

or any sincere regard for your reputation, will sincerely wish you had been employed in your closet, as a Minister of the Gospel is expected to be; or in pastoral visitation. I, for one, most sincerely do, for both reasons.

The same remark may be made, with great propriety, in reference to your general conduct for the last twelve months. You have appeared as a newspaper controversialist on several occasions during that period, in opposition to a prior claim, on the part of the Church, for your time and labours in spiritual things. You have also solemnly pledged yourself to sacred occupations, and to know nothing among men but Jesus Christ; and have crucified. In your unhallowed course, you have exhibited a bitterness of spirit prejudicial to your own reputation, and to that of the Ministerial Body of which you are a member; by which you have greatly diminished your own usefulness; and the least of your faults is, the character of your compositions, which, as literary performances, plainly show that you are out of your place in such an occupation. I have proved against you the same things as those for which you aim at expelling me from the Church; while you can prove nothing of the kind against me. If, therefore, you consider that there exists any ground for my expulsion, you are disqualified yourself from holding a place in the Church, as a private member, unless you wish to maintain that Ministers have quite a different tenure of office in the Church than private members have.

In closing this letter, I beg to remind you that the eyes of the community are upon you; and that many are amazed at your conduct. You are now a stumbling-block to many, and I warn you to repent and do your first works. I wonder and tremble at your entering the pulpit, after abusing the sacred office as you have done. I refer to the well-known facts of your having been reminded by the official brethren of Toronto of your neglect of pastoral duties, at which, instead of meekly surrendering to purely disinterested advice, you turned pale with anger, and trembled with passion. You, Sir, presume to say who is not worthy to be received, even on trial, when you neglect your own duties, to write scurrilous letters—while you write anonymous letters in defamation of private character, while you suppress memorials, after promising to support them—while you deal out falsehood, while you read extorted confessions from your pulpits, instead of the Word of God,—while you strain with passion, and dance with rage,—while you force on protracted meetings, and neglect just ce, truth, and love,—while you solace your leisure with the singing of your £65 piano! Fine tunes, say the world, looking at a Methodist preacher's course in Canada! Fine times with deep groanings of regret, echo all that love simplicity and truth, and pure and undefiled religion.

I hope, Sir, you may still be a planet in the moral world: pray get all the beams of the glorious sun, that you may reflect them, and be a faithful and useful minister of Christ once more. Notwithstanding your bitterness of spirit and language to me, and your thundering anathema, I do from my heart most sincerely wish you all possible spiritual prosperity and usefulness in the Church.

A. C.

VICTORIA COLLEGE.

"Son of man, seat thou what they do?"

In our last number we promised, in taking up the subject of the Church Funds, to include the case of Victoria College; we were too limited for space to be able to perform our promise, and postponed the duty to the next number. We now redeem our pledge, not only in relation to the College funds, but as to all the affairs of that establishment; and we are more satisfied that we did not in a hasty manner enter on the subject in our last number; for we could not have given so much information as we now can do; for which, we are indebted to the columns of the *Christian Guardian* of the 14th ult.

With regard to the funds of the College, our information was almost restricted to the fact of the College funds being lent to some special friends of the Leaders of the Conference, and concerning which, there was no immediate prospect that the sum lent would be repaid. This is a very serious charge against the managers of the College, without any thing more; and we expect there will be a great out-cry against us for the so-called slander and falsehood, with the usual uncon-

plimentary epithets from the parties offended; but we cannot help this; our patient may abuse us, and not be very scrupulous in the language he uses; but the probe must go deeper, and deeper still, whatever the pain; and we hope to have nerve to go through the operation: the disease is not of our creating, and surely, we ought not to be abused for attempting to cure the patient in the only way possible.

