

was his. The money kept up the fashions, and the fashions kept up the money. They worked together admirably. So well did the system prosper, that, in due time, a flourishing trade was sanctioned, set on foot, and carried into successful operation by the new Head of the Church, granting license to commit sins for a stipulated price! Such was the crowning ornament of popular christianity for many a long year preceding the Lutheran reformation.—But here we shall invite the reader to a brief pause.

D. OLIPHANT.

WESLEYAN CONFERENCE IN CANADA.

TO THE MEMBERS & ADHERENTS OF THE WESLEYAN METHODIST CHURCH.
DEAR FRIENDS:

The union was carried by fraud and intimidation; what was wanting in the one was made up by the other. The people were first cajoled, and then if not obedient were admonished either to submit or to leave the connexion, while the preachers were assailed with arguments which left them no alternative but to succumb to the course of events. They were not prepared to abandon Methodism, and they were not able to save it from the infliction of the union, by reason of a want of co-operation among themselves, the central power rendering that impracticable.

A body of Christians numbering twenty four thousand Church members, beside numerous adherents, and one hundred and fifty ministers, was seen bowing implicitly yet unwillingly to the dictation of a few men who were directing them in a course the very opposite to that in which they had formerly trod, and who, in spite of all their murmurings, turned them about and placed them where they intended. And while this was doing, many of their fellow-christians of other communions, were looking on in astonishment and wondering where the spirit of independence had gone, which in 1840, electrified the whole connexion, and raised such a noble barrier against the pretensions and aggressions of the Church and State English Methodist Missionaries. And well might they wonder, for if any one in 1840 had predicted the union of 1847, he would have been universally scouted as a false prophet, and especially if he had prophesied that it would be commenced and carried by the men who in 1840, were so jealous of popular rights, so much alive to the honor of the Body, and so much opposed to the British Conference. In view of the events of past years, you may well say "cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of."

Your great error, Dear Friends, has been that you have trusted in men, and have not considered the principles of your religious system. You have overlooked the great and profound truth, that systems make their men, and expected to find every thing that is good and great in your ministers because of the sacredness of their office, and the extent of their professions. But man is, to a great extent, the creature of circumstances, and is ever found more or less influenced thereby; and