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## ORIGINAL.

For the Christian Guardian.

### VALUE OF SABBATH SCHOOLS.

The Sabbath school system is comparatively new, especially in this country. Its novelty and simplicity have excited the remarks and the sneers of many who felt no interest in the religious education of children and youth. But while unfeeling and unbelieving parents, together with scoffers and infidels, have been laughing at these humble attempts to instill into the tender mind the first principles of the Christian religion, God has been pleased to look favourably on them, and bless them to the salvation of many souls. In no way has so much good been so easily accomplished as by Sabbath schools. When proper attention is paid to this subject; when parents feel as they ought to feel for their children; when teachers are faithful, and not only listen to the lesson repeated, but take pains to have scholars understand the Scriptures, so that something more than the surface of instruction is attained, Sabbath schools are nurseries of religious knowledge, and, by the blessing of God, will prove nurseries of piety.

In every age the wise and good have regarded the education of youth as of primary importance, and have given much of their time and efforts to the work, because of its beneficial effects both upon the present and future generation—upon both the individual and society at large. Hence legislatures are mainly anxious about primary schools. Other benevolent institutions, valuable in themselves and producing much good to men, must all proceed upon the assumption of evil existing already. They are principally remedial. The Sabbath school has this for its excellence, that while it is also powerfully remedial, it is principally and pre-eminently preventive of evil. It becomes the first occupant of the mind, seizes and leads to good the first feelings of the heart, and binds the tenderness and sweetest recollections around its sacred pursuits, and its high and holy objects. Here children are taught to think, avoiding the great error of the schools, to employ almost solely memory. The Sabbath school furnishes the mind with the rich store of heavenly love, places at its command the abundant treasures of "the living oracles," and trains them in the habit of investigating, analyzing, and making their own, for practical purposes, these all-important truths. But it proceeds far beyond this—it forms intellect with its proper moral attributes; it not merely plays round the head, but reaches deep into the heart; its motives, its object, its rule, its declared and desired end, are all pure and holy. It weaves the heart to love God, and love its neighbour, and to delight in the law of the Lord. Thence it forms the habits of the life, and giving the being to know the value of religion and of moral habits, it gives to the State its intelligent and orderly citizen, to the Church its indoctrinated and exemplary professor, and to the family its kind and faithful husband and father.

Upon the principles of God's moral government, and the declaration of his holy word, which marks the certain and happy results of "training up a child in the way it should go," the work of the Sabbath school is of unspeakable moment to the Church, the family, the State. For here we rear the moral edifice for all. In the State, it comes to purify all its members—to harmonize all its ranks and orders—to humble the proud, restrain the unruly, elevate the degraded, and enlighten the ignorant: it comes to teach men what they are, and what they ought to be. In the family, it comes sanctifying the relations of parent and child, and making them one for eternity, while it binds them closer together on earth. In the Church, it comes to open afresh the fountain of living waters—to rectify its errors, and heal its distractions, by bringing all to the one infallible standard of truth, the BIBLE.

If we turn our eyes to Scotland, we shall see the happy effects of early religious instruction. Here is one of the most moral communities in the known world. Something of this may be due to the secluded situation and other circumstances of the inhabitants; but their pure morals and active virtues are unquestionably the fruit of their early religious instruction. The holy book supplies their earliest lessons. Its truths enlighten their minds; its precepts assist to form their habits; and its purity falls like the dew of heaven on their hearts. Hence it is, by the blessing of God, that peace, contentment, and thrifty industry pervade the land, and that from her mountains and valleys the morning and evening sacrifice of prayer and praise ascends to God. When the cottager assembles his family around his fireside, opens his bible to read of God, and Jesus Christ, whom he has sent, and then,

"Kneeling down to heaven's eternal King,  
The saint, the father, and the husband prays."

For a contrast to this scene, look at France, another familiar example, but full of awful admonition. Her revolution, that most dread-

ful scene of crime and anarchy which the world has ever beheld, was the natural result of causes which had been long in operation. By the usual policy of the Roman Catholic Church, the people knew little or nothing of the bible; the youth, instead of being taught to read and venerate the Scriptures, were early imbued with the principles of Voltaire and his coadjutors. To a fearful extent, therefore, they grew up a race of infidels. There were no elements of morality in their minds; there was no basis for religious principle. The volcano was burning unsuspected within, till at length it burst forth with irresistible fury, and swept away loyalty, religion, and humanity. Such a scene could not occur in any land of bibles and Sabbath schools. The name of God could not be forgotten, his worship abolished, the Sabbath and all other institutions of Christianity destroyed, the goddess of Reason adored, and death declared an eternal sleep.

We ought then to rejoice that there is such a system in operation, for the purpose of benefiting the rising generation. We ought to rejoice that any are awake to the religious education of children; and we should feel that there is something for us to do ourselves. Every individual is called upon to help forward this noble enterprise; this mighty engine, that it may move on with accelerated velocity, and exert a wider and more salutary influence, till every child of Adam is taught the Scriptures, and made wise through faith unto salvation. ALPHA.

March, 1836.

## SELECTED.

From the New York Observer.

### DO YOU PRAY IN SECRET?

I know not how it is with the reader; but I know that many persons are not in the habit of secret prayer. They have no closet, no place of retirement to which they daily resort, and where, when they have shut the door, they pray to their Father which is in secret, and in solitude seek the society of God. I am acquainted with one who for many years neglected this duty, which all religions recognize, and which even nature teaches. Sometimes he read the Bible, and no part of it; he read the sermon on the Mount. Of course he must have frequently read those words of the great Teacher, in which, taking it for granted that his hearer prays, he tells him what he should do when he prays. "But thou, when thou prayest, enter into thy closet; (the person is supposed to have some place called his closet, to which he is accustomed to retire for prayer), and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." He read this, but he gave no heed to it. During all this period he asked nothing, though he received much. God did not neglect him, though he neglected God. And as he prayed none, so he praised none. Sometimes indeed he said, "Thank God," but it was said in so much thoughtlessness that it was set down profaneness, rather than praise. It is true at that time he would never allow that he was ungrateful, but he was, and now he sees that he was. He lived and moved, and had his being in God, and yet was without God in the world. Many and precious were the thoughts of God towards him, but in all his thoughts God was not. Not even when he was in trouble did he ask, "where is God my maker?" I wonder the Lord had not become weary of bestowing his bounty on such an one. It is because he is the Lord, and changes not. But for that, the person of whom I speak would have been consumed long ago. There is nothing he admires more than the long suffering of God towards him, and he hopes to spend eternity in admiring it, and exchanging thoughts with his fellow-redeemed on this and kindred subjects.

He supposes that he is not the only one who has neglected secret prayer. He fears that this neglect is even now the habit of many. They are shy of God. I know not why they should be. He is doing every thing to woo and win them, and to secure their confidence. So much has he done that he asks, and I cannot answer, what he could have done more. He watches on his throne of grace to be gracious to them, but they come not near to him. He even calls to them to come to him, using too the language of most affectionate address, "son, my son," but they respond not "Abba, Father." It is strange they should treat this father so. They treat no other father so. What child does not in the morning salute the father of his flesh, and what father does not expect the salutation of each child, as they come into his presence? Oh yes, we love our father who is on earth; and we remember with gratitude the favours he does us. And does the Father of our spirits, the giver of every good gift, deserve no daily notice from us, no affectionate salutation, no grateful recognition of indebtedness to him? I am certain he expects it, for he says, "A son honoureth his father: if then I be a Father, where is mine honour?" He claims to be a Father. And oh, how well he has established that claim. Truly he is a father, and "like as a father pitieth his children, so the Lord pitieth his." And to the compassion of the father he adds the tender care and untiring mindfulness of the mother. "Can a woman, he asks, forget her sucking child?" She may, he says, but He will not. How strange it is that men will not go to the closet to meet with and pray to such a Father! Surely

it is not for want of encouragement. If in his very nature they have not enough of that yet in his invitations, his promises, and his past acts of unsolicited kindness they have all they could desire. Nor is it that they have no need of God. Never will one of the prayerless say that. They all know what would become of them but for that overlooking eye, and that supplying hand, and that supporting arm. And do they not know that God has a heart too—that he can love with all the fervour of a friend? And can they not imagine that in the interchange of affection between God and the soul of man there may, and indeed must be ineffable delight? And who that looks but a little way forward does not perceive an exigency when, in the utter inadequacy of earthly and human resources for comfort, he will want "the consolations of God?" Ah, it is a sad, as well as strange thing, that so many enter no closet—seek no retirement, either in their houses or elsewhere, where they may be a little while alone with God; where they may look up, and meet the light of his countenance as he looks down on them; where they may confess their sins and receive assurance of his pardoning love; where they may thank him for mercies past, and humbly ask for more; where they may take counsel of him—tell him of their griefs and have their tears wiped away, and with him leave the weighty burden of their cares. I know not whether this excites more my grief or my wonder. I am not so much surprised that men should neglect a manifest duty, but when I think what a privilege it is, what a happiness, what an honour, to be on terms of intimacy, and in habits of intercourse with God, it amazes me that they should forego it. How will such reflect upon themselves hereafter—how execrate their folly! How will they wonder that they could have deliberately done their souls such a wrong. Then it will be too late to redress the wrong. They sought not the Lord while he might be found. They called not upon him while he was near. Yea, though he called, they refused. Now they may call but he will not answer. If any one who is living in the neglect of secret prayer shall read this will he not be persuaded to commence the practice the very day he reads it, eye that same hour, if it be possible. If it be not convenient, let him make it convenient. Let other things give way for this, rather than this for any thing. Can he think his heart right in the sight of God, or his condition safe in prospect of eternity, while he neglects prayer? How dare he live without prayer? Without it can he have courage to die! At the mercy-seat of God we may decline to appear, but before his judgment seat we must all stand. How a frequent access to the first would prepare us for final arrangement at the other! How it would familiarize us with the presence of God! How it would serve to break the shock of the entrance into eternity!

Does any one who is not in the habit of daily practice of secret devotion, pretend to be a Christian? It is but pretence. He may believe the creed of the Christian, but certainly he does not pursue the practice, nor possess the spirit of the Christian. Breathing is essential to living; and prayer is the Christian's vital breath. Does he walk with God, who never converses with him? Some spiritualize the direction of Christ, making the closet to mean the heart, and the duty of private devotion to be discharged in mere mental prayer. But Christ did not so trifling. His closet was not his heart. He could not have meant that ours should be. He selected the still morning, and sought out the solitary place for prayer. May we be less attentive to the circumstances of time and place? Shall we talk about entering into ourselves and there thinking prayer? Jesus, even in his most retired intercourse with his Father, used his voice. That prayer, "let this cup pass from me" was vocal; and that petition "God be merciful to me a sinner," was expressed in words. Shall we reserve the voice exclusively for our intercourse with men, and not with it also supplicate and bless God?

Is any one inquiring after truth? What place more appropriate for asking "what is truth" than the closet? Who so likely to be taught of God, as they who ask of God? Some men carry that question to the Bible and press it there, as indeed they should, but they carry it not to the throne of grace and press it there also. They read to know what truth is, but do not pray to know it.

How an hour in the morning spent with God prepares us pleasantly and profitably to pass the other hours of the day with men; and at night what so composing as communion with God! In resigning ourselves into the arms of sleep, that image of death, what security like that of prayer! It engages Him who never slumbers nor sleeps to watch over us.

Has any one become remiss in secret devotion? What! tired of God? weary of communion with Him? How sad the state of such a soul!

M. S.

TRUE PIETY.—There is a devotion that resembles the blaze of straw; but that which is spiritual, is like the fire on the Jewish altar—kindled from above, and which never went out. It is a stream fed by a living fountain; not a sudden torrent, however wide or impetuous at one time, produced by the melting of the snow, or a sudden thunder-storm. The water, says the Saviour, that I shall give him, shall be in him a well of water springing up unto everlasting life.

### DR. FISK'S LETTERS FROM EUROPE.

To the Corresponding Secretary of the Missionary Society of the Methodist E. Church.

Paris, Nov. 21, 1835.

Rev. and Dear Sir:—Having in my last presented you with some of the features of the financial system of the Wesleyan connection in England, the way is prepared to collate this system with our own. In doing this, if our circumstances will not permit us to adopt the British plan, in all respects, we may at least be roused to a serious consideration of existing defects, and may be prompted and perhaps aided, to some extent, to devise some method of remedying these defects.

That there are defects, either in our plan or in its execution, there can be no doubt. Some of our conferences have occasionally published their financial minutes, by which it has been shown, by the unerring results of arithmetic, that they have not in the aggregate paid more than fifty or sixty per cent, on the preacher's allowance. Other conferences, it is true, do better, but all, I may safely say, are deficient, and most of them greatly deficient. And when it is remembered that this deficiency does not fall upon the whole number, but that a part get the whole of their allowance, and that the entire deficiency falls on only a portion of the preachers, the evil will be seen to be much greater.

To see and feel the extent of this evil, we ought to look at the subject a little in detail.

