

THE WESLEYAN METHODIST,

LATE "THE TORONTO PERIODICAL JOURNAL, AND WESLEYAN METHODIST."

NEW SERIES.

"THE LORD IS WITH YOU, WHILE YE BE WITH HIM."

VOL. II.

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THE WESLEYAN METHODIST, a Religious and Literary Periodical, the Organ of the Lay-Members of the Wesleyan Methodist Church, is published on the first day of every Month. Price 5s. per Annum, or 2s. 6d. for Six Months.

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A. CARTER, Editor.

TO THE SUBSCRIBERS OF THE PERIODICAL JOURNAL, OR, WESLEYAN METHODIST.

THE Six Months for which the issue of the above-named Journal was contracted for having expired, and the contract having been duly fulfilled on the part of the Publisher, the intention is hereby announced to renew its publication on the 1st of August next; and Subscriptions are accordingly solicited, on the same terms as for the past six months, viz.:—One Dollar per Annum, payable in advance, either for the whole year, or for six months.

In announcing this intention, it is necessary to show the necessity for so doing; we shall proceed to do so as briefly as possible by referring to what has been the effect of the journal during the six months of its circulation; and by noticing what remains to be done in furtherance of the object contemplated.

The occasion of issuing the journal in question at the first, was the exposure to the members of the church and the public of the recognition and practice of a principle by the leading members of the Conference, by which the political influence of the whole body—the writings of its ministers, and the influence of the *Christian Guardian* were all devoted to the service of the Government, in order to receive in return Government aid to the Victoria College and to the missions. The proof of this is clearly expressed and concentrated in those remarkable words, so often quoted by us, spoken by the present President of the Conference:—"Before the elections come on we will put out our *FRAXIN*, and the party that will take us up, or give us most, shall have our support." This principle was carried fully into practice, in the issue of Dr. Ryerson's writings, the circulation of which was clandestinely aided by the *Guardian* office.

In so doing, the leaders of the Conference have departed from the undeniable principles of a purely evangelical community, as well as from the spirit of the Methodist institutions. They have allied their church, in some sense, to the state. Of course, such a deviation has led to others.—to palpable departures from truth,—from guileless simplicity, meekness, gentleness, and love. In many instances, to a neglect of pastoral duties: and to the manifestation of a bitter, persecuting spirit: to concealment of, and shunning of truth, and to slander and defamation of private character, on the part of those who preside over the affairs of our church. It has also considerably affected the peace of the church, depreciated pastoral usefulness, diminished the number of members of the church, as will be seen in the minutes, showing a decrease of above 800 members in the past year, (and this while about 150 ministers are labouring, aided by numerous auxiliaries of local preachers, and extra efforts;) and will, undoubtedly, if not corrected by an opposite course, lead to the entire ruin of the pastoral body, in relation to their paramount object of preaching the gospel, and saving souls.

We have proved all these things again and again; yet, neither through the *Guardian* or any other channel have our statements been refuted, or even replied to, but in terms of personal abuse against the writer and those suspected of

patronising our journal. If our statements had not been true, they would have been proved so by the *Guardian* long ago;—yet, the leading members of Conference say, to the present moment, the journal is a tissue of falsehoods and slanders. On their own showing, how evident is their neglect of duty, in not publicly refuting them!

Those who have taken an interest in the circulation of the *Wesleyan Methodist*, have had in view the future, as well as the present prosperity of the church; they feel that its prosperity is identified with their highest interests and happiness, and that of their children, whom it is their fond and ardent desire to see introduced into the church, in all its purity and efficiency; to continue so from generation to generation. They want no innovation, no division; nor do they seek any modification of Methodism, foreign to the spirit of its original institution, when fairly and honestly interpreted.

With reference to the effect our journal has had, it has received such a description of opposition as proves to every unprejudiced mind that the parties it opposes know and feel that they are supporting an unjust, an unholy, and an unscriptural cause, which, since the recent Conference, is still more evident. Not only are the evils complained of not mitigated, but they are increased and have become permanent and rooted. The Conference, having become more identified with the Ryerson policy, by electing as President, the person who has, next to Dr. Ryerson, most distinguished himself in relation to those evils, and by sending him to the same locality. This appointment, we have good grounds to suspect, was not directed with any reference to the best interests of the church in the Toronto City Circuit. To send a person whose usefulness has been destroyed by guile, and duplicity, and who suppressed their memorial, who is the embodiment of that secular spirit in the Church, which has produced the present agitation; and who, neglecting pastoral duties, occupies his time in public controversy to sustain the doctrine of the "FRAXIN," was not a likely means of pacifying the church; the object of sending such a person cannot well be mistaken. Knowing, as the leaders in the Conference do, that a large majority, almost the entire strength of the membership in Toronto, are opposed to their proceedings, the appointment in question can only be viewed as an act of defiance and hostility,—a determination to maintain their position at all hazards.

