

tinually to prayer, and the Ministry of the Word. We long to see this principle established in Methodism: if it were, we have no doubt, after the very first year, there would be a large increase in the number of members of the Church, the Missionary contribution would be at least double what it is now, and the people, stirred up by such a praiseworthy example, would come willingly to their help on all occasions, and neither Victoria College nor any other of the Connexional Funds, would require replenishment from the Government Treasury.

Similar views of Church Government corresponding to lay-representation, are held by multitudes of our fellow christians, under the Presbyterian and Congregational systems; even the Church of England commits a large part of its management to the laity, and there is a prospect of additional concession being made to them. We might shew the absurdity of the assumption of the Clergy to govern the Church absolutely by supposing that on the occasions which we have alluded to in the history of the Church, that as to the first, Peter had risen up with the eleven only, and spoken to this effect:—The choice of a successor, to Judas, being a very important affair, it rests only with the eleven to appoint one; consequently a council of the Apostles must be held, the multitude must be excluded, as we do not wish them to hear and discover all our motives. It being desirable to retain our power, as ignorant multitudes cannot justly appreciate the most important matters of Church Government. The same might have been said with equal propriety in relation to the choice of deacons, and with much more apparent reason as to the decree binding on the Church at Antioch; but even in the last the multitude were as much consulted as in the others.

In the demand made by us for lay-representation, the object is not that the lay-representatives should interfere in the spiritual duties of Ministers, during the sittings of Conference. They do not wish to be made members of the Conference, so much as representatives of the people on all subjects of which the people are judges, and in which they are interested. Therefore it is not required that these representatives should be educated for the Ministry, to enable them to take part in the deliberations of the Conference. But the Clergy should be the last to object to lay-representatives as being ignorant of many subjects connected with the duties of the Conference, while themselves are not a distinct class from the people, but were selected out of them; and if the people are ignorant who is to blame, but the Clergy who are paid for teaching them. Surely they do not mean to underrate their own success so much as to admit, there there is none among the laity sufficiently well informed to be worthy of a seat in the Conference!

But when we consider the ignorance of the multitude in the Apostolic age, there being few books, no printing, and no general system of education, the Clergy of the present day have little excuse in preventing lay members from taking part in the Government of the Church; who are not inferior in knowledge

to themselves, and with regard to some subjects in which they are engaged, much better informed.

We do not believe that the Methodist Clergy can justly be charged with holding the doctrine of Apostolic Succession in the Priesthood, and of the indelible character of ordination. But we shall give the following extract from a celebrated writer of the last century, who wrote before the Methodist body was in existence, leaving the reader to judge whether it is not inconsistent in them to oppose the pretensions of the Clergy of the Church of England, while they advance as far in the same principles as the age and the institutions of Methodism will permit.

"It is undeniably proved by numerous texts of scripture, that no one Christian has more power than another: that the Holy Ghost fell upon all believers alike, and that they had all the power of doing miracles after they had received the Holy Ghost. We are so far from being told in Holy Writ, that elders, pastors, and teachers (for all priesthood is plainly abolished by our Saviour in any other sense than as all christians are Priests) are always to choose one another; that even an Apostle, in the first of the Acts, is chosen by the congregation."—*British Journal*, 1723.—*Cato's Letters*.

#### THE NEXT PRESIDENT OF THE CONFERENCE.

We hear it rumored, that the Rev. Mr. Scott, late editor of the *Guardian*, is likely to fill the important office of President of the Conference. We do not wonder at the selection of a person who so ably, faithfully, and consistently fulfilled the duties of editor of the *Guardian*; and we predict with assurance, that a similar testimony will be recorded in relation to the office of President.

We highly approve of the selection of Mr. Scott; and we are sure, that the great body of the Ministry and Membership will be of our opinion. His appointment cannot fail to be popular, nor the duties of it effectually performed.

The question suggests itself, how will the Rev. Mr. McNab like this, after the attack made by him on the reputation of Mr. Scott, during the sittings of Conference of last year?

We have, hitherto, abstained from giving any gratuitous opinion on this subject; but the above report having reached us, it has become our duty to make a few observations on the occasion.

When we speak in confidential anticipation in favour of Mr. Scott, as President, we particularly mean to say, that there will be no resort, on his part, to any species of manoeuvring to influence the votes of the members of Conference.

We are far from being able to say that this was not the case in the attempt of certain members to carry into effect the plans of Dr. Ryerson, their political leader. Many of the most upright and undesigning, among the junior Preachers, will remember how assiduously Mr. McNab drew their attention to the necessity of a change in the editorial manage-

ment of the *Guardian*, with reference to its literary character.

This was the ostensible reason given for a change in the editorship; but the real intention undeniably was, the removal of Mr. Scott, to place a more pliant individual in his place—more at the disposal of the nine, with Dr. Ryerson at their head.

As a proof of this, we give the following extract from the *Guardian*, published while Mr. Scott was editor, which speaks for his fidelity. We have reason to believe, that Mr. Buchanan's letters would have been inserted in the *Guardian*, had it not been for his interference:—

*Mr. Buchanan's Letters.*—Various prejudicial rumours being in circulation, respecting the non-insertion in our paper, of Mr. Buchanan's long Letters on Ministerial affairs, we think it proper to set our readers right in the matter. We saw that the letter was inserted by many of our contemporaries, and are aware that they were very handsomely remunerated for their trouble; and our fear was, that it would be offered to us for publication, when we did not want it. Offered it was, and we refused it. It is true, that its publication, as an advertisement, would have brought a large sum into the coffers of the Conference establishment; it is true that that sum, and the profits on many extra copies of our paper, would have amounted perhaps to £60 or £70; but we rejected the money for the sake of principle. And, why? Simply because of the non-political, non-party position of the *Christian Guardian*. While we bear the weighty, yet welcome, responsibilities of the management of that paper,—so long as the express and wise direction of the Conference to us is—Meddle not at all with party politics, we shall shun them, as we have scrupulously done during the four years it has been our honour to conduct this journal. Neither policy, nor smiles, nor frowns, nor pay shall induce or compel the present editor of the *Guardian* to violate the laws, and commit the sacred and dearest interests of his Conference, or debase and degrade the unblemished and lofty character of the Wesleyan-Methodist Church.

We can imagine an incipient blush, indicative of rising shame and self condemnation, on the part of Mr. McNab, when he meets his injured brother, in a place when to face him is unavoidable. Our readers will think, perhaps, that we are too hard upon Mr. McNab, but we know too much of him, in his capacity of auxiliary to Dr. Ryerson, in the objectionable system of trafficking the influence of the community for Government aid in money; besides, we have nothing personal against Mr. McNab, nor have we against any other Minister of the Church.

We regard them as public characters, and the object of our journal is, to criticize public conduct, and to expose in them what we know and believe to be injurious to the Church.

The other Candidate for the Presidency, we hear, is the present Secretary of the Conference, who will, of course, have the support of his brethren of the nine. Mr. Scott, however, will be the unbiased choice of the numerical majority, as well as of the advocates of the best interests of Methodism.

Should, however, Dr. Ryerson return from Europe in time to meet the Conference, Mr. Scott's election may be doubtful, as all such appointments are under the control of him, whom some call the *Bunting*, and others the *John Toronto*, of Methodism.

How long will the majority of the Conference submit to the despotic rule of one individual?

*Extent of the Solar System.*—The mind fails to form an exact notion of a portion of space so immense; but some faint idea of it may be obtained from the fact, that if the swiftest race-horse ever known had begun to traverse it, at full speed, at the time of the birth of Moses, he would only as yet have accomplished half his journey.