our Body will long have wisdom, humility, and zeul enough to recom-mend and employ.

7th. Drove 24 miles in a heavy rain, and was but just in time for my afterneon appointment. Met some old friends—worshipped—and baptized four children belonging to one family, regretting that they had not been presented to the Lord in that ordinance before. Went 3 miles farther to my evening's appointment, where the people were waiting to bear the word. Here again I administered the same ordinance after preaching, and was reminded of the fact, that many children were unhaptized when I went on to the Mission in 1235, where I stayed for the unusual period of four years, and had the pleasure of receiving into the visible church upwards of two hundred children. Several receiving into the visible church upwards of two hundred children. Several persons had united with the society at this place, since I was last there. My night was epent, after a four miles' drive, with two sincere souls about to join and church; and a remark was under by the hundred which was confirmatory of my views on total abstinence societies: "A man is not fit for society while he drinks, and since I gave it up I have felt a greater desire to do right, and join the meeting,'

8th. In the forenoon came to Barrie, and was glad to find our useful missionary, the Rev. Thomas McMullan, residing there, and the members of our church there united and happy, and doing something for the good of the place. A few years ago, through the kind and gentlemanly interposition of Wellesley Richey, Esq., we obtained a grant of land in Barrie in what is generally considered the best situation in the place, sufficient for a church, parsonage, burial ground, and pasture. A frame for a Wesleyan church is already erected; and the whole is deeded to the Canada Conference. My first calls were made at the houses of persons who have lately left our Connexion for the English Missionary Society; as I went not among them for partizanship, but peace; and without an exception I met with friendliness. Mr. Byers, an English Missionary sent there since our Special Conference, I was told, lad a felicitous lot as to temporals, a few cosy appointments, and about half a score persons adhering to him, who went out from us. The firmness of our uwn members have for-bidden his accomplishing much; and much he will not do. In the afternoon met a warm-hearted congregation, three or four miles beyond Barris, at the house of brother Larkin, an immovable friend of our Conference; and took

members of our church, whose number all might wish increased.

9th. Left the main-road for the colonied settlement in Oro, where I found, as usual, a humble happy people. I told them something of the loving kindness of the Alpha and Omega, and we obtained supplies from the fountain of the water of life. A gratifying change had taken place in the means afforded for the instruction of the youth of this interesting settlement since I was last in it. A Mr. Raymond, a pious and intelligent man, had erected, and fitted up very neatly, a school-house, where he instructs about forty children, partly white, but mostly coloured; and in this good work he has the assistance of his amiable wife and another female. The school has some connection with the African Society, and I understood there were thirteen or fourteen schools in the for the amelioration of the condition of a class of persons long oppressed, in most cordial manner. But a chilliness and sadness came over me before I teached his door. Here are two villages together; one called the white village, the other the Indian village. The latter I knew was forsaken of its native inhabitants; or rather evacuated by them after a determined siege under the used by persons from whom we expected what was honourable. But there is a and immovable vantage ground on which our Conterence may tenrically stand | plans for the removas of the Andreas concorded and the support of the Colonial popu- that few families left in it. It is a remarkable and ominous circumstance that few Indian traders who deal out fire-water can retain the wealth they

of Deeds for the land on which they are settled, been fulfilled? They will no be given until they cannot be withheld. And this tribe, as well as others, merits the attention and good services of all. They have not been two years, where they are, and they have cleared nearly a hundred sares of land, and otherwise improved it. They are to have other houses erected for them; but show their love. O that these contentions were ended, and the great work of diffusing scriptural holiness the only work of Wesleyans in Canada!

4. This Meeting has been held by the English Missionaries in the face of a country that will not sanction their proceedings. The authorities, and thristian ministers, and the people generally are unfriendly to them; more than that, disgusted with their course. Where is Mr. Richey's piercing eye, and the discernment of his brethren? They speak of their loyalty,—and go-which my serve to capture the sance other thouses erected for them; but other there is proved it. They are to have this done in the manner most function the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to the moreis of the tribe. Men are to be employed whose very presence is pestilented to th which may serve to convince others that the red man can participate in the advantages and joys of christian followship.

Chief Yellowhead. I rise this morning to tell my experience. I attended a Quarterly Meeting at the Credit a short time since, and was very glad to commune with my brethren of that place. Lam glad this morning for the same privilege. I am glad to beer you speak of the goodness of God. I mean always to serve the Lord, and be faithful in keeping his commandments. It

John Isaac. I rise to tell what the Lord has done for me. He has kept

John Isaac. I rise to tell what the Lord has done for me. He has kept me in his service thus far. Sometimes I have trouble. Very often, in times past, I was in great trouble, and felt bitterness of soil. When I believed in the Lord he blessed me: I intend to try, while I am on earth, to serve Him I feel the blessing of the Lord in my heart as strong as ever.

Villiam Snake. I praise the Lord that he has blessed me. I praise Him that I am with his people this morning, I cannot say that I am always as happy as I wish. But when I trust in Him he always drives away my temptation and my sin. I feel very thankful that I meet with Him in his house this morning. I mean always to serve the Lord as long as I live.

George Young. I also wish to say something. I feel very happy in my heart to-day. Yesterday when I heard of the Quarterly Meeting I felt very anxious, and desirons that it might be a good meeting. When I think of the goodness of God, I am always happy—I wish always to remain with the people of the Lord. I know, when I lived without God, I never enjoyed happiness. I am very happy to meet with you in this Love-feast this morning. I am very happy to meet with you in this Love-feast this morning

Yellowhead's Mother-in Law. I rise to express my thankfulness, and the happiness of my heart, that I am permitted to meet in another Love-Seast. I shall never give up the service of the Lord. I am thankful to see the table of the Lord spread again. I pray the Lord may bless our leaders and all our people, and save us all in Heaven.

Joseph Naingeshkunk I am very thankful to-day that I see the symbols of

in the service of the Lord.

11th. Left the Nerrows and travelled a balf-broken road for fifteen miles

the snow opwards of three feet deep, and came to Coldwater. In going along passed many Indian houses (I suppose twenty) all empty-doors off the hinges -wind, we out or broken-clearings laid waste-the red man's money, time tears, and entreaties wasted. The fine large Church and School house at Coldtears, and entreates wasted. The fine large Church and School house at Cold-water converted into a granary, and the two elegant houses built for the Indian Superintendent and the Missionary otherwise occupied. The Indians all field, and the Quarterly Meeting not to be held where we had been accustomed to have it. They were at Walibahsheen, on a rocky spot nine miles distant, near Lake Huron. Thither I accompanied brother Hurlburt in my sleigh on ice

erected ten or twelve houses, and some families have their bank tents. the whole scene, to me, called loudly and plaintively to heaven, and reminded me of the souls who cry from under the altar. Most of the desolate houses I passed on the road were theirs, and are now useless, though their former in-mates wished to remain in them—and wished in vain. It might have been mates wished to remain in them—and wished in vain. It might have been supposed that being deprived of them, another locality would have been granted, and some redress afforded them for injuries inflicted. Not so: as yet they are without a settled home. The most astonishing circumstance associated with the lot of this people and that at Rama is, that any remain faithful to the grace of God, scattered as they have been by a reckless policy, and beset with snares as they have been by white men, and tempted as they have been and are by popish priests and people. Thank God, most of them are religious yet, and all attached to the Canada Conference; and so attached that the Leaders at and all attached to the Canada Conference; and so attached that the Leaders at both stations requested me to send them the Goordian. At Snake Island the Indians are as greatly attached; and from the weil-known stability of the Chiefs, Yellowhead, Jones, Naingeshkungk and Snake, they may be expected to remain so. May this people be watched over by the Great Spirit. After partaking of a supper nicely prepared for us by our kind native sister Crane, we commenced our Quarterly Meeting at 8 o'clock, and had the house full of attentive biothers and sisters; and delighted was I to find when I amounced the first bymn that the huma book isser prepared by our commenced in the first bymn that the huma book isser prepared by our commence. the first bymn, that the hymn book just prepared by our common friend, the Rev. Peter Jones, was in the hands of almost every one in the place. Read or not read there was a general rusiling to find the page; an example not too humble to be remembered by our white congregations. I exhorted them to hold fast what they had already received, that no man might take their crown. The singing, as usual, was soft and touching—the devotional exercises mingled with the name of Jesus, and modest responses; and in the Love-feast and at the Sacrament, I wept that a worthy people who were blessed with the favour and presence of the Good Spirit, had no better earthly home and prospects. Chief Jones and four of his brethren had come from the Nattawasness to at-Chief Jones and four of his brethren had come from the Nattawasque to attend the meeting, a distance of forty miles, each with a pair of travelling vehicles called snow-shoes. By midnight we had sung some of our beautiful hymns, and closed our profitable meeting, and from what I know of an Indian Love-feast, the heathers and sisters who spoke—spoke well. Indisposition prevented brother Hurlburt from reporting what any of them said. After meeting we conversed with the Chief and others on their prospects, but they knew not what to say, having been so disappointed and shamefully treated hitherto.—May God be their helper, and their defence.

[The conclusion, although in type, is necessarily deferred, to make soom for other matter this week.]

REV. MR. RICHEY'S MISSIONARY SPEECH-HIS DIVISIVE PRO-CEEDINGS IN CANADA NOT SANCTIONED BY THE ENGLISH CON-FERENCE-QUESTIONS FOR THE SERIOUS CONSIDERATION OF CHRISTIANS AND STATESMEN.

City of Toronto, January 20th, 1841. To the Editor of the Christian Guardian.

Mr DEAR SIR, -During the last two or three months I have taken no part in discussing the questions which have naturally arisen out of the separation between the English and Canadian Conference, and the aggressive and divisive operations of the London Wesleyan Committee in Upper Canada. Save an allusion or two, I have been silent on the general subject. I have been so from inclination, and from a desire to furnish a practical refutation of insinuations which have been intended to injure our Church and not to benefit me. I have been desirous to let both our friends and enemies see that if I were never to write another line, or cease to live, our Church would not sustain the slightest loss in the zenl, ability, and efficiency of its advocates and defenders. And never has the character and institutions and interests of our Church been more

ably defended than during the last three months.

