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## CHRISTIAN GUARDIAN,

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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 Special 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 57th 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. Egerton 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. Douso, 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 Connection. The Rev. Thomas Hulbert 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 motives be impugned. 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 partialities 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 place 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 cannot, as brother Jones said at the Hallowell 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 He 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 engaging 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 Society, 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 a Committee last evening, that he believed God had given the people in Canada to the Canada Preachers, but the heathen tribes to the British Conference; if these views had been acted upon by the Committee in London, 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 impugned. So far he said he had been honored by his brethren. It was not from pecuniary motives or considerations he left the Conference. He had seen pledges 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 connection with this body, and desired a certificate of his character.

Mr. Douso 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 Connection. 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 continued.

Mr. Stuart said brother Douso'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. Lax 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. Norous 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 best 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 Conference. He had an affection for all the brethren of this Conference; he loved them all.

Mr. W. Scott 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 preference was for 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 connection with the British Conference. He, after some other remarks, expressive of his regret 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 laboured with this Conference; and now was doomed to be separated from the brethren 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 passed, 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 say, he could not contend, he could not oppose the British Conference nor the Canada Conference. He could not 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. Manly cherished no feeling as any member of the Canada Conference but brotherly love. He did not wish to be arrayed against the British Conference, nor against this Conference. He should retire from the province; and asked a certificate of character.

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

[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 impugn 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 brethren 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. Goodrich expressed a wish to have a certificate of his standing as he was going to the States. What had been done in withholding his ordination was one reason for his determining this. 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, but to go into the States. For this reason he hoped his brethren would grant him a certificate of character.

Mr. Stoney 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. At such a time they demanded recognition and a scrupulous and solemn observance. The Wesleyan Methodist Church in Canada is one in doctrine, 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, forbidding the steps taken by the seceding brethren in their present separation: a oneness the Canada Conference will determinedly maintain. Our prayers and 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 people, and their God our God; preferring this prayer at the throne of grace for them—May "they go forth weeping bearing precious seed, come again rejoicing bringing their sheaves with them!"

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

Question I.—WHAT IS THE JUDGMENT OF THE CONFERENCE RELATIVE TO THE PROCEEDINGS OF THE WESLEYAN CONFERENCE IN ENGLAND ON THE SUBJECT OF THE UNION?

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 Methodist world, and in the manner in which the Representative of this Conference has been heretofore treated at the Wesleyan Conferences in England, and in the manner in which the Representatives of the English Conference have been treated by this Conference.

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 a letter addressed to the Secretary of the English Conference, and as has not been denied by Messrs. Stinson and Richey, in an attempted answer to our Representatives, the enumeration of documents and statements which were laid before the Committee of the Wesleyan Conference assembled at Newcastle-upon-Tyne, appears to be very defective and partial, and calculated to convey a most erroneous impression in regard to the proceedings and character of this Conference.

4.—That the allegations contained in the Resolutions of the Committee in London, dated April 23, 1840, and which were regarded by the authorities of the English Conference as "fully proved," are expressly contradicted by 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 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 Missionary Society be cordially assented to, and supported by our Upper Canadian brethren, even if its payment should be ultimately transferred to the Clergy Reserve Fund in that Province;" and their requiring the Rev. Egerton Ryerson to 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; 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 Representatives, but also to have been admitted by the English Conference as satisfactory, as they state—"We are most happy to perceive that one of these resolutions, which detaches the Christian Guardian shall cease to be a political 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 disposal to support religion, as an acknowledged principle of Wesleyan Methodism, 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 to produce much contention and division amongst the people—and especially as Mr. Wesley himself and his Conference regarded a National Church as having no ground in the New Testament, and as being "a merely political 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 authorized 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 Methodist or legal right of 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 consent.

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 acts only which we complain. We rejoice to know that the great majority of the members have taken no part in these proceedings of the authorities of 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 II.—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 Wesleyan Conferences in England and in the United States. The following extracts from the Minutes of the English Wesleyan Conference, held in Liverpool, August, 1830, and signed "Jabez Bunting, President," and "George Marsden, Secretary," contain an explicit statement of these principles—

"On the subject of the unpleasant circumstances which have occurred in 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—

1. That, as the American Methodists and ourselves are but one body, it 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 effect appears to us to be, to accede to the suggestion of the American conference, that the American brethren shall have the occupation of Upper Canada, and the British missionaries that of Lower Canada, allowing sufficient time for carrying this arrangement into effect, with all possible tenderness to existing prejudices and conflicting interests on both sides; the arrangement to be 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 at liberty to propose any other mode of accommodation which shall assume as its basis the great principle laid down in the first of these resolutions, and which we are of opinion should be held most sacred in every part of the world.

4. That if hereafter 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 Committee to a meeting to be held at 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 arrangement, that each party shall be bound to supply with preachers all those stations and their dependencies which shall be relinquished by each of the connections, that no place on either side shall sustain any loss of the ordinances of religion in consequence 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 in Upper Canada, informing them of the judgment of the conference, and affectionately and earnestly advising them to put themselves and their chapels under the pastoral care of the American preachers, with the suggestion of such considerations, to induce them to it, as the committee may judge most proper.

7. That the bishops of the American connexion shall direct a similar letter to the private and official members, trustees, &c., under the care of the American preachers in the province of Lower Canada, requesting them to put themselves and their chapels under the care of the British missionaries."

The following extracts of a letter of instructions from the Missionary Committee in London to their missionaries in the Canadas, signed, "JOSEPH TAYLOR, RICHARD WATSON, Secretaries," and dated, "Wesleyan Mission House, 77, Hatton Garden, London, 23rd August, 1830," furnish a clear exposition of the application of the above avowed principles to the case of Upper Canada:

"Extracts of a Letter of Instructions from the Missionary Committee in London, to the Rev. Messrs. R. Williams and the other British missionaries in the Provinces of Canada.