One of the evils of our partial, and stinted, and uncertain provision for our preachers is, the unfavorable influence it has upon the mind and habits of the preacher himself. On these points I feel constrained to tell the truth, let it hit where it may. Allow me then to state facts—facts that I have personally known, or have learned credibly from others. Not unfrequently the preacher has been complained of for preaching and talking about his *quarterage*, more than about the Gospel—that his support, in fact, has appeared to be the principal object of his solicitude. Now, although we might hope that suffering even would not drive many to such a course of feeling and action, yet, when men with families see no adequate provision made for their support, can we wonder that the subject should prey upon their minds, until at length, out of the abundance of the heart, it should become a prominent topic of conversation? How little do those who have not felt this, know how to sympathize with one who has! A second influence is the parsimony which our system has produced on some minds. A great portion of our ministry have been under the necessity of adopting a most rigid, and what under other circumstances, might be called a parsimonious system of economy. This, which is adopted from necessity, becomes in some instances, a strengthened, a fixed, and an excessive principle of *money-getting and money-saving*.

And this is pressed upon the mind the more, from the urgent necessity that is felt, of laying up something for old age, which otherwise would have to depend upon charity, or for a wife and children, who may soon be left in widowhood and orphanage, without any adequate support. On this disagreeable point I will not dwell, but if the reader of this should be so fortunate as never to have known an instance of a minister's getting and saving money in a way that bordered upon meanness and penuriousness, let him thank God for a principle of grace that has so generally resisted a most powerful and well-circumstanced temptation. And if he has known instances of this kind, let him not wonder, since ministers are but men. For myself, I am obliged to say that I have known such instances—and when I say this, I know not which is the most humbling consideration, that of the weakness of our common nature, which suffers the ministerial character to be marred by such an unlovely trait, or that of the deficient policy, which exposes feeble human nature, under such responsible circumstances, to such a powerful temptation.

Another unfavorable influence of our inadequate supplies is, that it drives our ministry in many instances from their appropriate work, to other and secular business. They leave the ministry of the word, to some extent at least, to serve tables—not the tables of others, but their own. The minister is obliged, perhaps, to be his own steward—and to spend a good portion of his time in collecting together the necessities of life. I have known numbers who depended upon what they brought home, in their regular rounds on the circuit, for the supply of their families with daily bread; and these supplies were literally picked up and collected from house to house as they travelled. Others again have their farms, their plantations, or some kind of mechanical business, which very much engrosses their time and attention. Others again engage in miscellaneous trade—they become booksellers, and not merely of our own religious books, for that might seem to chime in with their ministerial duties; but they become dealers in books of various descriptions—or they engage in miscellaneous trade, and buy and sell to get gain. These may be considered hard sayings—but they are the more painful, because they are true. True I mean to some extent, and in some sections. I am far from saying that all or any even of these evils are universal, or very general. Neither are some of them very common; but they exist to an extent greatly to embarrass the work, and hinder the progress of the cause. And let not those ministers who thus do, be censured too severely and too unqualifiedly. The course is not to be approved of perhaps even in straitened circumstances; but there is much excuse, under the existing system. What is the man to do with a growing family, and poverty staring him in the face? He has sons, perhaps, that are growing up in idleness, and he must fix himself somewhere to give them employment, and introduce them to some kind of business. He has children to be educated, and he is not able to send them from home, he must fix himself in some permanent residence that will give them the opportunity of an education; or he has a feeble wife, who has been transported from circuit to circuit, year after year, with the most inconvenient and heart sickening necessity of packing and unpacking all her furniture, however it may often from necessity be a little evil, yet whatever she has for the necessities of housekeeping, she must remove at the expense of breaking and injuring whatever is valuable; beside the painful fatigue & wasting care with which she has to endure these removals, until patience is exhausted, or what is more common,

strength and health fail, and her husband is driven to the painful alternative of seeing his wife crushed into the grave, under her privations and labours, or he must give her a permanent resting place, where she can enjoy her little in quiet. Under any of these circumstances what is a man to do? Shall he not feel for his children and his wife? And yet he hardly feels willing to forsake the work altogether, and therefore chooses a middle course, and connects *itinerancy with locality*, and the public ministry with worldly business. How embarrassing this is for the itinerant work, those best know who have been interested in making out the stations,—and how much this impedes the cause no one can definitely determine. That it does this much more than is generally supposed, I have no doubt. It not only prevents the free circulation and distribution of the gifts of the church, and thus becomes a source of dissatisfaction among preachers and people, but it secularizes the minister's spirit. Instead of talking on spiritual subjects among his people, he is inquiring perhaps the price of cotton, or of wheat, talking about labour, or other secular business. What will such a minister accomplish? Another evil of our system is, its inequality. The cause is a common one; the pastoral charge is in a certain sense a common charge; our relations to each other and the church are the same, and yet how very unequal the provision for support? This is a most painful part of the subject. It has a tendency to beget heart burnings and jealousies among the brethren. Some men are better suited to the more important stations than others, and hence the good of the cause seems to require that they should be kept mostly in these stations. But then these important stations are the ones that pay the preacher his full allowance, while his brother, who works hard and endures many exposures on the frontiers, and has to furnish his own travelling accommodations out of his little, gets perhaps one-third, one-half, or two-thirds of his allowance!

Finally, perhaps the greatest evil remains yet to be mentioned. Many, very many, despairing of an adequate provision in the Church to meet their necessities, leave the work, and either join other Churches or locate. We have supplied other Churches with many of their pastors, but still more continue in the itinerant way after they get families of their own to provide for; and all the conferences have suffered much, and most of them still suffer much from locations. It is true, the located ministers are not wholly lost to the Church—but when we consider that our work must be sustained chiefly by the travelling ministry, we can but infer that the cause suffers unspeakable loss, by having the elder men, as soon almost as they come to their ministerial maturity, leave the travelling connection.

Such, practically, is the financial system of the Methodist Episcopal Church. Will any say the description is too highly coloured? These evils are greater in some parts than in others, I grant. But the old and central conferences are but a small portion of the Methodist field, and even in these, some of the evils are still severely felt. Will any one say it is not the fault of the system, but of the execution or administration of the system? But a system that fails to be executed, under such continued pressure, and for so long a time, must be defective—seriously defective. Will it be said that the poverty of the people, or the want of interest in the people, prevents their supporting their ministers? I should be very unwilling to believe this—nay, I believe quite the opposite. They are for the most part able, and if the subject were properly understood by them, I believe they would be willing. What then is proposed as a remedy for these evils? In the first place, it appears to me we ought if possible to assume the principle that we will employ no more men than we can pay—than we can support comfortably. Let every conference determine that the support of the ministry is a Church debt, which we owe in common, and therefore that every preacher employed under the proper sanction of the Church must receive his allowance. If that allowance on paper is too much, reduce it. We may not ask, perhaps, that our American Methodists should make their ministers' salaries equal to their brethren in England. American preachers have been in the habit of living upon less, and of getting along with fewer comforts; and therefore they can more readily accommodate their feelings to it. Allow them what will amount to the reasonable standard of support among us, and then determine they shall have it. Let our people know that this is expected of them, and it will be done. Let it be understood, moreover, that if the preachers cannot be supported who are now stationed on any circuit, that circuit must be enlarged, or the number of preachers diminished, until they can be supported. Is this unreasonable? Suppose the following questions were proposed to the members and supporters of the Methodist Episcopal Church throughout our entire work—"Ought not the ministers to be comfortably fed and clad and housed, in short, furnished with all the necessities and comforts of life, so as to place them, not only above want, but in circumstances of comfort and respectability? Ought not their travelling expenses to be met? Ought they not to be enabled to educate their children? Ought they not to be supported when worn out in the service? Ought not their widows and orphans to be provided for?"—All would doubtless answer these questions in the affirmative. Again, let it be asked, "Are not the Methodist members and supporters able to do this for their ministry?" This also, for the greater part of the work, must be answered in the affirmative.

If these answers be correct, it becomes the duty of all concerned, to resolve these claims into a Church debt, and determine that they shall be met. There might be some difficulty in this, for the reason that the responsibility is so divided, no individual person or society would feel it as they should. If, however, each society understood that their preacher must have his full allowance, and that they must furnish it, or be helped by others, on the ground of their being too poor to support a minister, it would doubtless make a great difference in their exertions. And if they knew that, being judged able by their brethren to support a minister, they should nevertheless come seriously short of it, they would be curtailed the next year in their ministerial and pastoral privileges, they would undoubtedly be induced to exert themselves to the extent

of their means. When, moreover, the wealthier circuits understood that it was universal, for all the preachers to have their allowance, and that no circuits were helped but those who were absolutely unable to support a minister, they would the more cheerfully contribute to aid such circuits. As we now are, our general sickness prevents any one section or circuit from acting with promptness and vigour, with respect to the general supply. It is true there are many circuits which, to their praise be it spoken, do furnish the allowance of their own preacher promptly and fully, and they would be equally ready to contribute liberally for others, if they saw a vigorous and efficient system of finance introduced. As it is, they have very little courage for such efforts, and therefore, for the most part, very little is done for the common fund. One thing we certainly might do in most parts of our work—we might greatly relieve the preachers, and mitigate the burdens and inconveniences of itinerancy, by building and furnishing parsonages. The cost of removals, taking into the account the price of transportation, the injury done to the furniture, and the sacrifices frequently made in selling many articles and buying again, would in a few years amount to enough to build and furnish parsonages in all parts of our work. Hence, good economy, as well as a regard to the good of the cause, should induce us to do this. This, in fact, is indispensable—unless we do this, we shall be very guilty. In many cases our ministers will be driven from us, into a local sphere, or into other denominations, or we shall have increased and perpetuated among us that strange anomaly of *travelling local preachers*. We shall have numerous itinerant ministers, who will be planters, farmers, merchants, shopkeepers, &c. Will not the Church wake up to this subject before it is too late? Ought not the bishops to be requested by the General Conference to consent to no division of circuits, or the formation of new circuits, until the societies requesting this shall have secured and furnished a permanent parsonage—except in such extreme cases as a competent committee shall judge to be necessary exceptions to the general rule? Something should be done also among us to equalize the expenditures and burdens of the Church. To this end, I think the plan of dividing the expenses of the children among the different circuits, according to their numbers, a good one. This would go very far toward effecting the object proposed. Especially is it desirable, nay, almost indispensable, that provision should be made for the education of the children. By doing this, the expense would be equalized, without increasing the burdens of the Church very considerably. As it would take little more to support the children at school than at home, it would lessen the salaries of the several preachers' families, nearly in an amount equal to the cost of the education of their children. And as such education would be provided for by a common fund, it would contribute very much to an equalization of the expense.

I am aware, however, that difficulties might arise in carrying out these plans, or any other plans, having the same objects in view, from our former habits, and from the extensive character of our work, and from the difference between us and England, in respect to our ecclesiastical organization. In regard to the former, however, all must concede, that if our habits are bad, the sooner we set about a reform, the better. Shall a young and vigorous Church sit down in despair of effecting an important, an almost indispensable change in her habits, because they have become so inveterate? No, no. The Methodist Church can alter her habits, if need be; and if the necessary change is pointed out and fixed upon, she will do it. The other grounds of difficulty are serious, it must be acknowledged. Our work is so extensive, no uniform system will suit every part of it—and here, after all, is probably the principal source of our difficulty. In two or three of the last General Conferences, attempts have been made to reform our system of finance, but the subject has been left as it was, for the reason that we could not agree upon the proposed alterations—so I fear it will continue to be, if the General Conference attempt to fix the details of a general system.

In view of this, it becomes a serious question, whether we ought not to refer this subject more exclusively to the several annual conferences? Let the General Conference advise and direct the several annual conferences to make a division of the expenses of the children throughout the conference, according to numbers in society,—to distribute the appropriations of the Book Concern and Charter Fund, in a uniform way—to provide for the education of the preachers' children by a common fund—to make all possible advancement in building and furnishing parsonages or preachers' houses—in short, let them fix the general outline of the system, and when they have done this, what harm can arise to the unity and efficiency of the Methodist Church, to leave the details of the execution and filling up of this plan, to the respective conferences? What if each conference should decide upon the amount of salary within its own borders? and also upon the manner of raising and laying out the common funds, for assisting poor circuits, supplying the means of supporting & educating the children, &c.?

I make these last suggestions as subjects of reflection for brethren wiser than myself in these matters, hoping that these, or something better, may be the basis of efficient action at the next General Conference. At any rate, it is to be hoped that something to the purpose will be done at the next session; and to this end something should be proposed beforehand. To originate a plan in the hurry and straitened time of the session, is not to be expected. But if it be thought of beforehand, and if the different views of the members, when met, be compared, and a candid, judicious selection be made of the best thoughts on the subject, we can scarcely fail of having a better system than we now have. Indeed, it seems to me we can hardly have a worse one. It is inadequate, inefficient, ill adapted to the exigencies of an itinerant system, and lamentably partial and unequal. Without an amendment either in the general plan or the execution, or both, it will not only embarrass and weaken us, but it will thin our ranks, divide our affections, and possibly break us down. Perhaps others may think less of this than I do, and it may be my fears are groundless. If there is to be no improvement, I hope it may be found that the evil is less than I apprehend. But let it be remembered, that these fears are not grounded upon a priori



reasoning of what may follow from existing principles; but the effects are already extensively seen and felt, and if existing evils do not open our eyes and prompt us to a reform, it may be that the seeds of decay and dissolution will have taken deep root among us, before we are aware of it. Or at best, it may be a fact, which a given degree of prosperity may prevent us from realizing, that with a different financial system, the Methodist Episcopal Church might have greatly increased her influence and usefulness.