My attention has lately been repeatedly called to Mr. Richey's speech at the My attention has lately been repeatedly called to Mr. Richey's speech at the late Missionary Meeting held in George Street Chapel in this City; and especially since it has been published in two of the city papers from under his own band. I should not notice it at all, did it not contain an important and criminating allusion which I understand, from the "best authority," was intended for me. Being induced to remark upon it, I shall alvert to several politic referred to by Mr. Richey, as well as make a few general observations. But in order that the readers of the Guardian may have the strength of the London Committee's cause before them from the mouth and pen of one of its own principal Agents. I heer to forward few invertion that year of Mr. Richey's principal Agents, I beg to forward for insertion that part of Mr. Richey's Speech entire which telates to Upper Canada. It is as follows:

"It is ground of high encouragement to us, (he said) that in this good work we are intimately associated with such good company—The British Conference—a sacramental host, who have long been in this field of boly warfare, and ence—a sacramental host, who have long been in this field of holy worfare, and have, under the divine blessing, already reaped in it many a laurel wherewith to adora the tree of Catvary. That blessing is still signally with them; nor can it ever fail them while true to the holy principles with which they entered upon the work, and have hitherto, with expanding success, prosecuted it. Our everto-be-remembered founder called himself homo unins libri, a man of one book; and every Wesleyan Missionary is required to be a man of one besiness." In proof of this Mr. R. read the following extract from the Standing Instructions "'We cannot omit, without neglecting our duty, to wern you against

"We cannot omit, without neglecting our duty, to warn you against meddling with political parties, or secular disputes. You are teachers of Religion; and that alone should be kept in view. It is, however, a part of your duty, as Ministers, to enforce, by precept and example, a cheerful abediunce to lawful authority. You know that the venerable Wesley was always distinguished by his love to his country, by his conscientious layalty, and by his attachment to that illustrious family which has so long filled the throne of Great Britain. You know that your Brethren at home are actuated by the same principles, and walk by the same rule; and we have confidence in you, that you will preserve the same character of religious regard, to good order, and submission 'to the powers that be,' in which we glory. Our motto is, 'Fear God and honout the King;' and we recollect who had said, 'Put them in mind to be subject to principalities and powers to be subject to principalities. in mind to be subject to principalities and powers; to obey magistrates, and to

be ready to do every good work."

"If a single instance [said Mr. R.] has occurred in the history of British Methodism in which a Missionary has committed himself to an infraction of this salutary and highly necessary injunction, I have yet to learn the person and the place. And I pray God that no such instance may ever stain the glory or compromise the principles of the word of God with which we stand connected. While those principles are invariably maintained we shall never he ashamed to ask the support of the public, nor fear their withdrawal.

"Some persons, with the very benevolent design of stopping the supplies, are anxious to have it believed, that we are not likely to hold many Missionary Meetings in this country—that we should soon be reculied. I understand such declarations as indicating the desires rather than as establishing the claims to prophetic sagacity, of those who utter them. I hope these chilling prophecies will have just as little effect upon the friends of British Methodism vs would the throwing of snow on the bosom of the sun. The British drummer, it has been said, does not know how to beat a retreat. Our Missignary Committee are justly chargeoble. I believe, with want of skill in the same particular. I am totally ignorant both of their heads and of their hearts, if they ever abouam totally ignorant both of their heads and of thour hearts, it they ever abandon British soil which they have an indisputable right and encouragement to cultivate. If another prophetic intimation, which I heard a certain individual, throw out before a reverend assembly in England should be realised, if in a few years the connexion should be severed between this and the Perent country, then they may, perhaps, think of abandoning it. But, I am confident, not till the British securics is withdrawn, will our Committee call away its Missionaries from a colony than which there is near in North 4 call away its Missionaries from a colony than which there is none in North America which needs their labours more.—Another expedient has been reserted to by those friends who labours more.—Another expedient has been resorted to by these triends who wish us well, at a distance. Resources, say they, are to be missed from the poor of Eugland to carry on our work here. To the pennies wrung from them we are to look for our support. Admitting that the poor as well as the quilent of England are willing to aid us in supporting the work of God in this as well as in other British Colonies, where ig the great harm in that? If the poor to whom the Gospel is preached in England wish to give their pennies to assist in according that Gospel is preached in England wish to give their pennies to assist in carrying that Gospel round the world, is he their friend that would rob them of the privilege? Would the indignant widow of the Gospels, when about to cast her mite into the treasury, have thanked may one for arresting her hand, and thereby depriving her of the plands of the Redeemer? There is another way of replying to the instantation I have thought it right to notice. Ard I was going to ask—Sholl I or shall the Congregation answer the objection? Shall the reply to it this evening be in a verbal or in a practical one? Shall it be in neords or in Pounds? (Pounds! was loudly responded from the Gailery.) I have confidence in this congregation that they will with even more than their wonted liberality answer that offensive allegation. I gave way to them, Sir, that they may now have an opportunity of, with one voice, delivering a PRAC-TICAL speech on this topic.

Such is the cause of the London Committee, as stated by Mr. Richey himself; and such was the ground of his appeal to his adherents.

I am happy to have learned that Mr. Stinson made no remarks at the meeting of an offensive or exceptionable character. I believe his own Christian feelings revolt at the scenes of schism and moral devastation which have results from the late aggressions against the Wesleyan Methodist Church in Canada; and I believe, had his own amiable principles and dispositions been left uncontrolled, these hostilities never would have been set on foot. And it is to be lamented on many accounts that a man of Mr. Richey's splendid pulpit talents should have so far forgotten himself and his office us to have made (to say the least) the unworthy return he has made to the Canada Connexion, as whose invitation he had come to this Province,—at whose request he had pub-lished his volume of Sermons,—in whose official organ he had been uniformly complimented, not to say culogised,—and upon the recommendation of whose committee, (as the Books of the Wesleyan University will testify,) he received his literary degree of Master of Arts—(a fact that I state upon the authority of the Rev. member who brought Mr. Richey's name before the Faculty of the Wesleyan University, and who embodied the recommendation of the Canada recommittee in the resolution which he introduced to confer upon Mr, Richey his literary distinction.) Indeed, so inflamed have Mr. Richey's feelings become with the spirit of war against the Canada Conference, that he has said, in the presence of many persons, (as I have been credibly informed,) that should the London Committee withdraw their Missionaries from Upper Conada, he would remain—he would not leave. But much allowance is to be made for the wayward extravagencies of an imaginative and unstable mind: and I would ather pity the weakness than blame the improper ebulitions of a man of fine magination but feeble judgment. 1. Mr. Richey speaks of being associated with the British Conference in

his work of division in Upper Canada. This is at least a premature use, if not a postitution of the name of the "British Conference," in connexion with such a work; for-(1) all the members of the English Conference with whom such a work; for—(1) all the members of the English Conference with whom we conversed in England contemplated no heatilities against us—no interference with our work—no other than the friendly relations which exist between the Wesleyan connexions in England and the United States,—to which allusion was made by several speakers in the English Conference. (2) The "British Conference" did not determine to send Missionaries into our fields of labour in Upper Canada, but referred the matter to a committee "in order that every in Upper Canada, but referred the matter to a commutee "in order that every strangement might be made in the kindest and most effectual manner." And so far from pasticipating with Mr. Richey and his partizans in their foolings and efforts of hostility against the Canada Conference, even that portion of the "British Conference" which dissolved the Union, adopted the following words: members of our society; and blessed be tood, all these expectations are unity realized by the conduct of our members. We have now in our society very appear to me, yet I think it just to say that the majority of our Quarterly Conserve where considered as the most moral and peaceful people in the country.

I have reason to be parlicularly proud of the Athlone tee-totallers; they were Jesus Christ in sincerity.

P. S. However desirable a union with the Wesleyau Methodist Church might Lake thuron. Thither I accompanied brother Hurlburt in my sleigh on ice and and efforts of nosting against the canada Connectence, even that the support of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in travelled before this winter, a snow storm the whole of the way preventing in the conduction of the way preventing in the conduct

all beneficial spiritual influences, it earnestly desires; and, while the relation at beneficial spiritual influences, it earnestly desires; and, while the relation subsisting between the Conferences may, henceforth, be simply that which marks two independent sections of the great Methodist family, it is devoutly hoped and implored at the hands of our most merciful God, that they, and all other portions of the same family, may always preserve towards each other, such sentiments of sincere Christian friendship as become the portions of the Christ which again in the power of the relation, bave been made "a spectacle unto the world, and to angels, and to men?" Is he not demonstrating to thousands in Canada that our connexion with England, as far as the labours and proceed-the Christ which again in the power of the Agents of the London-Wesleyan Committee can do it, is the occa-

Such ere the recorded sentiments and feelings and intentions of the English

emonies in that resolution are clearly incompatible with the Province of Mr. Richey and others.

But why, it may be asked, have not the amicable intentions thus expressed by the British Conference been carried out in this Province? I answer—1. The Special Committee, (which was directed to confer with the Mesers, Ryer-land the Conference of the Manches of the Conference of the Conference of Manches of the Conference of the Conference of Manches of the Conference of the Confere The Special Committee. (which was directed to conter with the Blesses. Eyerson "in order to arrange every thing in the kindest manner,") met at Manchester the week after the close of the English Conference Session, and without ever conferring with the Canadian Representatives, but under the influence of representations made by Mr. Richey and others, resolved not only to prosecute Missions in the Upper Province of United Caenda, but to establish them in other places than amongst the "Abortiones and Destitute Settlers." 2. This committee. After coming to such a conclusion, invited the Mesers. Regri This committee, after coming to such a conclusion, invited the Messrs. Ryerson to meet a sub-committee which was appointed to carry out the resolutions of the general committee, against which it was their bounder duty as Repre sentatives of the Canada Conference to object in toto, and which were certainly not sanctioned by the sentiments and feelings expressed in the above quoted resolution of the English Conference.