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

"We have given you the resolutions in full, that you may see that we have required the principle that the Methodist body is one throughout the world, and that therefore its members are bound to cordial affection and brotherly union."

"The resolutions of the committee, passed some time ago, and forwarded for your guidance, prohibiting any interference with the work of the American brethren, would show you that the existence of collisions between us and them gave us serious concern, and that the committee were anxious to remove, as far as they, at that time, were acquainted with the circumstances, every occasion 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 partial knowledge of the real religious wants of the Upper Province, and of such 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 purposes 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 employed there by the American brethren was greater than we had at first supposed, and was constantly increasing."

"To us, therefore, it now appears, that though there may be places in that province which are not visited, they are within the range, or constantly coming 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 Upper Canada, as far as possible, with British missionaries; and should however 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 committee which recognizes us 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 seeking and serving souls under a foreign government, for we do not thus regulate our own efforts."

"2. To act on this principle would be to cast an odium upon our American 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 and submissive conduct were, on their part, to occur, we have the least right to interfere, 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 cannot therefore proceed. Our objects are purely spiritual, and our American brethren and ourselves are one body of Christians, sprung from a common stock, holding the same doctrines, enforcing the same discipline, and striving in common to spread the light of true religion through the world."

"In conformity with these views, we have long thought it a reproach, and doing more injury, by disturbing the harmony of the two connections, than could be counterbalanced by any local good, that the same city or towns should see two congregations, and two societies, and two preachers, professing the same form of Christianity, and yet thus proclaiming themselves

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 the circumstances of irritation exist, and that too near a proximity might, through the infelicity 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 warm 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 sacred 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 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 relations 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 CHURCH?

Answer I.—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 continue 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 defenses 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 special 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 run in vain, neither laboured in vain."

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, and the distressed, and will endeavour to obtain the help of our brethren, in 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 applying 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 highest, peace on earth, and good will amongst men."

### THE REV. EGERTON RYERSON'S SPEECH BEFORE THE CONFERENCE 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. Messrs. STINSON and RICHEY, entitled "A Plain Statement of Facts in relation to the Union and Separation of the British and Canadian Conferences"—a Pamphlet which I hastily read last evening—on which I have not had time to make a single note, but which, I am nevertheless, from general recollection of facts and authorities, prepared to show, in frugal but not mis-stated 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 Pamphlet 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 Messrs. STINSON and RICHEY, they have succeeded in detecting but one erroneous statement in our entire publications—and that an 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 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 £256 5s. 4d. advanced by Mr. J. R. Armstrong, Treasurer; the other, £129 7s. 5d., being a balance in the Treasurer's hands 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 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 Conference.

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 calculations!

They have, indeed, imputed these errors to the worst of motives; but what are the facts of the case? I hold in my hand a financial table—in my brother's hand writing—prepared by him with a good deal of labour, embracing the receipts, from various quarters, of Missionary monies from 1832 to 1838—



From Government. I laid documents before him which satisfied him that no aid had been given to it. After inquiring into the matter, he was of opinion that aid had been intended for our Connection in this Province, and ought to be given to it, and determined to write to the Secretary of State for the Colonies on the subject, recommending that the Grant heretofore given to the Wesleyan 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, of which I have the honor to be a member,) I was satisfied. Let it be observed, therefore, for all that I sought aid for the U. C. Academy; respecting the large fund out of which that might be given I had nothing to do; His Excellency the Governor General proposed to bestow that aid 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 an application from me to be examined into the origin and circumstances of that grant, and determined to write to Lord John Russell, explaining "the grounds upon which he is of opinion that the grant should be distributed in a manner different from that which has been followed."

I will next request your attention to Messrs. Stinson and Richey's exposition of their Memorial to the Governor General, in connection with the Clergy Reserve Bill. They assert "upon 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 portion of the Reserves." This is the justification for writing the memorial. They do not tell us the source of their information. They also state that they had inquired of Mr. Attorney General Draper (who I believe was the framers of the Bill) they would have learned 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 Scotland, and therefore no more included Wesleyan Methodists connected with the Canadian Conference, than those connected with the English Conference. But this "equal justice" did not satisfy Messrs. Stinson and Richey; they, therefore, petitioned His Excellency, that the Bill should be referred to the Methodist Ministers who are now, and who may be hereafter connected with the British Wesleyan Conference. This is their prayer, and that in connection with the announcement to His Excellency that the Union would be dissolved. And yet they tell you, that they did not intend 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 did, at the same time, "we had sufficient reason to believe that an representation or request of ours would, at the time, be considered entitled to much consideration."

Again, Messrs. Stinson and Richey state (page 47) that "yet, after all, the British Conference, with an unlimited 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 overhung him. They proposed that he should address a letter to Lord John Russell, disclaiming any intention 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 my ruin, as all efforts to purchase, or to testify me, had thus far proved abortive, and, at the same time, to make gain of me to the London Committee. When Messrs. Stinson and Richey 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 misapprehension of the design of my letter to the Governor General, dated January 17, 1840—that we had written to his Lordship the circumstances under which that letter was written—that that letter contained no application for anything, but a simple exposition of the financial relations of the English and Canadian Conferences, drawn up in compliance 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 THAT GRANT TO THEM, in opposition to my own sense of right and wrong, as well as in opposition to the known recommendation of His Excellency the Governor-General.