But, that I may not intrude longer upon your patience, I hasten to subscribe myself an unworthy servant of the Church of Christ, and your sincere friend and brother in Gospel bonds.

W. FISK.

P. S. It has already been mentioned, that in the British Connexion two circuit stewards from each circuit are expected to be present in the district meetings, and act on all questions of finance. In addition to this, the last conference made provision to enlist the services of their lay brethren, in distributing the contingent fund at the conference, among the different districts, and also in making the disbursement for extraordinary, and in making the distribution of the expenses of the children. This is done by requesting the circuits in the neighbourhood of the conference to appoint one steward from each circuit to attend and act with the committee. Could not this feature be incorporated into our system? If we had a financial committee at each conference, half of whom were laymen, it strikes me we might give an interest and an efficiency to our financial concerns beyond anything hitherto known among us. This would not at all interfere with ecclesiastical and pastoral authority. It would only be asking laymen to assist us in planning what we now ask them to assist us in executing; and that too without making them members of the conference. And we all know how much more interested men are in executing their own plans, than when called upon to execute the plans of others.

W. F.

## RELIGIOUS.

Montreal, March 4th, 1836.

For the Christian Guardian.

Sir,—On Saturday last, I returned from my tour through the Augusta District, with which, in general, I was highly gratified. Missionary meetings were held at La Chute, Chatham, L'Original, Hull, Bytown, Perth, and Brockville. I also preached at the Seigneurie, where God has lately very graciously revived his work to a large congregation. It will not be necessary for me to give you a particular account of these meetings, as I expect you will have it from other persons. But I should be guilty of injustice were I not to acknowledge the zealous and efficient assistance afforded at them by the brethren on the Circuit, and also from Circuits adjacent, who kindly came to our help. I would also gratefully mention the kindness of several gentlemen, who presided at these meetings, and by their influence and talents greatly promoted the cause of missions. Some of these are connected with other Christian denominations, and in their conduct and speeches on these occasions, they exhibited a noble triumph of Christian charity over sectarian prejudices and distinctions. And what should hinder Christians from hailing each other as coadjutors in this work, and rejoicing in each other's prosperity? We are contending with a common foe, and the success of one is the success of all. He should, therefore, afford mutual encouragement in the arduous conflict, and be common sharers in the triumphs of the Gospel.

In this journey, I have had additional and undeniable evidence that religion in our connexion is in an improving state. There is general peace, and preachers and people are expecting still better days. There is a growing dislike to political intermeddling, and a proportionate determination to devote their energies to the promotion of the spiritual work of God. A spirit of prayer in many places prevails, and class meetings, which have always been deemed essential to the spiritual prosperity of our societies, are better attended. When class meetings are wisely neglected, there is an infallible indication of religious declension. "They who fear the Lord," and are anxious to grow in grace, will embrace every opportunity of meeting with their Christian brethren, that by their mutual faith they may be comforted and edified. In some places many young people, the promise and hope of the Church, are giving their hearts to God, and in others, whole families have engaged in his service.

The promise of future efficiency which our new Missionary Societies present is highly encouraging. Many of the meetings were very numerously attended, and the God of missions made manifest his presence. The speakers caught the missionary flame, and it was communicated to the crowded congregations. Statements appalling and affecting were made respecting the state of pagan nations, and appeals powerful and arousing in their behalf, and especially in behalf of the Indians in this Province, were addressed to the hearts and consciences, to the gratitude and justice of the people. And these appeals were not in vain—liberal collections were made during the meetings, and annual subscriptions of corresponding liberality were promised. The language of the people seemed to be, all that the Lord commandeth we will do. If the collectors enter diligently and immediately upon their work, as I am persuaded many of them will, they will reap an abundant harvest.

During the past year the collectors have met with striking instances of success. The day after the meeting at Brockville, one or more collectors entered upon their pious and benevolent toil, and the result I have no doubt you will soon hear. The pecuniary supplies obtained at these meetings, by the aid of which, the Committee will be able to enlarge the sphere of their operations, and send Missionaries to tribes beyond, demand our sincere gratitude to Almighty God; but still more important to the cause, is the information communicated, the feeling of sympathy excited, and the sincere, ardent, and pious prayers called forth. I attribute the rising missionary spirit, mainly, to the missionary meetings which have been held, to the monthly missionary prayer meetings, and to the valuable missionary intelligence which has been conveyed through the medium of your excellent paper. Let us persevere in the use of the same means, and a pity for the heathen, more tender and generous will be created, and a glowing zeal for the Lord of Hosts will pervade our societies, and with united heart and voice they will

exclaim, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

The feeling displayed at these meetings augurs well for the state of our societies. It proves that there is amongst them sound, scriptural piety. Christianity, and a love to the missionary cause, are identical. The love of Christ will constrain all who possess it, to labour to promote the triumphs of his gospel and the extension of his kingdom. It will inspire them with pity for the perishing souls of men, and with an intense desire to make their Saviour universally known. A Christian indifferent to the Missionary cause! It cannot be. Can he be unconcerned whether the souls for which the Redeemer agonized and bled, are lost or saved—whether Satan shall continue to usurp the dominions of Jehovah and spread anarchy and misery throughout this globe, or "He whose right it is," shall erect his righteous throne, and away his benign sceptre over the nations of the earth. This is not neutral ground. "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." Let every one therefore look to himself, lest, "When the Son of Man shall come in his glory, and all the holy angels with him, and shall sit upon the throne of his glory," "He shall answer him, saying, verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." The part the societies are beginning to take in this work shows their confidence in that system of truth and discipline which they possess, and also in their ministers. Nor will they ever be ashamed of their trust. Methodism has now been before the world nearly a century, and while it has been alternately an object of ridicule and hatred to the infidel and the religious, it has been acknowledged by many of the wise and good of every country and sex, as presenting a system of truth and means more calculated than any other, to bless the world, and restore it to order and happiness. And the Methodist Preachers in Upper Canada never need fear being deserted by their people, while they go on "the noiseless tenor of their way," carrying the means of salvation to the minutest settlements, and like their Divine Master, seeking the lost sheep in the wilderness. They are surrounded, and I can now speak from knowledge, by a kind and affectionate people, who will be willing to co-operate with them in every good work. So long as our only object is, the glory of God and the salvation of souls, the malignant attacks and falsehoods of enemies will be perfectly harmless; "He that sitteth in the heavens shall laugh: the Lord shall have them in derision," while we shall be cheered in our untiring labours, by the testimony of an approving conscience, the smiles of our God, and the prayers of a pious and affectionate people. Fearing I shall tire yourself and readers, I cut short my remarks, and remain your loving Brother,

WILLIAM LORD.

For the Christian Guardian.

MR. EDITOR.—Thinking it may be gratifying to some of your readers in the West to hear of the state of religion in the East, I will give you a very brief sketch of my late tour through the Augusta District. I visited the Crosby Circuit the 2d and 3d January, and found, by examining the Quarterly Schedule, that 13 members had left us and joined the pseudo-Episcopals. But 14 souls were converted at the Quarterly Meeting, who, being free from low vulgar prejudices against the Conference and a spirit of constant muttering and fault-finding against the government and ministers of the church, will, I trust, far more than make up any loss (if it may be called a loss), which the Circuit has suffered from secession.

From Crosby I went to AUGUSTA, and was told by Brother Adams that 21 had left us on this large Circuit; and he thought some few more would probably leave. Between ten and twenty had been added to the societies since Conference. Here the new party have access to one of our chapels—the only one in which they are allowed to preach on the District.

The next Sabbath I visited ELIZABETHTOWN Circuit, and enjoyed, with my brethren there, "a feast of fat things." The Lord had been pouring out his Spirit in different congregations on the Circuit; and the two last were among the best quarterly meetings I have ever attended with this interesting people. Many penitent sinners were at the altar, asking the counsel and prayers of God's ministers. The brethren appeared firmly united in opposing division;—quite a goodly number had been added to the classes, and the stewards were very confident that they should be able to do, what they have not done for some years—to pay the preachers all their allowances.

MATILDA was my next Circuit in course. This is one of the best circuits on the District. The members are liberal; the stewards are active, and promise to pay all demands against them. We have no murmuring nor divisions here; but the brethren are firmly united in carrying on a blessed work which commenced at our quarterly meeting and is going on still. Some families of standing and influence in society have been added to the Lord during the present quickening. The congregations were large and solemn, and more or less professed to find peace every evening.

On my way to the Ottawa Circuit, I arranged my tour so as to spend a day or two in Montreal. Here I found our brethren engaged in a protracted meeting, and was much pleased with the spirit manifested by them, and the manner of conducting divine service amongst them. They were certainly quite free from extravagance in their religious fervour. But I discovered that among them which is far more beneficial to the Church of God: viz. a heart-felt sense of deep and useful piety, with an ardent breathing out of the soul to God in behalf of poor lost men. This was manifested by the early attendance of multitudes on the means of grace, whether for preaching or for prayers, as well as the earnest supplications offered up to heaven's King for the conversion of sinners, responded to by the deep groans and hearty "amens" of believers. The readiness with which the singers commenced their tunes the very moment the two first lines were given out, formed a striking contrast with the hawking, and sounding, and shuffling of leaves, which appears in some of our congregations before that part of divine worship can be commenced. Nothing is more unpleasant to a warm-hearted Minister, than to be compelled to stand some

minutes after the lines are given out, for the singers to give out tunes, sound pitch-pipes, and make motions, before commencing. This looks too mechanical. Mr. Lord tells the people "as we have to preach extemporaneously, they must learn to sing extemporaneously; and a little practice renders it an easy task." I was happy to learn, a few days since, that about 80 had joined society there since this meeting commenced.

The OTTAWA Circuit, as you learned by an interesting communication from its Superintendent, has been very graciously visited. Something rising of 200 persons profess to have "found peace in believing on the Lord Jesus Christ?" of whom, about 140, if my memory serves me, have united with us in Christian fellowship. It was heart-cheering to hear the young converts, in the lovefeast, tell of "the wonderful works of God."

BROCKVILLE Station was my next field of labour. We had made arrangements here to protract the services of the quarterly meeting, which was done to very good effect. Never did this town receive such a blessed shower since the Gospel was first preached here. The society has been "increased," I believe, more than one third, both in numbers and in grace; and sinners are still "enquiring the way to Zion, with their faces thitherward."

From Brockville I went to RICHMOND, and was sorry to find that the Minister had been sick, and the prospects on the circuit not very encouraging. From thence I went to HULL, and had the pleasure of meeting with our excellent President, with whom I attended Missionary meetings in Hull, Bytown, Perth, and Brockville. These meetings were all highly interesting and profitable; but as the Preachers will probably send you an account of them, I forbear making any further remarks. I would just say, however, for the encouragement of our brethren in those parts, that the President expressed himself highly pleased and satisfied with his tour on the District. He assured me he had not had a more pleasant tour during his residence in the country. I trust that great and lasting good will result from his visit amongst us.

Our quarterly meeting in Bytown was very interesting. The official members unanimously requested to have two Preachers sent to Bytown the next year, and unanimously pledged themselves to support them if sent. The Ordination of brother Barney, in the Sabbath congregation, was solemn and impressive and produced an excellent effect upon the congregation. The zealous labours of our esteemed friend, brother Healy, have been a great blessing in that part of the country. Their chapel is now finished, and it is crowded to overflowing. The official members all drank tea together after the business was over on Saturday—an excellent custom, as it gives an opportunity of understanding each other's views and operations on different parts of the Circuit; and is well calculated to increase brotherly affection and Christian union.

This has been a very unfortunate year for the Rideau Circuit.

The Perth Circuit has made little or no advance for three or four years.

Mississippi is rising nobly, and promises to be as fine a Circuit as we have on the District. Clarendon Mission is doing well, and brother Butcher has gathered together about twenty sheep on the Pembroke Mission, 50 miles up the Grand River, from Clarendon.

I am happy to say that Prescott is now rising out of its slumbers. I visited that village last evening, and was pleased to find our brethren engaged in a Protracted Meeting. Several had found peace, and the work was assuming a most pleasing feature. Brother Smith says there has never been anything to equal it in Prescott since Methodism was first planted there. And now sir, we find that God has been better to us than our fears. Our prospects are brightening on every side. I never knew the District in so prosperous a condition as it is now. As near as I can learn, about eighty have left us and joined the new party, and about three hundred have been added to us by conversion, and we have increased our Missionary subscriptions about four-fold. May the Lord give us prosperity in all our borders, and help us to "keep the unity of the Spirit in the bonds of peace."

I am, Sir,

Yours, truly,

ANSON GREEN.

Extract of a Letter from Rev. J. Black, dated Peterboro', March 7th, 1836.

"A Protracted Meeting commenced in this village on Friday, February 19th, and continued during eleven days. The result has been an additional display of God's goodness in the conversion of between 30 and 40 souls. In this number we notice the youth of 15 years and the gray-headed grandfather. Here was seen the aged widow rejoicing over her repenting son, and also the converted boy pointing out to his sorrowful father the way to escape the wrath to come. In consequence of this great work, we feel inclined to cry, in the language of an astonished Balaam, *What hath God wrought!* We are under obligations to the so. perintendent of Colborne Circuit, and to Mr. Miller of Rice Lake Mission, for the assistance which they gave during part of the time.

