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### CHRISTIAN GUARDIAN.

Wednesday, November 4th, 1840.

#### THE SPECIAL CONFERENCE AND ITS DECISIONS.

In our last we gave a brief general view of the proceedings of the Specia Conference of our Church down to Tuesday night; and we now add, that on Wednesday night, at half-past eleven, it terminated its sittings. Many subjects came under consideration on that day, and resolutions passed of great importance to the present position and prospects of the Wesleyan Methodist Church in Canada. The Rev. Thomas Whitehead (in the 87th year of his age and 53rd of his Ministry) was elected President for the present Conference year; and such alterations were made in the Stations as our present circumstances require. We have not space at present for the publication of more of the proceedings than what have immediate reference to the secession from our body of certain Preachers, the resolutions passed founded on the proceedings of the English Conference, and the Rev. ton Ryerson's speech in reply to a Pamphlet just published by the Rev. Messrs. Stinson and Richey. Mr. Ryerson's speech is published in compliance with the unanimous request of the Conference; and we have no doubt will be considered by the public an entire refutation of the unguarded and untrue statements made in that pamphlet. This we deem it. The Preachers who have now seceded and received certificates of character and standing at their own request, are, the Rev. Messrs. Case, E. Evans, J. Douse, B. Slight, M. Lang, (a member of the English Conference.) J. Norris, T. Fawcett, William Scott, J. Brock, J. G. Manly, C. B. Goodrich, and E. Stoney. We shall present the substance of what they said before the Conference on their resigning, just so far as it applies to their separation from our Church. Besides these brethren, the Rev. Messrs. W. Steer and J. Sunday sent a request for Certificates, and it was understood that two or three Preachers on trial wished to leave the Connexion. The Rev. Thomas Hurlburt sent a letter expressing his attachment to the Canada Conference, but, for the sake of greater usefulness, wishing to retire. The separation of these brethren causes us regret; but, on the other hand, the interposition of the God of Methodism at this very time fills us with gladness; for we are able to say, in filling up the stations it was found that a number of young men. pious and intelligent, offered themselves for our work. So that the whole field is, at this moment, supplied with efficient labourers. This is encouraging, and, with other favourable circumstances, excites our gratitude to God, who will, as he has hitherto, bless us. In reporting what the different brethren said, we repeat, we present the substance, and shall stand corrected for any evident inaccuracies which may occur in our statements. Mr. CASE said, I wish to communicate to my brethren my intentions as to

my future progress, and to ask permission to resign my standing among them. I do not design to make a speech, having never been accustomed to long addresses: I never acquired the habit. My feelings are more than I can express: I do not retire from want of affection to my brethren. I see from the Resolutions we may be agitated again. My mind is deeply impressed; and I wish to be relieved from my present situation. I ask to be transferred from this Conference to the British Conference. It is well known what my views have long been. I do not wish my motives to be misconstrued. I have stood long enough to convince the brethren I am sincere. Let not my mo tives be impugued. It is my determination to continue in the work amongst the Indians; but I have two things to choose-one, to offer myself to the Methodist Church in the States, or join the Missionary Committee. My particlities are for the States; all my relations are there; but I have spent thirty years in the work in Canada. I feel fully prepared to say, that the people in Canada are among the best people in the world. If division takes ce among them, they deserve a better fate. I do not design to make divisions in Societies. I doubt not if you give your whole heart to the work, it will prosper. I sincerely hope and pray the work will go on. I prefer the British Conference under the present circumstances. I controt, as brother Jones said at the Hollowell Conference, agree with all they do. I admire their system; however, I do not approve of all their proceedings in this matter. God has blessed their labours in the conversion of the heathen, and I believe IIe has committed the conversion of the Indian Tribes in British North America into their hands: not that they shall make divisions. The Hudson Bay Indians are said to be a hundred thousand, all speaking Chippewa. We can render essential services in that region. These are my motives for ongaging in the North American Mission. I respect the brethren of the Canada Conference. I therefore hope my brethren will give me a transfer to the British Conference.

[Mr. E. Ryerson observed, that if the views expressed by Mr. Case, that divisions ought not to be made in our Societies, and that the labours of the Wesleyan Missionary Committee in London should be directed to the conversion of the Aboriginal Indian Tribes; or as Mr. Case expressed himself to Canada to the Canada Preachers, but the heathen tribes to the British Coneen acted upon by the Co no collisions or misunderstandings would have ensued; we should have readily acquiesced in those views; the present state of things would have been prevented; and the harmony of Methodism would have been maintained.]

Mr. Evans announced his intention to leave the body. He felt indebted to the brethren; and he entertained a most cordial and brotherly feeling to most of the members of the Conference. To those with whom he differed in his views, he said he wished no ill. He wished to live in peace with all the brethren of the Conference. He did not wish his motives to be impugued. So far he said he had been honoured by his brethren. It was not from pecuniary motives or considerations he left the Conference. He had seen edges broken by Mr. Ryerson: he expected no better attention to be given to them in future. With expressions of regard and affection, he begged to resign his standing as Chairman of the London District and his connexion with this body, and desired a certificate of his character.

Mr. Douse said his relation to the Canada Conference was of a peculiar kind. He was a missionary sent out to this country by the Missionary Committee. He had long been dissatisfied with the proceedings of the Canada Conference, and referred to the resolutions passed in 1837, when he affirmed the first fatal blow was struck at the Union. Had the Union continued. unless a different course had been pursued, he would have left the Connexion. He asked a recommendation to the British Conference. For most of the brethren of the Canada Conference he entertained a hearty esteem; and added, had not the organ of the Conference done as it had, he should have

Mr. Stight said brother Douse's position was similar to his own; and referred to his christian experience and call to the ministry. He entertained a cordial good will to most of the members of this Conference. His wish was to retire and have a transfer.

Mr. Land informed the brethren he should have spoken first, but as a member of the British Conference he did not think it necessary. He resigned as Chairman of the Bay of Quinte District, expressing his esteem for the brethren; adding he had done his best to serve the Canada Conference while he had been connected with it.

Mr. Norms felt under the painful necessity of asking a transfer. It was about fourteen years since his first connection with this Conference. He deplored his unfaithfulness; still he had done his hest to serve the body. Whatever might be thought of his motives, he entertained a warm affection for this Conference. He said he had not determined on his future course, except to offer himself to the British Conference. He asked a recommendation to the British Conference in case they would accept him. He hoped the Lord would direct him and make him useful.

Mr. FAWCETT wished to make a similar request to be transferred to the British Conference. He stated the circumstances under which he came from England to this country, and of his being taken into the ministry by the Canada Conserence. He had an affection for all the brethren of this Conser-

ence: he loved them all. Mr. W. Scorr did not think it necessary to say much. There were members of this Conference for whom he had contracted the warmest affection. He spoke of his conversion in England, and of his coming to the States, and then to Canada. His preserence wasfor Canada, though certain circumstances had detained him some time at New-York. He said it would be remembered he came to Upper Canada that he might have a closer connexion with the British Conference. He, after some other remarks, expressive of his re-

gret at the present position of affairs, begged leave to tender his resignation. MR. BROCK said his feelings were such as he never expected to have. He rose to request a certificate of character; remarking brethren had gone from this Conference on different accounts. He wished to go away because he did not wish to contend. He came a stranger to this Province, and had labouxed with this Conference; and now was doomed to be separated from the brothren with whom he thought he should have lived and died. He said, I want not to contend with the British Conference; and were I disposed, I should be blamed by my brethren. I cannot do it: Mr. Brock was much affected and paused, when-

[Mr. E. Ryerson emphatically said, We have no intention to carry hostility into the British Conference nor to interfere with their work in any way.

The ground in Upper Canada was ours, and if they interfered, they, not we, would be responsible for the contention which would ensue.]

Mr. Brock went on to soy, he could not contend, he could not oppose the British Conference nor the Canada Conference. He could leave the country. He owed his conversion not to the English Methodists, nor to the Canadian Methodists, but to Mr. Wesley's works. If contention would cease, he would return to this Conference to labour with them. If the line between our labours and the labours of the Missionaries could be drawn, he would not go. He greatly respected his brethren of the Canada Conference. He asked a transfer to the British Conference.

Mr. Manny cherished no feeling to any member of the Cainda Conference but brotherly love. He did not wish to be arrayed against the British Conference, nor against this Conference. He should retire from the pro-

vince; and asked a certificate of character.

[The President said he had kind feelings for the brethren who had gone rom us. He touched on the circumstances attending the separation; and added, can this Conference adopt any other course of proceeding in regard of the conduct of the British Conference ?]

Mr. Manly continued; He hoped nothing would be said to impugn his motives : he disclaimed all that might be alleged against them, and wished to

[Mr. E. Ryerson expressed the opinion that the members of this Conference had as much reason to request those who went out from us not to inpugn our motives as they had successively to request us not to impugn their

motives.] [Mr. Wilson observed, I have been a member of the Methodist Church for 41 years. I have seen a variety of difficulties in this province. Many parties have risen up, and had their day. All this time I have kept close to this Conference, though not without my sorrows and afflictions. I intend still to do so. We are losing fourteen men. Though in the seventy-first year of my age I am willing to labour with my brethten in any capacity.-My infirmities have made it necessary for me to stand in a superannuated relation; but if I am wanted, I will go anywhere: I am at the service of my brethren. I am 36 years a preacher; and I am not tired yet. God is with us. I offer myself; I mean to live and die with these my brethren.]

MR. C. B. GOODERICH expressed a wish to have a certificate of his standng as he was going to the States. What had been done in withholding his ordination was one reason for his determining thus. - At the Hamilton Conference his mind was wounded. He forgave the brethren, but he conceived he had been unjustly treated. Still he bore them no ill will : on the other hand, he respected them and wished them well. He begged to be permitted to retire from the Conference, not to unite with any body in this country, Bunting, President," and "George Marsden, Secretary," contain an exbut to go into the States. For this reason he hoped his brethren would grant him a certificate of character.

Mr. Storey spoke a few words, but from the distance he was from us and the lowness of his voice, we could not catch his meaning. We were informed he asked a certificate of character, and told the Conference, should

any change take place in his views, he should say so to his brethren. We listened with an indescribable emotion to the expressions of attachment to the fathers and brethren of the Conference by those who went out from among us. We wept that human frailty should stand in the way of unity, and while we conscientiously differed from those taking, to us, an unwise departure, we regarded them with a sincere affection. We cannot, however let this opportunity pass without saying, we were much surprised at the utter forgetfulness on the part of every speaker, of the main considerations inseparable from the exciting occasion—the great and fundamental principles of the Methodist family throughout the world; which are those of the Canada Conference. Those principles are known, and tried, and unchangeable.discipline, and spirit with those of the other sections of Methodism in every part of the world. There is an unbroken oneness - a oneness, let us say, forbidpart of the world. There is an unbroken oneness—a oneness, let us say, forbidding the steps taken by the respected brethren in their present separation: a
completed within a period to be affixed as early as possible by the missionary
committee. But should insuperable difficulties occur in the attempt to execute this plan, (which, however, we do not anticipate.) either party shall be
our affections go with those who go; and may wisdom and grace from on
high guide their feet in a prudent and pious way. While of those who stay,
the choice of our judgment and our love, we say, this people shall be our
which we are of opinion should be held most sacred in every part of the people, and their God our God! preferring this prayer at the throne of world. grace for them—May "they who go forth weeping hearing precious seed, come again rejoicing bringing their sheaves with them?"

#### RESOLUTIONS OF THE CONFERENCE FOUNDED ON THE PROCEEDINGS OF THE ENGLISH CONFERENCE.

Ouestion I.-What is the judgment of the Conference relative to the proceedings of the Wesleyan Conference in England on

Answer I .- That it is a matter of deep regret that the authorities of the Conference in England did not think proper to receive and treat the Representatives of this Conference in the manner that Representatives of Methodist Conferences have been invariably treated by the authorities in Methodist Conferences in every part of the Methodistic world, and in the manner in under the pastoral care of the American preachers, with the suggestion of which the Representative of this Conference has been heretofore treated at such considerations, to incline them to it, as the committee may judge most version of the Aborigmal Indian Tribes; or as Mr. Case expressed mansel to
the Wesleyan Conferences in England, and in the manner in which the Reroper.

7. That the bishops of the American connexion shall direct a similar let.

> 2.—That it is deeply to be regretted that the consideration of the Canadian business, by the English Conference, so essentially affecting the interests of Methodism and Religion in this country, was deferred until after three-fourths of the members of the Conference had departed for their Circuits.

3.-That, as was shown by the Representatives of this Conference, in letter addressed to the Secretary of the English Conference, and as has not sition of the application of the above avowed principles to the case of Upper been denied by Messra. Stinson and Richey, in an attempted answer to our Canada . Representatives, the enumeration of documents and statements which were laid before the Committee of the Wesleyan Conference assembled at New London, to the Rev. Measure. R. Williams and the other British mission-aries in the Provinces of Canada. castle-upon-Tyne, appears to be very defective and partial, and calculated to convey a most erroneous impression in regard to the proceedings and charac ter of this Conference.

4.—That the allegations contained in the Resolutions of the Committee in London, dated April 29, 1840, and which were regarded by the authorities of London, dated April 23, 1840, and which were regarded by the authorities of recognized the principle that the Methodist body is one throughout the world, the English Conference as "fully proved," are expressly contradicted by and that therefore its members are bound to cordial affection and brotherly His Excellency the Governor General of Canada, whose testimony is the highest evidence which the nature of the case would admit; and the decision of the authorities of the English Conference involves assumptions of the authorities of the English Conference involves assumptions of can brethren, would show you that the existence of collisions between us and power, by confirming the aforesaid resolutions of the London Committee, which are inconsistent with the letter and spirit of the articles of the Union between the English and Canadian Conferences.

5.—That the demand by the authorities of the Conference in England That the continuation of the Government grant to the Wesleyan Mission: ry Society be cordially assented to, and supported by our Upper Canadian brothren, even if its payment should be ultimately transferred to the Clergy Reserve Fund in that Province;" and their requiring the Rev. Egerton Ryerson o write a letter to Lord John Russell, "requesting that its regular payment may be continued," is unfounded in any obligations arising out of the Union ;

tatives, but also to have been admitted by the English Conference as satisfac tory, as they state-" We are most happy to perceive that one of these reso lutions which determines that the Christian Guardian shall coase to be a poli tical paper, and shall be confined to purely religious and literary subjects and articles of religious intelligence, is to that extent satisfactory."

7.-That the requirement by the authorities of the Wesleyan Conference in England, that the official organ of this Conference should "admit and maintain" the duty of civil governments to employ resources at their dispo sal to support religion, as an acknowledged principle of Wesleyan Metho dism, is incompatible with the original articles of the Union, as declared by the Representatives of the English Conference at the time the Union was consummated and as illustrated by their co-operation with this Conference from 1833 to 1839. Whatever opinions may be entertained of the principle of Church Establishments in the abstract, the advocacy of the application of it to this country by the official organ of this Conference is, at least, inexpedient-involving as it does a wide field of political discussion, and calculated as Mr. Wesley himself and his Conference regarded a National Church as having no ground in the New Testament, but as being "a merely political should see two conference by any local good, that the same cuty on town institution." institution.

8.-That the assumption by the Wesleyan Conference in England of the right and power of an "official influence" and "efficient direction" over the public proceedings" of this Conference, is repugnant to the express provisions of the Articles of Union, which declared that the "rights and privileges of the Canadian Preachers and Societies should be preserved inviolate." and is inconsistent with the obligations and responsibilities of this Conference to the Societies and work providentially committed to its pastoral oversight.

9.-That the avowed dissolution of the Union by the English Conference on the ground of the non-compliance of our Representatives with requirements and assumptions not authorised by the Articles of the Union, is a plain and lamentable violation of solemnly ratified obligations to this Conference and to the Wesleyan Methodist Church in Canada.

10.—That this Conference protests against the Methodistic or legal right or power of the Conference in England to dissolve, of its own accord, articles and obligations which have been entered into with this Conference by mutual

11.-That in the foregoing expressions of our views and feelings relative to the proceedings of the authorities of the Wesleyan Conference in England, we disclaim any imputation upon their character or motives. It is their acre only of which we complain. We rejoice to know that the great majority of the Riembers have taken no part, in these proceedings of the authorities the English Conference; and we deem it alike our duty and our privilege to esteem them as fathers and brethren in the Ministry of the Word and in the Church of our Lord Jesus Christ.

Question II.-WHAT IS THE JUDGMENT OF THIS CONFERENCE ON THE ESTABLISHMENT BY THE WESLEYAN MISSIONARY COMMITTEE IN LONDON OF SEPARATE CONGREGATIONS AND SOCIETIES WITHIN THE BOUNDARIES OF THE WESLEYAN METHODIST CHURCH IN UPPER CANADA?

Answer 1 .- The adoption of such a course of proceeding is subversive of the great and sacred principles of Methodistic unity, as laid down by the Venerable Wesley himself, and as has heretofore been formally and officially and practically recognized by the Weslevan Conferences in England and in the United States. The following extracts from the Minutes of the English Wesleyan Conference, held in Liverpool, August, 1820, and signed "JABEZ plicit statement of these principles:-

"On the subject of the unpleasant circumstances which have occurred in the On the subject of the uppleasant circumstances which have occurred to the Canadas between the American preachers and our missionaries, referred to the conference by the missionary committee in London, with their opinion that Upper Canada shall be left in possession of the American brethren, and that our missionary exertions shall be confined to the Lower Province, this committee recommend to the conference the adoption of the following principles and arrangements :---

That, as the American Methodists and ourselves are but one body, i. would be inconsistent with our unity, and dangerous to that affection which ought to characterize us in every place, to have different societies and congregations in the same towns and villages, or to allow of any intrusion on either side into each other's labours.

"2. That this principle shall be the rule by which the disputes now existing in the Canadas, between our missionaries, shall be terminated.

