

the Conference, and of a determination to become when they can, a State-supported Church; by which it becomes inevitable, the Conference will be dependent on the Government, and subservient, and independent of the people. Two of the greatest evils that have afflicted the Christian Church since the days of Constantine, and the sure precursors of its spiritual and moral degradation.

**Temperance Olio.**—We have received a communication relative to the performances at the Temperance Olio, which was attended by some of the leading Ministers of the Methodist Church in this city, about a month since.

Having made enquiries, we find that the Temperance Committee have discommenced these performances, as being of a despising tendency, the music consisting in part, of the trilling songs of the Theatricals of the day. We are not sure that those ministers who were aware of the nature of the performers they were patronizing in their laudible zeal for temperance. As we believe that such attendance now its character is known, will not be repeated, we shall not publish the communication referred to. However, the cause of Temperance *versus* Religion, requires watching.

The following resolutions have been passed at an official meeting of the official members of the Wesleyan Methodist Church at Newmarket. We trust the example will be followed in every circuit and station in Western Canada, at the Quarterly meeting previous to the Annual Conference.

Whitchurch, January 7th, 1845.

**Mr. BALLANTYNE.**—Enclosed I send you for publication in "the Wesleyan Methodist," a preamble and two resolutions recently adopted by the members of the Wesleyan Methodist Church, on the Newmarket Circuit.

They were originally moved in the regular Quarterly Meeting by Mr. Finlay MacFarlane, and seconded by Mr. John Garton, but the Chairman, (who by the way was not the Chairman of the District but employed in his absence,) did not feel himself at liberty to offer them for a vote, as he thought they were contrary to the discipline of our Church; however he very kindly allowed the mover to offer them upon his own responsibility; when they were carried in the affirmative by a vote of *twelve to two*.

They are as follows:—  
**PREAMBLE.**  
Whereas, we, the Members of the Newmarket Quarterly Meeting, possess a lively interest in the prosperity of the Church on this Circuit, and also throughout the connexion, we feel deeply pained at some circumstances of recent occurrence, which in our humble judgment have a tendency to destroy the tranquillity of the membership of the Church, and to produce a recurrence of those unhappy and ever to be lamented divisions, which have, of late, disturbed our peace and prosperity.

Therefore, **Resolved**,—That, for the purpose of preventing a continuance of the existing evils, and also to avoid the danger of others which may arise, we recommend the plan of having each circuit throughout the connexion represented in the Annual Conference by as many lay delegates as there are ordained preachers on the same.

**Resolved**, Secondly,—That the foregoing resolutions be published in the public journals.

**JOSEPH HARTMAN,**  
Recording Steward,  
Newmarket Circuit.

Mr. Ballantyne,  
Publisher of "The Wesleyan Methodist."

**NOTICES BY THE PRESS.**

**Toronto Periodical Journal, or Wesleyan Methodist.**—The first number of this new Monthly Journal has just appeared, and from its character we are inclined to believe that it will occupy an important place in the field of our provincial literature. It is printed on a beautiful English paper, and as to size and appearance bears a strong resemblance to the earlier editions of Chambers' Edinburgh Journal, with this exception that the type is larger. The design of the publication, as detailed by its conductor in his enlarged prospectus, cannot fail to commend the work to the favour of that class for whose interest and welfare it has been especially projected, while the general character and spirit which pervades its columns give it a strong claim to the countenance and support of all the friends of religious liberty. The intention is to issue the paper for six months, or until the next sitting of the Methodist Conference, but we hope that the important bearing which such a publication must have upon the interests of what is called the Laity in this community, will secure for it a permanent footing

amongst them. The price is 2s. 6d. currency for the six months, payable in advance.—*Examiner*

**Toronto Periodical Journal or Wesleyan Methodist.**—We have received the first number of a new monthly periodical, under the above title. It is stated by the Editor that it had been commenced in consequence of the Rev. Egerton Ryerson's interfering in political controversy to such an extent as to raise the greatest apprehensions of a division in the church, that "the projectors of the *Wesleyan Methodist* consider there are sufficient reasons for its establishment, and good grounds on which to hope for general circulation among the members of the Methodist Church, and of the attendants on the Methodist ministry whose numbers form an important portion of the population. At a random estimate we suppose their number not to be under 120,000." The principal object for issuing this paper is declared to be to discuss the propriety of a lay representation in the Conference, to which, it appears, the members of the Church have no access but through their minister. This periodical is well got up, and breathes the spirit of attachment to the great principles of civil and religious liberty. Most cordially do we wish it an extensive circulation, for we are certain, if it is conducted as well as the first number, it will cause the scales to drop from many eyes.—*Banner*.

We have received the first number of the "Wesleyan Methodist," a new journal just started in Toronto. It is to be published once a month until next Conference, or longer if necessary, price 2s. 6d. for six months. The work has been begun in consequence of Mr. Ryerson's political crusade, and it advocates a representation of the people in the Conference, as the only means of correcting such wanderings in the ministers. It is certain that if the people had been represented in the Conference Mr. Ryerson would not have been allowed to pursue a course of violent political agitation without censure.—*Kingston Herald*

[We have received additional notices of our paper from the *Toronto Mirror*, the *Montreal Pilot*, and the *Pictou Spectator*, which are omitted for want of space. We return thanks to our friends of the Press for their courtesy and good wishes for our success.]