Our leaders and other official brethren united heartily with us in the work; and, doubtless, their fervent petitions and wholesome advice were very beneficial to many a sin-sick soul. At our last Annual Conference the venerable President exhorted the brethren to expect that this would be a good year to the Church in Canada. How forcible are right words!

This, I believe, is only the beginning of good days to this rising Circuit. Another revival has just begun in Brother J. Gardiner's settlement, Township of Cavan. Indeed we find mourners in almost all directions, inquiring the way of salvation. May consolation from Heaven soon be communicated to their anxious breasts!

## MISSIONARY.

Abridged from the Traveller.

ANNIVERSARY OF THE HALLLOWELL MISSIONARY SOCIETY.

This Society held its second Anniversary in the Methodist Chapel in this village, on Tuesday evening the 16th instant. Simon Washburn Esq. was called to the chair; who in a comprehensive and appropriate address, which he read to a crowded assembly, explained the object of the meeting, after which the Secretary read the Report, which stated that the amount of money collected, and remitted to the Treasurer in Toronto, was £35; which exceeded, by more than one half, the amount collected in any previous year, since the Society's formation in this town. At the conclusion of the report, a series of appropriate resolutions was adopted, after being supported by the Rev. Messrs J. Stinson, J. Ryerson, M. Lang, G. Foote, J. Gladwin, H. Davis, T. Demorest, & J. Milner.

The speeches on the occasion were highly satisfactory and interesting, and especially those of Messrs. Lang and Stinson, giving an account of the prosperity of the Methodist Missions abroad, and particularly the progress of those among the Indian tribes in Upper Canada, interspersed as they were with pleasing and appropriate anecdotes, created a lively sensation of feeling and interest.

The following gentlemen were requested to act as officers of the Society during the ensuing year, viz:

JAS. DOUGALL Esq. Treasurer.

PUBLIUS V. ELMORE, Secretary.

Committee—Messrs. Dr. Andrew Austin, Nicholas H. Davis, Wm. Johnson, J. P. Williams, John Van Dusen.

The collection, including a few subscriptions of last year, which till now had remained unpaid, amounted to £7 12s., and the underscriptions for the present year to £11 12s 6d.

S. WASHBURN, Chairman.

P. V. ELMORE, Secretary.

Hallowell, Feb. 18, 1836.

## ABRIDGED NOTICE OF A WESLEYAN MISSIONARY MEETING HELD AT THE RIVER TRENT VILLAGE.

Agreeably to previous notice, a Missionary Meeting was held in the School-house on the east side of the Trent on the 18th February. After singing and prayer the chair was taken by the Rev. H. Bigger, who briefly stated the object of the meeting, when several resolutions were proposed and adopted.

The speakers on the occasion were the Rev. Messrs. J. Stinson, J. Ryerson, M. Lang, R. Jones, S. Huntington, and J. Milner, who ably supported the resolutions proposed.

A Missionary Society was organized, and the following gentlemen were requested to act as Officers during the ensuing year, viz:

SHELDON HAWLEY, Esq. Treasurer.

MR. RICHARD YOUNG, Secretary.

Committee—Messrs. James Rankin, Stephen Young, Harvey Brundage.

A collection was made in aid of the funds of the Society, amounting to £3 6s. and £2 8s 6d. was subscribed for the ensuing year.

I am happy to say that the meeting has been productive of good; as many have had their attention called to the subject of Missions, and have come forward in its support, who had heretofore been indifferent. Indeed it is a subject which needs only to be properly brought under the notice of the community in order to secure their patronage and aid.

R. YOUNG, Secy.

## SUNDAY SCHOOLS.

For the Christian Guardian.

ANNIVERSARY OF THE TORONTO SABBATH SCHOOL SOCIETIES.

On the evening of Monday the 29th Feb'y. the third anniversary of the George Street, in connexion with an adjourned anniversary of the Newgate Street, Wesleyan Methodist Sabbath School Society was held in the George Street Chapel. The meeting was respectfully and numerously attended, and several interesting addresses were delivered in behalf of the Societies.

In pursuance of an arrangement previously made by the Committees, the two Societies were united, under the direction of one general Committee, into one Society by the name of the "Wesleyan Methodist Sabbath School Society for the City of Toronto;" and the following gentlemen were appointed Officers for the ensuing year, viz:—

MR. SAMUEL SHAW, Treasurer.

" S. E. TAYLOR, Secretary.

" W. ALEXANDER, Auditors.

" ALEX. HAMILTON, Auditors.

Committee—Messrs. Jos. H. Lawrence, Thos. Jordan, R. Woodworth, S. S. Junkin, Geo. Bilton, Dr. Beatty, Wm. Osborne, Wm. Bowles, Joseph Bowers, Wm. Law, D. Hudson, M. P. Empey.

## THIRD ANNUAL REPORT OF THE GEORGE STREET WESLEYAN METHODIST SABBATH SCHOOL.

It affords your Committee much pleasure to be favoured with this opportunity of laying before you the third annual Report of the institution which has been under their charge during the past year. It is highly gratifying to them to be able to say that the school is at present, and has been for some time past, in a most prosperous and flourishing condition.

On reference to the report of the Committee of last year, we see that the number of children entered on the books was 160;—there are now 224. This rapid and very considerable increase may be attributed, through the Divine blessing, chiefly to the unwearied exertions of the Teachers, particularly the females, to whom much praise is due for their zeal and diligence; they have not only paid regular weekly visits to the children under their care, but they have also from time to time gone through the streets and lanes of the City, and collected many children, whose parents, probably destitute, or unmindful of the blessings of a religious education themselves, would perhaps never have thought of sending their children to such an institution.

And it is the opinion of your Committee that this is a system which ought to be universally adopted by Sunday School Teachers, inasmuch as it is attended with a three-fold benefit,—in the first place indigent children are afforded the means of education, which perhaps their parents, from their pecuniary circumstances in life, would not be able to give them; secondly, they are brought under religious instruction, and made acquainted with the relation in which they stand to God as their Creator and Preserver; while in the third place and last, they are the humble instruments in the hands of God of turning their parents from darkness to light, and from the service of sin and Satan to the service of the living and true God. And that these remarks are not founded on mere supposition, will appear evident from the fact, that no later than last week a poor widow, whose two children have been attending the school for some time, and who have no other means of education, called on the Superintendent to tender her grateful acknowledgments for the progress they had made in reading since they went to the school. Numerous other instances of a similar nature might be adduced to show the improvement of the children in this respect, but your Committee conceive that the above will suffice to substantiate the truth of these assertions.

But not only has the attention of the Teachers been directed to the spiritual welfare of these children, but also to their temporal comforts. Many of the children who have been thus visited, were precluded from attending the school from their utter destitution of necessary clothing. Accordingly, at one of their Teachers' Meetings, it was resolved that the female Teachers of this institution should form themselves into a Society, to be denominated the "Dorcas Society," for the purpose of providing poor children with necessary clothing to enable them to attend the Sabbath School. This resolution was immediately carried into effect; but these pious young ladies finding that it would be diffi-

cult, if at all practicable, to carry their benevolent intentions into full effect if confined to themselves; deemed it advisable to unite with others who might entertain the same kind views and feelings with themselves, and a general Society was accordingly formed, under the title of the "Wesleyan Methodist Dorcas Society;" and your Committee are informed that a no less number than 60 children have been relieved by this benevolent institution, and they view with much pleasure the beneficial results arising from the formation of this Society.

Your Committee are happy to say that the school has been generally well attended throughout the year. The average number of children attending during the summer months was as follows:—in the morning, from 63 to 80; in the afternoon, from 160 to 170. During the winter season the attendance has been about the same in the morning, but in the afternoon it has stood at from 140 to 150. This decrease may be in part accounted for in the formation of new schools by other religious sects, and partly from the removal of some of the children from the city to the country, and also from the severity of the season.

Your Committee are much pleased with the proficiency of the children in their knowledge of the Scriptures. Much pains have been taken to impress upon their minds the great and important truths of Christianity; and your Committee have ample reason to believe that the labours of the teachers in this respect have been owned and blessed of God.

The children are divided into 23 classes, consisting of 8 Bible and 15 Testament classes; the remainder being Spelling-Book and Primer classes. The number of verses of Scripture, including a part of Nos. 1 and 2 of the Wesleyan Catechism, which have been committed to memory and recited during the past year, is 24,713.

The number of Books at present in the Library is 160; but many of these have been in use for a considerable length of time, and are consequently much worn, and from frequent perusal have become uninteresting to the children. Your Committee therefore hope that some addition will be made to this department of the institution in the course of the ensuing year.

In reference to the state of the Society's funds, your Committee merely state, that there has been received during the past year the sum of £21 9 4.

The total expenditure, including £5 3s. 6d. being a balance due to the Treasurer on last year's account, is £23 1 4.

Which shows a balance against the Society of £1 12 0.

Your Committee here deem it proper to remark, that the sum of £4 3s. 7d. has been raised from the "Teachers' Weekly Subscription."

Your Committee cannot close this Report without again expressing their feelings of gratitude to Him who is the giver of every good and perfect gift, for the very signal manner in which he has been pleased to own and bless their labours, with their sincere prayer, that in future this institution may be attended with increasing prosperity.

THOS. JORDAN, Secretary.

Toronto, 29th February, 1836.

## THE GUARDIAN.

WEDNESDAY, March 18, 1836.

## THE THEATRE.

We have noticed with exceeding regret that one of these schools of profanity and vice has been in operation in this city for a few weeks past, and feel it an imperative duty to lift up our voice against it, and warn the public, and especially our youthful readers, against the demoralizing influence of the stage. In doing this we expect to incur censure and ridicule, and shall probably be told that theatrical amusements have received the patronage of great names, and of men whose moral characters were unimpeachable. While we are disposed to listen with deference to the opinions of great men, we are also disposed frankly to avow the impracticability of yielding assent to their doctrines, unless they be found to accord with still higher authority; we mean that of the sacred scriptures: against whose precepts the dogmas and opinions of the greatest of men sink into insignificance. The Book of God points out to man the principles by which his whole conduct should be regulated, which may be summed up in a few words, "Abstain from all appearance of evil." "Whosoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." While it is impossible for the most strenuous advocates of the stage to point out any particular in which its amusements accord with the above rule, it would be easy to show that the practice itself, with all its tendencies, is directly in opposition to it; and that in every country where theatrical exhibitions have been tolerated, the extent of patronage afforded them has been a fair criterion by which to judge of the deteriorated state of religion and public morals.

We do not assert that all who attend theatres are destitute of moral character, or that all equally suffer from the generally demoralizing influence which they exert; but we do contend that no mind leaves them entirely uncontaminated by thoughts and feelings directly the reverse of that purity which is enjoined by our holy religion upon all its votaries,—that to frequent such scenes as are there exhibited is a direct violation of the solemn biblical covenant by which Christians are bound to "renounce the pomps and vanities of this wicked world,"—and that so numerous and so painful have been the evils resulting from attachment to this practice, that all who regard the welfare of the rising generation ought to unite in warning them against the contaminating atmosphere which is invariably found within the walls, and in the immediate precincts of a play-house.

As many of the abettors of stage plays are, however, fond of quoting the opinions of great men, we take the liberty to lay before our readers some of the sentiments of the most eminent men both of the clergy and laity who have flourished in the countries where these amusements have been most prevalent, and where, consequently, their good effects, if such they were capable of producing, would have been most visible.

In a report on the causes of vice and crime in the City of New York, Professor Griscom, late of that place, speaks thus:—

"Among the causes of vicious excitement in our city, none appear to be so powerful as theatrical amusements. The number of boys and

young men who have become determined thieves, in order to procure the means of introduction to the theatres and circus, would appeal the feelings of every virtuous mind, could the whole truth be laid before them.

"In the case of the feeble sex, the result is still worse: a relish for the amusements of the theatre, without the means of indulgence, becomes too often a motive for listening to the suggestions of the seducer, and thus prepares the unfortunate captive of sensuality for the haunts of infamy, and a total destitution of all that is valuable in the mind and character of woman."

"During the progress of the most ferocious revolution which ever shocked the face of heaven, theatres in Paris alone, multiplied from six to twenty-five. Now, one or two conclusions follow from this; either the spirit of the times produced these institutions, or the institutions cherished the spirit of the times; and this will certainly prove that they are either the parents of vice, or the offspring of it."

"The infidel philosopher, Rousseau, declared himself to be of the opinion that the theatre is in all cases, a school of vice. Though he had himself written for the stage, yet when it was proposed to establish a theatre in the city of Geneva, he wrote against the project with zeal and great force, and expressed the opinion that every friend of pure morals ought to oppose it."

"Sir John Hawkins, in his life of Johnson, observes: 'Although it is said of plays, that they teach morality, and of the stage that it is the mirror of human life—these assertions are mere declamation, and have no foundation in truth and experience. On the contrary, a play-house and the regions about it, are the very hot-beds of vice.'"

"Archbishop Tillotson, after some pointed and forcible reasoning against it, pronounces the play-house to be 'the devil's chapel,' and a nursery of licentiousness and vice; and a recreation that ought not to be allowed among a civilized, much less a Christian people."