And here I beg to reply to the charge brought against us by the Montreal Neslegans, and others for not meeting that sub-committee. The resolutions which had been previously adopted by the general committee were sufficient to justify our not meeting its sub-committee.

But, I. The meeting of the subcommittee was appointed to be held in London on Thursday, the 3rd of September, when our passage had been taken by the "British Queen," which was to sail for America on Tuesday, the 1st of September. 2. Though we could not wait for the official meeting of the sub-committee, (us our passages had been paid before we received any communication respecting it) we proposed to meet any members of the committee who would meet us at any time during the last eight days of our stay in London. The circumstances were as follows: Wo eight days of our stay in London. The circumstances were as follows: We left Newcastle on Saturday, the 15th of August, with the promise that we should have a copy of the official proceedings of the Canference relative to the subject of our mission by Wednesday, the 19th of August. We waited in London ontil Monday, the 24th of August, without receiving the copy of those proceedings. On the afternoon of that day I waited upon the Secretary of the English Conference to ascertain the reason of this delay, when I was informed by him that we should certainly have an official copy of the Conference proceedings that even-ing on the next day. Dr. Hangah (the Secretary) then informed me of the ing) or the next day. Dr. Hannah (the Secretary) then informed me of the meeting of the Special Canada Committee in Manchester which had been held meeting of the Special Canada Committee in Manchester which had been neut man small be judged, and whether the Canada connexion have been crushed, of a sub-committee to be held on Thorsday, the 3rd of September, and of the request for us to attend. I informed Dr. Hannah, in reply, that we had said at that day.

6. Are the present efforts and proceedings of the London Committee's Agents. about our leaving Lundon suddenly, and refusing to meet the committee, &c.

But a third reason why the amicable intentions expressed by the British

Conference have not been accomplished, was the printing by their Secretary of Contreace days not been accomplished, was the printing by their secretary of their own proceedings in reference to the Canada Conference. At the second interview with Dr. Hannah just referred to, he informed us that a copy of these proceedings had been sent that morning to the Printer, and would appear in the printed Minures in the course of a few days. Up to that moment we had no idea that there was any intention to print the proceedings of the Conference on the subject, as its resolutions in forming the Union had never been printed.

like established liturgies, are contravered by both, the spirit and trist defined and doings have created. I do include the confident hope that the wisdom and their very framers and expounders. The instructions of the Committee are piety of the Wesleyan Connexion in England will yet afford me such an opportant as full as the Resolutions of the late Canada Conference on the same subject. But Mr. Richey's memory lamentably fails him when he professes his ignorance that any British Missionary has infringed those instructions. Has ignorance that any british hissionary has intringed mose institutions. The forgotten Mr. Evans' or Mr. Harvard's political intermeddling against the Governor General, and his measures in Upper Canada? Was Mr. Richey patting all about him in mind to be "subject to principalities and powers," when, at different times, and before many witnesses, last winter, he employed language respecting the Governor General that propriety forbids us to repeat? language respecting the Governor tiemeral that propriety forbids us to report. I only hint ut facts which would occupy a page to state in detail. And is the word British itself (a word we love and venerate) anything but a political party watchword as used by Mr. Richey and his party? Mr. Richey ought to be the last man to talk about "needding with politics." His practice during Lord Sydenbann's administration of the Government of Upper Canada affords a curious commentary on the Committee's instructions which he has quoted. On the other hand, he sees the Canada Conference Missionary Meetings in Toronto, and in other places, attended by public men of all parties, and person of all parties contributing to support its Missions—a practical proof that it is identified with no party, but with the Christian principles common to good

4. Mr. Richey says that the Missionary Committee, any more than a British drummer, knows not how to heat a retreat. How happens it, then, this very year, that the Missionary Committee have heat a retreat from Spain, although neither sword nor inquisition opposes their march, and ignorance, and super-stition, and misery implore their aid?

5. Mr. Richey mentions a "prophetic intimation which a certain individual threw out before a reverend assembly in England, that in a few years the connexion between this and the Parent Country would be severed." Mr. R. bad not the randout or manliness to state to whom he referred; nor did I think anything of his cilusion, until since I have learned, upon unquestionable authority, that he and his supporters have coupled it with my name. I have only to say, if Mr. Richey had any reference to me in his allusion, his statement is wholly unfounded. In reply to certain questions put to me, and in justifica-tion of my supporting the administration of the Governor General, I stated my conviction that Upper Canada could not have remained long in the state it was in when the Governor General came here—that I had supported the Union measure as the only one which Her Majesty's Government would adopt in order to perpetuate the connection between Canada and the Mother Country, and that I still felt it my duty to do what I could to render that experimen successful; but I possessed no sufficient data to enable me to form a definit opinion in regard to the future civil condition of Canada, as there were so many opinion in regard to the future civil condition of Canada, as there were so many contingencies which I could not anticipate, and over which I had no control; under all the circumstances, I had felt it my duty to support the measures and government of the Governor General, in opposition to the views of the Agents of the London Committee—I felt it right for me to do so still, leaving the future to Him who sees the end from the beginning. I did, however, hear more than one member of the Linglish Conference express the conviction that the Union of the Canadas would lead to their separation from Great Britain. It is known that Mr. Richey himself has oracularly predicted such a result ever since the Governor General came to Upper Canada, in November, 1839, If Mr. Richey referred to his own "prophetic intimation," I admit the correctness of his allusion, although it is obvious he made it for another and very different object. And could Mr. Richey, if he were leagued with Mackenzie himself, do more than he is doing to accomplish his own oft-repeated predictions. Is he not alienating British subjects on one side of the Atlantic from these on the other? It he not alienate Registrations in Canada and in the Union of the Canadas would lead to their separation from Great Britain from those on the other? Is he not placing Englishmen in Canada and in England in an attitude of hostility to each other? Does he not know that at Icast nine-tenths of those who had been Methodists in England are shocked

* In the last Montreal Wesleyan I find the following adopted paragraphs, both of which are alike unfounded. I copy them as an example of the refinement of taste, the dignity, and noble Christian feeling with which the Editors of "The Wesleyan" carry on a "British Wesleyan" (I) waster against the Canada Conference and myself.

From "The Wesleyan," Jan. 21st, 1841.

"Since his last Special Conference the Rev. ex-Editor of the "Guardian" has been "Since his last Special Conference the Rev. ex-Editor of the "Guardian" has been again dooned to have his raisents of gloss dissipated—his project to effect an union with the "Frimitive Methodist" body in this Province, has proved a total failure—they evidently wish to avoid the Reprisonian sation trap.—Toronto Patriot"

"It is reported that the Indiane on the "Grand River" have lately seceded from the Rev. E. Ryerson's Conference, and that his worthy brother, in the warmth of his Canadian zead, for retain, and detain his late tharge, has actually nailed up the chapel door, lest they should open it to the British Missionaries, with whom the Indiane now feel Kilkenny, Esq., aged 71.

and grieved at such proceedings? Is he not doing all in his power to weaken such sentiments of sincere Christian friendship as become the portions of the Church of Christ which agree in many points of doctrine and discipline, closely bearing, as they firmly believe, on the best interests of mankind. And, in order that every arrangement may be made in the kindest and most effectual manner, the [English] Conference deems it right to confide the whole affair to a special committee, who shall be invested with full authority to act during this subject, and especially to take measures, in conjunction with our general Missionary Committee, for the future prosecution of our work in the United Province of Canada, and of our Missions among the Aborigines and DESTI-LERS."

Such are the recorded sentiments and feelings and intentions of the English

Such ere the recorded sentiments and feelings and intentions of the English Conference. Here is a wish for the "enjoyment of the continued and increased prosperity" of the Wesleyan Methodist Church in Canada, rather than schisms and divisions in its ranks. How different the avowed feelings and intentions of the British Conference from the feelings and efforts of Mr. Richey and his conference are swell as pity of the most superficial reader, friends? Can it be believed, that, in connection with the expression of such proceedings as have been pursued in Toronto, itsmilton, London, &c., to divide the Wesleyan Church in Canada? It is clear that the British Conference contemplated Missions to the "Destitute Settlers," and not to Societies and Congregations of the Wesleyan Methodist Church. Nor do I believe the British Conference will justify these schismatic and divisive proceedings of Mr. Richey and his coadjutors.

6. Mr. Richey and his coadjutors. ed to support rival preachers and create divisions in the Wesleyan Circuits in London 1

7. Mr. Richey makes the assertion that no province in British North America needs the labours of Wesleyan Missionaries more than Upper Canada, when there are more Ministers of the Canada Conference in this Province, than there are Missionaries in all British North America besides, and when the Itinerant Preachers in Upper Canada; in comparison to the whole population of the greater extent of our circuits. But where throughout the Home, or Gore Districts are Mr. Richey and his colleagues supplying one single "destitute

In conclusion I would propose several plain questions on each of which every

It conclusions the wholes every reader is requested to bestow a few moments' flought.

I. Can dividing the "body of Christ?" he the work of Christ?

2. Is anything admitted into the doctrines, discipline, or practice of the Wesleyan Methodist Church in Canada, which involves a forfeiture of the character of a christian Church? If not, is it not both anti-Wesleyan and anti-

Christian, for Wesleyan Ministers to seek to divide and destroy that Church?

3. What would have been the moral condition of many thousands of Emigrants, as well as the native population of this Province, had it not been for the self-denying labours of the Canada Wesleyan Ministers? And are these men and the fruits of their labours to be made a prev to the new-born zeal and med and the tritts of their labours to be made a prey to the new-porn zeat and patriotism of the agents of a Committee which never thought of sending Missinanies either to the "Aborigines" or "destitute settlers" of this Province, until a Government grant from the Canada revenue became attainable? I do not say that the one was the impulse to the other; but I state it as a fact that

not say that the one was the impulse to the other; but I state it as a last that the Mission was subsequent to the anticipation of the grant.