"3. That the simplest and most effectual manner of carrying this rule into

At such a time they demanded recognition and a scrupulous and solemn ob- ence, that the American brethren shall have the occupation of Upper Canada, servance. The Wesleyan Methodist Church in Canada is one in doctrine, and the British missionaries that of Lower Canada, allowing sufficient tim for carrying this arrangement into effect, with all possible tenderness to exist-ing prejudices and conflicting interests on both sides; the arrangement to be

> " 4. That if hereafter it shall appear to any of our brethren there, either "4. That it bereatter it shall appear to any of our brethren there, either British missionaries or American preachers, that any place on either side the boundary line, now mentioned, needs religious help, and presents a favorable opportunity for usefulness, the case shall be referred by the Coundardistrict; meeting to the General Conference, or by that body to the Canada district; and if either shall formally decline to supply the place on their own side the boundary, then the other shall be at liberty to supply the said place, without being deemed to have violated the terms of this friendly compact.

> "5. And it shall be explicitly understood in this orrangement, that each party shall be bound to supply with preachers all those stations and their dependencies which shall be relinquished by each of the connexions, that no place on either side shall sustain any loss of the ordinances of religion in con-

quence of this arrangement.

" 6. That the missionary committee be directed to address a letter to the private and official members, trustees, &c., under the care of our missionaries Upper Canada, informing them of the judgment of the conference, and af

presentatives of the English Conference have been treated by this Conference.

(c. Lunt the private and official members, trustees, &c., under the care of the ence.

(d. Lunt the private and official members, trustees, &c., under the care of the ence. themselves and their chapels under the care of the British missionaries."

The following extracts of a letter of instructions from the Missionary Court mittee in London to their missionaries in the Canadas, signed, "JOSEPH TAYLOR, RICHARD WAYSON, Secretaries," and dated, "Wesleyan Mission House, 77, Hatton Garden, London, 23rd August, 1820," furnish a clear expo

"DEAR BROTHER: --Herewith we transmit you a copy of resolutions, passed at our late conference, on the subject of the disputes which have on-happily existed between our American brethren and us, relative to our mis-Canada."

"We have given you the resolutions in full, that you may see that we hav

them gave us serious concern, and that the committee were anxious to remove as far as they. nt that time, were acquainted with the circumstances, every ecasion of dispute.

"Certainly the case of Montreal chapel was one which we could never justify to our minds, and the committee have in many instances had but a par tial knowledge of the real religious wants of the Upper Province, and of its means of supply. The only reason we could have for increasing the number of missionaries in that province was, the presumption of a strong necessity, arising out of the destitute condition of the inhabitants, the total want, or

too great distance of ministers.

\*\* On no other ground could we apply money raised for missionary purpose for the supply of preachers to Upper Canada. The information we have had for two years past has all served to show that the number of preachers ou ployed there by the American brethren was greater than we had at first

may be consument, is amounteed that this Conference or any of its as it was never understood or intended that this Conference or any of its members should advocate either the restoration or continuance of any grant or grants made by Government to the Wesleyan Missionary Society.

6.—That the desire and determination of this Conference that "the Christian Guardian shall entirely abstain from all party political reasonings and discussions," appear not only to have been fully expressed by our Representation is involved in Popish Superstition.

Tous, therefore, it now appears, that though there may be places in that province which are not visited, they are within the range, of the extended American itinerancy; and that Upper Canada does not present to our efforts a ground so fully and decidedly missionary as the Lower Province, where much less help exists, and a great part of the population is involved in Popish Superstition.

We know that political reasons exist in many minds for supplying even the content of the population is involved in Popish Superstition.

Upper Canada, as far as possible, with British missionaries; and bowever natural this feeling may be to Englishmen, and even praiseworthy, when not carried too far, it will be obvious to you that this is a ground on which, as a missionary society, and especially as a society under the direction of a com-mittee which recognizes as brethren, and one with itself, the American Methodists, we cannot act.
"1. Because, as a missionary society, we cannot lay it down as a principle

that those whose object is to convert the world shall be prevented from seek ing and saving souls under a forcign government, for we do not thus regulate our own efforts. te our com efforts.
"2. To act on this principle would be to cast an odium upon our Ameri-

can brethren, as though they did not conduct themselves peaceably under the British government, which is, we believe, contrary to the fact.

"3. That if any particular exceptions to this Christian ami submissive conduct were, on their part, to occur, we have not the least right to interfere, unduct were, on their part, to occur, we have not the lasst right to interiere, unless, indeed, the American conference obviously neglected to enforce upon the
offending parties its own discipline. Upon any political feeling which may
exist, either in your minds or in the minds of a party in any place, we can
not therefore proceed. Our objects are purely spiritual, and our American
brethrer and ourselves are one body of Christians, sprung from a common
stock, holding the same docurines, enforcing the same discipline, and striving
in common to spread the light of true religion through the world.

rivals to each other, and, in some instances, invading each other's societies

and chapels, and thus producing party feelings."

"The committee, previous to the conference, went with him fully into the discussion of the disputes in the Canadas, and recommended those principles of adjustment which the conference, after they had been referred to a special committee during the time of its sitting, adopted, and which we now transmit

to all the brethren in the Canada station. "You will consider these resolutions as the fruit of a very ample inquiry, and of serious deliberation.

"None of the principles here adopted by us do indeed go farther than to prevent interference with each other's labours among the American and British missionaries, and the setting up of 'altar against altar,' in the same city, town or village; but, knowing that circumstances of irritation exist, and that too near a proximity might, through the infirmity of human nature, lead to a violation of that union which the conference has deemed a matter of paramount importance to maintain, we have thought it best to adopt a geographical division of the labour of each; and that the Upper Province should be left

to the American brethren, and the Lower to you."

"Feel that you are one with your American brethren, embarked in the same great cause, and eminently of the same religious family, and the little difficulties of arrangement will be easily surmounted; and if any worm spirits (which is probable) rise up to trouble you, remember that you are to act upon the great principle sanctioned by the conference, and not upon local. prejudices.

2.—That the application of the Scriptural and Methodistic principles stated in the foregoing resolution, is, if possible, of more socred and paramount obligation in regard to Upper Canada now than it was in 1820-as the Ministers of our Church in this Province were then sent by the Methodist Conference in the United States, and were under a foreign ecclesiastical jurisdiction; but they are now all bona fide British subjects, and our Conference is as much a British Wesleyan Conference as the Conference held in England.

3.-That upon these Wesleyan and Scriptural principles we take our stand as a body of Ministers and as a regular branch of the great Wesleyan Family, and protest against its violation on the part of the Wesleyan Missionary Committee in London, and deprecate the ruin to souls, the injury to Methodism and to Religion, which must result from setting up altar against altar, dividing families, societies and neighbourhoods, and creating contentions, schisms, and divisions in the Church of Christ.

4.-That, as it appears that the Wesleyan Conference in England has not rescinded the resolutions which it adopted in 1820, and could not therefore have intended that the Committee in London should contravene and violate them in establishing rival preachers and congregations in Upper Canada, when the carrying out the dissolution of the Union was referred by the Conference to the Committee, we will not hold the Conference in England, as a Body, blameable for such a course of proceeding, unless, on its being submitted to them, it shall receive their sanction-which we will not persuade ourselves can be the case.

5.—That on the return to and recognition of these hallowed and inviolable principles of Christian and Wesleyan unity on the part of the Committee in London, we will rejoice to avail ourselves of the first opportunity thus afforded, to bury in oblivion all the differences and unhappy feelings of the past, and to cultivate those sentiments and feelings of fraternal respect and affection which have heretofore so happily and honorably characterized the rela tions and intercourse of all branches of the Wesleyan Family.

Question III.-What is the Judgment of this Conference in regard to our present position and duty as a Body of Ministers and as a

Ansicer 1 .- That we adhere to our Doctrines and Discipline which have been recognized even by the Conference in England as truly Wesleyan, and which have been signally owned of God in promoting the interests of true Religion in this Province.

2.—That we permit no discussions of political questions amongst us in. Conference as a Church; that our official organ enter into no political discussions, but that it cominue to pursue its present neutral course in matters of civil polity-our Editor occupying its columns with religious and literary subjects, with articles of religious and general intelligence, and with such deences of our institutions and character as occasion may require.

3.—That we do most solemnly and heartily recognize the original purpose of Methodism, "to spread Scriptural holiness over the land," as the first and great calling of the whole body, and especially of the Preachers; and determine, in the strength of God, to make this the great rule of all our other designs, and to renounce or subordinate all other plans and pursuits to this our sperial calling; so that by our living, as well as by our preaching, we may hold forth the word of life, and rejoice, in the day of Christ, that we have not ran in voin, neither laboured in voin.

4 .- That under a deep persuasion that the unity, order, purity, edification and good feeling of our Societies may be greatly promoted by our pastoral intercourse with them, we resolve to give ourselves more fully to this branch of our work; and more especially that we will care for the sick, the afflicted, order to secure to our people of every class and condition that Christian oversight of their spiritual interests which is so beneficial, and so essential to their spiritual comfort and prosperity.

5.-That we determine, by God's gracious assistance, to be more fervent and importunate in supplicating upon ourselves, and upon all our official members, societies and congregations, that rich effusion of the Holy Spirit which is always necessary to the success of the labours of Christian Ministers and Pastors, and which is peculiarly needed, at the present time, to prepare both ourselves and our people for the trials, duties, and labours of the present year.

6.—That, being fellow-residents in the country with our congregations. and identified with them in our interests, feelings, and Christian principles, we entreat them to unite with us in this renewed dedication of ourselves and our all as a people to the great work of promoting glory to God in the righest, peace on earth, and good will amongst men.

#### THE REV. EGERTON RYERSON'S SPEECH BEFORE THE CON-FERENCE IN REPLY TO THE REV. MESSRS. STINSON AND RICHEY'S PAMPHLET.

## (PUBLISHED BY THE UNANIMOUS REQUEST OF THE CONFERENCE.)

MR. PRESIDENT; -- I rise to vindicate the Report of our late Mission to England, and the character of this Conference, against a PAMPHLET published yesterday by the Rev. Mossrs. STINSON and RICHEY, entitled "A Plain Statement of Facts counceted with the Union and Separation of the British and Canadian Conferences"—a Pumphlet which I hastily read last evening—on which I have not had time to make a single note, but which, I am, neverthethese, from general recollection of facts and authorities, prepared to show, is fraught with Miss' statements of Facts," from the beginning to the end.

This Pamphlet purports to be a reply to the Report of our Mission to England by my brother, (Rev. Wm. Ryerson) and myself, and to our l'amphlet

published in London, containing 120 pages, exclusive of our Report, which occupies 20 pages; but it is a singular, as well as gratifying circumstance, that after the most vigorous efforts on the part of Mossrs. Stinson and Richer, they have succeeded in detecting but one erroneous statement in our entire publications—and that are incorrect statement of financial details, and not in the slightest degree, affecting the general merits of the case.

Mr. Alder had stated in a Letter to Lord John Russell, that when the

Mr. Alder had stated in a Letter to Lord John Russell. that when the Wesleyan Committee assumed the responsibility of supporting the Canada Missions (Oct. 1833) the various sums raised by the Upper Canada Conference amounted to the small sum of £177 18s. 1d., sterling. We showed from the Canada Missionary Report for the year ending October 1833, that the various sums raised by the Conference during that year amounted to £1322 currency. But though this is the sum total stated in the Report, there are two items on the debtor's side of the Treasurer's Report which ought to have been deducted. The one was the sum of £236 5s. 4d. advanced by Mr. J. R. Armstrong, Treasurer; the other, £123 7s. 5d., being a balance in the Treasurer's hands from the surplus receipts of the preceding year. In these items we stand con-

from the surplus receipts of the preceding year. In these items we stand corrected by Messrs. Stinson and Richey.

My brother has stated to you how the error occurred, as he prepared the financial part of our statement—that I had neither time nor strength to examine its accuracy—that it never occurred to him to deduct any of the items given under the head of Receipts. But it is clear, that the amount we stated was available to the Canada Canforance for its Missionary operations during the available to the Canada Conference for its Missionary operations during the

year ending Oct. 1833, though not all raised that year.

It also appears from a careful scrutiny that there were £96 more collected in the United States that year than was credited by us to our American brethren. The entire amount, however, was raised by the exertions of this Con-

Now these are all the errors which Messrs. Stinson and Richey have been able to detect in our Report and Pamphlet—although the latter contains a series of financial statements, embracing a great variety of items and calcula-

They have, indeed, imputed these errors to the worst of motives; but what doing more injury, by disturbing the harmony of the two connexions, than a new pave, increase, increase, the facts of the case? I hold in my hand a financial table—in my broshould see two connections, and two societies, and two free and two free the facts of the case? I hold in my hand a financial table—in my broshould see two connections, and two societies, and two free actions, there had writing—prepared by him with a good deal of labour, embracing the facts of the case? I hold in my hand a financial table—in my broshould see two connections, and two societies, and two free actions to the case? I hold in my hand a financial table—in my broshould see two connections. professing the same form of Christianity, and yet thus proclaiming themselves 'the receipts, from various quarters, of Missionary monies from 1832 to 1839.

and various appropriations, &c. This table was prepared, not for publication, depy that it was the object of the Missionary Secretaries in Loudon, in the but to aid me in replying to Mr. Alder's letter to Lord John Russell, which was read as part of his speech to the committee of the English Conference. It was not, however, allowed to reply to Mr. Alder's letter before the committee of the English Conference. It was not, however, allowed to reply to Mr. Alder's letter before the committee of the English Conference. It was not, however, allowed to reply to Mr. Alder's letter before the committee of the English Conference. It was not, however, allowed to reply to Mr. Alder's letter before the committee of the English Conference. It was not, however, allowed to reply to Mr. Alder's letter before the committee of the English Conference. It was not, however, allowed to reply to Mr. Alder's letter before the committee of the English Conference. It was not, however, allowed to reply to Mr. Alder's letter before the committee of the Union, to secure the "Abder data the Union, to secure the "absolute supremacy of the Committee of the Departments and Institutions of the Departments and Institutions of the Union, to secure the "absolute supremacy of the Committee of the Union, the English Conference. It was the Union, to secure the "absolute supremacy of the Departments and Institutions of the Union, the English Conference. It was the Union, to the Chirch in Canada." They affirm "that neither was a liberty to give a weekly summacy of Foreign and One of the English Conference. It is all the Chirch in Canada." They affirm "that neither was the Union, the Episcopal Church in Canada." They affirm "that neither was the Union, the Episcopal Church in Canada." They affirm "that neither was the Union, the Episcopal Church in Canada." They affirm "that neither was the Union, the Canada of the Chirch in Canada." They affirm "that neither was the Union, the Canada of the Chirch in Canada of the Church in Canada." They affirm "that n Adder had mis-stated facts to the amount of bundreds of pounds. They, however, duclined the investigation which I desired. It is obvious, that when such were the circumstances under which my brother prepared our financial statement, and such the objects of it, it must have been prepared with a view to accuracy. And when our letter to Lord John Russell, containing the statement, was transmitted to his Lordship, we also enclosed, for his Lordship's examination, all the Reports referred to in our letter; which was intended for Lord John Russell alone, and with no view to publication, as insinuated by Messrs. Stinson and Richam. The sublication of that letter is Parland as well ship to the relationship. and Richey. The publication of that letter in England, as well as the whole of the proceedings of the English and Canada Cooferences, was suggested by

of the proceedings of the English and Canada Controllers, was suggested by circumstances which transpired several days after it was written and delivered to the Secretary of State for the Colonies.

But what object do Messrs. Stinson and Richey gain by this mode of argumentation in behalf of Mr. Alder, whom they propose to vindicate? Mr. Alder had stated that when the Wesleyan Committee in London assumed the

proves that our missionary collections and subscriptions were increasing at the rate of from fifty to one hundred per cent a year, up to the time of the Union, when they fell off more than five hundred per cent, and have only gradually been raised to their original amount. Messrs. Stinson and Richey ought also to have added that during those years several Tribes of Indians were converted from Heathenism to Christianity, and that we had a net increase in the membership of our Church during that very period of more than 4000 souls, and raised nearly all our subscriptions for the erection of the buildings of the Upper Canada Academy; and that in 1832 we had twenty-five per cent more Indians in Church Communion, and forty per cent more Indian children in our Mission Schools than we have at the present time. These are very serious omissions on the part of Messrs. Stinson and Richey; and the truth is as often misstated by omitting essential facts, as by inventing imaginary ones.

the part of Messrs. Sinson and Richey; and the trait is as often misstated by omitting essential facts, as by inventing imaginary ones.