When, then, they receive me to write a letter of this character to Lord John Russell? Why, after their own solemn declaration, that it had been "fully proved," that I had "discovered an utter want of independence and integrity" in attempting to get possession of that grant? After such a declaration, 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 Governor for a grant of £700 a-year! And such an unheard-of proceeding, Messrs. Stinson and Richey call the "unlimited charity of the British Conference." If such be their "unlimited charity," what must be their "unlimited vengeance?" Such may indeed be the "unlimited charity" of certain members of the English Conference, but I am persuaded that it is not such "charity" as is ascribed 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 Missionary 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 £17,596 lbs 11d. sterling. We showed that according to Mr. Stinson's Canadian Reports, for the same period, the total amount expended was £18,472 15s 4d. sterling, or £2,373 17s 7d. more than the sum of £17,596 lbs 11d. sterling. We added, in the manner in which this sum of £2,373 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 Messrs. Stinson and Richey remark—"One, if not both of the Messrs. 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 Colonial fund, nor coming under the supervision of any Colonial committee, but which are published in the General Report of the Society. I would have asked, 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 cannot fail to awaken inquiry. But Messrs. Stinson and Richey say, that these expenses, not accounted for in the Colonial Reports, are published in the General Reports, published in London. This statement is unfeigned, 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 Canada is entered, and the mode in which it is expended is stated. The sum of £2,373 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 London and Colonial Missionary Reports. I do not say how this sum of \$23,000 a year has been expended; but I assert that the lion 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 more than £150, the way those missionaries came out—and in the payment of the several Agents of the British Conference in this Province, and to Mr. Alder's semipituitary mission to this country. This is the manner in which I supposed this enormous sum had 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, Messrs. Stinson and Richey are driven to state, that considerable sums were paid to Messrs. Jones and Sunday, when in England. I beg to know, if the labours and appeals of Messrs. Jones and Sunday, when in England, did not bring in large revenues to the Missionary Society? They also declared to say, that they had £10,000 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, upon 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, Messrs. 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 303."

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 the said brother, are our arrival at New York, and before the meeting 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 whom 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 whom he made his unqualified declarations of affection and respect, 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) formed 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 attempted an explanation which involves self-contradiction and absurdity upon the very face of it.

Then, finally, Mr. Richey denies that he ever said he had been treated in Upper Canada "as a stranger, a foreigner, and an alien." He states that he was the fellow minister, &c. &c. at the time, Mr. Richey's statement is recorded, and in subsequent discussions in the Committee of the English Confer-

ence, and it was referred to, just as we have reported it, and we never heard it denied before.

2. Mr. Richey admits that he said he felt himself "a stranger, a foreigner, and an alien." Now how he could assert that he felt "as a stranger, a foreigner, and an alien," and yet, as he says, "it never entered his heart to conceive" 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 establishes 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 sought to say. We had shown, in refutation of Mr. Alder's statements to Lord John Russell, that Mr. Wesley did intend that the United States Conference should send missionaries into the British Provinces; that large sums of 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 contemplated 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 350 members, stated in the London Wesleyan 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 profoundly 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 been determined upon and is making to destroy me as a public man, and to injure this Connection as far as my overthrow in this country is concerned. The strength and efficiency of our Church are not depending on me; but I am not insensible to the advantages which it is supposed will be gained over the Church if I can be put down. Our adversaries seem to have abandoned the idea of answering my arguments, or of diverting me from my purposes, in regard to my position, and views and feelings towards this Connection. The only expedient left is that which requires no strength of intellect—no solid arguments—no real merit—no moral principle—but abundance of confidence, malignity and zeal. It is the expedient of impeaching my moral integrity, and blackening my character. And this is attempted to be accomplished by one class of adversaries, by the aid of another class. I rejoice to know that this attempt, but by the importation and retail from one side of the Atlantic to the 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 recollection of impartial history did them that justice which the cupidity and jealousy of powerful contemporaries denied them. I know not the present result of existing combinations against myself. On that point I feel 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 founded were reasonable, and the prejudices against it on all sides were unreasonable. I do not regret the oppositions I have experienced—the reproaches I have incurred—the labours I have endured; but I do regret—and every day's reflection adds fresh poignancy to my regrets—that in carrying out a measure which I had hoped would have proved an unpeakable blessing to my native country, I have lost so many friends and my youth. No young man in Canada has more friends amongst all Christian denominations, than I had when the Union took place. Many of these 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 Connection, and I fear injured this Province, not by my obstinacy, but by my conceits. This is my sin, and not the sin 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 Connection. I can say, in the language of Wesley's Hymn—

"No part of land do I possess,  
No share in this wide world;  
A poor wayfaring man,  
I am, and so I stand."

And it is to me a source of unavailing grief, that after the expenditure of so much 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 is any respect of my being useful to either, I will never desert them.

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; and we have offered to concede every thing that what appertains to our character, and to our existence and operations as a Wesleyan Methodist Church. The ground we occupy is Methodist, 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 secession are variable, indefinite, personal or trivial. But the reasons which may be assigned for our position and unity, are tangible, are definite, are satisfactory, are unanswerable, are unassailable. The preachers who remain with the Church and with the country cannot be influenced to do so by any dangerous offers, by prospects of greater ease or emolument; 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 assistance of our friends, and will experience in the progress of our labours, however trying and afflictive for the present, that "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 the Resolutions of Conference, following that editorial, an attentive perusal, nor for the Speech of the Rev. Egerton Ryerson, containing as it does an unanswerable reply to the pamphlet which led to its delivery: their importance is their recommendation and their praise.

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 pamphlet. 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 Messrs. 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 "rampant spirit." Then we have the cry of "unfortunate propensity to mystify," "recklessness," "misstatement," "violations of pledged 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 a 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 show the propriety of the language he uses, and defend his positions; but he has never done it: we may fairly conjecture, for this one sound reason, he cannot. He may have another, thinking we should have too much relaxation 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 predecessor, denounced as he is by this dealer in assertions, is justified in all his acts by the Church of which he is so distinguished a member.