4. Can a Mission of division promote peace and unity in this Province? At a time when Upper Canada is about to be united to a Catholic Province—at a time when the Protestant Churches of Upper Canada were disposed to acquire when the Protestant Churches of Upper Canada were disposed to acquire. esce in their respective civil relations, and to cultivate good neighborhood rather than revice former disputes—is that, above all others, the time to introduce now element of strife and foment divisions amongst them?

5. In what light will these divisions appear to their authors and abettors on the solemnities of a death bed, and in view of a final judgment, when every man shall be judged according to his works? Whether certain members of the Canada Conference, and whether the Canada connexion have been crushed,

Newcastle we should embark for America by the 1st of September—that we had delayed paying our passage money as long as we could keep our berths likely to promote harmonious legislation, to alleviate the difficulties of govern-without paying for them—that though we could not attend the efficial meeting ment, and to promote the civil, any more than the religious peace of this constitution. without paying for them—that though we could not attend the efficial meeting of the sub-committee, we would be happy to meet any members of it any time and place they might appoint between that time and the morning of embarks—then, which would be the following Tuesday morning a week. Dr. Hannah then seemed to be pleased with my proposal; but when he called at our lodgings the following day to deliver to us the chicial copy of the Conference proceedings, he then told us, that as Dr. Alder was not in town, he did not think it would be convenient or worth while to call any of the members of the sub-committee together to meet us. I hope these facts will henceforth silence all instinutions about our leaving London suddenly, and refusing to meet the committee, &c.

But a third reason why the amicable intentions expressed by the British. same." It will be seen by every reader, that here is not the shadow of a provision for the payment of any stipend to any christian denomination in Engfrovision for the pulment of any stricend to any chitistian denomination in England which may happen to have Agents in Upper Canada; nor can it be supposed that the legislative representatives and guardians of the rights and interests of the Canada Churches as well as people, will ever consent (even if it should be proposed, which I have reason to believe is not likely) to the payment of a single farthing of the Clergy Reserve Revenue to a denomination or Companies in Landau and the order of the conduction of the Contraction of the Contraction of the conduction of Committee in Lundon, to the exclusion of a "christian denomination in Upper the subject, as its resolutions in forming the Union had never been printed. Had the proceedings of the British Conference not been published in London, we should not have published any thing there, nor in Canada either, at least a until after the meeting of our Conference.

When the Special Canada Committee of the English Conference had determined to establish rival altars and congregations in this Province, where there were neither "Aborigines" nor "Destitute Settlers," and when the Resolutions of the Committee of the English Conference against the Canada Conference to defend themselves and the Conference they represented in the best way in their power; and it subsequently became the duty of the Canada Conference to defend themselves and the Conference they represented in the best way in their power; and it subsequently became the duty of the Canada Conference to express its views on the ageressive and divisive a mongst the first duties of its Ministers and members and friends; and as well as more contentions of a content of the country. I canada the constraint of the country. I amongst the first duties of its Ministers and members and friends; and as well as more contentions of a content of the country. I canada the constraint of the country. I amongst the first duties of its Ministers and members and friends; and as well as more contentions. the Canada Conference to express its views on the aggressive and divisive proceedings of the Committee of the English Conference, and to defend the character, institutions, and unity of the Wesleyan Methodist Church in Canada.

The foregoing observations, I think, establish the following facts:

1. That the British Conference itself has not yet done my act, or expressed any sentiment, which will warrant the schismatic proceedings of Mr Richey and others in the fire of the content of the British Conference itself has not yet done my act, or expressed any sentiment, which will warrant the schismatic proceedings of Mr Richey and others in the fire of the conference is of the sentiment, which will warrant the schismatic proceedings of Mr Richey and others in the fire of the sentiment, which will warrant the schismatic proceedings of Mr Richey and others in the fire of the sentiment, which will warrant the schismatic proceedings of Mr Richey and others in the fire of the sentiment, when the first of the sentiment of

Upper Canada. 2. That the English Conference has expressed sentiments cannot view the aspect and bearing of these aggressions and divisions upon the and feelings directly the reverse of those proceedings. 3. That the proceedings of the land of my birth and the church of my choice without strong ings and positions of the Canada Conference and its Representatives have been feelings. But my language is directed against the crusade, and not against defensive, and dictated by nocessity.

2. In the next place, Mr. Richey quotes a passage from the London Committee's standing instructions relative to "meddling with political parties, or
secular disputes." It sometimes happens that established laws and instructions, ing to obliterate from the public mind the impressions and feelings which such tunity. For such a consummation let the Ministers, and Members, and Friends of the Wesleyan Methodisc Church in Canada, pray, and live, and labour, and, satisfied I am, the desired end will be attained.

Yours tealy, EGERTON RYERSON

We hear our respected brethren who are holding Missionary Meetings in the east of the province are favoured with very cheering success; and the Revd. Anson Green informs us there is raised on his District, nearly £800. Such a Missionary spirit, we believe, has never before been exhibited in Canada.

On Friday evening a Sabbath School Tea Party was held in the Wesleyan Methodist Chapel, Newgate Street, which was very numerously and respectably attended. The Revd. Messis, Green, E. Ryerson, Lillie, and Messrs, John Jones and James Young, Christian Indians from the Credit Mission, delivered very appropriate addresses, and the delighted company retired from the seems of mous festivity more attached to the Institution which called them together. We hope next week to present some account of the meeting. We are requested to offer the grateful acknowledgments of the Managers to Mr. John Mulholland & Co., and Messrs. Shuter and Patterson, for the loan of Crockery, and to Messrs. Workman Brothers, and others, for articles kindly furnished for the occasion.

It is with much regret we learn from several Lower Canada apers that His Excellency the Governor General has had an attack of illness which has confined him to his room for some time; and shall rejoice soon to hear he is wholly recovered.

To make room for the Rev. E. Ryerson's important letter, we leave out to-day many items of News, and a communication from the Rev. Wm Case, in type,

Letters for the Rev. George Ferguson should be addressed to him at St. George post-office.

To Correspondents.-Communications from the Revd. H Wilkinson are received and will appear next week.—" D. R. G." is sincere ly thanked for the pains he has been at to please us and others; but having ound some twenty errors in the first twelve lines of his long article, he must pardon us for postponing the insertion of any thing from his pen, till he has

practised a little at thinking, composing, and punctuating. Will our excellent correspondents who have sent us numbers of certain series, allow us to say we are expecting every post to hear from them again Other Ministers and friends well able to write we hope will soon convince

MARRIED,-In the Township of Augusta, Jan. 12, by the Rev. Daniel Berney, Mr. Jacob McFadden, to Miss Mary Ann Brown, daughter of Mr.

Win. Brown, of Augusta.
On the 5th of January, by Rev. R. Heyland, Mr. William R. Baker, to Miss Harriet Eleanor Peacock, both of the Township of Trafalgar. By the same, on the 12th January, John Kennedy, son of Chas: Kennedy,

Esq., of Esquesing, to Miss Ann Vodden, both of Esquesing. DIED,-At Cobourg, on the morning of the 19th inst., after a very short illness, deeply and universally regretted, Benjn. Throop, Esq., aged 62 years. On the 16th of November, Henry Flood, of Paulstown Castle, county

APPOINTMENTS FOR MISSIONARY MEETINGS.

	BAY OF QUINTE, AUGUSTA	
•	February. Mon. 1. Kingston Meeting at 6 Tues 2 Cowan's at 11. Gananoque 6	Frid 19 Hall Meeting at
	Mon. 1, Kingston Meeting at 6	Sat 20 Bell's Chapel do.
	Tues 2 Cowan's at 11. Gananoque 6	Sun 21 Bylown, Scrmons at 11 and
Ϊ	Wed 3 Keeler's Meeting at 6	Mon 22 do. Meeting at
ı	Thur 4 Wolford Chapel Meeting at 6	Tues 23 Shellington's do.
ı	Wed 3 Keeler's Meeting at 6 Thur 4 Wolford Chapel Meeting at 6 Frid 5 Kemptville do. 6 Sat 6 Lawrence's at 11. Angusta Chap 6	Wed 24 Mansel's do.
i	Sat 6 Lawrence's at 11. Augusta Chap 6	Thur 25 Carlion Place do-
ł		
ł	Mon 8 do, Meeting at 6	Sat 27 Capt. Adam's 8 House, do.
j	Tues 9 Prescott do. 6	Sun 23 Perth, Sermons at II and at
Į	Mon 8 do, Meeting at 6 Tues 9 Prescott do. 6 Wet 19 Maulda do. 6	1.
ŀ	Thur II Martalown at 11. Moulinette at 61	piarcu.
ł		
ľ	Sat 13 Chattiam Chapel do, 6 Sun 14 St. And ws, Ser at 11. La Chute 6	Tues 2 Chamberlayne's do.
F	Sun 14 St. And ws, Sec at 11. LaChute 6	Wed 3 Crosby do.
l	Mon 15 La Chute Meeting at 6	Prid 5 Bath, at 11. Napance de-
ł	Tues 15 St. Andrews do. 6	Sat 6 Brighton. un.
۱	Wed 17 Longuiel do. 6	Son 7 Colborne, Sermon at 1
١	Mon 15 La Chub Meeting at 6 Tues 16 St. Andrews do. 6 Wed 17 Longuiel do. 6 Thur 18 Papineau's Scignory do. 6	
۱	LONDON	DISTRICT.

February. | Pebruary | Pebruary | Meeting at 6 | Sun 14 Sincoe and Woodhouse, Sermado. | 6 | Mon 15 Woodhouse | Meeting at 6 | Meeting at 6 | Mon 15 Woodhouse | Mon 15 Woodhouse | Meeting at 6 | Meeting at 7 Woodhouse | Meeting at 8 | Mon 15 Woodhouse | Meeting at 8 | Mon 15 Woodhouse | Mon 15 Mon 7 Brantford
Tues 2 Governor's Road
Wed 3 Norwich
Thur 4 Woodstuck
Frid 5 Oxford
Sun 7 Loudon, Sermons
Mon 8 do.
Tues 9 North Street
Wed 10 Mancy Town
Thu 11 St Thomas
Prid 12 Burdick's Chapel
Satu 13 Walsingham † Brantford

A CARD.—The undersigned, in behalf of the Toronto Fire Department, begs to return his sincere thanks to the Directors of the Home District Mutual Fire Insurance Company, for the very handsome sum of £27 10s, given him to be divided amongst the Fire Companies of this City THOMAS D. HARRIS, Chief Engineer
Toronto Fire Department,

Toronto, Jane 15, 1841.