The funds of the Institution are also badly managed, and the accounts kept in so unsatisfactory a manner, that the leading members of the Conference had occasion to employ an accountant specially to place the financial affairs in a satisfactory position. If they were not satisfied, it cannot be expected that any one else could be. The *Christian Guardian* of the 14th ult., says all that we could desire in support of our complaints respecting the College:—

"In a financial view, we are sorry to say that we cannot speak so favourably of the College. The Board of the College met on Thursday last, and, from the accounts presented, it appears that the Institution does not support itself, even with the £500 annual grant from the Government, but is gradually accumulating debt. For the last five years, the Institution has been losing at the rate of £400 per year. Five years since, had all debts been collected, the Institution would have had £1100 to its credit; but now it has £900 (an interest) at the debit side of the balance sheet. We merely express the fact, to show the friends of the institution, that increased assistance is urgently required from the Government, or some other quarter,—else how can the Institution live?"

Here is a confession that we did not expect; the College is at the last gasp, and it is a question now with the Editor of the *Guardian* whether the Institution can live.

Let us ask a question: Has the College come to this state with good, or with bad management?

If we answer, with good management, then there must be some vital defect in the system, which even good management cannot remove; the institution is at the last gasp with even good management! If this is the case, something else must be done, and the good managers must be removed; for on their own admission they can do nothing to save the patient. But we shall prove that its managers are not in so good a position, unfortunate as it is; good management has not been the lot of Victoria College, but bad,—very bad management, as is already admitted, and proved, with regard to the funds; for it is no part of good management to lend the funds to special friends, who could not repay when required.

The Editor of the *Guardian* seems only to conclude that there is but one means of keeping the Institution alive, that is, by money; for the friends of the Institution are told that, "increased assistance is urgently required from the Government, or some other quarter; else, how can the Institution live?"

The Institution is indeed in a bad case. With respect to aid from the Government, all the people of the Province,—both political parties,—think that the Ryerson affair was an infamous political job, and this has been expressed in the House of Assembly, on both sides; and that *Leonidas* has had enough of public money, and of princely liberality, for the work he did. This hint of a wish for more, we believe will not be taken, by the present Government or any other. No Go-

vernment will support an unpopular, and sinking Institution; and if it were popular, it would not want Government aid. We trust that it will not be long before a petition will be presented numerously signed by members of the Wesleyan Methodist Church, intreating the Governor-General to suspend all payments of money to the Wesleyan Methodist Conference, till a satisfactory account is given of the application of all monies previously received by that body; and till Dr. Ryerson is removed from the management of it. The expectation of assistance from Government, we believe, and hope, also, to be very small; and another reason may be given to extinguish all hope. Why should Government support an Institution that under good management, is sinking £400 per annum; and if this is not done under good management, but under bad, why should the Government support an institution badly managed? If a Government allowance of £500 per annum does not prevent the loss of £400 per annum, it would be a wise course on the part of the Government to contract the allowance to £100, telling the managers, you confess that you are losing £400 per annum, the Government cannot give you money to be lost,—it cannot give £500, merely to prolong its existence for a short time: money so appropriated would only be thrown away.

The meaning of the Editor of the *Guardian* by the words "some other quarter" may be safely conjectured to be the members of the Wesleyan Methodist church. If he, and the few who rule the Church, had felt that they were in good terms with its members, they would have candidly, and familiarly thrown themselves on the people for support. But not so. The rulers of the Conference, as long as the redoubtable *Leonidas* was drawing from the Government, felt independent of the people; but now *some other quarter* than the Government is indirectly applied to. Do the managers of the College think that the people will respond to this indirect call? Most surely they will not. And, therefore, the Institution cannot live; and we say, it ought not to live, unless it is better managed. Thus the proverb is fully illustrated—he that hunt two hares at once, will lose both.

The people of Upper Canada, as well as the members of the Wesleyan Methodist church, have been promised in Victoria College, a moral, a religious, and a classical education for their children. Has this promise been fulfilled? We should expect some information on this part of the subject, on the occasion of the close of a session, from the Editor of the *Guardian*—the official organ of the Conference, and of the Institution. But what does the Editor of the *Guardian* say on this subject! "In a religious view, we are not enough acquainted with the College to say any thing of its present condition." Who are the we who are not acquainted with its present condition? Is not the Editor of the *Guardian* employed expressly for the purpose of giving the information this case requires? He is not personally, perhaps, obliged to know any thing, but his employers ought to