But one object of Messrs. Stinson and Richey in their proposed exhibit of the receipts of our Missionary Society from 1829 to 1832, appears to be, to show that large sums had been obtained from the United States; and they have socialously collected together items of that description. Suppose all these statements were true, are they disreputable to any of the parties concerned? When the first Indian Missions were established in this Province, we had an established in this Province, we had an established in this Province, we had an reclasiastical connexion with the United States Methodist Conference and our Missionary Society was auxiliary to the Missionary Society of the Methodist Episcopal Church in the United States. When we, by mutual consent, became Episcopal Church in the United States. When we, by motian consent, became an independent Church, and our missionary operations independent, our American Brethren still continued to feel a deep interest in the cause of Indian Missions in this Province, and forwarded liberal contributions towards their support, without asking any control over them, or any other return than a few copies of our Missionary Reports; whilst we, on the other hand, aided them in some of their North Western Indian Missions with Indian Interpreters and

There is, however, another view to be taken of this part of Messrs. Stinson and Richey's paraphlet. Mr. Alder stated to Lord John Rassell that there were more "political than religious sympathizers in the United States," and that our efforts to obtain assistance from that quarter were "found to be incffectual." According to Messre, Stinson and Richey lorge assistance was obtained from the United States. If their statements are correct, Mr. Alder's letter to Lord John Russell is untrue. Mr. Alder may well say, "Save me

Another view still. According to Messes, Stinson and Richey, frequent and Another view still. According in Measurs, Stimon and Kichey, frequent and large donations were made by the Methodist Missionary Committee in New-York, in aid of Canadan Missions—a liberality which we gratefully appreciate and rejoice to acknowledge; in counexion with which was a permission for our Missionary Agents to hold meetings and make collections in verious Methodist chapels in the United States. But, according to Mesers. Stineon and Richey's own showing, the Wesleyan Missionary Committee in London made but one donation -a donation of £300 sterling. And according to the correspondence which took place between our Missionary Board and the Missionary Secretaries which took place between our Missionary Board and the Missionary Secretaries in London in 1832, that solitary donation was made in connexion with one declaration and two conditions. The declaration was, that if we ever agoin sent agonts to apply for assistance in England, the Wesleyan Missionary Committee in London would discountenance them. The conditions were, 1. That the Rev. Peter Jones should not apply to any of the friends of the Wesleyan Missionary Society in England in aid of Canadian Missione. 2. That Mr. Jones should attend as many Missionary Meetings in England as the Committee might request him to attend. The contrast between the proceedings of the London and New-York Missionary Committees in these respects is very striking and significant.

ve thus disposed of the only part of Mesers. Stinson and Richey's pamphlet in which there is even a shadow of plausititity in the estimation of any candid man who is conversant with all the facts of the questions at issue. I will now proceed to show that this ramphlet is the most disgraceful tissue of

I will now proceed to show that this ramphiet is the most disgracein tissue of misstatements that was ever palmed upon the Canadian public. I shall refer, first, to Messrs. Stinson and Richey's laboured misreprosentation of the main questions at issue between Mr. Alder and ourselves. They represent them as one of ability or inability of this Conference to supply the Religious wants of this Province, when every man who has attentively read the letter of Mr. Alder and our letter to Lord John Russell, knows that that questions are the side. And when the degree the improvement tion was not even mouted on either side. And upon this flagrant misrepresentation of the questions at issue, they quote the evidence which I gave before the Court at Kingston in 1837 on the Belleville Chapel case. This attempt to murder my reputation, I leave to be characterised by others as it deserves; and will content myself with the exposure of its injustice and injusty. I will here quote my evidence with Messrs. Stinson and Richey's own italies and capitals:

"In 1832, the Wesleyan Missionary Committee in London, sent out the Rev. In 1632, the Westeyan Missionary Communes in Lounion, sent out one new. Mr. Alder, as their representative agent, with a view to the appointment of Missionaries among the British emigrants in various parts of this Province. Mr. Alder had communications from the Committee in London to our Missionary Alder, and in writing to the committee in the existence of two bodies of Methodists in this Province—its infringement of the hitherto universally acknowledged principle, that the Wesleyan Methodists were one body throughout the world—and the desirableness of uniting the means and energies of the two Connexions to promote the religious improvement of the Abortinal tribes and new settlements of the Country."

Such is what Mesers. Stinson and Richey call my "enorm testimony," and which they adduce in refutation of our letter to Lord John Russell in reply to Mr. Alder. Now, justice, as well as charity, demands that if the statements of any two historians or witnesses, much more the statements of the sam person made at different times, can be reconciled, they ought not to be placed in opposition to each other. In my evidence I stated that Mr. Alder came here "with a view to the appointment of Missionaties among the British Emigrants in various parts of the Province." I then state, not in reference to the Indian Missions already established, nor even in reterence to the Indian Tribes, but in reference to those amongst whom Mr. Alder proposed to appoint Missionaries, that "our Board admitted its inability to supply the religious wants of the country." I then speak of the evil of establishing distinct societies and operations, and state the feeling cherished by our Board in regard to Indian Missions already established, nor even in reference to the Indian the "destrableness of uniting the means and energies of the two Connexions to promote the religious improvement of the aberiginal Indian tribes and new settlements of the country." I will here adduce two of the Resolutions adopted by our Missionary Board in 1832, (enclosed by us to Lord John Russell,) illustrating, not the inconsistency of my cath with my other statements, but as illustrating the remarkable agreement of the one with the other, both in sentiment and in fact, though they were prepared on different occasions and four years' distance of time from each other. The Resolutions are as follows:—

"7. That the establishment of two distinct connexions of Methodists in this Province, would, in the opinion of the Board, he productive of unpleasant feelings, litigation, and party disputes, to the discredit of Methodism and the great injury of religion; but that the energies of the English and Canada connexions, if combined, would, under the tilessing of God, close the door against all collision and party feeling, and contribute greatly to the extension of the work, both amongst the white population and the Indian tribes.

amongst the white population and me mount offices.

8. That in order to prevent misunderstandings—to proserve peace and harmony in the Societies—to supply every part of the work thoughout the Province—and to enlarge the field of Missionary operations among the aboriginal inhabitants, the Board respectfully suggests to our Conference at its approaching session, the propriety and importance of proposing such a coalition with the English Conference as will accomplish these objects."

Such is the endeavour of Messrs. Stinson and Richey to convict me Such is the endeavour of Messrs. Stinson and Richey to convict me of perjury? I envy not, I pity from my heart, the feelings which could dictate such an effort; while I smile at its utter impotence. But all this time, whilst Messrs. Stinson and Richey were aiming a deedly blow at my moral character, they were misrepresenting the main questions at issue between Mr. Alder and the Representatives of this Conference. Those questions were not, whether this Conference was able or unable to supply the religious wants of Upper Canada. It is asserted by the highest authorities in England, that both the Established Church and the Wesleyan Methodists are atterly unable to supply the religious wants of Great Britain—that there are hundreds of thousands there in a state of religious destitution and moral abandonment. But Mr. in a state of religious destitution and moral abandonment. But Mr. rhad asserted—1. That this Conference entered into the Union with the English Conference in onler "to save our Indian Missions from Ruin." 2. That at the time of the formation of the Union our Missionary Buildings were in such A DILAPIDATED STATE" that "YERY LARGE SUMS were of conded in 1 acing them in anything like a state of efficiency." N Neither of these pended in I racing them in anything like a state of efficiency." Neither of these statements had any connexion with supplying the religious wants of the country generally. We decided and refuted both of these statements. We did so by adducing the Correspondence of our Missionary Board with the Wesleyen Committee in London relative to the formation of the Union, and by appealing to the Missionary Reports for the years referred to. We showed that only £41 had been expended by the Wesleyan Missionary Committee in London in repairing "dilepidated buildings" throughout all our Indian Missions during the first year after our Union. This Messrs. Stinson and Richey have not ventured to deny. We showed that our Missionary Board maintained, in ouring the first year after our Union. This Blessys, Stimon and Hichey have not ventured to deny. We showed that our Missionary Board maintained, in 1832, the ability of this Connexion to support its Missions. On this point also Messys. Stimon and Richey are as silent as the grave. In order to escape from their dilemma, they run away from the points in debate, and talk lustily

of the Missionary Secretaries have arisen, not from impure motives, but from erroneous views; erroneous views in supposing that the conference and people in this province were mere children, unfit to judge or act for themselves,—in supposing that the committee in London were the only authorised and duly supposing that the committee in London were the only authorised and duly qualified directors of operations in Canada—in short, that they were the wise,

As to the purport of Mr. Alder's statement on this point before the committee of the late English Conference, I have only to repeat our assertion, and to say it was founded not only on distinct recollection, but on the minutes which But what object we mentation in behalf of Mr. Alder, whom they propose to vindicate I Mr. Alder had stated that when the Wesleyan Committee in London assumed the responsibility of supporting the Indian Missions in Upper Cavada, this Conference raised the small sum of £177; Measrs. Stinson and Richey say it was founded not only on distinct recollection, but on the minutes which ference raised the small sum of £177; Measrs. Stinson and Richey say it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, but on the minutes which is any it was founded not only on distinct recollection, which the Methodism of English Conference to the great designs of the union was, to bring the Methodism of English Conference of the great designs of the

sident, &c., the ascendency anticipated had not been realized.

And when it is recollected that the resolutions of the English Conference not only involve what was stated by Mr. Alder, but also that their President challes ex-efficio Representative of the Wesleyan Body in Canada in all communications with the Government or other Bodies,—that our official organ shalladvocate the principle of Church establishments—and that the English Concer-ence shall have an "efficient direction over the public proceedings" of the Canada Conference, one can only wonder at the hardihood of the assertion which Messrs. Stinson and Richey have made.

I must now call your attention to a most painful instance of disingentousness

and imposition on the part of Mesers. Stinson and Richey. On the 8th page of their pamphiet, they proceed as follows:

"Among the considerations which rendered such an arrangement at that pariod expedient, the following reasons are stated, in a letter addressed by our Missionary Secretaries to the Rev. Messrs. R. Williams and other British Mission aries in Canada:

aries in Canada:

"I. That the Upper Province is adequately supplied by the American Conference, as not to present that pressing case of necessity which will justify us in expending our funds upon it.

"2. That Mr. Emory has engaged, that its full supply by American Preachers, shall be, as far as possible, attended to."

Now the readers of this pamphlet would naturally suppose, from this resentation of Mesars. Stinson and Richey, that such were the reasons which induced the Missionary Committee in 1820 to agree to confine their Mission naticed the anissionary Committee in 1820 to agree to contine their alissionaries to Lower Canada; whereas the fact is, that Messrs. Stinson and Richey, in extracting two sontonees from the letter addressed by the Missionary Secretaries to the Rev. Messrs. R. Williams and other English Missionaries in Canada in 1820, conceal from their renders the fundamental and governing reasons for that arrangement with the renders the undamental and governing reasons for that arrangement with the American Conference. I will now quote the reasons which Mesers. Stinson and Richey have emitted:—[For these reasons the reader is referred to the extracts contained in the second resolution, in answer to Question It, on the first page of this day's Goardian, and is particularly requested to read them before he proceeds any further.]

Now, if Mesers. Stinson and Richey intended to get a candid and honest part with their readers, why did they, in professing to give the research which

Now, if Messrs, Stinson and Richey intended to act a candid and honest part with their readers, why did they, in professing to give the reasons which influenced the decisions of the Missionary Secretaries in regard to Upper Canada in 1820, conceal from them the very principles and fundamental reasons on which those decisions were founded? They well knew that those principles and reasons condemn with irresistible authority their present course of proceeding. But is such a statement as they have made to their readers, in connexion with the concealment they have practised, true, or just, or honest? I have any candid man of any party to judge.

Messrs. Stinson and Richey say, "that the compact between the States! General Conference and that of England expired the moment that Conference censed to exercise exclusionatical control in Canada."

That is very true; but have the Methodictic and moral principles on which the English Conference itself declared that "compact" to be founded, ceased

the English Conference itself declared that "compact" to be founded, ceased to exist? Those principles are immutable; and are as sacred and as obligatory in 1840 as they were in 1820; and the frowns of the Almighty, and the conin 1840 as they were in 1820; and the trowns of the Almignty, and the con-damnatory executions of the Methodistic and religious world must ultimately fall upon the heads of the violators of them—whoever they may be.

The Methodist Connexion in this Province is as much a legitimate branch of the great Wesleysa Family as that in England or in the United States, and has

the great westeyed raminy as that in English Conference itself; and for the Blissionary Decembers to actabilish rivel and divisive operations in this Province in 1840, is as much a violation of the sacred and unchangeable principles of Methodistic oneness and unity, as it would have been for them to have prosecuted those operations in 1820, when the Methodist Church in this Province was connected with the Methodist General Conference in the United The Missionary Secretaries have hung the English Conference on one or the other of the horns of a most humiliating and awful dilemma. If the Methodist Connexton in this Province is not a legitimate Branch of Wesleyan Methodism, the English Conference have been deliberate parties to Methodistic schism up to the present time; if the Methodist Connexion in Upper Canada is a legitimate Branch of Wesleyen Methodism, then are the Missionary Secretaries deliberately guilty of Methodistic schism in their

Mr. Alder, as their representative agent, with a view to the appointment of Missionaries among the British emigrants in various parts of this Province. Mr. Alder had commanications from the Committee in London to our Missionary Board in Toronto, which he delivered—communicating to the Board, at the same Board in Toronto, which he delivered—communicating to the Board, at the same time, the objects of his Mission. Our Board and Union. The correctness of this statement may be judged of, when I remind time, the objects of his Mission. Our Board appointment of Missionary Board in Toronto, which he delivered—communicating to the Board, at the same two first statement may be judged of, when I remind time, the objects of his Mission. Our Board appointment of Missionary Board in Toronto, which he delivered—communicating to the Board, at the same two first statement may be judged of, when I remind time, the objects of his Mission. Our Board appointment of Missionary I was absent in England during the Conference. The first is, that the Union itself was virtually decided upon by the Committee in London, the evils likely to arise from which he appointment of Missionary I was absent in England of the conference. The first is, that the Union itself was virtually decided upon by the Committee in London, the evils likely to arise from which he appointment of Missionary I was absent in England of the Conference. The line in the conference of the

my statement referred to, as he was accustomed to do at almost every stage of ray observations, and asserted that he had a distinct recollection of my having stated to him in 1833 that we raised only £1000 a year in Upper Canada for Missionary purposes. My reply to Dr. Bunting was, that two things materially different in themselves had been confounded in his mind—the ability of the Canada Conference to su tain the Affasions which it had already established, and its ability to extend them. and its ability to extend those Missions commensurate with the wants of the new settlements and the fresh openings amongst the Indian Tribes; that on the latter ground the desirableness of the Union had been admitted and suggreated by our Missionary Board in 1832, and had no doubt been stated by me in 1833, as that was my opinion; that, on the former ground, as stated by Mr. Alder in his letter to Lord John Russell (which was the topic then referred to) Adder in his letter to Lord John Aussell (which was the topic then referred to) the Union never had been urged by me or by our Missionary Board; that I had put a copy of our Canadian Missionary Report into Dr. Bunting's hands when in England in 1833, and could not therefore be supposed to have made statements at variance with that; and that if he had allowed me to proceed. in my statement without interruption, he would have found that I wee just about to state that the amount reised in Upper Canada that year for Missionary purposes, was £1038—which was within £33 of the sum which Dr. Bunting understood me to have stated in 1833. At this moment, Mr. John Mason, Conference Book Steward, rose, and interrupting, and addressing himself to me, said, "Sir, you told the late Richard Watson and me, in my house, that you could not sustain your Missions another year if we did not take charge of them. My answer to Mr. Mason was, that, to the best of my recollection, was not in his house at all in 1833; that I never had the honour of seeing

the first place, was that I had been charged, not with having agreed in Engmy attention has been directed is as follows:

and to abstain from all discussion of secular questions, but with having
"I am quite of your epinion that Br. Eg sacrificed my principles and the rights of the People of Upper Canada on the question of the Clergy Reserves. In that very article 1 state, as I have lways stated, that the discussion of secular party politics was to be waived or all sides; but that we were to exercise our uncontrolled discretion in our discussions and proceedings on the question of the Clergy Roserves.

After having referred to this understanding in England in 1833 in regard to he neutrality of the Guardian in secular politics, Messrs. Stinson and Richey, page 28, proceed thus:-

"From the assurance which they received from Mr. Ryerson, however, the committee were as perfectly satisfied that the Guardian would henceforth assume and maintain the character of a proper religious and literary Journal, as though that course had been prescribed for it in the articles of union, in terms the most perpicuous and inflexible.

Many months—lamentable to relate—did not clapse, before the Committee deeply and painfully felt that some better security than Mr. Ryerson's verbal engagement, on this point, was rendered indispensible. Accordingly, at the Conference held in Kingston, in June, 1834, with the first appointed President, the Rev. E. Grindrod, in the Chair, this matter was brought under its serious con, sideration, and the following Resolutions. (drawn under the Pating) were consideration, and the following Resolutions, (drawn up by the Editor,) were con

sentaneously adopted:
"Resolved—That the Christian Guardian, as the organ of the Conference
"Resolved—That the Christian Guardian, as the organ of the Conference not ventured to deny. We showed that our Missionary Board maintained, in 1832, the ability of this Connexion to support its Missions. On this point also Mears. Stinson and Richey are as silent as the grave. In order to escape from their dilemma, they run away from the points in debate, and talk lastily about the inability of the Canada Conference to supply the religious wants of the country! A cause which needs such manocurring and misrepresentation to support it, cannot be the cause of institution of Methodism. about the mainty of the Canada Conference to supply the rengious wants of the country! A cause which needs such manceuring and misrepresentation that section of the Christian Church, with which we are immediately connected. In the 7th and 11th pages of their Pamphlet Mesers. Ethnon and Richey liberty to publish a summary account of Parliamentary, proceedings, as for as

enot fail to resuscitate it."