But the amusement we have had has arisen 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 new 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 apostolical 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 a little playful animadversion, that the Church of England is "the christian church"; but, unluckily for us, the moment we accede to this fancy, we are plunging heels over head in a dilemma-slog. 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 consequently all the labours they have performed, the prayers they have offered, the money they have expended, the hopes they have cherished, 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 "un-evangelical," "Puseyite" and "Noellite," High church" and "Low church!" And we are told by this forgetful reckless writer, separation, disunion, and strife are "sinful." Let him charge sin home on his own body, before he comes forth like another Jupiter with his thunder. There is a beam in his own eyes 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 left the Church of Rome?

There is another oversight of which we beg to remind the Editor of The Church. He all says in favour of the late secessionists from the Wesleyan

Methodist Church is at variance with his own avowed principle of unity. They deserve applause, he thinks, for leaving that church; that is, in common-sense phraseology, for becoming divisionists: for this is their true character individually and relatively. Well! but what becomes of his doctrine of christian unity? We have been told it is wrong for the Methodists to leave the Church, but it is right for the Church of England to leave the Church of Rome, and now, for Messrs. Stinson and Richey, and others, to leave the Canada Methodist Church. We confess we have no way of extricating ourselves from this difficulty, but by saying christian unity has two faces, one to smile on separatists from dissenting churches, another to frown on separatists from the Church of England! But, then, if she has two faces she may have two hearts, 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 commendatory 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 members of Christ, and raise sedition against our own body? Your schism has perverted 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 quotation 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 some of the members of another christian body, and avoiding every thing which was unwise, every thing unkind, and with an utter detestation of slander, conversed very freely with those whom he visited; and so amiable and profitable were his remarks, and delivered with so much urbanity and wisdom, his words were irresistible, and greatly to his heart's content and joy several of the members 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 Laop:—"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 about 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 praiseworthy zeal he has shown 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 communication 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 the respective neighbourhoods where the Meetings are to be held, and every means used to add to the interest in so laudable 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 of our friends in the District:

Table with 2 columns: Name and Amount. Includes Rev. Alexander McNab (£1-2-0), John Bratty (1 5 0), John Ryerson (2 0 0), Anson Green (1 10 0), Jonathan Scott (1 5 0).

In addition to the above, I am happy to say that, no sooner was the present condition of our Missions mentioned, in the presence of a few of our brethren who met the other evening to confer on the subject, than one gentleman kindly offered to be the one of twenty 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 esteem, ANSON GREEN. Toronto City, Oct. 30, 1840.

It affords us much pleasure in saying that towards the close of the late Special Conference, the Preachers 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 Session. They were likewise impressed with the friendship of many others who requested to have Preachers, 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—our and all may share fully the gifts of that Saviour whose servants have had so hearty a welcome.

In a few days we shall have ready for the public a Pamphlet containing the Report of the Representatives of our Conference to the Conference in England, all the documents connected with the Union and Separation of the two Conferences already published in the Guardian, and the proceedings of the recent special Conference, published to-day; which it will be able to comprise the Rev. Egerton Ryerson's Reply to the Rev. Messrs. Stinson and Richey's late publication. The price per copy will be 2s. 6d., 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 fidelity and devotedness in discharging the high and onerous duties assigned them.

It will be remembered that two or three weeks ago we respectfully 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 happy to say that in the last number of that influential journal 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 him 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 then another perished, leaving but an individual to gain the shore, which he did in a most trying state of body and mind, after drifting 17 miles from the place he wished to reach, and after being ex-

posed to the wind and waves for twenty eight hours. The persons who have thus perished are Mr. Cutler, who has left a widow and six children, Mr. Harris, a widow and five children. Mr. Abraham Church, a widow and three children. The other three, all unmarried men, were Mr. McClinton, Mr. Alexander Rosborough, and Mr. Daniel Chase. The name of the survivor we have not had communicated to us. Verily, man knoweth not the day of his death, and should be ready whenever that day may come. Our correspondent very piously suggests "the propriety of making that great preparation which must be made in life in order to see God's face in peace at the great judgment day."

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.

Table with 3 columns: Location, Day, and Time. Lists meetings for Thornhill, Reservoirs, Milliken, Bilton, Richmond Hill, Newmarket, Tyler's Chapel, Sutherland's, Monkman's, McDougall's Ch'l, Bunt's Chapel, Humber Chapel, and Brick Chapel.

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. Yonge Street, George Poole, John Law; Jas. Wilson, supernumerated. 3. Newmarket, Matthew Whiting. 4. Albion, John Baxter, Francis Coleman. 5. Reservoirs, David Wright; David Youmans, supernumerated. 6. Brock, Horace Dean, John Hudson. 7. Widley, Simon Huntington, James Spencer. 8. Toronto Circuit, Earn Adams, John Lever. 9. Nelson, Rowley Gryland, Samuel Philip. 10. Grimsby, James Muscovo, Thomas Coxford. 11. St. Catharines, Samuel Bolton, 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, Pentangwhine, and Coldwater Mission, Thomas McMullen. 15. St. Simons, James Sylvester Hurbert. 16. New Mission, John Neeland.

II. LONDON DISTRICT.

- 17. Hamilton and Ancaster, Alexander McNab, George R. Sanderson, Esq.; Andrew Prindle, supernumerated. 18. Danfries, George Ferguson, McCollum. 19. Brantford, and Mohawk Mission, Thomas Bevil, Wm. Price. One to be sent. Thomas Whithead, who is President of the Conference. 20. Simcoe and Wyalapa, Robert Coates, C. W. M. Gilbert. 21. Oxford, Peter Kerr, J. B. Howard. 22. London, Samuel Rose, William Coleman. 23. Thames, J. K. Williston, David Madden. 24. Gosfield and Howard, Cornelius Flummerfelt, Stephen Miles. 25. St. Thomas, Hugh Montgomery. 26. Malahide, One to be sent. 27. Waverick and Adelaide, David Hardie. 28. Colerich, One to be sent. 29. Guelph, One to be sent. 30. Ancaster Mission, Solomon Waldron. 31. Saugeen Mission, William Hartkorn. Brother Thomas Hurbert, who is a Missionary on Lake Superior, is requested to return and take an appointment in connection with the Conference. WILLIAM RYERSON, Chairman, and Superintendent of Missions within the bounds of his District.