Letters received at the Guardian Office during the week ending Jan. 26. J. Ryerson, G. F. Playter (see the notes enclosed in letter recently sent you,) J. Hutchinson, J. Beatty, H. Wilkinson, J. Spencer (parcel sent by stage,) D. Hardie, F. Connor.

NOTICE,—HOME DISTRICT AGRICULTURAL SOCI-OTICE,—HOME DISTRICT AGRICULTURAL SOCI-ETY.—The General Annual Meeting of the Society will be held in the City of Toronto, at the Office of George I) Wells, Esquire, Barrister at Law, 150 King Street, upon Wednesday, the 2rd day of February, 1841, for the pur-pose of appointing Officers for the then next ensuing year, and making the neces-sary arrangements for the following May Fair. The chair will be taken at 12 o'clock, noon. GEO. D. WELLS, Sec'y. H. D. A. S. N. B.—The soveral Newspapers in the City of Toronto will please give inser-tion to the above until the day of the meeting, forwarding copies containing the same to the Secretary.

TO THE INDEPENDENT ELECTORS OF THE CITY OF TORONTO.

GENTLEMEN,—At the present crisis in Canadian affairs, I feel I should be shrinking from my duty as a Refer to Refer to the control of the shrinking from the duty as a Refer to the control of the contro to be shrinking from my duty as a British Subject, were I not to adopt the course pointed out in your requisition. I therefore declare myself a Candidate or your suffrages, as one of the Representatives of the Metropolis in Parliament You are well aware that I have formerly been more than once solicited to come forward on each of the interests—Liberal as well as Conservative. But

I think that these nominal distinctions ought not to exist or be perpetuated under the Union; and I think it is the first indication of a great Canadian and truly British party your now putting me in a position to come forward perfectly in-lependent of both parties. Alsa! that the feelings of obligation, created by your confidence, which now inspire my breast, had not long ago been appealed

your connection, which now inspire my oreast, had not long ago been appealed to in the case of many others throughout the Cenatry.

Are not the interests and property of this great City as well the public sufety prejudiced innecessarily at this very moment, by the appearance of our continuing to view with suspicion, and to give unbecoming opposition to, the Governor

We may rely that Lord Sydenham never will consent to be thrust into the arms of the old official party, and it were well for the interests of this city, that the ensuing elections should for ever dissipate all idea of identity between the City of Toronto and that faction, which has been the curse of Upper Canadahaving held place without power, except the power of injuring us-neither posessing the confidence of the country nor of themselves—united against the country, but not united among themselves—with influence sufficient to make Upper Canada in former days what they now wish to make the City of Toronto, Opper Canada in former days what they now west that they are a great rotten borough,—whose tactics have been, and still are, to ascertain their own personal interests, and then to convince the people that these are their interests—making the country agree with them on every point, instead of end-avouring to agree with the country,—the strength of the faction in fact

endeavouring to agree with the country,—the strength of the faction in fact baving lain in the weakness of the country.

I do not mean to impugn the private characters of the old Government Tory party, but as an independent man I shall ever raise my voice against their selfish and exclusive political creed. However respectable or amiable some of them may be, as individuals, I must view them as a Compact, to be the worst enemies of their country; and Lind enough not to see, that they are thus the enemies of themselves and their children.

I little thought that the day would ever come which should find me enlisted in the ranks of polities; but whether I regard the interests of this City or of the Province, in both which my stake is very great, I am equally satisfied that I might as well plead my supposed inability, when called on, to defend my country against external foos, as at the present crisis, from internal enemies. I feel that I might as well serve my country in Parliament as in the field,—which latter necessity it appears to me would be the inevitable consequence of Tory exclusiveness, selfishness, and bigutry, again becoming rampant in Upper Canada.

Canada.

I wish you to understand that in supporting me, you will support a new of things," of an enlarged and liberal character, in preference to the old system. of things," of an enlarged and liberal character, in preference to the old system, which has already, and would again eventuate in rebellion. I will receive your votes, not because of any personal consideration or of any party politics, but as an evidence that the Citizens of Toronto agree with me that the present Government is entitled to, and will get from us, all the adherence which independent men can give to uny Government—as an evidence that valuing the constitutional doctrine of Lord Sydenham—" Upon your co-operation must depend the success of my endeavours, and my efforts can full or succeed only in proportion to your readiness to support and assist me in the task," the Citizens of Toronto will emulate the country and the Sister Provinces in generously taking into consideration that the difficulties with which His Excellency is surrounded and

beset, are such as no former Governor has been able to overcome. beset, are such as no torner trovernor has been able to overcome.

I object to the old official party, because they never had nor would their principles ever permit their possessing the confidence of the people of Upper Canada. And confidence in ourselves must precede the confidence of the people of England in our stability, without which, we cannot expect, nor could nonestly advise Emigration to Canada, without which this cannot long remain n British Province.

And with the slightest idea on the minds of capitalists, that there was any chance of having the old party pawned on us again, I state my firm conviction that, instead of money being got from England to develope our resources, build our towns, and improve our communications, we would have capitalists leaving this as a country shortly again to become the soons of disorder and political

If elected by you, I shall be found a great conservator of our principles, and in unwearied and fearless reformer of details. The perpetuation of the con-texion between the Colony and the Mother Country, I view to be at once the lury and advantage of both. My humble abilities will, of course, be especially dovoted to advance the greatness and prosperity of the City of Toronto, with which my own interests and standing are so immediately connected.

I am, Gentlamen, Your obedient humble servent,

ISAAC BUCHANAN. Toronto, Upper Canada, 19th January, 1841.

IMPORTATIONS FOR SPRING 1841.—
The Subscribers beg to intimate, for the information of the Trade, and their distant Customers, that early in January they will open out a very Large and General Supply of STAPLE AND FANCY DRY GOODS, HOSLERY, STRAW BONNETS, &c., imported by the last Fall Ships, and which possesses the attraction of having been laid in during a period of the greatest degrees at Home.

depression at Home.

From the experience of last Spring, they believe their Contomers are pretty well convinced of the decided advantage they gain by having Supplies to offer for Sele at least two months earlier than Goods can arrive out next year; and the advantage, too, of taking such supplies by Winter roads to the more remote places must be allowed by all.

BUCHANAN, HARRIS & Co. N.B .- E. H. & Co.'s Winter Stock of Groceries, Leather, &c., will be found nost extensive. Hamilton, U. C., 24th December, 1840.

CLOVER SEED.-Two HUNDRED BUSHELS, prime quality, for sale by Toronto, 8th January, 1841.

TWELVE DOLLARS REWARD.—Strayed or Stolen, from Little premises of the subsetther, about the first of November hast, a GREY MARE, fifteen years old, about fourteen hands high, heavy bodied, with light switch tait, and considerably storted about the head. About a HORSE COLT, a year old past, large, of a brown colour, and with a small mixed star in the forehead. Any person returning said Annuals, or giving information where they may be had, will receive the above reward.

GERSHOM CARPENTER, SER'R. Sultfleet, G. D . Junuary 13th, 1841

WANTS A SITUATION, AS HOUSEKEEPER, in WW a genteel family, by a respectable woman, lately from England. References, it required, can be given, as to character and enpability. Letters addressed A. B. Postoffice, will be attended in. Toronto, Jan. 23d, 1841. 586 lwp (f

R. WOOD, SURGEON DENTIST, begs leave to announce his return to Toronto, and that he may be consulted any hour of the day at his office in Chewett's Buildings, King Street, ext door east of Tuton, Chemist. 23rd November, 1840.

FARMS FOR SALE, In the Township of King. Lot No. 12, 10th Concession, containing 100 Acres; 60 Acres cleared, with 10 ander Wheat; good fences and well watered. On the Lot is a good Log House, Some

under Wheat; good tences and wen watered.

Stable, and office out buildings.

Also, Lot No. 8, 10th Concession, containing 200 Acres; 20 chared, and 9 under Wheat; well fenced and watered. On the Lot is a good Log House.

The terms will be made accommodating. Good titles will be given. Apply on the premises to

10th Chamber 23, 1840.

10th Citaber 23, 1840.

COMMISSARIAT OFFICE.

Toronto, 23rd January, 1841. NOTICE is hereby given that SEALED TENDERS will be received at this Office, on Friday the 5th February next, at 12 o'clock precisely, (after which hour no Tender will be admitted.) for furnishing the Ordnance Department with 13,836 Bundles of good OATEN STRAW free from Weeds and Thistles; each bundle to contain fully 12 lbs., and which will be required to be delivered by the Contractor in such quantities, and at

such times, as may be required by the Barrack-Master, to whom application is to be made for forther information, if required.

The price must be stated in Halifax Currency; and payment will be made

the price must be stated in Hallax Currency; and payment will be made at this Office, by check on the Bank of Upper Canada, upon the production of the Barrack Master's certificate shewing the quantity of Sraw delivered.

Two good and sufficient Sureties, together with the Contractor, will be required to execute a Bond for the due and faithful performance of the contract; the penal sum of half the amount of the accepted Tender.

COMMISSARIAT OFFICE.

Toronto, 26th January, 1841.

OTICE is hereby given, that SEALED TENDERS will be received at this Office, on Friday, the 5th of February next, at 12 o'clock precisely, (after which hour no Tender will be admitted) from all persons willing to enter into a contract for supplying, for the size of the list Inc. Dragoons, TWENTY-FIVE BLUE CLOTH CLOAKS, with Scarlet Collars, in every respect according to a pattern to be seen at this Office, excepting that the length of the collar from the books to the eyes is to be in creased one and a half inch; length of Cloak from the bottom of the Collar to be increased ten inches; and the breadth of the body of the Cloak to be increased six inches; the cape, of course, to be made to suit the enlarged di-

mensions of the Clouk.