In all the party and misstatements that I ever read, I never read a more gross perversion of truth than this. I am here represented, as having,—between the Conference of Oct. 1833, when the Union was consummated, and the ensuing Conference held in Kingston. June 1834,—so grossly violated the confidence reposed in the by the Committee in London, that they "deeply and painfully felt that some better security than my verbal engagement on this point, was rendered indispensable!" Now, does not every member of this Conference who was present at the Session held in Kingston, June 1834. Conference who was present at the Session held in Kingston, June 1834, know, that so far from having been complained of by Messrs. Grindrod and Alder, my cowse was objected to by that part of this Conference and Connexion who were opposed to their political sentiments; that I was most decidedly sustained, both publicly and privately, by Messrs. Grindrod and Alder, who, on perceiving that many of my brethren were displeased with me, offered me a station in another Province. Is it not also within your recollection that Mr. Grindrod actually declared in Conference, that, if I were not reselected Editor, the Union would be broken up? Is it not known to you that the resolutions queted by Messes. Stinson and Richey did not originate with Messes. resolutions queted by Messrs. Stinson and Richey did not originate with Messrs. Grindrod and Alder; that they never requested, but morely acquiesced in them, in accondence with the demands of (if I may use the expression) the more liberal members of this conference. I myself drew up the resolutions with that view, and in order the more fully to satisfy those who had disapproved of the "Impressions" which had appeared in the Guardian, and which Mr. Grindrod pronounced most correct. The very announcement of the names of the mover and seconder of those resolutions will at once prove how entirely contrary to fact is the statement of Messes. Scinson and Richey. They were moved by the Rev. Jakes Richardson, and seconded by the Rev. Frances Metchale—than whom no two members of this conference were ever more opposed to the sentiments of Messes. Grindrod and Alder. IA general response in the affirmative followed, on the part of the members of the conference. souse in the affirmative followed, on the part of the members of the conference the utterance of each of these sentences.] And if there was a shadow of truth in Messrs. Stinson and Richey's statement, that I had, within a few months after my return from England in 1833, "abused the confidence" reposed in me by the committee in London, how did it happen that I continued to copy, in so high a degree, the confidence and friendship of the Representatives of the English Conference in this Province? How did it happen that I was so respectfully and cordially received by the Committee and Conference in England

In connexion with the exposure of this extraordinary misstatement, I must the connexion with the exposure of this catterinary impactances, I must bell attention to one, if possible, still more humiliating and diagraceful. I will give it in Mesers. Stinson and Richey's own words. In giving a brief view of the violation of these resolutions of 1834, from the time of their adoption to the Hamilton Conference of 1839, Messrs. Stinson and Richey, page 32, proceed

" Scarcely had the first appointed President time to recross the Atlantic, and announce, as one of the accomplishments of his mission, the procuring, in conjunction with Dr. Alder, the adoption of the fresolutions for the future regulation of the Guardian, when Mr. Ryerson's avowed 'inclination' and sense of 'required duty' yielded to his dominant though for a time slumbering propensity; be began to

duty yielded to his dominant though for a time stumbering propensity; he began to think that it was not upon the whole best altogether to leave 'secular affairs to be managed by secular men.'

"The forbacance and long-oriforing which the British Conference has exercised in regard to this gass violation of faith, persisted in by the Rev. E. Ryerson, sanctioned and upbeld in his course by a large majority of his brether, in the very face of their own legislative enactments, is proof most ample of the sincere and even tenacious solicitude of the Parent Body, if possible, to maintain the Union. It was not until they had just grounds to apprehend the serious insplication of their public reputation, hitherto untarnished, and even above suspicion; it was not until the Resolutions of 1834 were evidently and flagrantly treated as a dead and inoperative document, without obligation and without meaning, that they were aroused to the importance of acting in the case with some decision. And even then, instead of abruptly signifying to the Upper Canada Conference, as they righteously might have done, that they considered this Union virtually dissolved by the incorrigible and mercasingly aggravated infractions, by the Grandian, of the solemn stipulations of 1834, they resolved to try once more the effect of comnect and conciliation, and deputed Dr. Alder, at considerable expense, as well as serious disadvantage to their Mission funds, to atsulcrable expense, as well as serious disadvantage to their Mission funds, to attend the Conference at Hamilton, for that purpose."

The clear and distinct impression which the perusal of these paragraphs alculated to make upon the mind of the reader, is, 1. That from 1834 to 1839, there was no other Editor of the Guardian but Egerton Ryerson: 2. That during that entire period he continued to try the "forbearance and long suffering" of the English Conference, by a "gross violation of faith" and public duty! Yet who does not know that during THREE years of those FIVE years, Mr. EFHRAM EVASS was Editor of the Guardian? And who does not know, MIT. EPHRAIM EVANS was Editor of the Guardian? And who does not know, and how many hundreds feel, the political course which he pursued? But to that I shall advert presently.

In our Landar Parachase.

In our Landon Pamphlet, we have stated, and Messes. Stinson and Richey bave not ventured to deny it, that Mr. Alder said before the committee of the late English Conference, that he never board any completions respecting the Guardan, as fer as I was concerned, from the Conference of 1834 to the latter part of 1838 and the beginning of 1839. In confirmation of this fact, I appeal to the enumeration of letters and documents which the committee of the late English Conference report to have been read to them. It will there be seen that the first complaints which were transmitted from this Province to Lordon against the Editor of the Guardian, are reported to have been contained in let-ters written by Mr. Stinson, and dated October and November, 1838. Subsequently, after the Governor General assumed the Government of Upper Canada, complaints were sent to London by Mesers. Stinson and Richoy, dated January, February, and March, 1840.

Now, I admit that the resolutions of 1834 had fallen into disuse-

tually become as Messis. Siluson and Richey express it, "a dead and inoperative document." But under whose suspices and by whom were those result present operations in this Province.

On the 12th page of this pamphlet I am represented as having "pathetically tions nullified? Not by me; but by Mr. EPBRAIM EVANS, and with the appropriate of the Representatives of the Represe London loog before I went to England, from the resolutions of this Conference which Mr. Alder took to England in 1832, and the representation which he made. The second is, after our Conference of 1832, I hesitated about going to England at all, and wrote to Mr. Alder to that effect, and received a letter from him in reply, urging me by all means to come, as no difficulties would be found in the way of accomplishing the proposed arrangement.

But Messres Sinson and Richey also say, on the 16th page of their pamphlet, that Dr. Bunting could not suppress his feelings of surprise and indignation when he heard us, at the late English Conference, attempt to establish an opposite position. It is true, that Dr. Bunting did interrupt me in that part of my statement referred to, as he was accustomed to do at almost every stage of Green, has anticipated me. I was Just about to appeal to Mr. Green on this Green, has anticipated me. I was just about to appeal to Mr. Green on this point; but he has saved me trouble by sending me note, from which I will read what I was about to state. Mr. Green says—" Mr. Harvard wished me to move a resolution in Conference, (1837.) to the effect, that the Editor of the Guardian might be at liberty to discuss political questions." But Mr. Green objected, stating that he was conscientiously opposed to political discusns of any kind in the columns of the Guardian.

And now, in the face of all these facts, Mesers. Stiason and Richey come And now, in the lace of all losse lacts, Messrs. Stasson and Lichey come before the public and charge me with "a gross violation of faith" in having reduced the resolutions of 1834 to "a dead and inoparative document." Sir, those resolutions had received the sentence of death—had been executed, and buried, by Messis, Lyans, Stinson, and Harvard before my return from England in 1837, and a twelvemonth before my re-appointment to the Editor-ship of the Gnardian. And my re-appointment to that office, in June, 1838, place, not with any reference to the resolutions of 1834, (which were never inderstood by this Conference as any stipulation with the English Conference but a spontaneous and independent regulation of its own,) but, if you please under a different dispensation—a state of things introduced by Messrs, Evans and the Representatives of the English Conference, and which rendered decided position and strong discussion on our part absolutely unavoidable. I shall prove that I came into the Editorship with the avowed and understood object of pursuing the very course that I did, and with the support and suffrages of Messrs. Stinson and Richar themselves. [Here the Rev. John Ryerson ges of Messra. Stinson and Richer themselves. [Here the Rev. John Ryerson put into the hands of the speaker a letter from the Rev. J. Stinson, and directing his attention to a particular paragraph.] I was about to state the circumstances under which I was chosen and engaged to serve you as your Editor in 1838; but a letter (of the existence of which I never before heard) from Mr. It was not in his house at all in 1833; that I never had the honour of seeing Mr. Watson, as he died several months before my first visit to England.

On the 27th page of this Pamphlet Messys. Stinson and Richey state, that, in 1833, I gave the Committee in England pledges that the Guardian should not be the medium of discussing secular party politics. The nature of my pledges on this point, I explained at large in an Editorial article in the Guardian of December 4th, 1833, headed "Our Pledges." That article was read at the Hamilton Conference, last year, in the presence of Mr. Alder, and admitted by him to be correct. The occasion on which I wrote that article in the first place, was that I had been charged, act with his views that Mr. Stinson, and voted for me as Editor, in eposition to Mr. Evans. This letter is dated Kingston, April 7, 1838. The extract to which Evans. This letter is dated Kingston, April 7, 1838. The extract to which

"I am quite of your epinion that Br. Egerton ought to take the Guardian next year, if he do not go Home. Br. Evans has dono well upon the whole but there is a crisis approaching in our affairs which will require a more vigorous hand to wield the defensive weapon of our Conference. There can be no two opinions as to whom to give that weapon. We now stand on fair grounds to maintain our own against the encroachments of the oligarchy, and we must do it, or sink into a comparatively uninfluential body. This must not be."

I have been recently attacked by a political newspaper, published in this city, in copying a letter which I wrote to an anti-slavery advocate in England, stating what I had said to this Conference, previously to my election as Editor in 1338; viz., that I would not make the Guardian the medium of discussing the internal affairs of the Methodist Episcopal Church in the United States, or of attacking the form of government in that country, any more than I would attack other forms of Church Government, differing from our own—contenting myself with supporting our own institutions without attacking those of others. You all know that it was after I made those declarations that both Messrs. Stinson and Richey voted for me as Editor .- You also know that when I ex pressed my views as to my intended course on the question of the Clergy Reserves, and that I would treat the Church of England with the same respect

\* Note — Some discussion arose in a subsequent sitting of the Conference, as to whother this letter was a confidential letter; when it was shown to be a business letter. It is, however, worthy of remark that Messrs. Stinson and Richey in their pamphlet, refer to many conversations and verbal statements in connextion with myself in order to make out their case; and from the enumeration of letters read before the Committee of the English Conference, it will be seen that private letters from and about me were read and had their influence in the proceedings of that Committee. I have no desire to retatiate, by employing, as I might do, letters from Messrs Stinson and Richey, as well as from others who have left the Conference. I am contented to text the whole case on an appeal to public and official documents.

and various appropriations, &c. This table was prepared, not for publication, deny that it was the object of the Missionary Secretaries in London, in the may be judged expedient, without interfering with the great religious objects that I did the Church of Scotland, or any other Protestant Church, and with no

discussion of civil affairs:

"To the very natural and important inquiry, in relation to civil affairs, "do you intend to be neutral?" I answer, no, I do not; and for this simple reason, I am a man, am a British subject, am a professing Christian, and represent a British community. At one period in Greece, Solon enacted a law inflicting capital punishment upon all neuters. The present is a period in the affairs of this Province in which no man of intelligence or consideration can be safely or justifiably neutral. The foundation of our government is being laid anew—the future character, and relations and destinies of the couptry are involved in pending deliberations—the last whisper of rebellion is to be silenced in the land. My decision, however, is not one of party, but of principle—not one of passion, but of courier acter, and relations and destinies of the country are involved in pending deliberations—the last whisper of rebellion is to be silenced in the land. My decision, however, is not one of partial proscription, but of equiable comprehensiveness. To be explicit as well as brief, I am opposed to the introduction of any new and untried theories of Government. As the organ of the Methodist Church, I assume that the doctrines and discipline of that Church are true and right—I take them for granted as far as the members of that Church are true and right—I take them for granted as far as the members of that Church are concerned, and expound, and recommend, and act upon them accordingly. So in civil affairs, I assume that this country is to remain a portion of the British Empire, and view every measure, not in reference to every or any abstract political theory, however plausible that theory may he, but in reference to the well being of the country in connexion with Great Britain. As in Church affairs, I take my stand upon the Constitution of the Church, in its doctrines and rules, as expounded by its fathers and ablest theologians, and illustrated by general usage; so in civil affairs, I take my stand upon the established Constitution of the country, as expounded by Royal Despatches, and illustrated by the usages of the British Parliament, British Courts of Justice, and the Connon Law of England. Nothing more is wanted to render this Province happy and prosperous, than the practical and efficient application to every department of our Government, and to our whole system of legislation, of the principles and instructions laid down in the Despatch of England, of the principles and instructions laid down in the Despatch of Lord Glencle, addressed to Sir F. Head, date. I 5th Dec., 1835.

"In conclusion,—it is but just that the readers of the Guardian and the public should know that the foregrips that the readers of the Guardian and the public

35.
"In conclusion,—it is but just that the readers of the Guardian and the public "In conclusion,—it is but just that the readers of the Guardian and the public should know, that the foregoing article contains a mere summary of what I avowed before the late Conference, in a lengthened address of some hours, previous to being elected to my present office by a ballot vote of 41 to 16.—I feel therefore strongly sanctioned in those principles, and views, and purposes, as well as strongly confident in my own mind. But I am deeply sensible of my fabilishity; I pretend to no exemption from the ordinary errors and infimities of humanity, I confess myself liable even to impredencies. In promoting, therefore, the varied objects of the Guardian, I must crave the indulgence and forbearance of its readers, as well as hope for their confidence and support—depending primarily, ultimately, and entirely, upon the favour of Him without whose blessing nothing is wise, or good, or strong."

Such were the views on the exposition of which Messrs, Stinson and Richey Such were the views on the exposition of which Messrs. Stinson and Richey voted for my appointment as Editor in 1833. I will now ask, if, as a man of common honor and honorsty, after having been elected Editor under such circumstances, I was not as much bound to discuss civit, questions in 1833, as I was bound not to discuss them in 1934? But it appeared in the course of a few munths, that Sir George Arthur espoused the cause of the high church." oligarchy," when the lair-weather courage of Messrs. Stinson and Richey forces them: forsook them; and when the Missionary Secreturies, shortly after, wrote out a landatory letter to Sir George Arthur, and another letter to Mr. Stinson, condemnatory letter to sor occipe actuar, and another a tier to let. Sunson, con-demnatory of the Editor of the Guardian, Messes. Stinson and Richey, instead of acknowledging their participation in my election with a view to those very discussions, tacked about, and, having no judgment or opinions of their own, but being the mere automatons of the Missinnary Secretaries, they began at once to echo the sentiments newly imported from Hatton Garden, to adopt the shibboleths of the "oligarchy" against me, and have at length become values champions of "the established Church in all the British Colonies." And now the burden of their cry, and the thome of their l'amphlet, is, that I have vio-lated the Resolutions of 1834 in discussing questions of civil polity! Sir, whatever variety of opinion may be entertained of the wisdom or folly, the inflexibility or conciliation, of my course of proceeding, but one opinion can be entertained respecting the conduct of Messrs. Stinson and Richey in this whole affair. I will submit it to the judgment of any candid mon of any party, whether the Representatives of the English Conference had not, by their own acts, become as much responsible for these discussions, and as much parties to them, as this Conference, or any member of it? I will ask, if it is consistent, or just, or honorable,—after the discunniling of the Recolutions of 1834 by the co-operation of their own Representatives during the three years of Mr. Evans' Editorial career, and with the tacit sanction of the English Conference;—for the committee in London, much less for Messes. Stineon and Richey, new to come forward and impugn me, and declare the obligations of the Union violated, in consequence of the non-observance of the Resolutions of 1834? When all the circumstances of the progress and dissolution of the Union are carefully investigated, together with the conduct of the English Representatives in connexion with the ecclesiastical and civil affairs of this Province, I will venture to say, that the proceedings of the authorities of the late English Conference will be found to be without a parallel in the annals of modern Protestant

will be tound to be without a parallel in the annals of modern Protestant Church History, and the conduct of Messrs. Stinson and Richoy, without many appropriate appellations in the vocabulary of the English language.

It is also known that at the earliest possible moment after the accomplishment of the two great constitutional measures of His Excellency the Governor General's temporary administration of the affairs of this Province. I withdrew the Guardian from civil discussions of every kind; I improved the first opportunity to withdraw from the Guardian myself, and disconnected myself as well as this Body, as for set I we approach from account of redditive measurements. as this Body, as far as I was concerned, from every sort of politics or parties. All this transpired before the late English Conference, and was perfectly well known to its authorities. And at this moment it is known to all men that we are not responsible for the acts of any party—are connected with no party—are, as I hope we may always be, on friendly terms with the Government and with the great majority of our fellow-subjects.

In view of these facts, and in view of the proceedings of the authorities of the late English Conference, I submit to any intelligent man, whether it is not rather our non-pulities than our polities which are so adious to the Missionary Secretaries I. We are not prepared to resign our judgments and consciences to their "co-ordinate but efficient direction;" we cannot incorporate the principle of Characteristics of the principle of Characteristics. ciple of Church establishments as a part of Wesleyan Methodism in this com-try, and make the Christian Guardian the organ of its advocacy; I have satisfied the Government of the fact,—of which it seems not to have been aware beretofore,—that making grants to the Missionary Committee in London was not aiding the Institutions of our Church; that the authorities of the Church in this Province were the proper medium of aiding the Church in this Province. Here were the head and front of our offending; here are the real grounds of

the dissolution of the Union. The plea of politics is a mere moreuvre of party—is a figment of the imagination—has no foundation in reality.

But Messrs, Stinson and Richey assert, on the 33rd page of this Pampblet, that the real object of Mr. Alder's designation to this I revince in 1839 was "nother to require of the Upper Canada Conference the advocated of the principle of Church Establishments, nor to oppose the discussion of the Clergy Reserve Question in the Conference Journal." Now, who could liave supposed, that at the time Messra. Stinson and Richey published this statement, Mr. Stinson had in his possession a letter from the London Wesleyan Committee, written and signed by Mr. Alder himself a few weeks before he sailed for Canada, stating the very reverse? In proof of what I now state, I will merely read three sentences from Mr. Alder's official letter to Mr. Stinson, dated January 14, 1839. Mr. Alder easys—

"I admit that a difference in circumstances between one country and another,—as for instance between an old country and a newly settled country,-may render it necessary and expedient, that the principle of what is commonly called the Church and State Question, should be so applied as to meet and adapt itself to this difference; but, under no circumstances, should the principle itself be conceded or abandoned.—It is the undoubted right of every Methodist in Upper Canada to form, and, on all proper occasions, to express his opinions on the CLERGY RESERVE QUESTION; but WE think that in giving utterance to their opinious, and especially in acting upon them, they should appear in the character of citizens, and not in that of Methodists: ond I must add, in behalf of my colleagues and myself, THAT THE OFFICIAL. ORGAN OF THE CONNEXION OUGHT NOT TO BE IDENTIFIED WITH SUCH DEOCREPIECE "

But suppose, in the face of this indubitable evidence, that the statement of Mesers. Stinson and Richey were true, in what light would the proceedings of the authorities of the English Conference in 1839 and 1840 appear? According to Messrs. Stinson and Richey, they do not require, in 1339, the advocacy of the principle of Church Establishments; but in 1840 they require us to 'admit and maintain it in the official organ of this Connexion," and that even is a principle of Weslevan Methodism.