III. BAY OF QUINTE DISTRICT.

- 32. Kingston, John Carroll. 33. Watford, Ezra Healy, William H. Williams. 34. Napanea, Cyrus R. Allison, Gilbert Miller. 35. Bath and Isle of Twiss, Conrad Vandusen, Joseph Reynolds. 36. Belleville, Edvey Ryerson. 37. Sidney, George F. Playter, Vincent B. Howard. 38. Holland, Lewis Warner, William Philip. 39. Matilda, John Black, Daniel Wright; D. McMullen, supernumerated. 40. Colborne, Joseph Messmore. 41. Cobourg, John Beatty, Daniel C. Van Norman, A. B., who is Professor of Mathematics in Upper Canada Academy. 42. Port Hope, William Haw, who is to change one Sabbath in three with the Coburg Preacher. 43. Peterboro', and Rice Lake Mission, William McFadden, John Sanderson; Moses Blackstock, supernumerated. Brother Peter Jones will visit Adiriville, 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.

- 44. Prescott, Henry Wilkinson. 45. Elizabethton and Gananoque, George Beynon, James Hughes; Wyatt Chamberlain, supernumerated. 46. Augusta, Daniel Berny; Charles Wood, supernumerated. 47. Kempsville, William McCullough. 48. Matilda, Benjamin Rankovill, John Take. 49. Rideau, William Young; William Brown, supernumerated. 50. Perth, James Currie. 51. Crosby, George Goodson. HENRY WILKINSON, Chairman.

V. BYTOWN DISTRICT.

- 52. Bytown, Richard Jones. 53. Richmond, Lecliah Taylor, Robt. Darlington; Asahel Hurbert, supernumerated. L. Taylor will supply Bytown in the absence of the Chairman of this District. 54. Osgoode, William Willoughby. 55. Ottawa, Thos. Harmon, Henry Shaler; F. Metcalf, supernumerated. 56. Hull, John McIntyre. 57. Mississippi, Alva Adams. One to be sent. 58. Clarendon, John Armstrong. 59. Plantagenet, William Dignum. 60. Brockville, Steven Brownell. 61. Pembroke, Matthew Conner. RICHARD JONES, Chairman.

Letters received at the Guardian Office during the week ending Nov. 3. Wm. Patrick, G. Buchanan, W. Wheeler, W. Vanalstine, George R. Sanderson, S. Young.

Books have been forwarded to—Wm. Young, 1 box, care of A. Thompson, Smith's Falls. H. Clark, Hamilton, 1 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. LITTLE, On the Faculties of the Human Mind. Admittance—Free. J. F. WESTLAND, Secretary. Toronto, 26th November, 1840.

ALL persons indebted to the Estate of the late ADNA BATES, Esq. Senr. of Scarborough, are requested to make immediate payment to either of the undersigned, or to the Bank of Montreal, against the said Estate as required to present their accounts, duly authenticated, for adjustment. WILLIAM DEVENIS, Executor. PETER BECO, Executor. Scarborough, Oct. 29, 1840. 74 4

COMMISSIONARY OFFICE, Toronto, 27th October, 1840. NOTICE 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 persons willing to supply the underrated articles for the service of the Barrack Department at this Station, viz: 27 Shovels, Fire—Officers, 25 Tongs, do. do. 12 Bellows, do. do. 12 Axes, do. do. 150 Handles, Mop. 20 Pots, Quat. 18 Helves for Pick Axes, 20 Brushes, Hand-scouring, 30 Frames or Handles for Cross Cut, or Buck Saws. Printed Forms of Tender may be obtained on application at this Office; and no Tender will be noticed if made in any other form. Payment to be made by the Dep. Ordnance Storekeeper. Specifications may be seen, and further information obtained, upon application to the Barrack Master, Toronto. Prices to be stated in British Currency, and Samples to be produced.

SUNDAY SCHOOL PUBLICATIONS.—A Supply of Sunday School Publications, and Requisites for 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 CARLES, Depository. 23 Yonge Street, Toronto, Sept. 15, 1840. 467

TO THE FREE AND INDEPENDENT ELECTORS OF 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, from a disinclination to serve the people, but from a diffidence in my own abilities to serve them as the exigencies of the present times might require.

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 prerogative 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 again to intimate to you that it is my intention to meet you at the hustings as a candidate for that honor.

And as it is proper that you should be informed of my views on the subject that is likely to be the criterion by which candidates are to be judged—I mean the principles upon which the Government is in future to be conducted—I have no hesitation in saying that I fully concur in the principles laid down in Lord John Russell's recent despatches, as well as those promulgated by the Governor General in His Excellency's answer to an Address of the people of Nova Scotia, and with the general policy it is His Excellency's declared intention to pursue in conducting the Government of the country in accordance with the well understood wishes and interests of the people, as expressed by their representatives.

And if I have the honor to be elected, I shall to the utmost of my power endeavor to carry out the principles, and to assume the fullest possible responsibility that is consistent with my position as a member. In order to which, while I give the Government my fullest support when their measures are likely to be beneficial to the country, I shall fearlessly oppose them when I conceive they are wrong.

In short, it will be my aim (as it always has been) to judge every measure that comes under discussion by its merits, without reference to the source from whence it emanates; 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 servant,

Donize, Township of Toronto, Aug. 22, 1840. E. W. THOMSON.

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 known.

