

reside in the city; and also that three of the same twelve, have only recently left other Churches, to join that, to which their signatures have been deemed by the *Guardian*, to be so valuable. He might also have stated, that with reference to the majority, thirteen of them are resident in the city, and were all in the same official position when the controversy began; and are all the acknowledged pillars of the Church, in every respect.

Our cause needs no artificial help, we have no party against us among the members of the Church; or, if we should be wrong in this, we are against none of them. Our business is only with abuses chargeable to a few leading members of the Conference. We want no change, no innovation, and no division, but Methodism *as it was*; and we thank our friend an official member, for the motto he has furnished us with. Henceforth Methodism *as it was*, shall be stereotyped, and held as a guiding sentiment, worthy to follow that which we have adopted, "The Truth shall make you free."

Since writing the above, we have seen the *Guardian*, of the 16th ult., in which the letter of an official member, in the *Globe*, of the 5th inst., is noticed by that journal. It meets with the same contemptuous treatment as our journal has done from the same quarter. The Editor of the *Guardian* says, "The anonymous communication in the last *Globe*, merits no reply from us, because it is anonymous. If we have to hear complaints, it is but reasonable, to know the complainers. Let us know the latter, and we shall know what to do with them. At present, we have only to deny positively, a number of the statements and references which the communication contains. If any person will believe statements against Ministers of the Gospel, without knowing, or requiring to know the parties making and responsible for them, we cannot help it; but we think but little either of their judgment or their charity, which ought to think no evil."

With reference to this extract, we cannot forbear to express our opinion that the concluding sentence might have been improved with the assistance of the Deputy Superintendent of Education. With reference to anonymous writing, the Editor of the *Guardian* clearly condemns himself; for he resorted to anonymous writing of the worst description when he sent a hand Bill in the folds of his paper with an anonymous signature, to accomplish that, which by insertion in his own paper, he could not do without being guilty of slander and evil speaking, as well as of evil thinking, which he condemns in another. As this handbill was transmitted to the subscribers of the *Guardian*, and issued from another press, may we ask if this was not taking an undue liberty with the Post Office? It seems that anonymous writings are not objectionable to the Editor of the *Guardian*, when their object is to support his side of the question, but only when in opposition to it; and evil thinking and even evil speaking may be used in his favour; but it is a great moral offence to think evil against him. With regard to the two anonymous

articles to which we refer,—the one printed at the *Colonist* office, and circulated by the managers of the *Guardian*, the other the letter in the *Globe*, signed an official member, there is a great difference in their character: the former is slander only, relating to no argument or question of public interest whatever; the latter relates not to private character at all, but to grave charges made against the leading members of the Conference, demanding of the organ of that body a refutation of them if one could be given; and so little of the anonymous character is there in it, that it leads to its authorship as near as is necessary, by announcing that its author is an official member of the 'Toronto City Station. But it is not enough for the *Guardian* to have a clue to the author by knowing that it is one of nineteen all of whom they know well enough; for like Herod in ill will, though inferior to him in politeness, they want to know the man that they may "know what to do with him; and we fear, like Herod again, they would not scruple to ensure a riddance, by sacrificing the whole nineteen. And the Editor of the *Guardian* in this extract proclaims that his journal is not in the least the organ of the Church, but of the few who govern it, for he says, "If we have to hear complaints, it is but reasonable to know the complainers. Let us know the latter, and we shall know what to do with them." Pray who are the authoritative We who are to hear complaints, and to have the power of judging as implied in the words "and we shall know what to do with them?"

We ask our brethren throughout the province to consider the nature of this language seriously. Does it not assert infallibility and absolute supremacy? Is there anything like the liberty of private judgment allowed? Is there anything like Christianity in it? "That we may know what to do with them," not that we may expose slander, refute groundless charges, vindicate the character of persons implicated in serious ecclesiastical mismanagement; not to set themselves in a better position before the whole community, which they say they can easily do; but what "we shall do with them," the very sentiment and words of the most ancient enemies of the Gospel, "What shall we do with these men?" This language of the Editor of the *Guardian* betrays a fixed determination not to regard the voice of the people, nor to submit to the tribunal of public opinion, and reminds us of the language of one of his predecessors in the Editorship of the *Guardian*, in an Editorial article giving advice to a young local Preacher:—"In your intercourse with the people always be on the side of the Preachers in the Circuit. Be an unflinching advocate of the Conference." We cannot trust ourselves in using the most appropriate terms in which to condemn this language; it is calmly putting the Conference in the place of God.

The Editor of the *Guardian* is much mistaken if he concludes that the writer of the letter in the *Globe* of the 9th instant is as much unknown to others concerned as to himself; he must know it is not customary with conductors of public journals to insert anonymous communications, if the name of

the author is not confidently entrusted to them; surely he would not do so himself. Besides, it is usual to answer anonymous communications on the ground that the author is always forthcoming when necessary; till then, the conductor of the journal inserting them takes the responsibility. The Editor of the *Guardian* therefore, has no rational excuse for not replying to serious charges in which he is concerned, but that of total inability; the consequence of the charges being undeniable. We have in the extract before us, an admission from the Editor of the *Guardian*, in support of the truth of the charges referred to. He says:—"We have only to deny positively a number of the statements and references which the communication contains." We therefore have the authority of two *Guardians*, for the truth of some of the statements and inferences in the communication in the *Globe* of the 5th; and as they are the same as those quoted from our journal, the Editor of the *Guardian* admits that some of our statements are true.

THE CONTEMPLATED UNION.

On two former occasions, we thought it necessary to enter into the consideration of the subject above indicated, and we have said all we wish to say at present, against any Union between the British and Canadian Conferences. We now refer to the subject, only with a view of qualifying some of our previous remarks. It has been denied, that we had any authority for circulating the rumour of a Union being in contemplation. The existence of the rumour was sufficient for our purpose, whether founded in truth or invention, as all our observations were hypothetical. Notwithstanding, we have good authority for stating, that such a project was contemplated, and which we shall be prepared to prove, whenever it is necessary. And whether real or imaginary, the prospect of such an event might be, it was quite time that with reference to the settlement of the Chapel Property, not only that event, but every other possible contingency should be provided for, so as to secure the Chapel Property for the benefit of the people by whom, and for whom, the Chapels were erected.

With respect to the qualifying remarks we have hinted at, we did not intend to be understood as being irreconcilably opposed to a Union under any circumstances; having too much regard for the sentiment frequently put forth by the various Methodist bodies, that the Methodists are one people in every part of the world. With reference to a general application of this sentiment, we feel deeply interested in finding them one in doctrine, one in Christian practice, and harmoniously agreeing in every other respect. But as merchants may be perfectly friendly, and reciprocally aid each other without being partners; we think there may be a corresponding agreement among various bodies of Methodists, without requiring that they should be under one Conference. A universal Church, as well as a universal Empire, has been a favourite object, from the earliest age of the world, and the means used to accomplish both, have in every age, been completely