If this principle is Methodistic and sacred in 1840, was it not equally so in

13397 If its advocacy was not required is 1339, why is it required in 18407 Into what inconsistencies and self-contradictions do men and bodies of men fall, who depart from the simple path of truth and righteousness?
On the 34th page of this Pamphlet, Messrs. Stinson and Richey say—

"We proceed to a second ground of complaint, on the part of the British Conference, against the Rev. E. Ryerson, in regard to which he found an overwhelming majority of his brethren to sustain him at the Belleville Confer-A violation of the obligations arising from the Union, in not opposing, but

rather countenancing, the payment of our Grant, in a certain contingency, not to us, but to the Upper Canada Conference, for other and different purposes."

This Messes. Stinson and Richey inform their readers was the charge preferred against me, and which the authorities of the English Conference decided. was fully proved. Now, so far from this being true, Messra. Stinson and, Richey keep out of eight of their readers the real charge preferred against me. and which was decided by the authorities of the English. Conference to be fully proved.—Any one who reads the Resolutions of the London Committee, dated April 29th, 1340, will find that the charge against me was as follows:

'2. That in the judgment of this Committee, Mr. Ryerson has discovered

an after want of ingenuousness and integrity in this attempting to gain pos-session, in behalf of the Canadian Conference, in whole or in part, of the Grant made by the Crown to the Wesleyan Missionary Society, and that he has in this matter committed a Ragrant violation of the obligations arising from the union between the two Conferences."

Are such misquotations dealing bonestly with their readers? Does a good cause require them? It will be seen that there is a material difference between the passage quoted by Messrs. Stinson and Richey as the "second charge" against me, and the real charge preferred by the Committee. Such a eding needs no further comment.

Then they make a long and laborious effort to obviate the force of the Governor General's testimony. The whole matter on this point may be summed up in a few words. I made application for aid to the Upper Caneda Academy. His Excellency supposed that this Connexion already received aid.

aid had been given to it. After inquiring into the matter, he was of opinion that aid had been intended for our Connexion in this Province, and ought to be that aid had been intended for our Connexion in this Province, and ought to be 2. Mr. Richey admits that he said he fell himself "a stranger, a foreigner, given to it, and determined to write to the Secretary of State for the Colonies and an alien." Now how he could assert that he fell as "a stranger, a foron the subject,—recommending that the Grant heretofore given to the Vesleyan Missionary Committee should be varied in its mode of distribution,—proposing that one half of it should be given to this Conference in aid of the U. C. Academy. With that answer to my application, (which was afterwards embodied in a written memorial in behalf of the Trustees of the U. C. Academy, a copy of which I large with me, I was satisfied. Let it be observed, then, once for all that I cought aid for the U. C. Academy, here for all that I cought aid for the U. C. Academy has under the found out. once for all, that I sought aid for the U. C. Academy; respecting the fund out of which that might be given I had nothing to do; His Excellency the Governor General proposed to bestow that sid by varying the distribution of a particular Grant, which he conceived had not been disposed of in the way, or did not accomplish the objects intended. His Excellency says it was without any application from me he examined into the origin and circumstances of that grant, and determined to write to Lord John Russell, explaining "the grounds" the grounds should send missionaries into the British Provinces; that large sums of upon which he is of opinion that the grant should be distributed in a manner different from that which has of late been followed." I know not how it is possible for language to be more explicit. I could only wish that His Excellency's Despatch to Lord John Russell might be made public. That would explain the whole question. It is very true His Excellency's views and intentions may be overruled by higher authority; but that cannot alter the facts of

I will next request your attention to Messra, Stinson and Richey's exposition of their Memorial to the Governor General, in connection with the Clergy Reserve Bill. They assert "apon information derived from a respectable source," that that Bill "was drawn up in accordance with my wishes," and "so as to annihilate for ever the claim of the English Conference to any por-tion of the Reserves." This is their justification for writing the memorial. tion of the Reserves." This is their justification for writing the memorial. Let us examine it. They do not tell us the source of their information. That Lot us examine it. They do not tell us the source of their information. That this Connexion as far as my overthrow can affect it. I rejoice to know that is an important omission. And bud they inquired of Mr. Attorney General the strength and efficiency of our Church are not depending upon me; but I Draper (who I believe was the framer of the Bill) they would have learned am not insensible to the advantages which it is supposed will be gained over that that Bill was drawn up not only without my assistance, but without my knowledge; and that I never saw it, until I saw it in print, by order of the House of Assembly. In the next place, that Bill never excluded any christian denomination recognized by the Laws of Upper Canada. It did not name any Body of Methodists, nor any church except the Churches of England and Body of Methodists, nor any church except the Churches of England and Scotland, and therefore no more included Wesleyan Methodists connected with the English Conference. Scotland, and therefore no more included Wesleyan Methodists connected with the English Conference. But this "equal justice to all classes" did not satisfy Messrs. Stinson and Richey; they, therefore, petitioned His Excellency, that the same as temptor to the other, and form one and of the Province to the other, and form house to house, that that Bill was drawn up not only without my assistance, but without my Richey; they, therefore, petitioned His Excellency, that the same as be appropriated to the Methodists "be given to the Wesleyan Methodists who are now, and who may be hereafter connected with the Bairish Wesleyan CONFERENCE." This is their prayer, and that in connection with the annonnement to His Excellency that the Union would be dissolved. And yet they tell you, that they did not britend to exclude this Body from the provisions of the Bill. No, generous and liberal men, they did not wish to exclude us; all they wanted was, not to include us. They add, at the same time,—" we had sufficient reason to believe that no representation or request of ours would, at the time, he considered entitled to much consideration." This imputation action time, he considered with the considered to the considered to the constant of a feeling which Mesers. Stinson and Richey have indulged, with little restraint on other occaions, against His Excellency, during the whole of his administration; whilst I and my friends have employed no little labour to promote, at a season of extreme importance and difficulty, the great objects of his government.

Again, Messrs. Stinson and Richey state (page 47) that "Yet, after all, the British Conference, with an unlimited charity, admitting the possibility of

the British Conference, with an unitantee charity, admitting the possibility of their being in error, in regard to his (Mr. Ryerson's) delinquency in the affair (of the grant) as fully established, generously afforded him an opportunity of completely dissipating the cloud which overlung him. They proposed that he should address a letter to Lord John Russell, disclaiming any invention or

should address a letter to Lord John Russell, disclaiming any invention or wish to deprive the Missionary Society of the grant—requesting the continuance of the regular payment," &c. &c.

Let us analyse this proceeding of "unlimited charity," and see if it will not be found a part and parcel of a deliberately-formed scheme to complete try ruin, as all efforts to purchase, or to terrify me, had thus far proved abortive, and, at the same time, to make gain of me to the London Committee. When Messrs. Stinson and flichey made this statement, they knew perfectly well that my brother and I had both stated to the Committee of the late English Conference, that we had already seen Lord John Russell, and informed his Lordship of his missporchersion of the design of my letter to the Governor. his Lordship of his misapprehension of the design of my letter to the Governor-General, duted January 17. 1840---that we had explained to his Lordship the circumstances under which that Letter was written—that that letter contained no application for mything, but a simple exposition of the financial relations of the English and Canadian Conferences, drawn up in compliance with the the English and Condom Conserved, grawn in in computation with the request of the Governor-General—that I was prepared to state that to Lord John Russell at any time and in any form. But, Sir, such a letter would not satisfy the Missionary Secretaries; they would be satisfied with nothing short of MY ADVOCATING THE CONTINUANCE OF TRAT GRANT TO THEM, in opposition to my own senso of right and wrong, as well as in opposition to the known recommendation of His Excellency the Governor-General.

But when do they require me to write a letter of this character to Lord John Russell? Why, after their own solemn decision, that it had been "fully proved," that I had "discovered an atter want of ingentionsness and integrity in attempting to get possession of that grant." After such a decision, as if to add injury to insult, they call upon me to disclaim in writing what they had decided was "fully proved," and, in addition, to become their advocate to the Government for a grant to them of £700 a year! And such an unheardto the Government for a great to ment of 2.000 a year; can sound an of proceeding, Meases. Stinson and Richey call the "unlimited charity of the British Conference." If such be their "unlimited charity," what must be their "unlimited" sengence? Such may indeed be the "unlimited charity?" of certain members of the English Conference; but I am parameted clear it is such "charity" as is abhorrent to the feelings of more than three-fourths of the members of that Conference, and was not understood by one-fourth of those

who were induced to give their votes for it. Then, Sir, as to the difference in the amounts of expenditure reported in the Missiogary Reports in this Province and in England, Mr. Alder had stated to Lord John Russell that the amount expended in Upper Canada since the Union was £17,906 18s 11d. sterling. We showed that according to Mr. Stinson's Canadian Reports, for the some period, the total amount expended was £13,475 is 4d. sterling; £4,331 17s 7d. less than the sum stated by Mr. Alder. We added—"The manner in which this sum of £4,331 17s 7d sterling, has been expended has not been stated in the Society's Reports, either in London or in Canada. It remains for Mr. Alder to explain."

On this Mesers. Stinson and Richey remark—"Ore, if not both of the Mesers. Ryerson knew, when they made this statement, that there are numerous heavy expenses incurred in carrying on our Missionary operations in Upper Canada, which never appear in the Colonial Report, because not charged upon any Coloniul fund, nor coming under the supervision of any colonial com-mittee, but which are published in the General Report of the Society."

I would here ask, in the first place, if all the Missionary expenditures of

this Province are not out of identically the same Fund? Who ever heard before of Missionary expenses in Upper Canada being charged upon different funds? Who ever heard before of there being more than one Fund for them to be charged upon? This is an extraordinary announcement, and one that to be charged upon? This is an extraordinary announcement, and one that cannot fail to awaken inquiry. But Massrs. Stinson and Richay say, that these expenses, not accounted for in the Colonial Reports, are published in the General Reports, published in London. This statement is unfounded, as any man may satisfy himself who will examine the Reports of the Parent Society; for there the sum total of each year's reported expenditure in Upper Conada is entered, and no details whatever; so that the manner in which the sum of £4.331 17s. 7d. sterling; or, including the difference of exchange and currency, the sum of \$21,000 during the last seven years, has been expended, remains unaccounted for and unexplained in both the Lendon and Colonial Missionary Reports. I do not say how this sum of \$3,000 a year has been expended; but I assert that the how is yet unaccounted for. Messrs. Stinson and Richey profess to account for it; but their Pamphlet and the Missionary Reports are very different affairs. Messrs. Stinson and Richey say it has been expended in sending out five missionaries to this Province—an expense of not Alder's semi-political mission to this country. This is the manner in which I apposed this enormous sum and been expended; but still the details are not forthcoming from any quarter. But let it be known that the English Conference superintending agency in this little province has cost three thousand dollars a year during the last seven years, independent of the current expenses of the missions. But under the pressure of this scrutiny, Mesers. Stinson and Richey are driven to state, that considerable sums were paid to Mesers. Jones and Sunday, when in England. I beg to know, if the labours and appeals of Messre. Jones and Sunday, when in Lugland, did not bring in large revenues to the Missionary Societies? They also descend to say, that from £50 to £100, included in this amount, was paid to me while in England. In reply to this, I beg to say that I never received a farthing from the Missionary Committee in my life. I have accounts in my possession which show that the Financial Secretary of the Missionary Society paid my landlady for my board, during a part of my stay in London. But upon what ground? Why, mon the ground that I preached twice a day the majority of Sabbaths during my stay there—that I preached missionary sermons, and attended missionary meetings in various parts of London and the neighbourhood—in Birmingham, Manchester, Bolton, Liverpool, Chester, Sheffield, Leeds, Bradford, and

various neighbouring villages.

Again, Messes. Stinson and Richey say—

"Respecting the Indian Missions, the statements are plainly contradicted by the Reports referred to. Instead of 'upwards of 1000 Indians in Church Communion,' there were only 803."

Now, any one who will examine the Journals of this Conference, or the Printed Minutes of 1833, will find the number of Indian Members reported to have been 1.015.

On the subject of our treatment in every respect by the authorities of the English Conference, the statements which my brother has made, and the letters which have been read, and which were written by us the third day efter our arrival at Newcastle-Upon-Tyne, and before the decisions of the remaining minority of the Conference took place, have more than confirmed what was stated

in our Report; and will supersede the necessity of any further remarks from

me. Messrs, Stinson and Richey admit that Mr. Stinson wrote a letter to the Missionary Committee in March last, saying—"I have lost all confidence in the men with whom I act; and if you choose to degrade yourselves, any longer by a connexion with such men, I hope you will permit me to retire from the Province.' But Messrs. Stinson and Richey explain, that by the men with tchom he acted, he did not mean the Members of this Conference generally, but "Mr. E. Ryerson, and a few others." What a subterfuge! Did Mr. Stinson except these when he made his unqualified declarations of affection and Stinson except these when he made his unquanties occurred to be described and his desire for the continuance of the Union at the Belleville Conference in June last? And was the Union (spoken of as a degradation) formstrike are "sinful." Let him charge sin home on his own body, before he ed with "Mr. E. Ryerson and a few others," or was it formed with the whole Conference? Better have been silent on the subject, than to have at-

Then, finally, Mr. Richey denies that he ever said he had been treated in Upper Canada "as a stranger, a foreigner, and an alien"—but states that he said he felt himself a stranger, &c. On this statement I have two remarks to

tempted an explanation which involves self-contradiction and absurdity upon

from Government. I laid documents before him which satisfied him that no ence, and it was referred to, just as we have reported it, and we never heard

eigner and an alion," and yet, as he says, "it never entered his heart to con ceive" that he was treated as such, is to assert an effect without a cause. Mr Richey's own admission, therefore, contradicts his own assertion, and establish

es the truth of our statement. I have now, with as much brevity as possible, examined Messrs. Stinson and Richey's statements and assertions. They attempted to disprove our Report and Pamphlet; in what point have they succeeded? They attempted to vindicate Mr. Alder and the authorities of the English Conference; in what point have they not failed? But there are many things which they have not even attempted, which ought to have employed their attention and efforts, if they had ought to say. We had shown, in refutation of Mr. Alder's statements to money were not expended in Upper Canada to repair "dilapidated buildings;" that the withdrawal of the Government grants had not lessened the number of missionaries employed amongst the Indians; that the Union was concemplated when the Government grant was made to the Committee in London. We had also shown the unfair enumeration of documents in the Report of the committee of the late English Conference; and that our business was kept out of the Conference until the 380 members, stated in the London Wesleyer Magazine to have been present at the beginning of the Session, had been reduced to 80. On all these important points, Messrs, Stinson and Richey are profocadly silent: and for very obvious reasons.

I cannot conclude without offering two or three general remarks. The first relates to myself personally. I am aware that a combined effort has beer determined upon and is making to destroy me as a public man, and to injure the Church if I can be put down. Our adversaries seem to have abandon other, and from one end of the Province to the other, and from house to house, of bits and parcels of perverted private conversations—a mode of warfare disgraceful to human nature, much more to any Christian community. History apprises me, that, in such a warfare, some of the best of men have not triumphed until long after they slept in death, when the hand of time and the rescarcines of impartial history did them that justice which the cupidity and jealousies of powerful contemporaries denied them. I know not the present esuit of existing combinations against myself. On that point I leel little concern, though I am keenly alive to their influence upon my public usefulness. I engaged in the Union, because I believed the principles upon which it was ed were reasonable, and the prejudices against it on all sides were unreasonable. I do not regret the oppositions I have experienced—the reproache I have incurred—the labours I have endured; but I do regret—and every day reflection adds fresh poignancy to my regrets—that in carrying out a measure which I had hoped would have proved an unspeakable blessing to my native country, I have lost so many FRIENDS OF MY YOUTH. No young man in Canada had more friends amongst all Christian denominations, than I had when the Union took place. Many of them have become my enemies. I can when the Union took place. Many of them have become my enemies. I can lose property without concern or much thought; but I cannot lose friends, and meet them in the character of enemies, without emotions not to be described. I feel that I have injured myself, and injured this Connexion, and I fear injured this Province, not by my abstinacy, but by my concessions. This is my sin, and not the sins laid to my charge. I have regarded myself, and all that Providence has put into my hands from year to year as the property of this Connexion. I can say, in the larguage of Wesley's Hymn—

"No foot of land do I possess, No cottage in this wilderness; A poor wayfaring man."

And it is to me a source of unavailing grief, that after the expenditure of eq thuch time, and labour, and suffering, and means, not one of the most important measures of my life may prove a misfortune to the Church of my affections and the country of my birth. I have only to say, that as long as there a my prospect of my being useful to either, I will never desert th

My second remark relates to our position as a Conference and as a Church We have surveyed every inch of the ground on which we stand: We have of fered to concede every thing but what appertains to our character, and to our existence and operations as a Wesleyan Methodist Church. The ground we occupy is Methodistic, is rational, is just. The very declarations of those who leave us attest this. They are compelled to pay homage to your character as a body; they cannot impeach your doctrines, or discipline, or practice; nor can they sustain a single objection against your principles or standing; the very reasons they assign for their own soccession are variable, indefinite, personal or trivial. But the reasons which may be assigned for our position and unity, are tangible, are definite, are Methodistic, are satisfactory, are manswerable. The preachers who remain with the Church and with the country cannot be influenced to do so by advantageous offers, by prospects of greater ease or emoluments; but only by the force of principle, by the love of justice, and the hopes of usefulness. Standing upon such ground, under the influence of such considerations, and relying upon the help and blessing of God the Spirit, I doubt not we shall be supplied with all things needful by a people to whose interests we devote ourselves, and on whose liberality we rely in preference to the accuration of the training and on whose interests we devote ourselves, and on whose liberality we rely in preference to the accuration of the training and one are preferable and will be preferable to to accept or other states and our war private and will experiences of our labours, however trying and afflicting for the 'Greater is he that is among us than he that is in the world."