Parties tendering will have the goodness to state the date at which they will engage to deliver the Clocks into the Commissariat Store on the Lake Shore: When the same will be inspected by a Board of Officers, to be as-sembled for that purpose; and if approved of, as being in every respect equal to the Pattern, both as regards materials and make, payment for the same will be made at this office: otherwise the article will be returned on the hands of the Contractor. Two Streties will be required in the penal sum of Fifty Pounds Currency, for the due performance of the agreement.

. COMMISSARIAT OFFICE.

Toronto, 21st January, 184f.

Toronto, 21st January, 184f.

OTICE is hereby given that SEALED TENDERS
will be received at this Office, on Friday the 5th February next, at 12
o'clock precisely, lafter which hour no Tender will be admitted,] from all persons desirous of entering into a Contract for farmishing, for the service of the Ordnance Department, 750 STABLE BIRCH BRUOMS, to be deliv-ered into the Barrack-Master's Store, at Toronto.

The price must be stated in Halifax Currency. Payment will be made by the Deputy Ordnance Store-keeper.

> COMMISSARIAT OFFICE. Toronto, 13th January, 1841.

OTICE is hereby given, that SEALED TENDERS will be received at this Office, on Monday the 1st March next, at 12 o'clock precisely, (after which hour no Tender will be admitted.) from all Persons willing to enter into a Contract, or Contracts, to family, from all ensuing season of Navigation, STEAMBOAT CONVEYANCE for Passens gers and Government Stores, between Chippawa and Amherstburgh, and the intervening Ports, and vice versa; between Toronto and Hamilton, and the intervening Ports, and vice versa; between Toronto and Queenston, touching at Niegars, and vice versa; and between the Holland Landing and the landing

n Kempenfeldt Bay, and vice versa; viz.:		
CABIN PASSENGERS, victualled.		Cum
Men, each,	£	
Women, each,		
Children, under 14, and above 3 years of age, each,		
DECK PASSENGERS, not victualled.		
Men, each,		
Women, each,		
Children, under 14, and above 3 years of age, each,		
Horses, cach,		
Waggons,each,		
Stores, by weight,		
do. by measurement,		
limbers complete, each,		
Heavy Ordnance, Government to furnish labour to		
embark and disembark, 43 ton.		
Gunpowder, P barrel,		
Specie, 39 1000 dollars,		
Parcels and Packages, under 6 feet measurement, for the		•
whole season of navigation,		

Cabin Passengers shall be allowed to take with them, free of expense, six cwt. of personal baggage; Non-Commissioned Officers and Private Soldiers; their knapsacks, arms, and accoutrements; and other Deck Passengers, being their knapsacks, arms, and accountenests, and other Deck rassengers, being men, sixty pounds in weight.—and women, thirty pounds in weight.

The personal boggege of Officers, and their camp equipage, to be computed by measurement, at the rate of three tons measurement for every ton in weight, to which they may be entitled; and their baggage, comprising household furni-

ure, carriages, &c., to be charged by weight or measurement, at the option of the Contractor. Payment will be made by the Scalor Commissariat Officers stationed at Toronto, Hamilton, Drummondville. Amherstburgh, and Penetanguishene, for

all orders for Transport granted at their respective stations.

Particulars of the proposed Contracts, and any further information required,

may be obtained on application at this office.

Note.—It is particularly requested that parties disposed to tender for any of the above services, will have the goodness to make their offers in strict conformity with the above schedule.

I S T O F L E T T E remaining in the THORNHILL Post Office, January 6th, 1841. John Atkinson James Darragh Mrs. Browne William Dickenson John Martin son Joseph Misheller Lewis Page William Robinson Susan Davenport John Myers Thomas Burgess John Blough Isaac Butterhaugh Gideon Murray Donald McCallum John McPherson John Decclin John Rial — Richards
John Rodgers
Albert Ryckman
Richard Madil James Grahame John Guthrie Antony Burgon John Browne Rich'd Hinquland Rich'd Hutchinson George McPhillips
Daniel McDougald
James McLeod
John McGilvra C. S. Bereton George Ross Jacob Smith Thomas Hamel Adam Heron Michael Keen Jacob Shunk Henry Cameron Patrick Kerigan John McMillan Benjamin Stinouck Daniel Soules Mrs. Cath'e Smith James Back John McIones E. Chamberlain George Lentot Alex. C. Lawrence David Campbell James North William Sepaison Rev. Peter Jones James Jelly or William Kines William Trench Robert Wm. Duff John Law William Word Thomas Deal John Joice David Oyer Benjamin Williams.
Matthew Pickering Miss Sarah Wright:
Allan Patterson Adam Meek William Munsha Mrs. Mills Allan Patterson WILLIAM PARSONS: P. M

James Denure

TO THE ELECTORS OF THE CITY OF TORONTO. GENTLEMEN.—Several months have now elapsed since I announced I myself as a Candidate for your suffrages to represent this City in the Provincial Parliament. I believed then, as I do now, that a majority of you approve in reality, of my political principles, and would desire to see me returned as your Representative. If personal observation, and the result of a pretty accurate converse can be depended upon, there is no room to doubt this being the case. But the events of the present week have sufficiently demonstrated, that, in this City, corruption and intimidation are at present paramount. We have a Corporation so universally condemned, that you can exceed find a person of weight or property, who pretends to have confidence scarcely find a person of weight or property, who pretends to have confidence in them; and yet, that very Corporation has, at the late Municipal Elections, succeeded, with three exceptions, in returning their candidates for every Ward in the City,—and that too without reference to the politics of the respective Candidates, as was fully exemplified in St. George's Ward, where Mr. Stanton, an old inhabitant of the City, of unimpeachable private character, of experience as a Magistrate, and of well known Conservative principles, was defeated. as a Magistrate, and of well known Conservative principles, was defeated,—and by whom?—by Mr. George Gurnett. After such an indication of the power of the Corporation, and of the unscrupulous exercise of that power, it would not become me, against whom, in patticular, the most violent personal as well as political opposition has been directed by the Corporation generally, and all within the sphere of its influence, to expose so many of my friends to the oppressions which would be sure to be practised upon all in any way exposed to them, who might come forward to redeem their pledges by recording their votes in my favour. I, therefore, feel it a duty to announce to you that I am no longer a Candidate for the Representation of the City.

Having done this, it is due to my political friends not to omit the apportunity of reiterating my conviction that the great principle of Responsible Government as we have always claimed it, not as our apponents through ignorance or design have absurdly misrepresented us as claiming it, is effectually conceded & and that it remains only for the people themselves to convert it into an elec-

and that it remains only for the people themselves to convert it into an ele-ment of political regeneration. It is of the essence of this principle that those should be employed by the Crown to a sist in the administration of the Gov-erument who enjoy the confidence of the people. The first indication of that eriment who enjoy the confidence of the prople. The first indication or that confidence must necessarily proceed from the prople themselves at the Polls; as the mode provided by the Constitution for the definitive expression of that confidence is by means of Parliamentary majorities. If, therefore, the people do not give this primary indication of confidence in the by returning me to Parliament, it will, of course, be my duty to resign into the hands of the Crown and Office which the joint confidence of both Crown and People can alone enable me upon my own principles usefully to fill. It is due to the country at large; as well as to the political party to which I belong, to make this avowal, because while I never can be an advocate for the people's selecting us their Research. ause, while I never can be an advocate for the people's selecting as their Representatives men in whose political integrity they have no confidence, it is necessary that it should be distinctly understood, that the principle for which necessary that it should be distinctly understood, that the principle for which we have been so long contending can never be practically carried into operation if the possession of office under the Crown is to be deemed in itself a disqualification for becoming a Representative of the people.

For my own part, however, I do not fear the result of the approaching Elect

tions throughout the Province generally. Bappily for the Country, and for the continuation of her connection with the Parent State, the Counties are free continuation of her connection with the Farent State, the Counters are steel from the baneful influences which oppress the City, and the return of a large majority of Reformers is beyond a question. My humble services in carrying out the great principle to which I have ever devoted my political energies beating to my country. Those services, therefore, if required, I am in my present position, of course, bound to render. I have the honour to be, Your obsellent bookers and the property of the position.

.tnevies January 16, 1341.

ROBERT BALDWIN.

TO THE FREE AND INDEPENDENT ELECTORS OF TO THE REFORMERS OF THE SECOND RIDING OF THE following articles FOR SALE at No.5, City Buildings:

reasoning; and with a quanimity that shall make them irresistible, raily to the Hustings, resolved that this fair portion of the Western Hemis phere, under the auspices of the Lion of England shall be Flourishing. Glorious and Free.

Whenever the Elections take place I shall consider it my duty to meet you at the hustings and give such explanations of my Parliamentary conduct as you may domand, and as I feet every confidence, will be found satisfactory. I have the henour to remain, Gentlemen, your very cledient servant.

JAMES E. SMALL. Toronto, March 23, 1840. 552tf.

TO THE FREE AND INDEPENDENT ELECTORS OF THE EAST RIDING OF THE COUNTY OF HALTON.

CENTLEMEN,—It appears by the latest accounts from England that the County of Halton is to be divided into two Ridings—East and West. The former to consist of the following townships, viz:—Trafal. gar, Nelson, Equesing, Nassagaweys, East Flamboro', West Flamboro', Erin and Beverley. And the latter shall consist of the Townships of Garrefraxa, Nichol. Woolwich, Guelph, Waterloo, Wilmot, Domfries, Puslinch and Eramosa,—each Riding to be represented by one Momber in the Hause of Assembly.

Pushed and Framess,—each fiding to be represented by one Momber in the House of Assembly.

