

harmony with the *Christian Guardian* in every family. Improvement, and the friendly discussion of the means thereto, is their object,—not opposition of any kind. The two journals will support a common fund, and with mutual good-will, will support a common cause in all its important interests. They may benefit the common cause by mutual labour, and check or encourage each other for the common good; that as it is written—as Iron sharpeneth Iron so doth the countenance of a man his friend.

It is well known, and has been before alluded to, that the laity in the Methodist church have no interference in the government of the church; it is equally evident, that the ministers are no more infallible than they; indeed, the former have never pretended that all capacity of improvement exclusively originated with themselves.

If primitive christianity is to be restored to the earth, ministers and people will be equal in wisdom and in gifts, in purity and zeal; and the legitimate, and true voice of the church will be as in the earliest days, as mentioned in the decision of the church, declared by St. James:—"It seemed good to the Holy Ghost, and to us, to lay upon you no other burthen."

To realize this desirable consummation, the principle object for issuing the "*Wesleyan Methodist*," is to discuss the propriety of a lay-representation in the Conference. If this and other subjects could be discussed in the *Christian Guardian* there would be no occasion for the *Wesleyan Methodist*. The advocates of improvement are now excluded from this benefit, and also excluded from being heard in the Conference, and there remains to them no other course than the present one. Surely there is no one so exclusively attached to the Methodist system of Church Government as to deny the possibility of improvement; but to object to the discussion is equal to such denial.

The managers of the *Wesleyan Methodist* are of opinion that the time is not distant when the word of God will be the supreme law in every Church of Christ on earth, and the executive portion of Church Government be in the Councils of the members, solely regarding that word, and led by the spirit therein.

An important step has been taken in the recent disenthralment of the Free Church in Scotland, which seems to place that Church in advance of all others for usefulness at present, and to indicate divine approbation of its proceedings and position.

The History of the Christian Church seems to exhibit a series of revivals and declensions; the advance position being occupied by one portion for a time, and which has been occupied by another on the declension in energy, zeal, and faithfulness of their predecessor to their day of visitation.

At one time, the Waldenses had this distinction, then the Lutherans and Reformed Churches, then the Puritans, afterwards the Methodists. Each Church seems to have had its peculiar call and duty, corresponding to that of the Judges of Israel, who arose indiscriminately from all the tribes. Each

Church has unfortunately considered its own system and progress perfect and consummated, leaving no room for improvement; forgetting the well known tendency to moral and spiritual stagnation, inseparable from human nature, and overlooking the necessity for some now modification, of the same system, to rouse the people to their duty again. We believe no Christian Church will attain the eminence of perfection, till the times of the restitution of all things; but that every periodical revival will bring the whole visible Church nearer to that State.

Mr. Robinson, the pastor of the Puritan Flock, sojourning in Holland, on parting with them, before they sailed for New England, enjoined this principle strongly, urging them not to consider that they had arrived at perfection as a Church of Christ, nor to think that others more zealous and faithful might not go beyond them, or that they had sounded the whole depth of the holy Scriptures, so as to have arrived at perfection.

He was right, other Churches have since made greater advances, and the Methodist Church among the number; but the latter is only in a similar situation to that of the Puritan Flock, on its sailing for New England, except they may be nearer to perfection. There are thousands of Methodists in Canada lovers of Methodism, who would not wish to see their Church retrograde, and will no doubt agree with the projectors of the *Wesleyan Methodist* that a discussion of those principles will be favourable to the progress of Methodism in the Province. On this ground their subscription to this paper is confidently expected.

It is not certain that the object intended by advocating a lay-representation in the Conference, may not be fully accomplished by the circulation of the *Wesleyan Methodist*. The Managers will be satisfied by accomplishing their object either way, which they take the opportunity again to assert, is purely the prosperity of the Church—the advancement of religion and the Glory of God, in the prevalence of truth. That the circulation of the *Wesleyan Methodist* may accomplish the object in view, will further appear from the following considerations.

The *Christian Guardian* is the avowed organ of the Conference, therefore it would not be blameable that the *Christian Guardian* should exclude from its columns the discussion of all subjects on which the Conference had not made up their mind, as in most cases, an impression would be made that whatever appeared there, had previously been digested and concurred in by them. Therefore, in the *Wesleyan Methodist*, the Methodist Ministers, themselves, will find a suitable channel for communicating their views on all subjects connected with the interests of Methodism, on which the Conference have not decided, and with regard to which they cannot be committed to any particular course.

On this ground the patronage of the Methodist Ministry is invited, supported by the consideration that they are sustaining their own cause both in a pecuniary and spiritual and moral sense.

The *Wesleyan Methodist* will be conducted in a spirit of kindness and courtesy to all without exception. Its pages will not be employed to provoke or irritate any portion of the Canadian population, of any denomination of Christians. It will oppose immorality wherever it is exhibited, but admit within the pale of the visible Church, all who take the name of Christian, leaving every one to be his own master, to stand or fall; and remembering him who hath said, "judge not," and, "vengeance is mine."

It will also employ its columns in giving Missionary Intelligence, as extensively as possible. The time is come, that requires professing Christians to look at the state of the whole world, as well as on the condition of their own particular community. To encourage a Catholic-spirit and a laudable rivalry in doing good; attention will be specially paid to the statistics of the Christian Religion throughout the world; as events which seem to be creeping are indeed rapidly advancing, the prospect of which is calculated to inspire with renewed energy every sincere possessor of Christianity and to rouse the sleeping world. The *Wesleyan Methodist* will not commit itself to party politics at all, but will, when thought proper, give faithful reports, from the other portions of the Canadian Press.

All denominations of Christians in the Province may be interested in the success of the *Wesleyan Methodist*, for though, of necessity, it bears a sectarian name, its columns will so regard the general interest of all denominations as to render it acceptable to them all.

Members of the Methodist Church, and indeed, all persons wishing to make communications will be placed on the usual footing of correspondents. Their names must be given in confidence with all communications, which the managers will claim the right to reveal, in cases of extreme necessity, and on ordinary occasions they will take the responsibility of them, provided proper testimonials of authenticity accompany such communications. Nothing will be received having a tendency to reflect on individual character,—to degrade the Ministry of the Methodist, or any other Church. Kindness and courtesy to all will be the rule, the neglect of which, we hope, neither love of truth nor devotion to the cause of religion will justify.

RECAPITULATION.

It may be very necessary on the issue of the first number of this paper, to explain the plan of its contents, with reference to the object of its publication.

There is, first, the Prospectus explaining the cause of its appearance, and declaring the principles on which the journal will be conducted. This is followed by a series of letters, numbered from one to twelve—which are nearly all the documents which have appeared in various portions of the Provincial Press, and which have issued in consequence of the public political writings of the Rev'd Egerton Ryerson. This is followed by an Editorial article analysing briefly the documents referred to, exhibiting their principal