## CHRISTIAN GUARDIAN.

Wednesday, November 4th, 1840.

Our leading editorial of this week will be found on the first page, to which we refer our readers. No commendatory remarks of ours are needed to procure for the Resolutions of Conference, following that editorial, an attentive perusal, nor for the Speech of the Rev. Egerton Rverson, containing as it does an unanswerable reply to the pamphlet which led

THE ONE CHURCH AGAIN .- In The Church of last Saturday there is a rather amusing article of nearly a column, which we may as well notice if only for the sake of diversifying a little this day's matter. The exordium of the article contains "many thanks" for the Rev. M. Richey, who, it seems, has kindly furnished a copy of a certain pamphiet. The Editor says he has not given it "a very attentive perusal," but the examination of it he has bestowed satisfies him of the propriety of the step just "taken by Mesers. Stinson and Richey." Then it is said to be important "to suspend judgment" upon the merits of the questions discussed by the late Editor of the Christian Guardian. That individual has a "ramport spirit." Then we have the cry of "unfortunate propensity to mystify," "recklessness," "misstatement, violations of plighted duty," and we hardly know what else. Now we are not going to reply to this officious writer, but merely to say, all this he has said hundred times before, and never once proved. He has been, we cannot say how many times, called upon by our predecessor, as well as by ourselves, to expended in sending out five missionaries to the 1 royalce—an expense of the propriety of the language he uses, and defend his positions; but he more than £150, the way those missionaries came out—and in the payment of show the propriety of the language he uses, and defend his positions; but he several Agents of the British Conference in this Province, and in Mr. has never done it: we may fairly conjecture, for this one sound reason, he show the propriety of the language he uses, and defend his positions; but he connot. He may have another, thinking we should have too much relexation and diversion in replying to his sophistry. We are ready to give him full credit for entertaining, as he doubtless does, the opinion that an ignorant man can affirm, but only a wise man prove. It is sufficient for us to know that our prediccessor, denounced as he is by this dealer in assertions, is justified in all is acts by the Church of which he is so distinguished a member.

But the emusement we have had has prisen from the episcopal ingenuity and powers of transformation possessed by the Editor of The Church. If nothing else comes of the separation in question, this will at any rate; it is a brand ew reason for the unity of the apostolical-succession church! He says he is painfully reminded by these constantly recurring dissensions" " of the necessity of resorting to some more stable principle of union and concord than Protestants seem hitherto to have adopted." He adds, "Our own persuasion is," "that the only guarantee against this disunion and strife, is a general return to one apostolic model of church government, and a general conviction that separation from that divinely constituted platform of the christian church is not only inexpedient but sinful." This is elegant composition, but elegant heterodoxy. Of course it is intended in the editorial on which we now bestow little playful animadversion, that the Church of England is "the christian church;" but, unluckily for us, the moment we accode to this farcy, we are plunging heels over head in a dilemma-slough. Let it be granted the Church of England is the christian church: what becomes of other churches? They are at once unchristianized, and not a soul has been saved by them, and coosequently all the labours they have performed, the prayers they have effered, the money they have expended, the hopes they have churished, amount to-nothing. It is said a return to that church is the only guarantee against "disunion and strife." We marvel that the writer of this opinion did not bring into request his knowledge of ecclesiastical history, and of facts every day occurring. What has caused more disunion and strife than the Church of England? What has done it more in Canada? What body of christians in England is more disunited, and more the scene of strife, than the established church? Every form of heresy is within her; and the ears of a visitor to Britain must be stopped if he would not hear the deafening cry of "evangelical" and "unevangelical," "Puscyite" and "Noelite," High church" and "Low church!" comes forth like another Jupiter with his thunder. There is a beam in his own eye to be pulled out before he can with any consistency undertake the gratuitous service of pulling one out of ours. If it be sinful to separate from a body, will he for once tell us who was the sinner when the Church of England

There is another oversight of which we beg to remind the Editor of The

Methodist Church is at variance with his own avowed principle of unity. posed to the wind and waves for twenty eight hours. The persons who have They deserve applause, he thinks, for leaving that church; that is, in common thus perished are Mr. Cutliff, who has left a widow and six children, Mr. sonse-phraseology, for becoming divisionists: for this is their true character, Harris, a widow and five children. Mr. Abraham Church, a widow and three christian unity? We have been told it is wrong for the Methodists to leave Alexander Rosborough, and Mr. Daniel Chase. The name of the survivor we the Church, but it is right for the Church of England to leave the Church of have not had communicated to us. Verily, man knoweth not the day of his selves from this difficulty, but by eaying christian unity has two faces, one to smile on separatists from dissenting churches, another to frown on separatists day." from the Church of England! But, then, if she has two faces she may have two hundred, and all persons may come in for a smile or a frown who dare to think and act for themselves. One thing is self-evident; when it suits his purpose, this writer can be the patron of division, and the testimony to it and the proof of it is his present contradictory article. He concludes it with a pathetic extract from Clement of Rome, and, most assuredly, deems it a perfect climax; but, alas, it is one which sends its point and power at himself. It is condemnatory of those who cause division; but he is praising those who are doing it in Canada. Well: our readers shall have it and judge for themselves :-Why do we rend and tear in pieces the mumbers of Christ, and raise sedition egainst our own body? Your schism has perveited many, has discouraged many. It has caused diffidence in many, and grief in us all."-" Physician, heal thyself;" or at least be mute, and modest, and merciful. It is our turn now to call in the aid of the Fathers; and as Clement seems to be a favourite with the Editor of The Church, we will fetch our peroration from the same famous epistle whence he has borrowed his : and we do it for his good :-Rashness, and arrogance, and confidence, belong to them who are accursed of God; but humility, and mildness, to such as are blessed by him."

BROTHERLY LOVE!--It is not long since we heard of a transaction in a certain part of this country which beautifully exemplifies the doctrine of christian affection and unity. A minister of a particular body of christians for reasons best known to himself, took it into his head one day to visit som of the members of another christian body, and avoiding every thing which was untrue, every thing unkind, and with an utter detestation of slander, conversed very freely with those whom he visited; and so amiable and profitable wore his reparks, and delivered with so much urbanity and wisdom, his words were Irresistible, and greatly to his heart's content and joy several of the mem bers yielded to his eloquent importunities, and were drawn away from their own society. We are not yet a believer in phrenology; but when we heard of this transaction it struck us, if that supposed science were true, this was a fine illustration of the "bump" of wolfish-propensity, and we could not, do what we might, rid our memory of the following fable from Esop;

"The Wolf in Sheep's Clothing.—A wolf clothing himself in the skin of a sheep, and getting in among the flock, by this means took the opportunity to devour many of them. At last the shepherd discovered him, and cunningly fastening a rope shout his neck, tied him up to a tree which stood hard by. Some other shepherds happening to pass that way, and observing what he was about, drew near, and expressed their displeasure at it. What, says one of them, brother, do you make hanging of sheep? No, replies the other, but I make hanging of a wolf whenever I catch him, though in the habit and garb of a sheep. Then he showed them their mistake; and they applauded the justice of the execution."

MISSIONARY SOCIETY OF THE WESLEYAN METHODIST CHURCH IN CANADA.—The accompanying letter from the Rev. Anson Green Chairman of the Toronto District, will give our Missionary friends as much pleasure in reading, as we have had in receiving it; and we hope the praise worthy zeal he has shewn in procuring subscriptions to our Missionary fund, will be made an example on all the Districts. It is not our intention to say more on this subject just now, as our readers may shortly expect a coromunication on the very subject from a well known Minister who has kindly promised one, and which we know they will be glad to see. It will be observed we give publicity to-day to a plan of Missionary Meetings for the Toronto District, and which will be acted upon in a few days; commencing with Thornhill.

It will be necessary for the officers of our Auxiliary and Branch Societies to make the preparations requisite in time. Due notice should be given in 29, the respective neighbourhoods where the Meetings are to be held, and every 30. means used to add to the interest in so landable a work, already in existence, so that there may be nothing lost of aid on the part of any individual through our remissness. The wants of our Missions are perpetually recurring; consequently no laxity in any should be a preventive to their being supplied. The enterprise is the Lord's, to be sustained by his people. Let there be a general co-operation, and success will follow.

For the Christian Guardian

Mr. EDITOR.—The following sums have been paid to me to assist in supporting our Missions, and I shall be happy to receive similar tokens of liberality and of firm attachment to the interests of our Zion from any our friends in the

Rev.	Alexander McNab,	£	1 5	n
. 61	John Bentay	•	1 5	ρ·
	John Ryerson		2 U	ů
••	Anson Green assaurant and	٠. '	1 1/1	4
"	Jonathan Scott	. 1	1 5	0
n add	tion to the above, I am happy to say that, no soone	r wa	ıs the	present

condition of our Missions mentioned, in the presence of a few of our brothren who met the other evening to confer on the subject, than one gentleman kindly offered to be one of toenty who would give fifty dollars per annum for twenty years. His motion was immediately seconded by a pledge from another gentleman to do the same. Will the other eighteen be forthcoming? I shall look over the columns of your future numbers for a reply.

Yours, in much estcem, Anson GREEN. Toronto City, Oct. 30, 1840.

It affords us much pleasure in saying that towards the close of 46. Elizabethtown and Gananoque, George Beynon, James Hughes; Wyatt the late Special Conference, the Preactiers by a rising vote passed a motion of thanks to the friends of Methodism in this city, for the kindness and hospitality with which they had furnished accommodations to the Preachers during the 49. Matilda, Screion. They were likewise impressed with the friendship of many others 50. Rideou, who requested to have Prenchers, but whose wishes could not be gratified .-Considering the peculiar circumstances of our church in the city we cannot but appreciate the present generosity of the families connected with the Newgate-Street Congregation, as being strikingly opportune and providential; and our fervent wish is that-one and all may share fully the gifts of that Saviour vhose servants have had so hearty a welcome.

In a few days we shall have ready for the public a Pamphlet 55. Osgoode, In a few days we shall have ready for the public a ramphiet 56. Oltawa, containing the Report of the Representatives of our Conference to the Confer. 57. Hull, ence in England, all the documents connected with the Union and Separation 59. of the two Conferences already published in the Guardian, and the proceedings of the recent special Conference, published to-day; which it will be seen comprise the Rev. Egerton Ryerson's Reply to the Rev. Messrs. Stinson and Richey's late publication. The price per copy will be 2s. Gd., and we shall be glad to send to order any number our friends may require, at the shortest notice.

It will be gratifying to our members and friends to be informed that the Conference unanimously passed a vote of thanks to our Representatives to the English Conference, the Rev. Messrs. William and Egerton Ryerson, for their Sanderson, S. Young. fidelity and devotedness in discharging the high and onerous duties assigned

It will be remembered that two or three weeks ago we respect fully reminded the editors of the N. Y. Christian Advocate & Journal of an inadvertency in a statement they had made respecting the separation of the English Conference from the Canadian, and stated the exact position of the affair. We are hoppy to say that in the last number of that influential jour nal its respected conductors frankly say, (and we thank them for saying,) they fell into the error through "misinformation;" and that our meaning may not be misapprehended, they have copied the whole of our correction of their mistake. We beg to inform them we shall transmit them the pamphlet containing every document connected with the separation; which we shall have ready in a few days.

Our friends on the Circuits will be glad to learn that permission was granted by the late Conference to Mr. John Long, to hold Protracted Meetings in any part of our Canadian work. We have understood he has expressed a wish to assist at our Missionary Meetings, and in other ways aid the Missionary cause. We wish bim much wisdom, grace, and success in his work of faith and labour of love.

"The News," a paper published at Kingston by Messrs. Rowland, has just reached us, and is, what it is said to be, "a new weekly mercantile, agricultural, and literary journal." The sheet is large, well filled, and neatly executed, at \$4 per annum.

DISTRESSING OCCURRENCE.-It is with painful emotions we have received a letter from Mr. Stephen Young of Murray, dated the 30th Oct., bringing intelligence of the death of six persons, employed in fishery on Lake Ontario. It appears that on Monday the 26th, seven persons went out into the lake a few miles from Presque Isle, and that after they had succeeded in raising most of their net, they hoisted sail, when, accidentally, the wind being very high, the boat upset, and every individual was plunged into the water. However, they clung to the boat, and recovered their places in it, but she again turned over. Many attempts were made to get the water out of her, and to reach land; but first one and there another perished, leaving but an individ-There is another oversight of which we beg to remind the Editor of The val to gain the shore, which he did in a most trying state of body and mind, corded, and in subsequent discussions in the Committee of the English Confer. Church. All he says in favour of the late secessionists from the Wesleys: val to gain the shore, which he did in a most trying state of body and mind,

individually and relatively. Well: but what becomes of his doctrine of children. The other three, all unmarried men, were Mr. McClinton, Mr. Rome, and, now, for Messrs. Stinson and Richey, and others, to leave the death, and should be ready whenever that day may come. Our correspondent Canada Methodist Church. We confess we have no way of extricating our- very piously suggests "the propriety of making that great preparation which must be made in life in order to see Gud's face in peace at the great judgment.

> A certain Correspondent assures us, that his "invention," noticed by us lately, was by no means designed for the public eye.

> To Correspondents.—Several communications, and among the rest, the Ottawa Centenary list, must be left for another week, for a reason obvious to every one of our readers .- The letter from Newmarket is too long for insertion.

#### Missionary Meetings on the Toronto District. Thornhill. ..... Monday. November 9th, at 6 o'clock, P. M. Reesorville, .... Wednesday, Millikens, ..... Millikens, .... Thursua, Richmond Hill, Friday, Monday, .... Monday, .... Thursday, 13tb. Tuesday, Wednesday, Tyler's Chapel. . 17th. Sutherland's, ... Wedness Monkman's ... Thursda McDougall's Ch'l Friday, Thursday, 19th. Bunt's Chapet, ... Humber Chapel, ... Brick Chapel, ... Monday, Tuesday, Wednesday,

These Meetings will be attended by the Rev. Messrs. A. Green, J. Ryerson, P. Jones, and others.

#### STATIONS OF THE PREACHERS.

I. TORONTO DISTRICT. 1. Toronto City, Egerton Ryerson; John Ryerson, who is our Book Steward;

Jonathan Scott, who is our Editor.

2. Yongs Street. George Poole, John Law; Jas. Wilson, superannuated. 3. Newmarket, Matthew Whiting. 4. Albion, John Baxter, Francis Coleman. 5. Recsorville, David Wright; David Youmans, superannuated.

 Brock,
 Whitby, Horace Dean, John Hutchison. Simon Huntingdon, James Spencer. Toronto Cir cuit, Ezra Adams, John Lever. Nelson, Rowley Heyland, Samuel Philp.

10. Grinsby, James Musgrove, Thomas Cosford.

11. St. Catherines. Samuel Belton, — Harnden.

12. Stamford, Hamilton Biggar, Edmund Shepard, J. Carr. 13. Credit Mission, Peter Jones. who is also requested to visit all the Indian

Missions as often as possible.

14. Barrie, Penetanguishene, and Coldwater Mission, Thomas McMullen. Lake Simcoe Mission, Sylvester Hurlburt. 16. Mono Mission, John Neeland.

Asson Green, Chairman, and Superintendent of Missions within the bounds of his District.

II. LONDON DISTRICT.

17. Hamilton and Ancaster, Alexander McNub, George R. Sanderson, -

Essler; Andrew Prindel, superannuated.

18. Dumfries. George Ferguson, — McCollum.

19. Brantford, and Mohawk Mission, Thomas Bevits, Wm. Price. One to be sent. Thomas Whitelend, who is President of the Conference.

20. Simcoe and Walpole, Robert Corson, C. W. M. Gilbert. Peter Kerr, J. B. Howard. Samuel Rose, William Coleman. Oxford, London,

Thames J. K. Williston, David Madden Gosfield and Howard, Cornelius Flummericht, Stephen Miles. St. Thomas, Hugh Montgomery.

Malahide, One to be sent.

Warnick and Adeloide, David Hardie. Goderick, Guelph. One to be sent.

Muncey Mission, Solomon Waldron. Sangeeng Mission, William Herkimer. Brother Thomas Hurlburt, who is a Missionary on Lake Superior, is re-

quested to return and take an appointment in connexion with the Conference. WILLIAM RYERSON, Chairman, and Superintendent of Missions within the bounds of his District.

III. BAY OF QUINTE DISTRICT.

John Carroll.

Ezra Healy, William H. Williams.

Cyrus R. Allison, Gilbert Miller:

of Tunti, Conrad Vandusen, Joseph Reynolds. 33. Waterloo,

36. Belleville, Edwy Ryerson. George F. Playter, Vincent B. Haward. Lewis Warner, William Philp. John Black, Daniel Wright; D. McMullen, superannuated, 38. Hollowell, 39. Murray, 40. Colborne, 41. Cobourg, Joseph Messmore. John Bentty, Daniel C. Van Norman, A. B., who is Pro-

fessor of Mathematics in Upper Canada Academy.

42. Port Hope, William Haw, who is to change one Sabbath in three with the Cobourg Preacher.

43. Peterboro, and Rice Lake Mission, William McFadden, John Sander-

son; Moses Blackstock, superannuated.

Brother Peter Jones will visit Alderville, for the purpose of ascertaining the state of things at that Mission.

JOHN C. DAVIDSON, Chairman.

and Superintendent of Missions within the bounds of his District.

IV. AUGUSTA DISTRICT. Henry Wilkinson, Wellington Jeffers. 44. Prescott. 45. Brockville,

Chamberiain, superannuate 47. Augusta, Daniel Berney; Charles Wood, superannuated. William McCullough. Benjamin Nankovill, John Tuke. 48. Kemptville,

William Young; William Brown, supersonuated. James Currie George Goodson. HENRY WILKINSON, Chairman.

