

POSTSCRIPT to the First Edition. Oct. 30th, 1833.—TO THE METHODIST PEOPLE.—
 My friends, I perceive that Egerton Ryerson your conference Editor hath been purchased, to sow dissension among you, and corrupt and deceive you and your conference. I warn you against his machinations. He greatly deceived Mr. Mackenzie in London, and got him to introduce him to the Government as a "liberal, although he had sold himself to work the works of darkness for the "church and state" Tories. The union he has effected is a bad blow to Canadian freedom and Independence, and through its means dozens of tory preachers from England are about to be introduced into the conference here, whose pay will be from the province chest, and whose craft will be to decoy you from the good old paths of reform. Ryerson in his Guardian abuses Mr. Mackenzie your firm friend, abuses Mr. Hume who gained your naturalization bill, abuses the honest English, Irish, and Scotch reformers, and declares that all the infidels of the nation are to be found in their ranks; and all the piety, learning, probity, wealth, honour and justice, and more than these, in the ranks of old despotic, aristocratic, blood-thirsty toryism!! Ryerson is also in favour of making you pay Episcopalian, Presbyterian, Catholic, and all other priests the tory governor pleases, just as much as he pleases, and whether ye will or no. The conference has already received £900 of the bribe or bait, as your worthy presiding elder Mr. Richardson called it—Mr. Marsden sought the cash, fingered it, handed it over to Ryerson and Stinson, and told them that the order for the other £1,000 a year would speedily arrive. Is it possible that worthy David Wright, and the patriotic Metcalf will sit down under the bribe, and this union with the English Tories?—Far better for the conference to dissolve and for the true hearted to leave the Ryersons.—The accursed thing is among you! Ryerson extols Colborne who insulted you—he boasts of his father's fighting for stamp acts, and negro driving governors—and glories in his shame. Beware of him, he is a turncoat. In old times the priests were in the habit of absolving robbers and murderers, in case they were able to pay down a good price for their pardon and passports to heaven, the price to be taken out of the plunder they had acquired. In Canada, Ryerson and the Methodist Circuit preachers have been declaring for years that the interference of the Civil or Military Government in matters of religion and private conscience is an usurpation of God's prerogative, that the compulsory support of the ministers of several churches and other ecclesiastical systems is opposed to the liberty conferred by the Gospel, and when claimed from the provincial revenues raised for public purposes from those who dissent from those churches, is a violation of the common principles of justice; that the ministry of the Gospel is free in its nature, according to the Lord's command to his disciples—"freely ye have received freely give;" and, lastly, that to depart from this heavenly principle converts religion into a trade, and grievously impedes the diffusion of vital christianity. Ye believe these doctrines—so do I. But, all at once, Ryerson and the Canada conference join a tory conference in England, of the most opposite principles, and accept a part of the people's money out of the great provincial chest, yearly, saying to the Governor and the other gentlemen of the sword and surplice who guard it—"If we get our small share of the plunder, you may do with the other £100,000 a year, in lands and money, which you force from the farmers much against their will, just what you please—henceforth 'hush' is the word with the methodist conference." Is not this very like the usages of the priests and robbers of the 14th century? Of course the 14th century priests and their methodistical successors, have applied their ill-gotten pelf to pious purposes—Indian Missions now—Pilgrimages to Jerusalem 500 years ago—any thing by which hypocrisy may humbug the pious and simple minded follower of Jesus. My remarks apply to none of your preachers who do not sanction these misdeeds; they apply to none of you who do not support them. Consult at your quarterly meetings, question your spiritual guides, see that their hands are clean—pay no preacher who does not engage to discourage the taking of the bait, under whatever pretext—"by their fruits ye shall know them." Ask your friends, for instance, Messrs. Rolph, Bidwell, Buell, Hopkins, M. Howard, Perry, Mackenzie, or Beardsley, what they think of Ryerson and the proceedings of conference—well do I know what they will answer. Ask your faithful brother in the church, Dr. Morrison; I assure you he grieves for the backsliding of the Ryersons. Depend on it if you do not arise and purify your association it will fall to pieces of itself. It cannot long survive the downfall of its moral character. General contempt and disgust are fatal to institutions which can flourish only by reverence. The notorious corruption of those who profess to teach or enforce piety and good morals, is an inconsistency which in the course of time, shocks even the profligate. See that ye split not on this rock. One word more—a short word. Your constitution as a body might be mended by the people retaining some power in their own hands. Did your preachers seek your consent to break your connexion with the American Conference? Or to form the Canada Conference? Or, as they have now done, to surrender their power to, and unite you and themselves with a rich, proud, tory conference in league with Hay, Stanley, and Colborne? Be firm, be steady, be determined—let not the cause of truth suffer by your apathy. These, from your friend
PATRICK SWIFT.

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