"Bishop Coleridge solemnly declares, that he was persuaded that 'nothing had done more to debauch the age in which he lived, than the stage poets and the play-houses!'"

"Sir Matthew Hale, having in early life experienced the pernicious effects of attending the theatre, resolved, when he came to London, never to see a play again, and to this resolution he adhered through life."

"Even the heathen philosopher, Plato, understood the mischievous tendency of theatrical plays, he says raises the passions, and perverts the use of them, and are, of course, dangerous to morality."

Mr. Aikin says "The tendency of the theatre to dissipate all serious thoughts, will I presume not be denied. Nothing like the solemnity of another world is found within its polluted tabernacles. God is not there, except to witness its evil deeds, and to record them in the book of his remembrance. The Holy Spirit is not there, unless it be to whisper through the conscience of the sinner—'arise, and depart, for this place is polluted.' No one carries thither with him the spirit of prayer; no one returns with it to his family and closet. Who then, that loves his Saviour and the souls of men, will presume to countenance or vindicate the amusements of the theatre? Who does not confess, that viewed in the light of the gospel, it is, to say the least, a scene of peculiar temptation and hazard? And what chance, let me ask, can attend, and yet reconcile his conduct with such scriptures as these:—'Watch and pray, that ye enter not into temptation.—Abstain from all appearance of evil.—Wherefore come out from among them, and be ye separate.—Have no fellowship with the unfruitful works of darkness, but rather reprove them.—Be ye not therefore partakers with them; for ye were sometime darkness, but now ye are light in the Lord, walk as children of the light.'"

Massillon, the eloquent Bishop of Clermont, says: "You continually demand of us, if theatres, and other public places of amusement be innocent recreations for Christians? I return I have only one question to ask you:—Are they the works of Satan, or of Jesus Christ? for there can be no medium in religion. I mean not to say, but that many recreations and amusements may be termed indifferent. But the most indifferent pleasures which religion allows, and which the weakness of our nature renders necessary, belong, in one sense, to Jesus Christ, by the facility with which they ought to enable us to apply ourselves to more holy and serious duties. Every thing we do, every thing we rejoice or weep at, ought to be of such a nature as to have a connexion with Jesus Christ, and to be done for his glory. Now, upon this principle, the most incontestable, the most universally allowed in Christian morality, you have only to decide whether you can connect the glory of Jesus Christ with the pleasures of a theatre. Can our Saviour have any part in such a species of recreation? And before you enter them, can you, with confidence, declare to him, that in so doing you only propose his glory, and to enjoy the satisfaction of pleasing him? What! the theatre—the theatres are works of Jesus Christ! Would the spirit of Jesus assume a mouth from whence are to proceed sounds lascivious, and calculated to corrupt the heart? But these Jesuitisms strike me with horror. Jesus Christ, Jesus Christ would preside in assemblies of sin, where every thing we hear weakens his doctrine—where the poison enters into the soul by all the senses—where every art is employed to inspire, awaken, and kindle the passions he condemns? Now, says Tertullian, if they are not the works of Jesus Christ, if they be the works of Satan. Every Christian, therefore, ought to abstain from them. When he partakes of them, he violates the vows of baptism. However innocent he may flatter himself to be, in bringing from these places an untainted heart, it is sullied by being there; since by his presence alone he has participated in the works of Satan, which he had renounced at baptism, and has violated the most sacred promises he had made to Jesus Christ and to his Church."

Similar extracts might be copied to fill a volume, but with these, and the Bible before them, we call upon our readers to pause before they dare to listen, with the least complacency, to the specious, but delusive arguments urged in behalf of a practice so baneful to every virtuous principle. Upon parents, especially, we call, to exert their rightful authority in preserving the purity, the morality, the good character, the temporal and eternal interests of their offspring, by prohibiting their attendance at this scene of obscenity and irreligion.

Some of our friends have expressed a wish that we would publish the obituary notices of Wesleyan Ministers in Europe. We should be happy to do so, as also to lay before them other interesting matter from the Minutes of the British Conference if it were



EXECUTIVE COUNCIL—RESIGNATION—  
NEW APPOINTMENTS.

Three weeks ago we announced to our readers the appointment of Robert Baldwin, J. H. Dunn, and J. Rolph, Esqs., to the office of Executive Councilors. Last Saturday, these gentlemen, as also the former members of that body, formally tendered to His Excellency their resignation, which was accepted.

His Excellency, without delay, proceeded to the formation of a new Council, consisting of ROBERT BALDWIN, JOHN ELMSLEY, AUGUSTUS BALDWIN, and WILLIAM ALLAN, Esqs.—gentlemen whose principles are supposed not to be in strict accordance with those of the majority of the House of Assembly.

On the announcement of these changes a strong excitement was created in the Assembly, and resolutions were introduced for an address to His Excellency calling for information as to the causes which led to the resignations. After the passing of the address, the House adjourned; with an understanding that they would transact no further business until the required information should be transmitted. This day, at twelve o'clock, His Excellency communicated to the house the correspondence between himself and the late Executive Councilors, which will be found below.

After the answer was read, Mr. McNab moved that 5000 copies of it be printed for the information of the country. Mr. Perry moved in amendment, that the documents be referred to a select committee, with power to send for persons and papers, and to report thereon. In support of the amendment it was argued, that as the answer and documents would doubtless immediately find their way into the public papers, there was no necessity for printing them by order of the House, until the select committee to whom they would be referred should report,—when all might be printed together.

On the other hand, in favour of the original motion, it was urged, that, as the question in dispute between His Excellency and his late Council was one of vast importance, the correspondence ought to be submitted to the public without any accompanying proceedings of the House, in order that they might, from the two documents, form a dispassionate judgment. The debate was continued for nearly six hours; and when the year and nays were taken, there were—for the amendment, 32; against it, 20;—majority in favour of the amendment, 12. Mr. McNab then moved to add the names of Messrs. Sol. General and McLean to the committee. The motion was thrown out by Mr. Wells moving an adjournment, which was carried after a short sharp debate,—yays 27, nays 21.

## Provincial Parliament.

## HOUSE OF ASSEMBLY.

To His Excellency, Sir FRANCIS BOND HEAD, Knight Commander of the Royal Hanoverian Guelphic Order, and of the Prussian Military Order of Merit, Lieutenant Governor of the Province of Upper Canada, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY:

We, His Majesty's dutiful and loyal subjects, the Commons of Upper Canada in Provincial Parliament assembled, humbly beg leave to inform your Excellency, that this House, considering the appointment of a responsible Executive Council to advise your Excellency on the affairs of the Province, to be one of the most happy and wise features in the Constitution, and essential to the form of our Government, and one of the strongest securities for a just and equitable administration, and eminently calculated to ensure the full enjoyment of our civil and religious rights and privileges, has lately learned, with no small degree of surprise and anxiety, that the Executive Council as recently formed for the purpose above stated, (as we presume,) consisting of six members, did, on Saturday the 12th instant, unanimously tender to your Excellency their resignations, and that your Excellency was pleased to accept the same, and humbly to request your Excellency to inform this House, without delay, whether such are the facts, and also to communicate to this House full information relative to the cause of disagreement between your Excellency and your said late Executive Council, as far as lies in your Excellency's power to make known; as also to furnish this House with copies of all communications between your Excellency and your said late Council, or any of them, on the subject of such disagreement and subsequent tender of resignation.

(Signed) MARSHALL S. BIDWELL, SPEAKER.

Commons House of Assembly, 14th March, 1836.

## HIS EXCELLENCY'S REPLY.

GENTLEMEN,—Nothing can appear more reasonable to my mind, than the surprise and anxiety which the House of Assembly express to me the intelligence they have received of the resignation of the six members of the Executive Council; for with both these feelings I was myself deeply impressed, when, firmly relying on the advice, assistance, and cordial co-operation of my Council, I unexpectedly received from them the embarrassing document which, with my reply thereto, I now, at the request of the House of Assembly, willingly present to you.

With every desire to consult my Council, I was preparing for their consideration important remedial measures, which I conceived it would be advisable to adopt, and had they afforded me those few moments for reflection which, from my sudden arrival among you, I fancied I might fairly have claimed as my due, the question which so unnecessarily they have agitated, would have proved practically to be useless.

Had they chosen to have verbally submitted to me in Council, that the responsibility, and consequently the power and patronage, of the Lieutenant Governor ought henceforward to be transferred from him to them,—had they even in the unusual form of a written petition, recommended to my attention, as a new theory, that the Council, instead of the Governor, was to be responsible to the people, I should have raised no objection whatever to the proceeding, however in opinion I might have opposed it; but, when they simultaneously declared, not that such ought to be, but that such actually WAS the law of the land, and concluded their statement, by praying that a Council, sworn in secrecy to assist me, might be permitted, in case I disapproved of their opinion, to communicate with the public, I felt it my duty, calmly and with due courtesy to inform them, that they could not retain such principles together with my confidence, and to this opinion I continue steadfastly to adhere.

I feel confident that the House of Assembly will be sensible, that the power entrusted to me by our Gracious Sovereign, is a subject of painful anxiety,—that from the patronage of this Province I can derive no advantage,—and that I can have no object in retaining undivided re-

sponsibility, except that which proceeds from a just desire to be constitutionally answerable to His Majesty, in case I should neglect the interests of his subjects in this Province.

With these sentiments I transmit to the House of Assembly the documents they have requested, feeling confident that I can give them no surer proof of my desire to preserve their privileges inviolate, than by proving to them that I am equally determined to maintain the rights and prerogatives of the Crown, one of the most prominent of which is, that which I have just assumed, of naming those Councilors in whom I conscientiously believe I can confide.

For their acts I deliberately declare myself to be responsible, but they are not responsible for mine, and cannot be, because being sworn to silence, they are deprived by this fact, as well as by the Constitution, of all power to defend themselves.

EXECUTIVE COUNCIL CHAMBER AT TORONTO,  
Friday, 4th March 1836.

To His Excellency Sir FRANCIS BOND HEAD, K. C. H., &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY:

The Executive Council, impressed with the oath they have taken to discharge the duties necessarily resulting from their appointment "to advise the King and his Representative in the Government of this Province," in the terms of the Constitutional Act, "upon the affairs of the Province," deem it incumbent upon them most respectfully to submit the following representation:—

The Executive Council recognize the truth of the opinion expressed by LORD GLENELG, that "the present is an era of more difficulty and importance than any which has hitherto occurred in the history of this part of His Majesty's dominions." This unhappy condition they ascribe, in a very great degree, to the hitherto unconstitutional abridgment of the duties of the Executive Council. It appears from the proceedings of the House of Assembly, and from the reiterated of established opinion in the country, that neither will public expectation be satisfied, nor contentment be restored, until the system of Local Government is altered and conducted according to the true spirit and meaning of the Constitutional Act. The delay of this just and indispensable course has already excited in the breasts of the people, a lamentable jealousy and distrust, and has also induced the discussion of constitutional changes, the desire for which, unless speedily arrested, by affording the unrestricted operation of the 31st George 3, chapter 31, will not only become more fixed, but rapidly increase to a greater and irretrievable extent.

The policy and measures which have led to the present condition, seldom passed under the review of the Executive Council, or were submitted for their advice. Nevertheless, its members have been undeservedly subjected to the heaviest reproach throughout the country, from a prevalent belief that they have been called upon to fulfil the duty imposed upon them by the Constitution, as advisers upon public affairs. But amidst the obloquy thus thrown upon them, they have studiously avoided any attempt at exculpation, by disavowing, in their defence, any participation in the conduct of the affairs which they were erroneously supposed to have approved. The consequence of this silent endurance of political odium, has been the perpetuation of the mischief that the Executive Council are conversant with the affairs of the Province, upon which they are appointed to advise; and although an opposite practice has generally prevailed between former Lieutenant Governors and their Council, yet it has ever been notoriously contrary to the state of things presumed by the community to exist.

Public opinion respecting the Executive Council and their duties, has been founded upon the terms of the 31st George 3, chapter 31, to which Statute the people used to express a firm attachment, an attachment which the Council believe never would have been impaired had the Constitution been administered either according to its letter or its spirit.

In several clauses of 31st George 3, chap. 31, the Executive Council is mentioned in general terms. In the 34th clause the terms are "together with such Executive Council as shall be appointed by His Majesty for the affairs of such Province," and not as it would otherwise have been expressed, "together with such Executive Council as shall be appointed by His Majesty for that purpose."

In the 35th clause the terms are "with the advice of such Executive Council as shall have been appointed by His Majesty, his heirs, or successors, within such Province for the affairs thereof," and not, as it would otherwise have been expressed, "with the advice of such Executive Council as shall have been appointed by His Majesty, his heirs, or successors, within the Province for that purpose."

The same may be said of similar terms used in the latter part of the seventh clause.

With respect to which clauses it may be further remarked, that had it been contemplated that the Executive Council were to act only in the matters therein specified, the words "on the affairs of such Province" might have been omitted, without in the least impairing the legal effect. In the construction, therefore, of this Statute, the above expression can not be treated as surplusage, but must be taken to impose the duty which it imports.

From the language of this Statute, therefore, it appears—

Firstly,—That there is an Executive Council.

Secondly,—That they are appointed by the King.

Thirdly,—That they are appointed to advise the King, and his Representative, upon "the affairs of the Province,"—no particular affairs are specified: no limitation to any particular time or subject.