V. BYTOWN DISTRICT. 53. Bytown, Richard Jones. Lochlin Taylor, Robt. Darlington; Asaliel Hurlburt, coper-

54. Richmond. annuated. L. Taylor will supply Bytown in the abs of the Chairman of the District. William Willoughby.
Thos. Harmon, Henry Sheler; F. Motcalf, superannuated.

John McIntyre.
Alva Adams. One to be sent. John Armstrong. 59. Clarendon 60. Plantagenet, William Dignum Stephen Brownell. 61. Bouchire. 2. Pembroke. Matthew Conner

Letters received at the Guardian Office during the week ending Nov. 3. Wm. Patrick, G. Buchanan, W. Wheeler, W. Vanalstine, George R. Books have been forwarded to-

RICHARD JONES, Chairman,

Wm. Young, 1 box, care of A. Thompson, Smith's Falls. II. Clark, Hamilton, I box.

MECHANICS' INSTITUTE.—A Public Lecture will be delivered at the Society's Rooms, in the Market Buildings, on Friday Evening next, the 6th instant, at 8 o'clock, by the Rev. Mr. Lillis,

On the Faculties of the Human Mind. J. F. WESTLAND, Admittance-Free. Toronto, 26th November, 1840.

A LL persons indebted to the Estate of the late ADNA BATES, A. Sent, of Scarboro', are requested to make instruction to either of the undersigned; and all persons having claims against the said Estate are requested to present their accounts, duly authenticated, for adjustment.

Scarboro', Oct. 29, 1860. 74 PETER SECOR,

Executors.

Conmissaniat Office, Toronto, 27th October, 1840.

OTICE is hereby given, that SEALED TENDERS will be received at this Office until Thursday, the 5th November next, at 12 o'clock precisely, (after which hour no Tender will be admitted) from all persons willing to supply the undermentioned articles for the service of the Barrack Department at this Station viz:

27 Shovels, Fire-Officers, 25 Tongs, do. do. 12 Bellows, do. 33 Shovels, Fire-Barrack, 150 Handles, Mop, 20 Pots, Quart,

13 Helves for Fick Axes,
200 Brushes, Hand-scrubbing,
30 Frames or Handles for Cross Cut, or Buck Saws. Printed Forms of Tender may be obtained on application at this Office; and no Ten-

er will be noticed if made in any other form.
Payment to be made by the Dop. Ordnance Storckeeper.
Specifications may be seen, and further information obtained, upon application to the arrack Master, Toronto. Prices to be stated in Hallfax Currency, and Samples to be produced.

SUNDAY SCHOOL PUBLICATIONS .-A Supply of Sunday School Publications, and Requisites or the Conducting of Sunday Schools, has been received from the London Sabbath School Union, and are for Sale at the Depository of the Upper Canada Religious Tract and Book Society. Also, Watts' and other Hymns, and the Book of Common Prayer.

JAMES CARLESS, Depository. 23 Young Street, Toronto, Sept. 15, 1840. Book of Common Prayer. 23 Yonge Street, Toronto, Sept. 15, 1840.

THE CITY OF TORONTO.

GENTLEMEN, Fully aware of the deep responsibilities Attached to the post of a Representative of the people at this momentous crisis, I was personally desirous of declining to incur them, not from a distinction to serve the people, but from a diffidence in my own abilities to serve the people, but from a diffidence in my own abilities to serve the people, but from a diffidence in my own abilities to serve the people, but from a diffidence in my own abilities to serve the people, but from a diffidence in my own abilities to serve the people, but from a diffidence in my own abilities to serve the people, but from a diffidence in my own abilities to serve the proposed Union of the two Provinces,—as the result of that measure may affect the arrangement of the Electoral divisions of this Province. Understanding however that a report has been circulated amongst you, that it is not my intention again to come forward as a Candidate for your difference for the opinions of my friends;—I therefore take the earliest opportunity to assure you, that so tunity of announcing myself, in compliance with the request of a large and influential body of the Constituency, as a Candidate for your suffrages at the next General Election.

Having been a resident inhabitant of Toronto for upwards of twenty years. Having been a resident inhabitant of Toronto for upwards of twenty years, it cannot be necessary that I should make any other avowal of my principles than a reference to my past conduct. Such as I have been—such you shall ever find me,—ready to protect the rights of the people on the one hand, and to preserve the preregative of the Crown on the other,—believing both to be

essential to the happiness of the Crown on the other,—believing both to be essential to the happiness of the community.

Having a large stake in the country as well as in this important city, I need scarcely add, that I shall always be most anxious to promote the rising greatness of both. I have the honor to be, Gentlemen,

Your most obedient, humble servant, Toronto, Sept. 12th, 1840. JOHN H. DUNN.

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 gain to intimate to you that it is my intention to meet you at the hustings as: candidate for that honor.

cancing the transfer of the role of the calculation 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 esitation in saying that I fully concur in the principles laid down in Lord John Russell's recent despatches, as well as these promulgated by the Governor General in His Excellency's answer to an Address of the people of Nova Section, 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 namest of my power

endeayour to carry out these principles; and shall advocace the fullest possible responsibility that is consistent with our position as a clony. In order to which, while I give the Government my fullest support when their measures this to be supported by the consistency of the control of th are likely to be beneficial to the country, I shall fearlessly oppose them when I onceive they are wrong.
In short, it will be my aim (as it always has been) to judge every measure

that comes under discussion by its merits, without reference to the source from whence it omanates; and thus faithfully and zealously 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 obedient.

E. W. THOMSON.

Bonize, Township of Toronto, Ang. 22, 1340.

TO THE FREE AND INDEPENDENT ELECTORS OF THE SECOND RIDING OF THE COUNTY OF YORK. GENTLEMEN,—At the solicitation of many of the Freeholders of the Riding, I come forward as a Candidate for your suffrages 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

Living all my life (as my forefathers have) under the benign sway and protection of that Ægis of Liberly, 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; and also to preserve as szored and inviolate our connexion with the Mother Country. And while I shall on the one hand uphold the just prerogatives of the Crown, I shall on the other no less vigitantly and ealously watch over and guard the privileges and rights of the people, as

heir uncompromising advocate.

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 Rouds 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 which they are not only enabled to appreciate, but also to maintain, their or Special Efforts for the Souls of Men Justified, and Observers of such indication; and to heat the wounds that have been before Admonished, in a Discourse delivered in St. Ann Street Chapel, Quebec. 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 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 Government, in its various departments, I shall endeavour to have enforced and secured to the public.

The vast resources of this beautiful and fertile Province, which have hitherto 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, and welfare of this Province shall be the 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 our shores, and peace and prosperity emiling on our Country.

Should any change he made in the Riding by the contemplated Elec toral division of the Province, I shall avail myself of the carliest opportantly 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 scarcely add, they shall claim my most assiduous care and attention. I have the honor to be, Gentlemen, your obedient humble Servant, G. DUGGAN, Jun. Toronto, March 21, 1840.

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

GENTLEMEN,—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-West, The former to consist of the following lownships, viz:—Traising ar, Nelson, Esquesing, Nassagaweya, East Flamboro, West Flamboro, Erin and Beverley. And the latter shall consist of the Townships of Garrafraxa, Nichol, Woolwich. Guelph, Waterloo, Wilmot, Dumfries, Puslinch and Eramosa,—each Riding to be represented by one Member 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 the state of the control of the state of the state of the control of the state of the sta

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 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 for honorable and impartial conduct.

Gentlemen-Having served my apprenticeship as Returning Officer, I intend setting up upon my own account; and at the approaching elec-tion, for the East Riding of the County of Halton, I will stand forward 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.

Gentlomen, I will make you but fow promises, consequently I shall have the fewer to brook; 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 emplument under the Crown, consequently I am fearless of the frowns of Government, Russell Blisters, &c. &c. I have the honour to be, Gentlemen, Your obedient, humble Servant, WILLIAM J. KERR. Wellington-Square, June 1. 1840.

NOTICE.—The Undersigned, having OPENED an OFFICE in JOHN STREET, west of the Parliament Buildings, as a LAND AGENT, &c., begs to inform the Public generally, that he will at all times be ready to conduct any business intrusted to him, with the 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.

C A R D.—J. HEUGHEN begs leave to intimate to Visitors to this City, and the Public generally, that, at the solicitation of several Gentlemen, in the habit of temporarily residing at the principal Hotels, he has opened a commedious Room in Church Street, adjoining the Cutario House, for S H A V I N G, H A I R D R E S I N G. &c.

A select assortment of Perfumery, Stocks, Collars, and every other stricle in his line, will be kept on hand. C A R D .- J. HEUGHEN begs leave to intimate to

Wigs, Scalps, and Frizettes, always on hand, or made to order on a short notice 563tf

Toronto, September 17, 1840. CHINA, EARTHENWARE, AND GLASS.

TO THE FREE AND INDEPENDENT ELECTORS OF THE ELECTORS OF THE THIRD RIDING OF THE COUNTY OF YORK.

GENTLEMEN:—It was not my intention to have addressed you upon the subject of the approaching General Election, until after a decision of the Imperial Parliament relative to the proposed Union of Francis and James Baily

Understanding however that a report has been circulated amongst you, that it is not my intention again to come forward as a Candidate for your suffrages, I avail myself of the earliest opportunity to assure you, that so long as you shall be pleased to approve of my public conduct, and of those principles which shall ever guide and direct me in the discharge of my duty as a representative of a free people, so long shall I, feeling honoured by your confidence, be ever ready to devote my services to the promotion of your local interests, as well as to the general advancement of the prosperity and happiness of this my native land.

It must be almost unnecessary for me to call to your remembrance, that when in April last you were pleased to elect me to represent you in Par liament, it was upon my publicly declared approbation of the views and opinions of the Right Honourable the Earl of Durham, as contained in William Ger his Report upon the affairs of British North America relative to the sys- William He tem which ought to be pursued in the administration of the Provincial Huston Governments,—and I feel happy in being able to assure you, that nothing Thomas Ho. has since occurred to induce me to change the sentiments I then ontor tained, or to convince me that this colony can ever be prosperous and happy, until confirmed in the enjoyment of all the Constitutional rights and privileges of that Empire to which it is as much our interest as it is

our pride and glory to be united.

In the appointment by Her Majesty, to the Government of these Colonies, of the Right Honourable C. P. Thomson, whose well merited reputation as a statesman has been long established in Europe, we may view the near approach of a new era in the history of Upper Canada, when as Her Majesty has commanded, "the government of the country will be administered in accordance with the well understood wishes and interests of the people." Then will the noble Earl of Durham have the proud satisfaction of beholding an united, a contented, and a happy people, reaping all the benefits of his untiring assiduity in the advocacy of liberal institutions, in spite of all the opposition which disappointed, factious malignity has been able to create, or of the obluquy which it has endea-

voured to heap upon him.

With the Reformors of Upper Canada rests the responsibility of a failure in the attainment of such a consummation of his labour; lot me then through you entreat of them to lay uside all minor differences of opinion. Let them treat with the silent contempt it deserves, the slander of political opponents, who, blinded by their projudices, are rendered incapable of reasoning; and with a unanimity that shall make them irresistible, rally to the Hustings, resolved that this fair portion of the Western Hemis-phere, under the suspices of the Lion of England shall be Flourishing,

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 demand, and as I feet every confidence, will be found satisfactory, I have the honour to remain, Gentlemen, your very obedient servant,

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

TOTICE .—The SUBSCHIER begs to acquaint his Customers and the Public generally, that he has disposed of his interest in the Business, heretofore carried on in his name, to Messrs. LYMAN, FARR, & CO., who will continue the Business. The undersigned takes this opportunity of tendering his best thanks for the kind support he has net with, and would respectfully recommend his successors to the favourable consideration of all such as have dealt with him. Mesars, LYMAN. FARR, & Co. are fully authorised to settle all accounts outstanding in the name of the Subscriber, who respectfully urges a spendy payment by such as are indebted to him.

J. W. BRENT. such as are indebted to him Toronto, September 21, 1840.

Y M A N, F A R R,

will be constantly supplied with a complete and extensive assortment of Drugs, Medicines, Paints; Paint, Lamp, and Cod Oil; Turpentine, Varnish, Dye Stuffs, Spices, and every other article connected with their business; which they will soll wholesale and retail on liberal terms. Toronto, 7th August, 1840.

DEFENCE OF PROTRACTED MEETINGS. by W. M. HARVARD, Wesleyon McLaudist Minister. Published at the request of the Quebec Quarterly Meeting.

Sold by William Neilson, Gazette Office, Quebec; John Ryerson, Wesleyon

Methodist Book-Room, Toronto; and may be had of the Wesleyan Ministers, or through any Bookseller, in Upper and Lower Canada.--Price 74d.

TUST PUBLISHED, and For Sale at the Wesleyan Book Room Wellington Buildings, Toronto, THE FRUGAL HOUSEWIFE'S MANUAL, Directions for the Cultivation of Culinary Vegetables. By a Canadian Lady.

M R. JOHN DUGGAN, Solicitor in Chancery Barrister and Attorney-at-Law, Conneyancer, &c. &c. In the Office formerly occupied by Messis Sherwood & Clawford, three doors Past o Messis J. R. Armstrong & Co.'s Store, No. 161, King Street, Toronto. 572

E M O V A L. — J A M E S S A N D E R S O R

thas removed his FASHIONABLE TAILORING ESTABLISHMENT to No. 42,

City Buildings. King Struct, next door East to Messis Lyman, Fare, & Co.'s, where
he has now opened, and will be constantly supplied with, Droad Cloths, Cassensers,
Fancy Dos-Skins, a variety of Festings, &c., of the latest fusitions, which he will
make up to order in a superior manner, on the shortest notice, and on the most repropable
terms. A choice and extensive assortment of Ready made Clothing slways on hand.

Passorts October 20, 1840. EMOVAL. - JAMES SANDERSON

A LL Persons indebted to the Estate of the late John Hansel, of Lot No. 10, 5th Concession, East of Centre Road, are requested to pay the same to either of the undersigned immediately; and all persons having claims against the said Estate are desired to present them, duly authenticated, for adjustment.

ROBERT WILLSON, MURRAY NESSIT, WILLIAM DIXON. By order of the Trustees of the Estate. Centre Road, Oct. 20, 1820.

Centre Road, Oct. 20, 1820.

A X E S I A X E S I I A X E S I!

The Subscriber respectfully informs his friends and the public, that in addition to his former husiness be has commenced the manufacturing of Cast Steel Axes of a superior quality which he can recommend with combinence, as they are manufactured under his own inspection by first rate worksuch.

Store keepers and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged.

SAMUEL SHAW, 120 King street.

REV. J. COVERT'S BALM OF LIFE.
A New and Valuable Remedy for Conghs, Colds, Asthma, Bronchitis, Croup, Whooping Cough, Dyspepsia, and all diseases of the LUNGS and WINDPIPE.

The Proprietors feel assured that they hazard nothing in saying that the Bahn of Life indecidedly the safest and best medicine ever offered to the public for the cure of the bove diseases, as it contains no ingredient that can impair the constitution in any cir-

The unparalleled sale of the medicine in the United States, and the testimonials of its fiftness, amongst which are recommendations from Professors of Medical Colleges in the State of New York; the most eminent Physicians of the city of New York; almost which he state of New York; the most eminent Physicians of the city of New York; almost all the regular Physicians of the place to which the article is manufactured, together with a Professor of the Theological Seminary at the same place, and many respectable Clergyonen who have tested its beneficial effects—are enough to satisfy the most integluious.

reducious.

The public will be furnished gratis, by any of the agents, with circulars containing ome of the certificates which the Proprietors are almost daily receiving.
For sale by Joseph Seckett and Company, and by Druggists generally.

Toranto, October 24, 1840.

NEW MEDICINE.—DR. PHELPS' Compound Tonato Pills LN (entirely vegetable)—a new and valuable medicine for discusses arising from impurity of the blood, murbid secretions of the liver and stomach; also, a substitute for adornel. For its virtue as a cathactic in Fevers and all Billous Dissuses, see circulars to the hands of agents containing certificates. For sale by Joseph Beckett and Company, and by Druggiets generally, Toronto, October 2d, 1840.

CAME into the enclosure of the Subscriber, Lot No. 10, 3rd Concession. Township of York, West of Yonge Street, on or about the 12th fust., T W O M A R E S; one a Sorrel colour, a white main on her face, a white foot, and having a young Cost with her; the other a Bay, with a switch tail. The owner is requested to prove property, pay charges, and take them away.

Oct. 17, 1940.

ROBERT CLARK.

WANTED at this Office, a BOY, from 14 to 15 years VV of age, as an Apprentice to the Printing Business. None apply unless in every way well qualified.

VALUABLE WATER LOT FOR SALE OPEN TENDERS will be received up to the 16th day of November next, at the Store of John Eastwood, Stationer, Yonge Street, for a LEASE, of 919 Years, of the Valuable Water Lot and Fremises, belonging to The Fermer's Store Company, of the Home District, in from of the Market, Toronto, when the Tenders will be closed. The form of the Lease and terms of purchase may be known by applying at Mr. Eastwoods' Store.

John Bogart, John Eastwood, Trustees.

John Bogart, John Eastwood, 73

FARMS FOR SALE, In the Township of King 

The Subscribers are receiving, by the Prompt, Souter Johnny, and other Liverpool Vessels, their FALL SUPPLY of CHINA, EARTH ENWARE, and CLASS.

SHUTER & PATERSON.

SHUTER & PATERSON.

96 12

To avoid imp

Credit, Oct. 20, 1840.

SHUTER & PATERSON.

SCHOOL 20, 1840.

SHUTER & PATERSON.

SCHOOL 20, 1840.

To avoid imp

Credit, Oct. 20, 1840.

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Credit, Oct. 20, 1840.

To avoid imp

Credit, Oct. 20, 1840.