Living all my life (as my forefathers have) under the benign sway and protection of that *Regis Libertatis*, 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 unimpaired and unimpairable; and also to preserve as sacred and inviolate our connection 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 vigilantly and jealously watch over and guard the privileges and rights of the people, as their uncomprohensible 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 Roads and Bridges, particularly in the more remote Townships; to give to the youth of the Country that blessing by which they are not only enabled to appreciate, but also to maintain, their liberties, Education; and to heal the wounds that have been inflicted on this Colony from civil dissensions and unhappy measures, will each be among the objects of my most earnest endeavours.

I shall determinedly resist useless or improvident expenditure of the 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 too long neglected and dormant, I shall do my utmost to develop 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 that our Country's good may be best promoted, and that the only striving 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 smiling on our Country.

Should any change be made in the Riding by the contemplated Electoral division of the Province, I shall avail myself of the earliest opportunity 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,

Toronto, March 21, 1840. G. DUGGAN, JUN.

TO THE FREE AND INDEPENDENT ELECTORS OF THE EAST RIDING 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:—Trafalgar, Nelson, Essex, Massawatha, East Flamboro, West Flamboro, Erie and Beavertown, and the latter to consist of the Townships of Garafraxa, Nichol, Woolwich, Guelph, Waterloo, Wilnot, 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 Halton. How far I discharged the duties of that appointment, to the satisfaction of all concerned, 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 election, 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, I yield to my own inclination, and desire to be useful to my country.

Surely fifty-three Summers ought to give me some idea of "My own, my native land,"—its wants, capabilities, and resources. Gentlemen,—I will make you but few promises, consequently I shall have the fewer to break; and should I have the high satisfaction of being returned as the Honourable Member for the East Riding of the County of Halton, I will exert my best abilities and endeavours in promoting the interests of my Riding—the District of Gore at large—and the Province in general. And I will be happy and ready at all times to receive your instructions upon important and momentous questions. But at the same time, I wish it to be understood, that 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 emolument under the Crown, consequently I am fearless of the frowns of Government, Russell Bishops, &c. &c. I have the honor to be, Gentlemen, your obedient, humble servant,

Wellington-Square, June 1, 1840. WILLIAM J. KERR.

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.

Toronto, 27th August, 1840. ANDREW TOD.

A 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 commodious Room in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c. A select assortment of Perfumery, Stocks, Collars, and every other article in business will be kept on hand.

CP Wigs, Scissors, and Frizzettes, always on hand, or made to order on a short notice.

Toronto, September 17, 1840. 563rf

CHINA, EARTHENWARE, AND GLASS.—The Subscribers are receiving, by the *Prompt, Steamer Johnny*, and other Liverpool Vessels, their FALL SUPPLY OF CHINA, EARTHENWARE, and GLASS.

Toronto, 29th Sept. 1840. SHUTER & PATERSON.

TO 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 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 suffrages, I will 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 feel 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 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 Parliament, it was upon my publicly declared approbation of the views and opinions of the Right Honourable the Earl of Durham, as contained in his Report upon the Affairs of British North America relative to the system which ought to be pursued in the administration of the Provincial Governments,—and I feel happy in being able to assure you, that nothing has since occurred to induce me to change the sentiments I then entertained, or to convince me that this Colony can ever be prosperous and happy, until confined 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 obloquy which it has endeavoured to heap upon him.

With the Reformers of Upper Canada rests the responsibility of a failure in the attainment of such a consummation of his labour; let us then through your treatment of them to lay aside all minor differences of opinion. Let them treat with the silent contempt it deserves, the slander of political opponents, who, blinded by their prejudices, 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 Hemisphere, under the auspices of the Lion of England shall be flourishing, glorious and free.

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

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

NOTICE.—The Subscriber 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 met with, and would respectfully recommend his successors to the favourable consideration of all such as have dealt with him. Messrs. LYMAN, FARR, & CO. are fully authorized to settle all accounts outstanding in the name of the Subscriber, who respectfully urges a speedy payment by such as are indebted to him.

Toronto, September 21, 1840. J. W. BRENT.

LYMAN, FARR, AND CO.

(Successors to J. W. BRENT) will be constantly supplied with a complete and extensive assortment of Drugs, Medical Furnitures, Lamps, and God Oil; Turpentine, Vermilion, King Sticks, and every other article connected with their business; which they will sell wholesale and retail on liberal terms.

Toronto, 7th August, 1840. 563

DEFENCE OF PROTRACTED MEETINGS.

or Special Efforts for the Souls of Men Justified, and Observers of such Efforts Admonished, in a Discourse delivered in St. Ann Street Chapel, Quebec, by W. M. HARRAD, Wesleyan Methodist Minister. Published at the request of the Quebec Quarterly Meeting.

Sold by William Neilson, Gazette Office, Quebec; John Ryerson, Wesleyan Methodist Book-Room, Toronto; and may be had of the Wesleyan Ministers, or through any Bookseller, in Upper and Lower Canada.—Price 75c.

JUST PUBLISHED, and For Sale at the Wesleyan Book-Room, Wellington Buildings, Toronto.

THE FRUGAL HOUSEWIFE'S MANUAL, containing a number of Receipts for the Preparation of the most useful and delicious Directions for the Cultivation of Culinary Vegetables. By a Canadian Lady.

MR. JOHN DUGGAN, Solicitor in Chancery.

Baron and Attorney-at-Law, Conveyancer, &c. &c. In the Office formerly occupied by Messrs. Sherwood & Crawford, three doors East of Messrs. J. R. Armstrong & Co.'s Store, No. 161, King Street, Toronto. 572

REMOVAL.—JAMES SANDERSON

has removed his FASHIONABLE TAILORING ESTABLISHMENT to No. 41, City Street, King Street, next door East to Messrs. Lyman, Farr, & Co., who has now opened, and will be constantly supplied with, Broad Cloths, Casimeres, Fancy Dressings, a variety of Patterns, &c. of the latest fashions, which he will make up to order in a superior manner, on the shortest notice, and on the most reasonable terms. A choice and extensive assortment of Ready made Clothing always on hand.