As the Constitutional Act prescribes to the Council the latitude of "the affairs of the Province," it requires an equal authority of law to narrow those limits, or relieve the Council from a co-extensive duty.

Every Representative of the King, upon arriving from England to assume the Government of this country, is necessarily a stranger to it; and the law has provided for a Local Council as a source of advice, when given, is followed or not, according to his discretion.

In certain cases specified in the 35th clause of the 31 Geo. 3, chap. 31, the concurrence of the Council is required to give effect to certain Executive Acts. But these exceptions prove the general rule, viz: that while the advice is to be given upon the affairs of the Province generally, it is only in the particular cases that it must harmonize with the pleasure of the Crown, to give that pleasure effect. Indeed, if the law could be construed to limit the advice to the particular cases, it would follow that the Council could not legally and constitutionally advise upon any others; a proposition which, besides its manifest repugnance to the terms of the Act, is contrary to received opinion and usage.

But while the Constitution has assigned to the Council this duty, it is only to a very

subordinate and limited extent that they have heretofore had opportunity afforded them to perform it. It is submitted that the exigency of the Statute can only be answered by allowing the affairs of the Province to pass under their review for such advice as their consciences may suggest, preparatory to the final and discretionary action of the King's Representative, upon those affairs.

The Council meeting once a week upon Land matters, while the affairs of the Country are withheld from their consideration and advice, is as imperfect a fulfilment of the Constitutional Act, as if the Provincial Parliament were summoned once a year, to meet the letter of the Law, and immediately prorogued upon answering the Speech from the Throne. In both cases the true meaning and spirit of the Constitutional Act require, that the Parliament should have a general and practicable opportunity to Legislate, and the Executive Council to advise upon the affairs of the Country. In the former case, the Representative of the King can withhold the Royal Assent from bills, and in the latter, reject the advice offered; but their respective proceedings can not be constitutionally circumscribed or denied because they need the expression of the Royal pleasure thereon for their consummation.

The extent and importance of the affairs of the Country have necessarily increased with its population, wealth and commerce, and the Constitution has anticipated the difficulty, by a division of labour and responsibility, from the active attention of the Executive Council to their duties. With the exception of those matters of so weighty or general a character as not properly to fall under any particular department, and therefore fitted for the deliberation of the Council collectively, it is recommended, that the affairs of the Province be distributed into Departments, to the heads of which shall be referred such matters as obviously appertain to them respectively. Upon this principle (recognised by the existing Constitution of this Province and of the mother country) the people have long and anxiously sought for the administration of their Government, under the Representative of the King; and the Council most respectfully, but at the same time earnestly represent, that public opinion upon the subject is so fixed, and becoming so impatient, as to preclude the possibility of denying or delaying the measure, without increasing public dissatisfaction, and leading to the final adoption of other views, as already too universally manifested, uncongenial to the genius of the Constitution, and most dangerous to the connection with the Parent State.

The remedy, it is feared, is now proposed too late for all the advantages desired; but the longer it is withheld, the more alienated and irreconcilable will the public mind become. The present comparative calm and thankfulness arise from a belief that the Council will second this exigency, in establishing a system of Government, according to the principles recognized by the charter of the liberties of the country—an expectation which the Council are most anxious to realize.

Should such a course not be deemed wise or admissible by the Lieutenant Governor, the Council most respectfully pray that they may be allowed to disabuse the public from a misapprehension of the nature and extent of the duties confided to them.

(Signed,) PETER ROBINSON.  
GEORGE H. MARKLAND.  
JOSEPH WELLS.  
JOHN H. DUNN.  
ROBERT BALDWIN.  
JOHN ROLPH.

## HIS EXCELLENCY'S REPLY.

F. B. HEAD.

The Lieutenant Governor transmits to the Executive Council the following observations, in reply to the document which, in Council, they yesterday addressed to him.

The Constitution of a British Colony resembles, but is not identical with, the Constitution of the Mother Country—for in England, besides the House of Commons, which represents the people, there exists a hereditary nobility, the honours and wealth of which, as well as the interests of the Established Church, are represented by a House of Lords, while the Sovereign (who, by law, can do no wrong) is surrounded by a Ministry upon whom devolves the entire responsibility of the measures they suggest, and who are consequently removable at pleasure. But in the Colonial portion of the British Empire, which, however rising, is generally speaking thinly inhabited, the people are represented by their House of Assembly, which is gifted not only with the same command over the supplies as in England, but which possesses within the Colony, most of the powers of the British House of Commons. The Legislative Council is intended, as far as the circumstances of a young Colony can permit, to resemble the British House of Lords; and if the Lieutenant Governor stood in the place of the Sovereign—and if, like His Majesty, he could do no wrong, it would evidently be necessary that a Ministry, Executive Council, or some other body of men should be appointed, who might be responsible to the country for their conduct.

This, however, is not the case. His Majesty delegates his Sovereign protection of his Colonies to no one, but he appoints a Lieutenant Governor, who is subject to impeachment for neglecting the interests of the people, and who is liable, like the English Ministry, to immediate removal; and the history of the British Colonies clearly shews, that there is no class or individual of His Majesty's subjects to whose representation, prayer or petition, the King is not most willing to attend.

The Lieutenant Governor is, therefore, the responsible Minister of the Colony; and as not only his character, but his continuance in office depend on his attending to the real interests of the people, it would be evidently as unjust towards him that he should be liable to impeachment for any acts but his own, as it would be unjust towards the people, that a responsibility so highly important to their interests should be intangible and divided. It is true his knowledge of the country is not equal to that of many intelligent individuals within it; but in Government, impartiality is better than knowledge, and it must be evident to every well constituted mind, that in an infant state of society it would be impossible practically to secure a sufficient number of impartial persons to effect a change of Ministry, as often as it might be necessary for the interests of the people to do so.

This difference between the Constitution of the mother country and that of its colony is highly advantageous to the latter—for, as in all small communities private interests and party feelings must unavoidably be conflicting, it is better as well as safer that the people should be enabled to appeal in person, or by petition, to the Lieutenant Governor himself, whose duty it is to redress their

complaints, and who is liable to dismissal if he neglects them, than that they should appeal to a series of Provincial Ministries, composed of various individuals.

To enable the Lieutenant Governor to perform the arduous duties of his office, the Constitution has wisely provided him with an Executive Council, competent to supply him with that local knowledge in which he may be deficient, and to whom he may apply for counsel and advice.

Before he entrusts himself to these Gentlemen, they are by order of His Majesty required solemnly to swear, not only to give to the Lieutenant Governor their best counsel and advice, but they are also sworn to secrecy.

Their individual opinions can never be divulged, even to the King; and as a proof that His Majesty does not hold them responsible for the acts of his Lieutenant Governor, they can retain, and often do retain, their office of sworn advisers, although Governor after Governor may have been dismissed.

The advantage of such a Council to a Lieutenant Governor is so self-evident, that he must be weak and self-sufficient indeed who does not continually have recourse to it; but although it strengthens his judgment, and confers dignity on his proceedings, yet, in no way does it shield him from disgrace, should his acts be found contrary to the interests of the people. In such a case it would be vain, as well as unconstitutional, for a Lieutenant Governor to attempt to shield himself from responsibility, by throwing it upon his Council; for by his oath he cannot even divulge which of his advisers may have misled him. Supposing, for instance, that with the concurrent advice of his Council, he was illegally to eject by military force an individual from his land, the Lieutenant Governor would be liable to arraignment, and whether he had acted by the opinion of the Law Officers of the Crown—by the advice of his Council—by information derived from books—or from his own erring judgment, it has been wisely decreed that the injured subject shall look to him, and he alone, for retribution, and that he, and he alone, is answerable to his Sovereign for the act of injustice which has been committed.

Being therefore subject both to punishment and disgrace, it is absolutely necessary, as well as just, that the Lieutenant Governor of a Colony should have full liberty to act (though at his peril) in every case as he may think best for the interests of the people, and of His Majesty's Ministers. To consult his Council on the innumerable subjects upon which he has daily to decide, would be as utterly impossible as for any one but himself to decide upon what points his mind required, or needed not, the advice of his Council. Upon their sterling fund he must therefore constitutionally draw whenever embarrassment requires it, and on their part, if they faithfully honour his bills, and however often he may present them, they conscientiously fulfil to their Sovereign, to him, to their Country, and to their Oath, the important duty which they have sworn in secrecy to perform.

Having concluded the above outline of the relative responsibility of the Lieutenant Governor and his Executive Council, as it regards His Majesty's colonies in general, it may be observed with respect to this Province in particular, that when His Majesty, by conquest, first obtained possession of the Canadas, the Government thereof devolved upon the Military Commander, until by an Act passed in the 14th year of George 3, a Council was appointed "for the affairs of the Province of Quebec, to consist of such persons resident therein (not exceeding twenty-three nor less than seventeen) as His Majesty, His Heirs and Successors, shall be pleased to appoint, which council so appointed and nominated, or the major part thereof, shall have power and authority to make ordinances for the peace, welfare, and good government of the said Province, with the consent of His Majesty's Governor."

This power of the Council was further restricted by certain important limitations, specified in clauses 13, 14, 15, 16, and 17, of the said Act; however, in the year 1791, a new Act was passed, commonly called the Constitutional Act, because it settled the constitution of the Canadas, which were then divided into the Upper and Lower Provinces. By this Act, the Military domination of the General and his Council was changed for a new and better system; and as evidently both could not exist together, the very first clause in the Act declared—"That so much of the late Act (14th Geo. 3rd) as in any manner relates to the appointment of a council for the affairs of the said Province of Quebec, or to the power given by the said Act, to the said council, or to the major part of them, to make ordinances for the peace, welfare, and good government of the said Province, with the consent of His Majesty's Governor, Lieutenant Governor, or Commander-in-Chief for the time being, shall be, and the same is REPEALED."

The Act then proceeds to state, "That there shall be within each of the said Provinces respectively, a Legislative Council and an Assembly," the duties and privileges of which are minutely declared in thirty-three consecutive clauses; but in no part of the said Act is an Executive Council directly or indirectly created; nevertheless, a vestige of the ancient one is for the purpose of a court of Appeal, (vide clause 34) recognised, with an expression which seemed to intimate, that an efficient Executive Council would very shortly be created.

For instance, in section 38, the Governor is by authority of His Majesty's Government, and with the advice of the Executive Council, "empowered to erect Parsonages and Rectories," but in section 39 no mention whatever is made of the Executive Council, but on the contrary, it is declared, that the Governor, or Lieutenant Governor, or person administering the Government, should present the incumbent "to every such Parsonage or Rectory."

In the fifty clauses of this Act in question, the Executive Council, which in section 34 is merely described as "such Executive Council as shall be appointed by His Majesty," is scarcely mentioned, and as regards even its existence, the most liberal construction which can possibly be put upon the said Act only amounts to this—That as an Executive Council was evidently intended to exist, the remnant of the old one ought not to be deemed totally extinct until its successor was appointed.

However, this latent intention of His Majesty to create a Council for each of the Provinces of His Canadian dominions, was soon clearly divulged in a most important document, commonly called "the King's Instructions," in which an Executive Council was regularly constituted and declared as follows:—

"Whereas we have thought fit that there should be an Executive Council for assisting you, or the Lieutenant Governor, or Person administering the Government of the said Province of Upper Canada for the time being,

we do by these presents nominate and appoint the undermentioned persons to be of the Executive Council of our said Province of Upper Canada," &c. &c. &c.

In subsequent clauses it was equally precisely defined upon what affairs of the Province the Lieutenant Governor was to act, "with the advice of the Executive Council," but with the view distinctly to prevent the new Council being what the old one had been (which indeed under the new constitution was utterly impossible,) in short, to set that question at rest for ever, it was declared in section 8, "that in the end that our said Executive Council may be assisting to you in all affairs relating to our service, you are to communicate to them such and so many of our instructions wherein their advice is mentioned to be requisite, and likewise all such others from time to time as you shall find convenient for our service to be imparted to them."

The Lieutenant Governor having now transmitted to the Executive Council his opinion of their duties, in contradistinction to that contained in their communication to him of yesterday's date, will not express the feelings of regret with which, under a heavy pressure of business, he unexpectedly received a document of so unusual a nature, from Gentlemen upon whom he had only recently placed his implicit and unqualified reliance.

But he feels it incumbent upon him frankly and explicitly to state, that to the opinions they have expressed, he can never subscribe—on the contrary, that so long as he shall continue to be Lieutenant Governor of this Province, he will never allow his Executive Council officially to assume that heavy responsibility which he owes to his Sovereign, as well as to the people of this Province, to whom he has solemnly pledged himself "to maintain the happy Constitution of this country inviolate, but cautiously, yet effectually to correct all real grievances."

The Lieutenant Governor maintains that the responsibility to the people (who are already represented by their House of Assembly,) which the Council assume, is unconstitutional,—that it is the duty of the Council to serve him, not them; and that if upon so vital a principle they persist in a contrary opinion, he foresees embarrasments of a most serious nature—for as power and responsibility must, in common justice, be inseparably connected with each other, it is evident to the Lieutenant Governor, that if the Council were once to be permitted to assume the latter, they would immediately, as their right, demand the former; in which case, if the interests of the people should be neglected, to whom could they look for redress? For in the confusion between the Governor, and an oligarchy composed of a few dominant families, shielded by secrecy, would not all tangible responsibility have vanished?

