

Such results, from authentic sources, clearly demonstrate the fallacy of the assertion, that religion cannot be upheld and promoted without State endowments; as well as the injustice and folly of taxing any community, directly, or indirectly, by Tythes, Clergy Reserves, Glebe Lands, or money grants for religious purposes, since without the State appendages, and even in despite of them, Christianity thus advances and flourishes, depending entirely upon the support given by its disciples.

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The Unity of Disunion: The oneness of the War Spirit.

"The Methodist People are one all over the World."—Christian Guardian.

The language of the above motto is opposed everywhere by facts: the Methodist people are, manifestly, no more one than the people of any other sect. They are divided into many families, under many forms of Church Government, as are the Presbyterians, Baptists and others. Besides this, the claim even to *spiritual* unity, by the Canada Conference, is sadly belied by the language of its own organ, and by the public conduct of its leading functionaries. Hear that consistent vehicle of Ecclesiastical Priest-rule, that defender of Ecclesiastical Despotism—the *Guardian*:—

"We have no jealousy of all the Wesleyans here under the care of the English Conference. It is not usual for the strong to be jealous of the weak, the larger of the smaller, the richer of the poorer!" Thus saith the Editor on one day.

- Again.—"We regard the other body (the British Wesleyans), wherever it is aside of us, as in opposition to us. As long as we regard it in this view, which is a correct one, the two bodies can never be on terms of amity!"—thus saith the Editor on another day, (8th October, 1845).

Again, "A Mr. Leonard, a worthy teacher among the Episcopal Methodists, in writing about the project of a union with the Canadian Conference, remarks, 'For 12 years have they (the Preachers) been using their energies, employing the press, the pulpit, and every other means at their command, to crush the Methodist Episcopal Church. No Jesuit was ever more faithful and true to the interests of the cause espoused by him (than they have been) to prevent our success. In pain do I write, and I can scarcely refrain from tears when I think of it, and see and know that these things are so!'"

These are glaring inconsistencies and wrongs, arising from want of honest principle. We believe that there would, comparatively, be little disunion among the Methodist people, were their wishes really regarded and carried out by their Rulers, but they are not. The leaders and teachers in the Conferences form an irresponsible, anti-scriptural junto—a power manifestly and strongly condemned by the Saviour and his apostles. They are, in a true sense, "Lords over God's heritage," and, as such, defy and outrage the opinions of their brethren in the church with perfect impunity. The unholy war between the preachers of the British and Canadian parties in Canada,—a war for power, popularity, and government support, would never have existed, or would speedily have been quelled, had the people been allowed to exercise their rightful influence over the belige-

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