Toronto, October 20, 1840. 72f

ALL Persons are hereby notified to purchase a NOTE OF HAND,

of the Estate and Part of 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.

By order of the Trustees of the Estate. ROBERT WILSON, MURRAY NESBITT, WILLIAM DIXON. Centre Road, Oct. 20, 1840.

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

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

For the form of the above article, will please call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 129 King Street. Toronto, October 10th, 1840. 713

REV. J. COVERT'S BALM OF LIFE.

A New and Valuable Remedy for Coughs, Colds, Asthma, Bronchitis, Croup, Whooping-Cough, Dyspepsia, and all diseases of the LUNGS and WINDPIPE.

The Proprietor feels assured that they hazard nothing in saying that the Balm of Life is decidedly the safest and best medicine ever offered to the public for the cure of the above diseases, as it contains no ingredient that can impair the constitution in any circumstances.

The unparalleled sale of the medicine in the United States, and the testimonials of its efficacy, amongst such are recommendations from Professors of Medical Colleges in the 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 Faculty of Medicine at the same place, and the most respectable Clergyman who have tested its beneficial effects—were enough to satisfy the most incredulous.

The public will be furnished gratis, by any of the agents, with circulars containing some of the certificates which the Proprietor has almost daily receiving. For sale by Joseph Beckett and Company, and by Druggists generally. Toronto, October 24, 1840. 71y

NEW MEDICINE.—DR. PHELPS' Compound Tonic Pills

(entirely vegetable)—a new and valuable medicine for diseases arising from impurity of the blood, morbid secretions of the liver and stomach; also, a substitute for calomel. For its virtues as a cathartic in Fevers and all Bilious Diseases, see circular in the hands of agents containing certificates.

For sale by Joseph Beckett and Company, and by Druggists generally. Toronto, October 24, 1840. 71y

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

Oct. 17, 1840. ROBERT CLARK.

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

VALUABLE WATER LOT FOR SALE. OPEN TENDERS will be received up to the 16th day of November, at the Store of James Eastwood, Stationer, Yonge Street, for a LEASE, of 999 Years, of the Valuable Water Lot and Premises, belonging to The Farmer's Store Company, of the Home District, in front of the Market, Toronto, when the Tenders will be opened.

The form of the Lease and terms of purchase may be known by applying to Mr. Eastwood's Store. JOHN PEARSON, ABRAHAM JOHNSON, Trustees. JOHN BOGART, JOHN EASTWOOD. Toronto, 15th October, 1840. 72c

FARMS FOR SALE, in the Township of King. Lot No. 15, 10th Concession, containing 100 Acres; 60 Acres cleared, with 16 under Wheat; good fences and well watered. On the Lot is a good Log House, Barn, &c. Also, Lot No. 18, 10th Concession, containing 200 Acres; 30 cleared, and 9 under Wheat; well fenced and watered. On the Lot is a good Log House. The terms will be made accommodating. Good titles. JOHN CHAMBERLAIN. King, October 22, 1840. 7313y

STRAY STEER.—Came into the enclosure of the Subscriber, at the City Mills, on the 29th inst. a two-year-old BRINDLE MOOLEY STEER, with white forehead, and end of the tail white. The owner is requested to prove property, pay charges, and take him away. Credit, Oct. 20, 1840. DAVID SAWYER.

LIST OF LETTERS

- John Atkinson in the Thornhill Post Office, October 6th, 1840. James Kegan, George Poole 2, Thomas Todd Armstrong, Edward Kelly, Mrs. Brunskill, Joseph Kinair, Francis and James Daily, David Lee, George Bennett, John Livingston, A. C. Larence, Isaac Butterburgh, Henry Lane, De Witt C. Bishop, Anne Lemon, Samuel Cooley, George Longhouse, Hugh Cox, William Marshall, John Cann, Joseph Milbra, Thomas Cook, Joseph Martin, John Duna, Murdoch McKenzie, James Deoure, John Munshaw, John Eady, Alexander Muirhead, William Finlay, Patrick Murphy, John Frisby, George McCartney, John Fother, John Murphy, James Fyton, Rev. P. McNaughton, Jeremiah Polz, Duncan McCallum, William Grenon, George McClesney, William Hopkins, John McInnes, Mrs. Hutton, Owen McCarty, Thomas Hostman, Patrick McHugh, Thomas Howe, Edward McCorvie, Richard Hutchinson, John McKinlay, James Irwin, Peter Osten.

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 experienced Teacher.

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

In the second, or Junior Department, besides the principal studies last named, Ancient Geography, Natural History, Latin, French, 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 *Cosmology, Chemistry, Geology, Physiology, Botany, Kames's Elements of Criticism, Algebra, Geometry, Astronomy, Logic, Natural Theology, Butler's Analogy, and Exercises in Composition*.—Tuition \$4 per Quarter.

Embroidery, Drawing, and Painting, including the above, \$5 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. 570 3m

GENERAL LAND AGENCY & REGISTRY OFFICE.—

DEEDS, CONTRACTS, CONVEYANCES, or any other Commercial Documents 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 other land, they will refer to the Office to complete the purchase, and if a Sale is effected, the legal Part of the Fee will be charged the Seller. In all cases where a personal application will require the Agent to insert the particulars of the Land, the registry charge on the entry will be Two Shillings and Sixpence, Currency.

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

Emigrants, or others, who wish to obtain Situations, will leave their names, character, and address, with the sort of situation they wish. Charge for entry, and the time, One Shilling and The pence. 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 solicits the public interest, as well as his own, will be promoted by an office of this kind.