The Council cannot have forgotten, that previous to their first meeting in the Council Chamber, which happened only a few weeks ago, the Lieutenant Governor had assured them in a note, (which was even publicly read in the House of Assembly) that although he had no preliminary conditions to accede to, or to require, it was his intention to treat them with implicit confidence; and the Council must also remember how willingly they approved of the very first suggestion he made to them, namely, that no important business should be commenced in Council, until they as well as the Lieutenant Governor himself, had become mutually acquainted with their respective duties.

The Lieutenant Governor assures the Council, that his estimation of their talents and integrity, as well as his personal regard for them, remain unshaken, and that he is not insensible of the difficulties to which he will be exposed, should they deem it necessary to leave him. At the same time, should they be of opinion that the oath they have taken requires them to retire from his confidence, rather than from the principles they have avowed, he begs, that on his account they will not for a moment hesitate to do so.

Governor House,  
Toronto, March 5th, 1836.

## LOWER CANADA.

Though the majority of the Assembly are maintaining their former position, and following up the many absurd pretensions they have already advanced, by others equally untenable and unconstitutional, yet the evident split in their ranks, not denied even by their own writers, may yet prove advantageous to the constitution. The members of the late majority of the supply question, and the satellites, threaten those who were of the minority, with the consequences of having abandoned their colours, and every expedient will be resorted to, throughout the country, to get up public meetings, at which resolutions prepared in tow will be passed, condemning, in strong terms the rebels and traitors to the popular cause. This cannot fail to irritate those, who are thus denounced for daring to think for themselves, and must result in the formation of a strong opposition to the "out and out" party of Mr. Papineau.

The altered tone of the Canadian is strongly indicative of such an opposition having been formed, for though its Editor is one of the officers of the Assembly, he is considered to be the organ of the late majority on the supply question, and speaks the sentiments of those who formerly adhered to Mr. Papineau, but are now denounced by that immaculate patriot. He is now engaged in a controversy with the *Minerve* and *Vindicateur*, and in his recent articles, has abandoned the flattering tone of compliment with which he heretofore has lauded to the skies, the idol of the popular party.

This is certainly a very unusual change, and we hope yet to find it tend to the destruction of that influence, too long held by Mr. Papineau, to the injury of his native land, and to the destruction of its best interests.—*Montreal Gaz.*

The Members of the Assembly are beginning to leave Quebec, to return to their homes, and to all appearances, the Legislature is now in *articulo mortis*.

The Education Bill has not as yet been returned from the Council, and we may rest satisfied that it cannot become a law this session, as there will scarcely be a quorum in a few days, to accept amendments, even of a favourable character. It is stated that Mr. Bell will move its suspension, until the independence of the Judges is finally secured. On casting our eyes over the bill, we were much struck on finding no provision whatever for the salaries of the Judges, who were to be named by the Executive.

How essential it is for the public good, that the Judges should be permanently provided for, without allowing them to be influenced in the performance of their duty by an unworthy fear of offending a popular and influential Member of Assembly, may be ascertained from a perusal of the list of omitted items in the six months Supply Bill. It will be found that political prejudice has been carried to such an extent, as to refuse the salary to Judge Gale. Reports have been in circulation for a few days past, that the Royal Commission has been recalled, in consequence of their proceedings having been disapproved of by the Colonial Office. The rumours take their origin from private letters from London, written by gentle-

men connected with Canada. It is even alleged that the furniture of Sir Charles Grey was to be disposed of by auction in a few days, and the whole Commission ready to sail early in the spring.—*Id.*

The Duke of Richmond is mentioned as the successor of Lord Gosford as Governor-in-Chief.

Items omitted in the Supply for six months.

The Executive Councilors.  
The Speaker of the Legislative Council.  
The Law Clerk of the Legislative Council.  
The Master in Chancery.  
The Assistant Clerk of the Executive Council.  
The third justice Judge at Montreal (Gale).  
Postages of the Civil Secretary.  
Keeper of the apartments of the House of Assembly.

Contingent expenses for cleaning the public offices.  
Rent of an office for registering grants of Crown Lands.

Three residents on Anticosti to assist shipwrecked mariners, (provided for in a special bill).  
Corner of the District of St. Francis.

Contingent charges of ditto.  
Crier of the Court of Montreal.  
Tipstaff of do. do.

The usual sum to defray unforeseen expenses.  
Salaries of the Physicians attending the Faile, reduced one half.

Salary of the Provincial Aid-de Camp, reduced one half.

The monies for the expenses attending the administration of Justice, reduced so as to leave the Government without the adequate means to enforce the law.

The supply affords no relief at present, as the monies cannot be paid before the 17th July next.  
The bills of the tradesmen and others employed in repairing the Court House, Castle, and other public buildings, three years in arrear—no provision made for their payment.—*Quebec Gazette.*

Quarterly Meetings on the Augusta District—

4th Quarter.  
Elizabethtown, ..... 16th and 17th April.  
Matilda, ..... 23rd and 24th "  
Augusta, ..... 30th and 1st May  
Brookville, ..... 7th and 8th "  
Perth, ..... 14th and 15th "  
Mississippi, ..... 21st and 22nd "  
Crosby, ..... 23rd "

The District Meeting will be held in Elizabethtown Chapel, on Tuesday the 31st May, at one o'clock, A. M.

The Stewards are requested to meet with us on Wednesday morning, at 10 o'clock precisely, when the temporal affairs of the District will be taken into consideration.

ANSON GREEN, Chairman, A. D.

## MARRIED.

By the Rev. H. Shaler, Dec. 31st, Mr. Daniel Curran, to Ellen, daughter of Peter Shaver, Esq. M. P. L., both of Matilda, Eastern District. By the same, March 8th, Mr. Wm. Morlett, to Miss Elizabeth Huchcraft, both of Edwardsburgh.

On the 8th February, by Rev. J. Black, Mr. Jas. S. Alexander of Peterboro, to Miss Harriet Hill of the Township of Ottonabee.

On the 25th of Feb. by the Rev. James Willson, Mr. David Mulholland, to Miss Mary Robinson, both of York Township.

At Smith's Falls, on the 28th ultimo, by the Rev. George Romanes, J. W. Ward, Esq. of Portage du Ford, Grand River, to Miss Mary Anne, only daughter of Mr. James Watkins, of the former place.

Letters received at the Guardian Office during the week ending March 16.

D. McMullen, J. Black, A. Green, W. Wood, (all received,) W. McDonald, J. S. Atwood, H. Davis, D. Thompson, F. Hands, H. Shaler, A. McNab, H. Beasley, R. Youmans.

## CUMBERLAND HOUSE,

153 KING STREET.

Straw Bonnet Manufacture, and General Drapery Establishment.

THE Subscriber begs most respect-

fully to inform the inhabitants of the City of Toronto, and the Country generally, that he has resumed the *STRAW BONNET TRADE* for the ensuing season, and begs to assure his friends that all orders entrusted to him in that particular branch will be executed according to the latest fashions, and with the utmost despatch.

ET R. W. is desirous of engaging two or three superior STRAW BONNET MAKERS, to whom regular employment and liberal wages will be given.

ROBERT WIGHTMAN.

Toronto, March 1836. 331-6N.

Office of the Farmers' Joint Stock Banking Company.

Toronto, 16th March, 1836.

NOTICE is hereby given that the Stockholders of the Farmers' Joint Stock Banking Company are requested to pay a further instalment of 5 per cent. on the stock subscribed, on or before the 15th day of June next. Also, that any Stockholder paying the amount of his stock in full or in part, shall be entitled to his proportion of dividends hereafter to be declared.

By order of the Board.

331 H. DUPUY, Manager.

## CAUTION.

A MAN calling himself the "Rev. A. Professor E. G. WELLES," having lately crossed the Detroit River into this Province, I consider it my duty to warn the public, and especially the Churches in Canada, against his impositions. From having detected him in the adjacent Territory of Michigan, while he was pursuing a most ungentlemanly, unchristian, and disgraceful course, I can say, without any fear of successful contradiction, that he is utterly unworthy of public or private confidence. He has here inflicted a wound on the ministerial character which the land of time will be slow to heal. I give this caution in order to prevent his imposing on the people of this Province, now, when his course is run in his own country, his conduct and person having been published in the Detroit and other Journals throughout the Union. He is about six feet in height,



## TEMPERANCE.

From the Episcopal Recorder.

"At the last it biteth like a serpent, and stingeth like an adder."—Prov. xxiii. 32.

Mr. Editor,—I was called upon by a lady a few evenings since, who requested me to go and see a dying man. She stated it was an awful case brought on by intemperance, and that he was then bereft of reason and apparently in the last agonies of death. I told her I could be of no use to a person in his situation, as I could not direct the mind of a man who was not able to comprehend the nature of the message I should deliver to him. Knowing that my beloved pastor, to whom I should have referred her, was engaged to deliver a lecture at this hour, and at her earnest solicitation, I repaired immediately to the bed-side of the sick man; and never, Mr. Editor, shall I be able to efface from my mind the impression made by the object that was presented to my notice. I beheld a man whose features were distorted, his breast heaving in the greatest agony, accompanied with that rattling noise peculiar to such cases, and the soul as it were raving around its clay tenement and yet afraid to take that awful leap which would introduce it into the presence of that Judge who has declared, that no drunkard can inherit eternal life. It was the death-bed of a drunkard; and I sincerely pray that my eyes may never witness another. I have in the providence of God seen, at the dying couch of many individuals, what was calculated to chill the inmost soul. But this beggars description. A few days before he was in the enjoyment of his accustomed health, and now he was in the "dark valley of the shadow of death," without the Saviour, without one ray of glimmering hope to light up that dark passage to the final and eternal resting-place of him who is the destroyer of his own life. My feelings were overcome. I stood for awhile motionless before the dying man and the assembled company.—"What can I do?" I exclaimed. "Oh!" replied an individual, "do pray for him." We knelt before God.—Eternity will show with what effect. Believing that several other individuals residing in a part of the same house were present, who were his companions in iniquity, I addressed myself to them, and called them to look at the end of the drunkard and at the awful condition of such an individual when left alone with his offended God, when all earthly assistance was of no avail. I told them I feared that scene would too soon be driven from their memories, and the tavern and the grog-shop again testify to their forgetfulness of the solemn warning thus sent them. God grant that this may not be the case! But a few days before, his wife, the partner of his bosom, and companion in dissipation, entered that dreary road which he has so soon been called to take.

Returning from church on the Lord's day morning, a few days after the foregoing was written, and after it was placed in the hands of the printer for publication, I was attracted by an assemblage of persons opposite the house where these individuals died. I stopped for a few moments on the opposite side of the street, and was called to by an individual who informed me that the other woman was dead, and that a coroner's inquest was then being held. I did not learn the report of the jury; but was informed that the woman had gone to bed the night previous in a state of intoxication, and that she was found dead in her bed on the following morning. Thus, in the space of only two weeks, three immortal beings have been hurried into the presence of God by intemperance, who can be considered in no other light than self-murderers. Five little children were left in a deplorable state of neglect and suffering. Three of them, I believe, have already found comfortable homes, and the remaining two have been placed in one of those blessed institutions provided for the orphan.

The attention of the humane and the philanthropist is invited to the present depraved state of many of our districts, occasioned by the numerous grog-shops. In many cases nearly every corner is an establishment for the vending of this soul-destroying liquid, and frequently one and two shops in many squares beside. Not long since the writer of this communication called upon a respected judge of the Court of Quarter Sessions in reference to the tippling-houses, and to his utter astonishment found that only about one-tenth of those engaged in this abominable traffic had a license. Notwithstanding this these shops are daily springing up around us, carrying in their march a moral desolation worse than famine or the sword. No doubt many such cases as the above are daily occurring, and is it not a sad reflection upon the legislators of our country that nothing apparently is done by them to stop the manufacture and sale of ardent spirits? When will our nation awake to their duty, and stay the progress of this fell destroyer of our degraded race?

## LIST OF LETTERS remaining in the Post Office, City of Toronto, March 5th, 1836.

Persons calling are particularly requested to ask for advertised letters.

Adams John 2  
Adams Samuel  
Armstrong John  
Andrew Mark  
Ashton James  
Austin James 2

Brown Andrew  
Brown James S.  
Brown Thomas  
Brown Joseph  
Brown Alfred  
Brown John W.  
Brown Margaret  
Burr James

Burgess Rev. John  
Burgess Mrs. M.  
Burmester Mrs.  
Bartleman Peter  
Ball John  
Bergin Rhody  
Buckett J.  
Bradley Jno. or Edw.  
Bradley Francis  
Bodrick James  
Bland J.  
Blain Robert  
Burns Dorcas

Cook J.  
Cook Mrs. L.  
Campbell Dr.  
Campbell James  
Campbell Margaret  
Campbell Alexander  
Cade James  
Curtis James  
Clark John  
Clarke Thomas  
Crone Mrs.  
Colla Dr.  
Conklin Elijah

Dowson John 2  
Doyle Mr.  
Doyle Joel  
Dib Thomas  
Draper Samuel  
Dawes William  
Dawley Bridget  
Dixon Joseph  
Dixon William

Egan J.  
Elliott Frederick  
Ellis H. E. H. F.  
Ellis James  
Eager Sarah  
Evans George

Fahy John  
Frost John  
Fletcher Mr.  
Fish Mr.  
Farr Mrs. James  
French Shepard  
French Thomas

Griffin Stephen  
Gill Dr. J. R.  
Gordon John McK.  
Glass Smith 2  
Garvey Edward C.

