

Wesley advises us to go not only to those who want us, but to those who want us most. If there be one class more than another in Canada that requires the interference of the moral and religious power that we have, it is our political men. We are very kindly told that our laymen may act in their individual capacity, but not collectively, or as an unity, well knowing that divided we are powerless,—but that united we may be very formidable.

If we preserve our people from political error and falsehood,—if we may hope to guide them to anything like a correct knowledge of public affairs, the task must be committed to men of high moral and religious principles; placed in a position, and possessed of mental ability of knowing and judging, not polluted by political corruption, nor their judgments warped by political faction,—personally above the fears and hopes which actuate aspirants after political honor and reward.

Who can form correct opinions of the state of public affairs, of what is censurable, or what is commendable in our government by information conveyed through what are called the leading journals. Their selfishness is so extreme,—their statements are so contradictory,—their language is so frequently abusive, and frequently so foul,—that their ideas cannot be received but with the extreme of caution and reserve. It is only natural that the reading of what is designed very often to hide or pervert the truth,—or clothe in the darkest or most repulsive dress the failings and errors of political opponents, must have the effect of creating and fostering party bitterness, and preventing calm and mature deliberation upon subjects in which we have a deep and abiding interest. Our present deficiency therefore, in conveying to our people truthful and reliable information on public affairs should be supplied; and the more so, as the journals referred to, whilst they are in a state of constant antagonism to each other, are perfectly united in a constant, unprincipled, and deadly hatred and hostility to Wesleyan Methodism, its ministers, and all its institutions.

Notwithstanding the strong ties which connect us as a Church; our peace and harmony; our unity of action in spreading scriptural truth and holiness in this land; the perfect satisfaction and content with our ecclesiastical economy; the oneness existing between ministers and people; the position and intelligence of our adherents; yet in political matters we have no unity or concord; no reliable expositor of public opinion; no channel of conveying our own thoughts, and no means of inter-communication; we are completely isolated; we were going to say we are a non-entity; *we are nobody*.

We have no desire to see new lines drawn designating the boundaries