I S T U F L E Containing in the Thornhill Post Office, October 5th, 1840. LETTER George Poole 2 Antony Pfaff 2 Thomas Peach Mr. Powell William Pexton

James Kegan Edward Kelly Joseph Kinner David Leek De Witt C. Bishop Appe Lemon Thomas Cook John Dung James Denure John Eady William Finlay Teremish Toly Thomas Hartman Thomas Hove Richard Huchinson

James Irwin

John Livingstone A. C. Larence Henry Line Mr. Paxman Donald Patterson James Pearson Michael Powers Anne Lemon
George Longhouse
William Marshall
Joseph Milburn
Joseph Martin
Murdoch McKensie George Ross John Rodgers Robert Robinson Matthew Robertson Murdoch McKensie
John Munshaw
Alexander Muirhead
Patrick Murphy
George McCartney
John Murphy
Rev. P. McNaughton
Duncan McCallum Guina Reanolds Martin Ryan Mrs. Dalta Ronalds Mark Shell Nark Shell Neill Sillers Jacob Shunk Robert Tranmer William Ward John Walker George McChesney John McInnes Owen McCarty Patrick McHugh John Walker
J. Wass
Mary White
L. D. Whitmar
Moses Yoder Edward McCorvie

Peter Osten WILLIAM PARSONS, Post Master. PARIS FEMALE SEMINARY,

Grand River Street, (second building from the English Church) Paris, by

Miss R. A. CHARLTON, who will be assisted by a competent and experi

The studies will be conducted in three Departments. In the Primary Department will be taught Reading, Writing, Spelling, Grammar, Geography, Arithmetic, Rudiments of General Bistory, and Composition.—Tuition \$2 for

a Quarter comprising twelve weeks.

a Quarter comprising twelve weeks.

In the second, or Junior Department, besides the principal studies last named, Ancient Geography, Natural Philosophy, Watts on the Mind, Rhetoric, Ancient and Modern History.—Tuition \$3 per Quarter.

In the highest, or Senior Department, the studies of the second will be reviewed; and besides these will be taught Constock's Chemistry, Geology, Physiology, Butany, Komes's Elements of Criticism, Algebra. Geometry, Astronomy, Logic, Natural Theology, Butler's Analogy, and Exercises in Composition.—Tuition \$4 per Quarter.

Embroiders Drawing, and Painting, including the above, \$6 per Quarter.

Embroidery, Drawing, and Painting, including the above, \$6 per Quarter Provision will be made for French, Latin, and Music, if required. No reduction made for absence except in cases of sickness. Paris, September 25th, 1840.

CENERAL LAND AGENCY & REGISTRY OFFICE.—
DEEDS, CONTRACTS, CONVEYANCES, or any other Commercial Document executed correctly, and at a moderate charge.

The Land Agency will be on the following terms: Landholders will forward to this Office a Map (if possible) with the description of the lands, situation, &c., together with the Price and Terms of Payment. If any person is desirous of purchasing any Farm or Lot, they will be referred to the Proprietor to complete the purchase; and if a Sale is affected, the legal Por Contage 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 them testimonals as to character, &c. Charge of entry at the time, Two Shillings and Sixpence, Currency.

Currency. Emigrants, or others, who wish to obtain 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, especially the Home, Newcastle, and Midland Districts, flatters himself that he can give the necessary information to Settlers which they require before they buy. The Subscriber will use-every effort in his power to effect Sales; and he believes the public interest, as well as his own, will be promoted by an office of this kind.

Sales; and he believes the public interest, and he are fine of this kind.

Mr. H. E. N. will, on Commission, Let, Rent, or Lease, Houses, Shops, or Forms, in or out of the City.

All Letters to be jost paid.

Agency for Pensioners transacted gratis.

Notary Public, Conveyancer, Land Agent, Syc.,

Next Door to the Post Office, Young Street.

R E M O V A L.—The Subscriber takes this method of returning thanks to his Customers and the Public, for the liberal support he has received at their hands since his commencement in Business; and begs to inform them that he has removed to his new Brick Store, No. 4. City Buildings, (formerly Market Block), where he will keep on hand a Large and General Assortment of Ladies', Gentlemen's, and Children's BOOTS and SHOES, India Rubbers, &c. All which he is enabled to Sell on the most Moderate Terms.

N.B.—The Subscriber has just received a Supply of ENGLISH LEATHER, to which he invites attenuop.

JAMES FOSTER.

Toronte, Oct. 13, 1840. 71 13

TO THE BALD-HEADED, AND OTHERS.

Does any one know a neighbor from the beautiful and winds new covered with fine hair? One whose coat collar was vanished entirely? Or one whose hairs at early age were turning grey, who now has not a grey hair? Children whose heads were covered with scurf, whose hair would not grow, that are now growing the fullest crops of hair? Some cases must be known to most persons. Ask them the cause, and you will be told, these things have been done by the use of the BALM OF COLUMBIA. Of 20 years' growth is this article, its demand increasing annually some hundred per cent—though when discovered not apposed by any thing for the same purpose, now assailed by almost numberless mushroom trash preparations that will ruin the hair it used to any extent. Can more than these facts be wanted—refer to the recommendations by a list of names of respectability, unequalled by any other article. Look to these things—buy this article. Stay and pre-A LL Persons are hereby forbid to purchase a Note of Hand, given by Dange and Patrack McDevit to the Subscriber, for £12 2s 7d. Carry, dated at Caledon, 15th September, 1820, as said Note was stolen from him, and for which he has received no value.

Caledon, October 19, 1840.

THOMAS ROWAN.

It is your duty, as moralists, to preserve the beauties of nature, with which a bountiful Creator has endowed you-use the Balm, for it will

Sold by Comstock & Co., Wholesale Druggists, 2, Fletcher Street New York, and by nearly every Shapkeeper in the Country throughout the Province; and wholesale and retail by J. W. Brant; Lessus Brothers; J. Beckett; and Lyman, Fark, & Co. Toronto. From the Boston Chronicle, July 10.

From the Boston Chronicle, July 10.

The We see by an advertisement in another column that Messrs Comstock & Co., the Agents for Olderthes's PALM OF COLUMBIA, have deputies to sell that article in Boston and elsewhere.—We know a lady of this city whose half was so nearly gone as to expose entirely her phremological developments, which, considering that they between a most anitable disposition, was not in reality very unfortunate. Nevertheless she mourned the loss of locks that she hod worn, and, after a year's fruither resort to miscalled restoratives, purchased, some months ago, a bottle or two of Oldridge's Raim, and side has now, ringtets in rich profusion, glossy, and of raven blackness. We are not puffing—none of the commodity has been sont to us, and, indeed, we do not want any, for though we were obliged to wear a wig a year ago, we have now, through its victue, hair enough, and of a passable quality, of our own.

TO THE BALD-HEADED.

TO THE BALD-HEADED.

This is to Certify that I have been build about twenty years, and by the use of the renuine Balm of Communa, my head is now covered with hair. I shall be happy to convince my one of the fact who will call and see me at Delhi village.

Delhi, July 17, 1839.

John Jaquish, jun.

SK, INQUIRE -ASK THOSE WHO KNOW .-Those only who know by trial, or immediate observation, can form Those only who know by trial, or immediate observation, can form any idea of the effects, of the perfect relief, of the almost charm-like cures effected in cases of the PILES, RHEUMATISM, all SWELL-INGS, and all EXTERNAL PAINS, no matter how severe, by the use of HAYS LINIMENT. Find one who has used it that will not laud it above all things ever used, and you will find—what cannot be found. For the relief of suffering human beings who may be afflicted, I beg you to ask—ask of those who know—ask MATTHEW J. MYERS, Esq. Alhens, N. Y.; ask Gen. Durk Garren, late of Washington City, seek. Athens, N. Y.; ask Gen. Duff Green, late of Washington City: each of these gentlemen know of cases, unconquerable by all other remedies or Physicians, though tried for many years, that have been cared by the nee of the genuine Hays' Liniment. Thousands of other persons know similar cures. We appeal to their sense of justice-their human feelings. similar cures. We appeal to their sense of justice—their human feelings. It is but a duty you owe to your suffering fellow-beings to let this great remedy be known. Speak of it then to all your friends. This will save much pain where the newspapers are not read, or where readers are incredulous, because so many worthless articles are advertised for the same purpose. To buyers we say, if all who have used it do not say it is beyond all praise, then do not take it. The Proprietor will not allow this article to be paid for unless it cures, when all the directions are fully this article to be paid for unless it cures, when all the directions are fully

followed. Will any one suffering refuse new to try it? If he does, he ought to be pitted more for his obstinacy than for his sufferings.

Mr. Hays would never consent to offer this article, were he not compelled by his sense of moral—of religious duty—to do all in his power for the victims of distress and misery. For this purpose he would sooner dovote a fortune than secure a dollar for any worthless article.

LOOK OUT!-Some swindlers have counterfeited this article, and put toon 001:—some swinaiers have counterjeited this article, and put it up with various devices. Do not be imposed upon. One thing only will pretect you—is is the name of COMSTOCK & Go.; that name must be always on the wrapper, or you are cheated. Do not forget it. Take this direction with you, and test by that, or never buy; for it is impossible for any other to be true or genuine.

SOLOMON HAYS. Sold by Constock & Co., 2 Fletcher Street, New York. For sale by nearly every Shop-keeper in the Country throughout the Province, and wholesale end retail by J. W. Brent, Lesslie Brothers, J. Beckett, and Lyman, Farr & Co. Toronto. 562

Several most flagrant attempts have been made to counterfeit the true Balm of Columbia. Some of the impostors have gone so far as to counterfeit the splendid wrappers, and the Falls of Niagara, and every external mark except the name of Comstock, which they dare not forge.

To avoid impositions therefore, always look for the name of Comstock & Co., or L. S. Comstock, and never buy the article unless it has that

FALL GOODS-WHOLESALE WAREHOUSE. The Subscriber begs to inform his Customers, and the Trade of Upper Canada, that he is now receiving a well assorted Supply of DRY GOODS, suitable for the FALL and WINTER Business.

The Stock having been selected with great care, and purchased on the best terms in the Home Markets, the Subscriber is enabled to offer his

Goods at as reasonable Prices as any other House in the Trade, either for Cash or on approved Credit,—and he recommends them to the inspection JOHN ROBERTSON. Toronto, No. 21 Youge Street, 29th Sept., 1840.

> CROWN LANDS OFFICE, Toronto, 5th June. 1840.

> > R. B. SULLIVAN.

PUBLIC SALES will take place at the Agents' Offices in the different Districts within this Province, on the 31st March, 30th June, 30th Sept., and 31st Deer, in each year; when such Lots as may have been bid off at Auction above the upset price, and which may have become forfeited for non-compliance with the conditions of such Sale, will be again exposed to public competition; also such Lands as may be returned to this Department for Sale not heretofore advertised. The Numbers of the first described Lands may be known upon applica-

tion to the Agents of this Department in their respective Districts; those of the latter will appear in the Upper Canada Guzette, and in one of the Newspapers published in each District, one mouth before the time of such Quarterly Sale above mentioned, or of such special Sale as may be here-

A General Advertisement of Crown Lands not heretofore offered, will appear so soon as Returns of Inspections of Lots Advertised under Order in Council, of the 4th April, 1838, have been made by the District Agents, and the necessary authority obtained from His Excellency the Lieutenant Governor in Council, to offer for Sale such Lands so advertised as may have been furfeited by the Original Locatees; when Lots returned as vacant, since the general advertisement of Sales of Crown Lands published last year, will be included.

A NDREW MALCOM, No. 238, King Street, makes and repairs LAND SURVEYING INSTRUMENTS, MARINERS, COMPASSES, &c. &c., on the shortest notice.

Tlans and Eposifications of Machinery correctly and accurately made Screws, requirin accuracy, cut with an Engine in asuperior manner. Toronto, Aug. 17 1840.

A LEX. GRANT, ATTORNEY AND BARRISTER, NOTARY PUBLIC, &c., North East corner of the Court House, Church St. March 28th, 1837.

FASHIONABLE CLOTHING ESTABLISHMENT 128, King Street, TORONTO.

G. BILTON respectfully informs has friends and the public generally

that he has removed his Establishment from 48, Newgate Street, to 128, King Street, a few doors East of Yonge Street, where he intends carry. ng on the Tailoring Business in all its various branches. G. B. would solicit attention to his well assorted Stock of Broad

Cloths, Cassimeres, Vestings, &c. &c., which he will offer at the very lowest prices. Toronto. Oct. 15, 1839.

ST. CATHARINES NURSERY.—
The Subscriber is cultivating not less than 250,000 Faurt Trees, of
the following kinds:—APPLE, PEAR, PEACH, PLUM, CHERRY,
APRICOT, NECTARINE and QUINCE. He designs to limit his varieties to the most choice Fruits, that ripen at different seasons of the year; and in the ingrafting and budding, he intends the greatest care shall be taken, to keep each variety separate from others, that purchasers may not be disappointed in the produce of their trees. In procuring his kinds, he has availed himself of a choice selection from the very extensive Nursery of the Hon. Jasse Buez, of Albany, who has spared no pains or expense in collecting the most valuable Fruits grown in America, Great Britain, and many places on the continent.

As his Nursery is yet in its infancy. he cannot offer to the public, at present, all the kinds and varieties he is growing; but he can even now furnish a good assortment of Apples. Peaches and Apricats.

The price of Apple, Peach and Quince, will be 1s. 3d. c'y. (25 cents.) by the single tree, or \$20 per hundred. The Apricot and Nectorine will be 1s. 10½d. (37½ cents.) and the Cherry, Poar, and Plum, 2s 5d. (50 cents.) each. All communications, (post paid.) will meet with prompt C. BEADLE. St. Catharines, U. C. Aug. 24, 1839. 531 yp 7.

DR. BARTHOLOMEW'S PINK EXPECTORANT SYRUP.— The cases of CONSUMPTION are so numerous in all the northern latitudes that some remedy as a preventive should be kept by every family constantly on hand, to administer on the first appearance of so direful a disease. This Expectorant Syrup will in every case prevent the coinplaint. It is quite impossible for any person ever to have consumption who will use this remedy on the first approach of cough and pain in the side; and in many instances it has oured when physicians had given up the cases as incurable.

the cases as incuration.

Sold by Constock & Co., Wholesale Druggists, 2. Fietcher Street, New-York,—and by nearly every Shopkeeper in the Country throughout the Province; and wholesale and rotall by J. W. Brent; Lessus BROTHERS; J. BECKETT; and LYMAN, FARR, & Co., Toronto.

Subscriber, on Dundas Street, 10 miles from the City of Toronto, a small yellow brindle COW, dark head, short straight horas, with the letters "A. W." branded on the left one, and white legs. The owner is requested to come and prove property, pay charges, and take her away.

JOHN GLENDENNING. Dondas Street, October 9, 1840.

A YOUNG MAN, some time accustomed to the Grocery Business, is desirous of a situation in a respectable Grocery. References can be given. Apply at this office.

A N T E D .- A Middle-aged Woman, as Housekeeper to a Gentleman in the Township of Albion, about Twenty-six Miles from Toronto. Liberal wages will be given.

Enquire at this Office, or to GEORGE BOULTON, Albion. GEORGE BOULTON, Albion.

Albion, September 29, 1810.

SOAP, CANDLES, AND STARCII.

IIALL & LEAK beg leave to orqueint their friends and the public, that they have an hand 1,000 BOXES OF SOAP, and a large quantity of Mould and Dip CANDLES, which they offer low for Cash or on a liberal Credit.

Their Storch Manufactory will be in operation on the opening of the Season, when they will be able to furnish a superior article to any made in this Province, which they intend to dispose of on reasonable terms.

Merchants are invited to inspect the Articles before purchasing else-

where. Apply at the Manufactory, Palace St., opposite Mr. Cawthra's, or at their Store, No. 58, Yonge Street, Toronto, March 24th, 1840. PLOUGHS! PLOUGHS!! PLOUGHS!!! The Subscribers beg leave to inform old friends, and the public generally, that they have purchased, and have now in operation, the well known Establishment, "Norton's Foundry." They will have con-

stantly on hand a supply of PLOUGHS, and will also supply CASTINGS of every description, on the shortest nutice, and on the most reasonable terms.

JAMES GOOD & Co. Toronto, Feb. 17, 1840.

GEORGE WALKER'S FASHIONABLE TAILORING ESTABLISHMENT, No. 3, Wellington Buildings, King St. G. W. has constantly on hand a variety of Soperfine Cloths, Cassimeres, Buckskins, Tweeds, Vestings, &c.; Trimmings of all kinds; also, a quantity of Ready Made Chothing to suit Country Customers; all

which he will sell cheap for Cash or approved credit, Teronto, July 14, 1840. WROUGHT.IRON AXLETREES. - The

which are fitted to and sold with them. They may be had at the Agencies of the Long Point Foundry at Toronto—Hamilton—Brantford—and London; or at the Manufactory.

G. R. VAN NORMAN, Agent. Dover Iron Works, Augt. 16, 1839.

O B E S O L D,-A Valuable M A R E, of dark brown colour, and rather low in size. She is six years old, well built, of superior action and strength, of good temper, and warranted Application may be made to A. B., Guardian Office.

# Christian Guardian.

The price of this paper is Twelve shillings and Sixpence a-year, payable in advance. Subscriptions paid within one month after receiving the first number will be considered in advance. The Postage is Four shillings a-year; and must also be paid within one month after receiving the first number.

\*\*\* All travelling and local Preachers of the Wesleyan Methodist Church are amberized Agents to precure subscribers, and forward their names with subscriptions; and to all authorized Agents who shall procure ten responsible subscribers, and if in the collection, &c., one copy will be sent graits. Agents are responsible for the payment of subscriptions sent by them to the Guardian Office. No subscriber has a right to discontinue until arrears are paid up.—Agents will be careful to attend to this.

All communications, unless from authorized Agents, must be post paid.

\*\*3\*\* The proceeds of this paper will be applied to the support of the Contingent Fund of the Wesleyan Methodist Church in Canada, for making up the deficiencies of poor circuits which are numble to support their Preachers, &c., and to the general spread of the Gospel. CAUTION TO BE REMEMBERED.

J. H. LAWRENCE, FRINTER.