Mr. H. E. N. will, on Commission, Let, Rent, or Lease, Houses, Shops, or Farms, in or out of the City. All Letters to be post paid. Agency for Pensioners transacted gratis. H. E. NICOLLS, Notary Public, Conveyancer, Land Agent, &c. Next Door to the Post Office, Yonge Street. 567ap

REMOVAL.—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 the new Brick Store, No. 4, City Street, (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 solicits attention. JAMES FOSTER, Toronto, Oct. 13, 1840. 7113

TO THE BALD-HEADED, AND OTHERS.

Does any one know a nightingale's nest? One whose coat collar and whose neck is now covered with fine hair? One whose coat collar was covered with Dandruff, though washed every hour, which has now vanished entirely? One whose hair at early age was 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 in this article, its demand increasing annually some hundred per cent.—though when discovered not opposed by anything for the same purpose, now assailed by almost an innumerable mushroom trash preparations that will ruin the hair it used to revive it. 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 preserve your hair by its use, or if bald restore it. Ladies, attend to this—hundreds in fashionable life are using it as the only article really fit for the toilet. Long hair is very apt to fall out. Ladies, use the Balm of Columbia in time to save yourselves the disgrace of baldness by neglect of your persons.

It is your duty, as mortals, to preserve the beauties of nature, with which a bountiful Creator has endowed you—use the Balm, for it will do it. Sold by COMSTOCK & Co., Wholesale Druggists, 2, Fletcher Street, New York, and by nearly every Shopkeeper in the Country throughout the Province; and wholesale and retail by J. W. BAZETT, LESLIE BROTHERS; J. BECKETT; and LYMAN, FARR, & Co., Toronto. From the Boston Chronicle, July 10.

We see by an advertisement in another column that Messrs. Comstock & Co., the Agents for Ostrom's BALM OF COLUMBIA, have deposited to sell that article in Toronto, in a lot of the city whose hair was so long and so wet, and so to expose entirely her pernioculous developments, which, considering that she was a most amiable disposition, was not in reality very unfortunate. Nevertheless she had her hair cut, and she had worn, and after a year's fruitless resort to medical restoratives, purchased some months ago, a bottle of two of Ostrom's Balm, and she has now single in rich profusion, glossy, and of raven blackness. We are not puffing—none of the community has been sent in 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 virtue, hair enough, and of a passable quality, of our own.

TO THE BALD-HEADED. This is to Certify that I have been bald about twenty years, and by the use of the genuine Balm of Columbia, my head is now covered with hair, and I feel happy to convince any one of the fact who will call and see me at Delhi Village. Delhi, July 17, 1839. JOHN JOHNSON, Jun.

ASK, INQUIRE—ASK THOSE WHO KNOW.

Those only who know by trial, or immediate observation, can form any idea of the effects, of the perfect relief, of the almost charmin' cure effected in cases of the PILES, HEMORRHOIDS, all SYLLINGS, and all INTERNAL PAINS, no matter how severe, by the use of HAYS' LINIMENT. Find one who has used it that will not had 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 those who know—ask MATTHEW J. MYERS, Esq. Athens, N. Y.; ask Gen. DUFF GREEN, late of Washington City; each of these gentlemen know of cases, unacquainted by all other remedies or Physicians, though tried for many years, that have been cured by the use of the genuine Hays' Liniment. Thousands of other persons know 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 sold for unless it cures, when all the directions are fully followed. Will any one suffering refuse now to try it? If he does, he ought to be pined 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 devote a fortune than secure a dollar for any worthless article. LOOK OUT!—Some unscrupulous have counterfeited this article, and put it up with various devices. Do not be imposed upon. One thing only will protect you—is the name of COMSTOCK & Co.; 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 Comstock & Co., 2, Fletcher Street, New York. For sale by nearly every Shop-keeper in the Country throughout the Province, and wholesale and retail by J. W. DREW, LESLIE BROTHERS, J. BECKETT, and LYMAN, FARR & Co., Toronto. 562

CAUTION TO BE REMEMBERED.—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 impostures therefore, always look for the name of Comstock & Co., or L. S. Comstock, and never buy the article unless it has that name upon it.

TO BE SOLD.—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 sound. 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 authorized Agents to procure subscribers, and forward their names with subscriptions; and to all authorized Agents who shall procure for respectable subscribers, and add in the collection, &c., one copy will be sent gratis. Agents are responsible for the payment of subscriptions sent by them to the Guardian Office. No subscriber has a right to discount the name of an Agent who shall procure for respectable subscribers, and add in the collection. All communications unless from authorized Agents, must be post paid.

The proceeds of this paper will be applied to the support of the Continental Fund of the Wesleyan Methodist Church in Canada, for making up the deficiencies of poor Circles which are unable to support their Preachers, &c., and to the general spread of the Gospel.

J. H. LAWRENCE, PRINTER.

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 of purchasers. JOHN ROBERTSON, August, No. 21 Yonge Street, 29th Sept. 1840. 69

CROWN LANDS OFFICE.

Toronto, 5th June, 1840. Offices in the different Districts within this Province, on the 31st March, 30th Sept., and 31st Decr., 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; and 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 application to the Agents of this Department in their respective Districts; those of the latter will appear in the Upper Canada Gazette, and in one of the Newspapers published in each District, one month before the time of such Quarterly Sale above mentioned, or of such special Sale as may be hereafter advertised.

A General Advertisement of Crown Lands not heretofore offered, will appear as 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 forfeited by the Original Locators; when Lots returned as vacant, since the general advertisement of Sales of Crown Lands published last year, will be included. R. B. SULLIVAN. 53

ANDREW MALCOM, No. 238, KING STREET, makes and repairs LAND-SURVEYING INSTRUMENTS, MAKINERS, COMPASSES, &c. &c., on the shortest notice. Plans and Specifications of Machinery correctly and accurately made to order. Screws, require accuracy, cut with an Engine in superior manner. Toronto, Aug. 17, 1840. 63