Do our brethren require any further proof of the necessity of the circulation of our journal than what we have now given. The tenderness that resents and trembles at the slightest opposition, and will not bear the light of truth, points out the bad cause, and the false position of the leaders of Conference.

The *Guardian* also, as an auxiliary to the same cause, demands further notice. The same Editor is appointed for the present year which is another indication that the Conference mean to defend their position, bad as it is. In speaking of the editor of the *Guardian*, we intend no personal disrespect; we look only at his public character. The members of the Church being the readers and purchasers of that paper, have a just right to express their approbation or disapprobation of its editor; his public character also is subject to public opinion, without the expression of it being chargeable with any personal reflection. Under the present editor that journal has fully taken the character of an exclusive organ of the leading members of the Conference, and is used in concealing whatever truths those leaders do not wish to be known to the membership. It is also conducted in a manner not calculated to improve either the morals or the literary taste and acquisitions of the reader. In proof of these assertions, we refer to the *Guardian* of the 25th of June. In its replies to Correspondents, on one occasion, it says:—"The letter from Newmarket is of little interest to our readers; all that we can do in the matter is

merely to say that the following persons, (enumerating them,) object to some statements in an article from official members of the Newmarket Circuit, and inserted in this paper of the 25th of May, 1st." The object of the letter was to state that names were fraudulently obtained to the document referred to; it was to maintain truth, to vindicate private character, and to expose the misconduct of a minister on the occasion, consequently that vindication being only to the advantage of private members, was suppressed. Another reply to a Correspondent in the same paper, is as follows:—"A Methodist of Mount Pleasant shows much imbecility of mind, and scantiness of knowledge in etiquette by his foolish communication" Is this the way to answer Correspondents, members of the Church, or to reply to any one? Is this the way for a Minister of the Gospel to express himself? Is this the way to encourage freedom of discussion in the columns of the *Guardian*? We refer also to the *Guardian* of Dec. 18, 1844, where an article will be found, nearly two columns in length, not only unnecessary, foreign to the professed object of that journal, but perfectly ridiculous, in itself sufficient to destroy the literary reputation of any journal; that article is signed "John Medium." We refer to the same journal of June 26, to a letter signed W. Pollard. This is a gratuitous defence of the leaders of the Conference, abounding with absurdities and misapprehensions, and defamatory of private character. The writer takes leave of his late Circuit by insinuating a majority of the Church, admits that he intended to injure a few persons named by him in private, and tells the whole he is glad to leave them. This is from a junior preacher—a mere novice in Methodism, and only ordained at the last Conference. But this letter was deemed good enough for insertion in the *Guardian*. We might quote without end, such portions as these, proving that the general character of the *Guardian*, is beneath the age.

We contend that there is no cure for these evils, but the circulation of another Methodist Journal, which shall expose them, in a courteous and respectful manner, till the Conference see the necessity of elevating the character of their organ, which, at the same time, prevents the depreciation of their own as a body. Such quotations as we have cited, must have a demoralizing effect, and must injure those who read the *Guardian* only, by infusing a similar spirit to that which indited those objectionable portions. We cannot do the Conference the injustice to think, that the spirit, and talent, and piety of the body, are fully represented in the selection of their Editor, but as a majority of 55 elected him, they have led the people to conclude that it must be so; however, we think not, and that other motives than a consideration of the fittest person, must have operated in directing their choice. These considerations we think, show the necessity for another Methodist paper; but, if to insert such articles as "John Medium," to insult correspondents, to speak of confusion to those whom the *Guardian* call the enemies, but who we know are the best friends of Methodism; if to suppress vindication of character, to withhold truth, to insert slanderous articles, will suit the taste of the membership of the Church, they will not require our journal which is issued expressly to expose and condemn such conduct.

There is another important question bearing upon the necessity of keeping our journal in circulation. The Preachers have now assumed that entire arbitrary authority in the Wesleyan Methodist Church, which, at the death of Mr. Wesley, was the dread of the Society in England that they would exercise. The plan of pacification issued in 1798 allayed those fears, limited and defined the power of Conference, and at least rendered it possible for any minister who intended it, to govern the Societies without any serious collision with the people; but here preachers can expel members, and appoint and remove leaders on their own authority, provided they leave room for special pleading to interpret