

arms are generally known to be true and require no arguments; the remainder we presume also to be true, but we shall be open to conviction, in relation to all that may be brought against them.

We shall have much more to say on a future occasion on all these propositions, as well as on the right of members of Churches to take part in the management of them, and on the advantages in general, of lay representation. We invite the attention of the members of the Wesleyan Methodist Church to these propositions, and doubt not that a majority of them will be of our opinion, that the only remedy for the abuses we have pointed out, is Lay-Representation:—

1. That the Conference of the Wesleyan Methodist Church in Canada, has assumed the power to govern the Church, in all matters, spiritual and secular.

2. That this power originated with Methodism, under its revered Founder, the Rev. John Wesley, who never abused it; and that it is peculiar to Methodism as a private religious Society.

3. That in consequence of the above peculiarity, the exercise of such power in England does not violate individual rights.

4. That the Wesleyan Methodist Church in Canada is not a private Society, but a Church founded on the principles of primitive Christianity, and the Word of God.

5. That while the Methodist Episcopal Church in the United States, and the Wesleyan Methodist Church and the original Methodist body differ in many things, one of them is no less properly and efficiently a Methodist body than the other.

6. That the original Methodist body in England, was, from its origin, distinguished as receiving no support from the State, and for total abstinence from all interference in the politics of the day.

7. That the Conference of the Wesleyan Methodist Church has received money from the Government for its support as a Church, in addition to support for its Missionary operations, and avows an opinion of the propriety of doing so.

8. That the official organ of the Conference, the "*Christian Guardian*," has interfered in the political controversies of the day, almost from its commencement in 1839.

9. That the Rev. Egerton Ryerson has been most prominently engaged in political controversy, as Editor of the *Guardian*; and as a minister of the Church, has written on both sides of the various controversies that have arisen, and made partisans on both sides alternately; that he has been the principal agent in all negotiations with the Government to obtain money for the Church, and the principal medium of connection, whereby the Colonial Office and the Government have exercised political influence on the Members of the Wesleyan Methodist Church. He has also been considered the leader of the few that have ruled the Conference almost from its existence.

10. That for political purposes, by the influence chiefly of Mr. Ryerson, and without consulting the members of the Church, the following changes have taken place:—A dissolution of connection between the Methodist Episcopal Church of the United States and the Canadian Ministers thereof, and a union between the latter and the British Conference, and a dissolution of the same.

11. That these unions and separations have been detrimental to religion, and have inflicted injury on many persons who would have otherwise continued united.

12. That on the dissolution of the latter union the usual Government allowances in aid of missionary undertakings remained unpaid, and still remain unpaid, either to the Wesleyan Methodist Church, or to the Agents of the British Conference. This sum, £700 sterling per annum, due since 1810, is now about £900 currency, and is kept in abeyance for the party who can contribute most political influence to the Government.

13. That in addition to the Missionary money for which the Conference depend on the Government, they receive £700 per annum for Victoria College, and are seeking more, as well as a portion of the Clergy Reserves.

14. That if the members of the Church were consulted, they would prefer to renounce the above, and all other descriptions of Government aid rather than endanger the efficiency of the Ministry.

15. That every description of Government aid, by money or patronage destroys the efficiency of the Ministry: that seeking support partly from the Government, and partly from the members of the Church, weakens the claim of the ministry on both, and induces the people to contribute as much as is

16. That the members of the Church are both able and willing to support all the institutions of Methodism without Government aid.

17. That the *Christian Guardian* does not represent the opinions of the members of the Wesleyan Methodist Church, in relation to the matters of the preceding propositions.

18. That the Rev. Egerton Ryerson has been hired to defend Sir Charles Metcalfe's political conduct, with a view of influencing the votes of the members of the Wesleyan Methodist Church; and has been rewarded with a public office with a salary of £375 per annum; is enabled to go to Europe at the expense either of the Government or Sir Charles Metcalfe, having the prospect of an increased grant of money for Victoria College.