At the last general Election, the great majority of you passed under my inspection, as Returning Officer for the rich and populous County of Halton. How far I discharged the duties of that appointment, to the satisfaction of all concern d, I am not aware;—but I can safely say, that he will be the satisfaction of all concern d, I am not aware;—but I can safely say, the first which a safe says and the thanks of these who were most thanks of the satisfaction of the satisfac that I satisfied myself, and received the thanks of those who were most strenuous against my appointment in the most public and complimentary manner that a Returning Officer could receive such marks of approbation

as a Candidate for your suffrages.

In coming forward as a Candidate, I do so at the earnest solicitation of numerous friends and acquaintances throughout the riding; and in yielding to their kind solicitations, Lyield to my own inclination, and desire to be useful to my country.
Surely Fifty three Summers ought to give me some idea of "My own,

my native land,"—its wants, capabilities, and resources.

Gentlemen,—I will make you but few promises, consequently I shall have the fewer to break; and should I have the high satisfaction of being

returned as the Honourable Member for the East Riding of the County of Halton, I will exert my best abilities and endeavours in promoting the interests of my Riding-the District of Gore at large - and the Province in general. And I will be happy and ready at all times to receive your instructions upon important and momentous questions. But at the same time, I wish it to be understood, that if I am considered worthy and fit to be chosen your Representative, to guard your rights, and liberties in the popular Council-I will, when I see things clear, honest and correct exercise my own judgment.

Gentlemen. - I hold no situation of employent under the Crown, con sequently I am fearless of the frowns of Government, Rassoll Blisters, &c. &c. I have the honour to be, Gentlemen, Your obedient, humble Servent, WILLIAM J. KERR. Wellington-Square, June 1, 1840.

TO THE ELECTORS OF THE SECOND RIDING OF

THE COUNTY OF YORK.

GENTLEMEN,—As the union of the Provinces is now no longer a matter of doubt, and as it is probable you will shortly be called upon to elect a member to represent you in the United Legislature, I beg leave again to intimate to you that it is my intention to meet you at the hustings as a candidate for that honor.

And as it is proper that you should be informed of my views on the subject that is likely to be the criterion by which candidates are to be judged—I mean the principles upon which the Government is in future to be conducted—I have hesitation in saying that I fully concur in the principles laid down in Lord John Russell's recent despatches, as well as those promulgated by the Governor General in His Excellency's answer to an Address of the people of Nova Scotia, and with the general policy it is His Excellency's declared intention to pursuo and with the general policy it is the Excellency's declared intention to pursue in conducting the Government of the country in accordance with the well understood wishes and interests of the people, as expressed by their representatives.

And if I have the honor to be elected, I shall to the utmost of my power endeavour to carry out these principles; and shall advocate the fullest possible

responsibility that is consistent with our position as a Colony. In order to which, while I give the Government my fullest support when their measures are likely to be beneficial to the country, I shall fearlessly oppose them when I conceive they are wrong.

In short, it will be my aim (as it always has been) to judge every measure In short, it will no my and cas a always has been to judge every incurate that comes under discussion by its merits, without reference to the source from whence it emanates; and thus faithfully and zenlously discharge my duty as your Representative, by seeking to promote your best interests, which are fully identified with my own. I am, Gentlemen,

Your most abodient. E. W. THOMSON.

Your most obedient, E. W. THOMSON. Bonize, Township of Toronto, Aug. 22, 1840.

CITY OF TORONTO DIRECTORY,-J WALTON'S City of Toronto Directory and Register, with Almanac, &c., for S 41, will be published on the First of January. 1841, will be prioned Toronto, Nov. 5, 1840.

ROBINSON, MERCHANT TAILOR, • has removed to his new place. No 4. Wellington Buildings, where, by diligen atention to his costomers, he hopes to receive a continuance of their orders.

I. R. keeps constantly on hand a large Stock of READY-MADE CLOTHING.

MRS. ROBINSON has lately received a large assortment of

STRAW and Tuscan Bonners, of the latest Fushious. Toronto, December 22nd, 1849

NOTICE.—The Undersigned, having OPENED an OFFICE in JOHN STREET, west of the Parliament Buildings, as a LAND for, I shall be ready and willing to give every information.

AGENT, &c., begs to inform the Public generally, that he will at all I am, Gentlemen, Your faithful and Obedient Servant, times be ready to conduct any business intrusted to him, with the ROWLAND BURR. strictest integrity and attention to their interest; and trusts, from his intimate knowledge of the Public Offices, to obtain a share of public patronage.

ANDREW TOD,

Late of the Crown Lands Office. Toronto, 27th August, 1840.

THE CURY OF TORNATO.

GENTLEM N.—Tolly aware of the deep responsibilities of the control of the

THE SECOND RIDING OF THE COUNTY OF YORK.

for honorable and impartial conduct

Gentlemen—Having served my apprenticeship as Returning Officer, I intend setting up upon my own socount; and at the approaching election, for the East Riding of the County of Halton, I will stand forward to the control as a Candidate for your suffrages.

Sometimen with the outer on preserve as secred and inviolate our connextion with the one hand uphold the just they will give. No person will forward the mestimonials precognitive of the County of Halton, I will stand forward to the other no less vigilantly and as to character, &c. Charge of entry at the time, Two Shillings and Sixpence, Currency.

The Registry Office.—Persons wishing to engage a Servant or Servants or the country. And while I shall on the one hand uphold the just they will give. No person will be sent who cannot bring with them testimonials as to character, &c. Charge of entry at the time, Two Shillings and Sixpence, Currency.

The Registry Office.—Persons wishing to engage a Servant or Servants or the country of the service of the country of the service of the country of the service of the country and as to character, &c. Charge of entry at the time, Two Shillings and Sixpence, Currency.

The Registry Office.—Persons wishing to engage a Servant or Servant or Servants or the service of the country of the service of the country of the country of the service of the service of the country of the service of t jealously watch over and goard the privileges and rights of the people, as Currency. their uncompromising advocate,
To promote and encourage Emigration from the Mother Country; to

To promote and encourage Emigration from the Mother Country; to give to the cultivator of the soil and the Emigrant fresh incitement to exertion and industry, by a closer attention to their wants and wishes, and by improvements in the Roads and Bridges, particularly in the more remote Townships; to give to the youth of the Country that blessing by which they are not only enabled to appreciate, but also to maintain, their liberties, namely, Education; and to head the wounds that have been inflicted on this Colony from civil dissensions and unhappy measures, will each be among the objects of my most earnest endeavours.

I shall determinedly resist useless or improvident expenditure of the

I shall determinedly resist useless or improvident expenditure of the public money; my motto in this respect being. No labour, no pay. The prompt and efficient discharge of their duties by the Servants of the Covernment, in its various departments, I shall endeavour to have

mity of calling on those who may be affected by this measure. With regard to the local interests of the Riding in particular, I shall be

guided by your wishes and opinions; and I need searcely add, they shall to which he invites attention. claim my most assiduous care and attention. I have the honor to be, Gentlemen, your obedient humble Servant, Toranto, March 21, 1840.

TO THE ELECTORS OF THE THIRD RIDING OF THE COUNTY OF YORK.

ELLOW YEOMEN,—Having been solicited by a number A of respectable Freeholders of your Riding to offer my services as your Representative in the next Provincial Parliament, I now declare my intention so to do; and, as many of you do not personally know me, I will explain my views in as few words as possible. Should I be elected, I shall consider myself the organ of the people, and feel it my duty always to support such measures as you would yourselves, were you present in person and had all the information on the subject in question that your Representative had.

My principal reasons for offering are as follows: I feel in person the ill effects of Flour coming from the United States Duty Free, whilst ours goes there with a Heavy Duly; the want of encouragement to Home Manufactories; and many defects in our Laws, such as relate to the Militia, the Court of Requests, the Roads, the Common Schools, to Insane Persons, to Sabbath-breaking, and many other evils which, I feel assured, I could assist in mending. I can assure you that I would not have offered myself if any respectable farmer amongst you had come forward before me; but it is a fixed rule of my life never to undertake anything that is not worth finishing, and then never to be discouraged by difficulties or disappointments until I know, to a

pertainty, that I cannot accomplish my end.

I have been known to some of you for Thirty five years past; and have been ngaged in business amongst you for the last Twenty-two years. My whole lependence for a living, for myself and family, is Farming. Milb, Manufacturing of Cloth, &c. My interest is your interest; and I will conclude by humbly soliciting your support at the ensuing Election, solemnly promising, to the utmost of my ability, to support our united interests in Farming, Manufactures, and Merchandize; also, in the encouragement of Emigration, and in promoting

color injuries for the whole.

On metry local affairs to have as yet said nothing, for they are, after all matters of social consideration, as me general welfare cannot be advanced without the improvement of the matters of the whole are the provider of the whole and the provider of the whole are the provider of the wall of the servine of indication, as me general welfare cannot be advanced without the improvement of the provider of the control of the c

THE SECOND RIDING OF THE COUNTY OF YORK.

CENTLEMEN.—At the solicitation of many of the Fresholders of the Riding, I come forward as a Candidate for your suffreges at the next General Election.

Educated and brought up among you, and residing here almost from my childhood, my character and principles to most of you I trust are well known.

Living all my life (as my forefathers have) under the henign away and protection of that Ægis of Liberty, the BRITISH CONSTITUTION,—that Constitution which is our pride and boast.—I shall, to my latest breath, do all in my power to preserve it unmutilated and unimpaired;

The Registry Office.—Persons wishing to engage a Servant or Servant

Agency for Pensioners transacted gratis.

Notary Public, Conveyancer, Land Agent, &c.,

Next Door to the Post Office, Yonge Street. 567qp

enforced and secured to the public.

The vast resources of this beautiful and fertile Province, which have bitherto been but too long neglected and dormant, I shall do my utmost to develope and render available. In short, to promote and cherish the general prosperity, happiness, ond welfare of this Province shall be the objects of my most uncesting exertions.

objects of my most unceasing exertions.

My hope is, that every feeling but that of our Country's good may be laid aside, and that the only strife among us will be who shall be most forward to promote her welfare; then may we expect to thrive, and once more see Emigrants flocking to curchores, and peace and prosperity smiling on our Country.