Harrison George  
Harrison Wm.  
Harrison John  
Hamilton John  
Hamilton James  
Holmich Wm. 3  
Hosavan Philip

Hetherington Mary  
Hewsworth Wm.  
Hersant Elijah  
Harris Landon  
Harris Cath. or Lucy  
Harris Richard  
Harris George  
Harris Edward  
Harris John C.  
Hosin Chaucery  
Hamling Richard  
Heron Adam  
Herbert George  
Hall Richard  
Hall Ephraim

Irwin A. L.  
Jennings Thomas 3  
Jennings John  
Jardine John  
Jennison Wm.  
Jackson Mary

Kyle John  
Kidd Ann  
Keys William  
Krean Mary  
Kitchen Daniel

Loop Lucy  
Law Edmund  
Longcroft Thomas  
Little Miss Ann  
Leonard Levi  
Leonard Lago  
Linstead Wm.  
Lynde Miss  
Legan John  
Logan James  
Larington Charles

Meagher Patrick  
Maher Michael  
Mullen Jane  
Murray Alice  
Mulligan Peter  
Miles Ariel  
Micken Jane  
Moore Joseph  
Moore Miss  
Moran John  
Manning Thos. M.  
Mentler Daniel  
Middleton W.  
Middleton J.  
Mathews Ellen 2  
Mathews Nicholas  
Mitchell Robert

McHenry Stewart  
McKay Alexander  
McAvoy James  
McCall Margaret  
McDonnith Thos.  
McGill Margaret  
McMullen James  
McMullen Mrs. R.  
McMannan  
McCabe Francis  
McCabe Catharine  
McDonald Joseph  
McDonald Robert

McDonagh Michl. 2  
McCauley Isabella  
McGuirey Mrs.  
McNiven John  
McGeowee Thomas  
McBirnigh Hugh  
McKone William  
McArter Henry  
McLean James  
McKeaven W.  
Macadam Catharine  
Macackne S. E.  
Macartney W.

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Hovington Thomas  
Hovington Wm.

Jackson Jane  
Jones Robert  
Johns Henry  
Jenkins Miss  
Johnston Abm.  
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Knox Elijah

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Lanktree John 2  
Lawson James  
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Mitchell James  
Mitchell William  
Morrison Alexander  
Morrison Angus  
Miller Margaret  
Miller A.  
Milburn Joseph  
Murphy Sarah  
Muttart Lewis  
Muttart John  
Mason John  
Martin Michael  
or K. Fitzpatrick  
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Hovington Thomas  
Hovington Wm.

O'Connor Charles  
Orr John  
Ormsby Major

Potter John R.  
Palmer Charles 2  
Parr Henry junr.  
Parr John  
Proctor  
Park Ann  
Parley Frederick P.  
Pix Charles  
Pherrill William 2  
Pasley Thomas  
Prise William

Quigley Esther  
Russell W.  
Radcliffe Charles  
Radford James  
Rutledge Thomas  
Raymond Walter  
Raymond Dr. J.  
Robert J. B.  
Ripley Rufus  
Roach Thomas  
Ross Benjamin  
Ross Elizabeth

Shirlock R.  
Sparks Capt. James  
Stooks John C.  
Snyder W. R.  
Symington William  
or P. Clark  
Sheppard  
Shepard Joseph  
Slagg Joseph  
Snowden William  
Shaw James R.  
Sharp Robert  
Secord Stephen 2  
Santry Margaret  
Snoborn Nathaniel  
Scully Ann

Taylor Mrs.  
Taylor John 3  
Tonnet Jeanet  
Thornton M. R.  
Thornton, B. & Co.  
Turner Enoch  
Tiegar Vincent  
Thorn E.  
Tee Mary  
Trot Job 2  
Underwood J.  
Vandusen John  
Vander Steph. C.

Webster Henry  
Wing Daniel  
Waddle John  
Waggoner James  
Whitler John E.  
Worthy William  
West John  
Weeks Edward T.  
Wiley Obadiah  
Wilkey James  
Wellton William  
Watkins John  
Watkins William  
White John  
White James  
Willet Mary C.  
Weeks Miss  
West Miss Ann  
Wise Miss Maria  
Warren Samuel  
Young John

James S. Howard,  
Post Master.

Atkinson James  
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Dunlop Thomas 2  
Dodd Jane  
Dodd Elizabeth  
Dennis Archibald  
Dennis Joseph  
Donaldson Joseph 4  
Donaghy William  
Davis Eliza

Evans John  
Evans Joseph  
Eastham James  
Eaton Ann  
Eagert John  
Elletson Edward

Fraser Alexander  
Fagard Thomas  
Fitzgerald William  
Fitzpatrick A. or Wm.  
Foster Thomas  
Fleming Robert  
Fleming John

Gray Joseph 3  
Gallagher Mr.  
Gibson Wm.  
Gigow Martha  
Goodwin James

## SELLING OFF AT, AND UNDER FIRST COST.

JAMES BEATTY being determined to retire from business in this City, has now the pleasure of returning his best thanks to those who kindly patronized his establishment, and begs leave to inform them that he purposes disposing of his present extensive Stock of

**DRY GOODS,**  
at and under first cost, for Ready Money.—Being nearly all imported during the late Fall, and of a superior quality, they will be found worthy of attention.

The public have now an opportunity of purchasing Dry Goods at very reduced prices.—Country Store keepers and House-keepers, will find it their advantage to give an early call.

His Stock consists of  
West of England Broad Cloths,  
Common do.  
Double Mill Cashmeres,  
Buckskins, Plaid Cloths,  
Red, White and Green Flannels, from 6d. to 3s. 9d. per yard,  
Grey and White Cottons,  
Blankets, Molesters and Ticking,  
Carpetings and Hearth Rugs,  
Jaconet, Buck and Cambric Muslins,  
500 pieces Light and Dark Printed Cambrics from 3 to 1s. 1d. per yard,  
80 pieces London Printed Muslins,  
Irish Linens and Brown Hollands,  
Linen and Union Twellings,  
Fine Bird Eye Dispers.

A Superior Assortment of  
**LINEN TABLE CLOTHS,**  
REAL DOUBLE DAMASK, 8.4 to 24.4  
Damask Table Linen, Scotch Sheetings,  
Osnaburghs, Linen, Cambric and Canvas,  
Seal Skin Seal Caps,  
Common ditto, 3s. 9d. to 8s. 3d. to 10s.  
Muffs, 11s. 3d. to 15s.  
Squidre Boots only 15s. 6d.  
White ditto 6s. 6d.  
Swan's Down Ruffs, 1s. to 1s. 3d.  
Carpet and Fur lined Shoes,  
Apron Checks,  
Dark Gingham and Regatta Shirtings,  
250 Plain and Filled Thibet Wool Shawls and  
Handkerchiefs, 2s. 4d. to 6s. will be sold under the value,  
Black Silk Handkerchiefs,  
India Bandanna and Genoa Cravats,  
Linen and Cotton Threads,  
Macklin and Thread Laces,  
Quillings, Umbrellas,  
White and Coloured Corsets,  
Ladies' and Gentlemen's French Kid Gloves,  
white and coloured.

**SILK AND COTTON HOSIERY.**  
Fancy Opera Boxes,  
Ribbons, Trimmings, and Nurses' Oil Cloth Aprons.  
A L S O,  
15 doz. Best London made Beaver Hats, from 15s. to 25s.  
50 doz. Ladies' London made Prunella Boots and Shoes, 3s. 4d. to 7s. 6d. per pair.  
Toronto, January 9, 1836. 322tf

EP J. B. having determined to close his business as soon as possible, respectfully requests those persons who are indebted to him, to call and pay their respective accounts, with the least possible delay.

**FOR SALE,**  
A FEW IN ST. JAMES' CHURCH, No. 71, on the Gallery. For terms, apply to  
JAMES BEATTY,  
177 King street.

**WHOLESALE AND RETAIL WAREHOUSE,**  
S. E. TAYLOR,  
Importer of Dry Goods.  
131, KING STREET.

S. E. TAYLOR begs leave to acquaint his numerous customers and friends, as also the public generally, that in consequence of having had a considerable portion of his Fall supply of Dry Goods detained by the frost in Brooklyn, and being obliged to send for them by land, he has not been able to announce the arrival of his FULL STOCK until the present time. The NEW ARRIVAL per the *Sophia* and *Essex*, of Liverpool, of BEVERLY, MORGAN, FRANKS, PRINTED CALICOES, 6-4 MEXICANS, 6-4 Lined Ticks, and GREY COTTONS, are very extensive; as also is his well selected Stock of BROAD AND NARROW WOOLLEN CLOTHS, all of which, together with a large assortment of every article in the Dry Goods line, he is determined to sell either at WHOLESALE or RETAIL, at prices which must ensure a continuance and increase of the liberal support he has hitherto received. Country Merchants would do well to call and examine his goods and prices before they determine on where to purchase.

N.B.—The lowest price which can or will be taken, is asked at first.  
January 14, 1836. 323-1f

**MR. WOOD, DENTIST,**  
PRACTICES in all the Branches of  
DENTAL SURGERY. Office at 48,  
Newgate Street, directly opposite the Methodist Chapel. 321tf

**GIDEON OUSELEY'S**  
WORKS AGAINST POPERY.  
THE FOLLOWING PUBLICATIONS  
of the Rev. GIDEON OUSELEY, Irish Missionary, are for Sale at the Guardian Office:—

OLD CHRISTIANITY AGAINST PAPAL NOVELTIES, 18mo, pp. 446, boards, 8s. 8d.  
The PLOT AGAINST THE CHURCH OF CHRIST LAID OPEN, 24mo, pp. 209, cloth, 3s. 4d.  
LETTERS IN DEFENCE OF THE ROMAN CATHOLICS OF IRELAND, addressed to DANIEL O'CONNELL, pp. 36, 7d.  
FOUR LETTERS, addressed to the DUKE OF WELLINGTON and Others, on the Mischievous Bar to a Union of the R. Catholics with Protestants in the Legislature, pp. 36, 7d.

A LETTER to the Hon. PRIEST SPENCER, Brother to Lord Althorp, late a Protestant Rector; Twelve Literal Questions on his Faith; the Treat Creed Opened, &c. &c.—pp. 36, 7d.

ALSO,  
AN EARNEST APPEAL, intended to PRODUCE UNION among CHRISTIANS, wherein the Doctrines of Calvinism and Arminianism, &c. are Discussed, 24mo, pp. 220, cloth, 2s. 3d.

Also, at the same Office may be had the following works, viz:  
The Wesleyan Methodist Magazine, &c. s. d.  
In Nos. from Jan. to April, 1835, inclusive, per No. .... 0 1 2  
The three first Nos. of Watson's Exposition of St. Matthew's Gospel, per No. .... 0 3 6  
Benson on the New Testament, 2 vols, royal 8vo, in cloth, lettered, 2 7 6  
Benson's Life of Fletcher, 18mo, bds, 0 5 0  
Watson's Wesley, Am. Ed. 12mo, sheep, let'd, ..... 0 3 9  
Nelson's Journal, 18mo, boards, ..... 0 1 3  
Buck's Theological Dictionary, 2 vols, in one, sheep, lettered, Am. Ed. .... 0 8 0

## T. BIGGIN SCYTHES.

THE Subscribers, knowing the inconvenience last Spring of not having a sufficient quantity of SCYTHES early, imported large quantities last fall for the Spring Trade, which will be sold at their usual low prices.

CHAMPION, BROTHERS & Co.  
32, Yonge Street.  
Toronto, Feb. 10, 1836. 320-1f

**WARRANTED CAST STEEL AXES,**  
BROAD AXES,  
ADZES.

H. SHEPARD'S MAKE.  
J. & B. VAN NORMAN'S DO.  
MANUFACTURED FROM  
NAYLOR & CO'S  
CELEBRATED CAST STEEL.

A L S O,  
SAWS,  
FILES,  
TOOLS,  
DRAWING KNIVES,  
CUTLERY, &c. &c. &c.  
VERY CHEAP FOR CASH.

CHAMPION, BROTHERS, & C.  
Wholesale Hardware Merchants,  
22, Yonge Street, Toronto.

**BANK NOTICE.**  
Office of the Farmers' Joint Stock Banking Company.  
Toronto, 11th Feb'y. 1836.

AT the General Annual Meeting of Stockholders yesterday, it was unanimously resolved, that the Books of this Institution should be opened throughout the various Districts to receive first subscriptions for stock, and that on the first day of June next, at 3 o'clock, P. M., the Books should be closed, and the stock then subscribed to be the capital of the Bank.

By order of the Board.  
H. DUPUY, Manager.

**WILLIAM DOBSON.**  
THE Subscriber is desirous of ascertaining where a person by the name of WILLIAM DOBSON, a blacksmith by trade, is at present residing; and would feel very thankful if he or any other person would give the desired information. Direct to township of Emily, Newcastle District, *Cavan Post-Office*.