19. That the Conference has identified itself with the conduct of Mr. Ryerson.

20. That the uncontrollable power assumed by the leaders of the Conference, in placing themselves, as Churchmen, over their Brethren; in appropriating, towards their salaries large sums out of the Missionary Funds; and in controlling the Chapel Property, are sufficient to excite the distrust of the whole Connection; and fear, that, whilst Dr Ryerson is at their head, they may depart from Methodist doctrine and discipline whenever they may think proper.

The above propositions, some immediately and some more remotely connected with the subject of Lay-Representation, we shall enter upon, and endeavour to prove, from time to time, as we have space, or are called upon to do. Most happy should we be if we could reduce the number and magnitude of the charges seeming to lie against the Conference, and calling for the interference of every well-wisher to Methodism to aid in putting a stop to such abuses.

These propositions form the basis of our argument in favour of Lay-Representation. If they are proved, it will be evident the leaders of the Conference of the Wesleyan Methodist Church are no longer entitled to the confidence of the people. It is well known the leaders of the Conference have resisted one official application from the members on the subject of Mr. Ryerson's public interference in political controversy; that they close the columns of the *Christian Guardian* to appeals both from preachers and members on the subject, not according with the views of the small governing party in the Conference, and that they both write and labour for state support, and to reciprocate with political influence. They do this in the prospect of a prosperous age of the Church, which specially requires an entire renunciation of state support, and a complete separation of the clergy from all political matters, as to public interference in them—at a time when other Churches make it their true glory to depend ALONE on the Head of the Church, for all spiritual help—and on themselves, for all temporal necessities. Let it not be thought, that while the spirit breathes those cheering words to the Church in the present day. Awake! Awake! put on thy strength O Sion, put on thy beautiful garments O Jerusalem, that it could be said to the once pure and faithful Methodist ministry. Come down and sit in the dust, O Virgin daughter of Babylon!

They are burdened with a load of the secular affairs of the Church, busied from day to day, in cringing to government for money, and offer the voices of their members in return. They forget that they could be relieved of a great amount of secular labour which is necessary to be done by dividing it, and the responsibility also with the leading official members, by admitting them to the first

beginning of the Christian Religion. They see the whole country excited, as to the conduct of one of their body—they see him held up as "*the herding and apostate Priest*." They see him throw himself with unhallowed fury into the angry political turmoil. They see him rewarded, and share in the reward. The managers of the "*Wesleyan Methodist*" see no remedy for this, but a lay-representation, and that not with the object of ruling the Clergy, but of being placed in a position to prevent the ruin of the Church.

These considerations and deductions only show the abuse of power, and the necessity for preventing it in future, but from the same propositions may be inferred the right of the members of the Church to interfere in its management. Also on grounds of love to religion, which they possess as well as ministers, and of regard for their families, and for posterity in general; though they are not so bigoted as to think their own denomination better in all respects than others; it is at least one branch of the Church, which they would be the last to see injured—one star in the spiritual Heavens which they would be the last to see fall; being equally interested with the Preachers, they have equally a right to assist in the government of the Church.

We have now proved the abuses of power on the part of the Conference.

We have proved hitherto, their refusal to regard the opinions of the members of the Church.

We have proved that there have been departures from original Methodism, which have been necessary, justifiable, and resulting in great good without violating any of the essential principles of Methodism, and we demand now, either or all of the following things:—A declaration from the Conference, that henceforth the Church shall refuse government aid, whether in relation to Victoria College, to missionary operations,—or the Clergy Reserves, that it should rely only on the people. That henceforth no minister shall enter into public controversy on the party politics of the day.

That no member of the Conference shall hold any situation of private emolument under the Government, and remain a member of the Conference.

That the *Christian Guardian*, shall not be a vehicle for party politics in any degree, that it shall not interfere either editorially or indirectly, by the contents of its pages.

That the mode of settlement of the Chapels agreeable to the pattern given in the discipline, shall not be altered.

Should the Conference decline immediate assent to all or any of these demands, we demand to see a rational defence, such as may satisfy those who are at present alarmed, to show if possible, that it is not necessary at present to make an alteration in the Constitution of the Church, by introducing the principle of lay-representation.

If these demands are complied with, it is probable that the confidence of the members of the Church may be restored, and become permanent. If they are denied, the whole Church and the Province too, will receive such a refusal, as the most unequivocal admission of the charges now brought against