From the *Examiner*, December 4.

It appears to us that the public leaders of any society whatever, who profess to be its representatives, should not desire to hide themselves behind the bulwark of legal forms and technicalities, when official character is concerned, but that with a ready and unsuspecting frankness, any public expression of misapprehension, concerning their conduct or motives, should at once be met and explained. In accordance with this sentiment, we cannot but view the following language of our cotemporary as unjust towards our correspondents, and in very bad taste. It is a vulgar reflection against individuals, members of the Methodist Church, the character of whose communications deserve more than common courtesy at his hands:—

"If any of our members have complaints against individual ministers of their own body, it is not their duty, and it is entirely against the rule and usage of the Church to publish complaints in the public papers,—which are, unhappily, too ready for the reception of that bad ferment coming from the sour stomachs of discontented, and, therefore, unhappy men."

Our correspondents are here declared to be discontented and unhappy—this we believe from the nature of their correspondence; but an individual is not to be blamed for being discontented, and he deserves our sympathy if he is unhappy. The lover of religion and virtue will be discontented and unhappy amid scenes of irreligion and vice. The friend of truth, consistency, and official fidelity, will be discontented and unhappy when those great and important principles are sacrificed at the shrine of worldly policy or ambition. And it is neither charitable, just nor wise, to refer such discontent and unhappiness, as the editor of the *Guardian* has done, in the very inelegant language to which we have referred, to "that bad ferment coming from sour stomachs," instead of referring it to its more probable source, the honest indignation of an upright mind against an evil of great magnitude and danger.

Upon a careful review of the various and weighty matters referred to in the correspondence of "a Wesleyan Methodist," and the article in the *Guardian* now under consideration, intended, we presume, as an official reply to it; we should say, as an impartial journalist, that while the latter tends only to confirm the truth of the charges contained in the former, it has elicited also principles which, in our opinion, are subversive of the freedom of public discussion,—subversive of the freedom or utility of the Press. The *Guardian* deems silence a virtue in the present case:—Is it the silent admission of facts, the silent allowance of the inferences which every intelligent and virtuous mind must draw from them?

We give the above opinion from *The Examiner*, on the subject of the correspondence that has already taken place between that journal's Correspondent and the *Christian Guardian*. We are astonished at the man-

ner in which the latter paper is conducted. The want of refinement displayed in the use of the almost indecent figure resorted to in the above extract, shews a mind destitute of taste and judgment, and unfit for the management of a journal conducted for the benefit of the Methodist community; unless it is intended to be understood that they are not sufficiently refined to be able to appreciate better language. Equally deficient in judgment must that mind be that admits the existence of unhappiness and discontent in the people whom it is the exclusive duty of the Conference to secure in the enjoyment of contentment and happiness,—an admission of incapacity and inefficiency in relation to the objects of ministerial and editorial labour, that we did not expect. Why do not the Conference give up their Ministry at once, rather than submit to the humiliation of telling the world that they hold ecclesiastical rule over discontented and unhappy men! Another instance of the want of refinement and of incapacity is seen in the correspondence in the present number. A minister of religion, instead of replying to a charge, calls the document containing it a "foul thing!" This is much easier than answering arguments and opposing facts. On another occasion, the issue is placed on his veracity, which he says he will "surrender to no man." We do not see why he should, and we would be as much afflicted as himself to see his veracity surrendered. But has he never reflected that the veracity of his opponent is as dear to him as that of the Rev. assenter.

We protest against being called on to decide on the questions in dispute in reference to the veracity of the parties. No one of cultivated mind, and honorable feeling, would place the issue on such grounds. We are ashamed of the assumption of superior veracity, which is the real thing implied, when evidence is within reach to prevent the necessity of such an appeal. In another place we have brought forward the principles on which the introduction of Lay-representation is based, and among them we have hinted at the fact, that the present deed of settlement for the Chapel property being incomplete, there is a danger of the greatest innovations in Methodism that could be thought of. Surely exclusive use is enough, as it is in England, without having the property vested in themselves also? If this will not open the eyes of the members of the church, nothing will. We have only to conceive the possibility of Mr. Ryerson's return from England with fresh impressions either as an Episcopalian, Puseyite, or Mormon, for it is impossible to depend on him; and in conjunction with the absolute ownership of the Chapel Property, with his power over the Conference, he may do any thing. There is in this circumstance no security whatever for the integrity, purity & permanence of Methodism in Canada, under the management of the leaders of the Conference of the Wesleyan Methodist Church. This is sufficient to rouse every member of the Wesleyan Methodist church in the Province—an innovation fertile in evil, and the sure precursor of the extinction of Methodism in Canada. When the Conference have the pro-