Should any change be made in the Riding by the contemplated Elec.

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Should any change be made in the Riding by the contemplated Elec. Moderate Terms. N.B.—The Subscriber has just received a Supply of ENGLISH LEATHER,

JAMES FOSTER. Toronto, Oct. 13, 1840. A NDREW MALCOM, No. 238, King Street, makes and repairs LAND SURVEYING INSTRUMENTS, MARINERS'

COMPASSES, &c. &c., on the shortest notice. Plans and Specifications of Machinery correctly and accurately made

Screws, requiring accuracy, cut with an Engine in a superior manner. Toronto, Aug. 17, 1840.

GEORGE WALKER'S FASHIONABLE TAILORING ESTABLISHMENT, No. 3, Wellington Buildings, King St. G. W. has constantly on hand a variety of Superfine Cloths, Cassi. meres, Buckskins, Tweeds, Vestings, &c.; Trimmings of all kinds; also, a quantity of READY MADE CLOTHING to suit Country Customers; all which he will sell cheap for Cash or approved credit. Toronto, July 14, 1840.

C A R D .- Mr. G. WILLSON, Portrait Painter, would inform the inhabitants of Toronto, that he will remain here a few days, and would be happy to receive their patronage. His Rooms are the next door to Mr. Osborne's, Land Agent Toronto, November 30th, 1840.

J. E. PELL, (from London, England) Carver, Gilder, Looking-Glass and Picture-Frame Maker, Painter, and Glazier, No. 50, Yonge Street.

J. E. P. respectfully informs the Inhabitants of Toronto, and the surround ing country, that he has commenced Business in the above lines, and trusts, from the experience he has had, and strict attention to business, he shall be

The pice of this paper is Twelling and Sirpense ayear, payable in advance.

As my business calls use in various parts of the Riding, the probability is before the Election; and if further explanation as to my political views is called for, I shall be ready and willing to give every information.

I am, Gentlemen, Your faithful and Obedient Servalut.

ROWLAND BURR.

Elm Cottage, Yonge Street, June 8th, 1840.

CA SH paid for CLOVER and TIMOTHY SEED by LYMAN, FARR, & CO.,

Toronto, 7th Dec. 1340.

No. 9, Wellington Buildings, King Street.

No. 9, Wellington Buildings and Sirpense ayear, payable in advance.

Subscription and in the considered street in form a most the subject to order.

The pice of this paper is Twelving and local Prenchers, e.c., 79

The pice of the paper in Twelving and local Prenchers, e.c., 79

The pice of this paper is Twelving and street for the paper in advance. The Postage Furt Addings a year; and must also be paid within one munth after receiving the first number.

The Pice of this paper is Twelving and street street for the considered.

The pice of this paper is Twelving and street street for the paper in advance.

The price of this paper is Twelving and street street in advance. The Postage is part in the considered in advance. The Postage is part in the considered in advance. The Postage is part in the public in advance in the public in advance in advance. The Postage is part in the considered in advance. The Postage is part in the considered in advance. The Postage is part in the considered in advance. The Postage is part in the considered in advance. The Postage is part in the considered in advance. The Postage is part in the considered in advance. The Postage is part in the considered in advance. The Postage is part in the considered in advance. The Postage is part in the public of the Street in Case is part in the considered in advance. The Postage is part i

quainted with the beautifully philosophical principles upon which they are compounded, and on which they consequently act.

The LIFE MEDICINES recommend themsolves in diseases of every form and description. Their first operation is to loosen from the coals of the stomach and bowels, the various impurities and crudities constantly cattling around them. settling around them, and to remove the bardened feces which collect in the convolutions of the small intestines. Other medicines only partially cleanse these and leave such collected masses behind as to produce habitual costiveness, with all its train of evils, or sudden diarrhous, with

WOFFAT'S VEGETABLE LIFE MEDICINES.—These

Medicines are indebted for their name to their manifest and sensible action in purifying the springs and channels of life, and enduing them with renewed tone and vigor. In many hundred certified cases which have been made public, and in almost every species of disease to which the human frame is liable, the happy effects of MOFFAT'S LIFE PILLS AND PHENIX BITTERS have been gratefully and publicly acknowledged by the persons benefitted, and who were previously unac-

its imminent dangers. This fact is well known to all regular anatomists, who examine the human bowels after death; and hence the prejudice of these well informed men against quack medicines—or medicines prepared and heralded to the public by ignorant persons. The second effect of the Life Medicines is to cleanse the kidneys and the bladder, and by this means, the liver and the lungs, the healthful actions of which entirely depend upon the regularity of the urinary organs. The blood, which takes its red colour from the agency of the liver and the lungs, before it passes into the heart, being thus purified by them, and naurished by food from a clean stomach, courses freely through the voins, renews every part f the system, and triumphantly mounts the banner of health in the dooming cheek.

Moffat's Vegetable Life Medicines have been thoroughly tested, and pronounced a sovereign remedy for Dyspepsia, Flatulency, Patpitations of the Heart, Loss of Appetite, Heartburn and Headache, Restlessness, Ill Temper, Anxiety, Languer and Melanchely, Costiveness, Diarrhous, Cholera, Fevers of all kinds, Rheumatism, Gout, Dropsies of all kinds; Gravel, Worms, Asthma and Consumption, Scurvy, Ulcers, Involerate Sores, Scorbutic Eruptions, and Bad Complexions, Eruptive Complaints, Sailow, Cloudy, and other disagreeable Complexions, Salt Rheum, Erysipelas, Common Colds and Influenza, and various other complaints UST RECEIVED—a Complete and Extensive Assortment of Life Medicines have been most eminently successful; so much so that, in the Fever and Ague Districts, Physicians almost universally prescribe

All that Mr. Morrar requests of his patients is to be particular in taking the Life Medicines strictly according to the directions. It is not by a newspaper notice, or by anything that he himself may say in their jayour, that he hopes to gain credit. It is alone by the results of a fair

MOFFAT'S MEDICAL MANUAL; designed as a domestic guide to health. This little pumphlet, edited by W. H. Mosat, 375 Broadway, New York, has been published for the purpose of explaining more fully Mr. Mosat's theory of diseases, and will be found highly interesting to persons seeking bealth. It treats upon provident diseases, and the causes thereof. Price 25 cents—for sale by Mr. Mollat's agents generally. Sold wholesale and retail by WILLIAM B. MOFFAT, 375 Broadway, N. Y.

IF French, German, and Spanish directions can be obtained on application at the office, 375 Broadway.

All post paid letters will receive immediate attention.

A liberal deduction made to those who purchase to sell again. For sale by J. W. Bagur, and Lyman, Fars, & Co., King St., Toronto. and T. Bickle, King Street, Hamilton.

DR. SPOHN'S SICK HEADACHE REMEDY. for the permanent curs of this distressing complaint, never fails. When persevered in. It effectually renovates the system, and does away the causes of the SICK and NERVOUS HEADACHE. Thousands have tried it, and found precisely the relief which the article promises to hostow. Certificates of the strongest kind, and from the most respectable persons, are in the possession of the proprietor, some of which have been published, testifying to the permanent cure, and others to the immediate relief given by this remedy. It affords relief to the offlicted in 15 or 20 minutes from the first dose. If taken when the symptoms of an attack are first felt, it prevents the further progress of the complaint, and can produce no danger at any time by an excessive dose; as in such a case it would only throw off the contents of the stomach, leaving it sweet and healthy with an excellent appetite. All offlicted with Headache should not fail to produce the article, and relieve themselves from so distressing . complaint.

Physicians have in many instances given it to their patients, and in very instance, to our knowledge, with great satisfaction have found it a cortain cure. Sick and Nervous Headuche is a complaint with which physicians do not with to have anything to do, and generally prescribe only for temporary relief; consequently, Dr. Spohn's Sick Headache Remedy escapes the opposition which some other proprietory articles neet from that source.

Try it once and you never will regret it. It is composed entirely of vegelables, and contains no mineral, or poleonous drug of any kind, and does not require any change of diet or exercise.

Sold by Constack & Co., Wholesale Druggists, 2. Fletcher Street, New York,—and by nearly every Shopkeeper in the Country throughout the Province; and wholesale and retail by J. W. Brent; Lessling Brothens; J. Beckett; and Lynan, Farr. & Co., Toronto. CERTIFICATE OF JUDGE PATTERSON.

IF Read the following from Junge Patterson, for thirty years the first Judge of the County in which he lives:

is desirous of purchasing any Farm or Lot, they will be referred to the Proprietor to complete the purchase; and if a Sale is effected, the legal Per Centago will be charged the Seller. In all cases where a personal application will require the Agent to insert the particulars of the Land, the registry charge on the entry will be Two Shillings and Sixpence, Currency.

The Registry Office.—Persons wishing to engage a Servant or Servants, male or female, will forward the description, with the amount of wages as to character, &c. Charge of entry at the time, Two Shillings and Sixpence, Currency.

Emigrants, or others, who wish to obtain Situations, will leave their names, character, and address, with the sort of situations, will leave their names, character, and address, with the sort of situation they wish. Charge for entry, and at the time, One Shilling and Threepence.

Mr. N. having lived eight years in this Province, and having travelled over the most of it, expectibly the Hose Neuroscale are Mildhard Districts determ him. Judge of the Court of C. P. ..

CAUTION CIRCULAR .- To Druggists and Country Merchants. - Those valuable articles. OLDRIDGE'S BALM OF COLUMBIA for the Hair, and HAYS' LINIMENT for the Piles, &c. have been extensively counterfeited. Those wanting these preparations will please always write, when ordering from any other house, for Comstack's articles. The true erticles, have that name or signature always on the wrapper, and venders will do well to remember that when ordering, as the imitations are so exposed in nearly all the newspapers throughout the country, that they could not be sold, should they be so unfortunate as to get them.

Our friends are requested to give as minutes; blaces, any of the counterfeits appear in their respective places.

COMSTOCK & Co. Our friends are inquested to give us immediate notice, by letter, should

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