

are free from that charge, while they see the leading men of the Church applying the machinery of Methodism to political purposes? when they see all their funds mismanaged, and Victoria College made the arena of political strife, and the pulpit employed in interdicting a Journal whose statements they cannot disprove? And what is now the reputation of the Church before the world, when its leading Minister has placed it in the humiliating position of giving himself and all its members to aid the Government in suppressing the liberties of the people,—when his appointment to a public office is the reward of his treachery to the Church,—and when both he and his employers are despised by every honourable mind in the Province, of both political parties,—and also, when his appointment is denounced in Parliament, by members on both sides, as an infamous political job? What reputation can the Church have under such circumstances? It has lost its advantageous position in public opinion, and is degraded throughout the Province. On the University question its organ and leaders first make a stand for a liberal adjustment, and afterwards, when that fails, yield to the most illiberal arrangement, on condition of having a share in the endowment. As to Victoria College, we have exposed this educational abortion already; and while we write, one of the Provincial Journals, a firm advocate for Methodism in its purity, publishes a communication from Cobourg, confirming all we have stated as to its present political character,—the persecution of students, and the oppression practiced on the part of the Principal.

With regard to its Ministers, some of them are not near so influential as they formerly were; and it is rumoured that many of the most pious and laborious among them are broken-hearted at the present aspect of affairs; and would fain be relieved of their discouraging labour if they could. Of all the Members of the Conference we have reason to speak in terms of the highest respect and approbation, with the exception of a few who rule the whole; and with regard to some of these, we conscientiously believe, that if they are not infidels in heart, and desecrate of all true religion, they tempt the world to think so, otherwise they could not act as they do,—they could not co-operate with, and defend Dr. Ryerson.

As to the moral state of the Church, as a whole, we see nothing indicative of a state of prosperity. It is a well-known fact that persons are continually going from it, insulted or disgusted; and whole families, the future strength of the Church, are lost by that means. There "has been" Methodists, as a lawless and abusive article from a preacher contemptuously called them, abound in every part of the Province, numerous enough to make a large Church of themselves: no attempts are made to gather them in: the securing goes on the faster; and while they are thus sugared, what hope is there of it? If these perish in their sins, and if their children are deprived of the means of grace, those who drove them away are guilty of their blood before God. There is another great and general evil, with which Methodism, we fear, is generally tainted,—it is a species of idolatry. We hear even in England more of Wesleyans than of Christians, and in Canada we hear more of Methodism. It has, indeed, come to be more frequently called "our beloved Methodism." Have they forgot that Scripture? "I the Lord your God, am a jealous God." "They have made an idol, and low down and worship it, saying, these be thy Gods, O Israel." They rule over its administrations with a rod of iron, on principles in opposition to the Word of God. Who dare deny the approaching application of another Scripture, "I will even forsake you saith the Lord; for all the house of Israel are estranged from me through their idols. It the Word of God is to be obeyed,—it Christ is to be both supreme, and all in all, then the idols must be utterly abolished. This charge lies heavy on the Methodist Church: every one can perceive that there is more talk about Methodism than of obeying God. If this idol is not put away, another people will be raised up, to preach the Gospel to the poor. This worship of Methodism—this sin of the sphed of Gilead, must be entirely put away.

There is yet another evil: it is quite evident that the Preachers assume to be the Church. This is illustrated in the constant practice of casting out members, and whole families, on the ground, that, "if you do not like our proceedings, leave us." Thus they say and do, who, a few months after, are gone themselves, perhaps never to return; leaving those families composing the Church, and, indeed, the permanent embodiment of it. There must be an end of this, or it will undoubtedly bring the Church to an end. Our remarks on the state of the Church are fully confirmed by the following letter from a Correspondent:—

MORE WARNINGS FOR THE CHURCH.

DEAR SIR,—Yesterday I attended a Quarterly Meeting in the town of Hamilton,—the head town of the District, where we might well expect that order and discipline would be followed. At the communion of the Lord's Supper, the usual practice of inviting the Local Preachers to come round the table was altogether neglected, while the Travelling or Itinerant and Supernumerary Preachers were called around. That this was a marked insult to the Local Preachers of the Hamilton Circuit I firmly believe, and has given offence to those excellent men, some of whom are covered with the silver locks of age, and who said, at the end of the meeting, "Well, Brother, I think the time is coming when they will throw us Local Preachers overboard entirely." This respected Brother mourned the state of things in the Church, and said he had been grieved for some time to see the doings of a certain party; but, said he, "what can we do? We must hold our peace, or we will suffer more." The Chairman took for his text, "Lead us not into temptation;" and told us that he preached from the same text at the Dundas Quarterly Meeting, and he had reason to believe that the sermon had given much offence to some people, and for that reason he wished to preach it in Hamilton also; those who heard it twice know how to appreciate it: the object aimed at cannot now be accomplished: the Wesleyans will not be priest-ridden—will not give up their rights, as British Christians, to read and learn—to prove all things. It is presumed that the object was, to prevent the reading of the Periodical Journal, and similar works; but this cannot be; light is abroad—errors are revealed—misgovernment in the Church is exposed, and a new state of things must be adopted. Principles and doctrines were advanced which are little practised by those who published them: humility strenuously urged, but little practised; brotherly love imprecated, but its opposite carried out in many cases. And while the Chairman exhorted us against reading these pernicious books or papers, or hearing those sermons—whichever had the appearance of evil in the matter, it is a fact that novels and romances are not rare in his own house; and that his very daughter, grown up almost to womanhood, avows that she could take more pleasure in sitting at home on a Sabbath evening, reading these books, than to go to preaching. Why are they allowed within the courts of his house?

Then the all-absorbing subject of Missionary Money was introduced after sermon, and it was announced as follows, "We have appointed Brother Howard (who, I hear, is one of the Circuit Preachers) to receive the moneys collected by the different collectors, and wish it all to be paid to him, in order to make up the accounts for the year." Now, who appointed Brother Howard? There is a Missionary Committee, a Secretary, and a Treasurer (not a preacher) regularly appointed; but who appointed this new treasurer? or why was he appointed? Is there not something strange in this affair? This unfortunate Missionary bungling ought to be put right, and Preachers should get free from the stigma of grasping so hard after fingering the cash.

Another important sign of the times now is, the prevailing struggle that is being made in view of the coming Conference, as to the Presidency; and, to hear some reverend gentlemen talk, you would think it was some political agitation that was exciting them. One says, "O Brother! we must put in some one to floor the Ryerson party." "We would not vote for Brother W. . . . of British connexion-cutting celebrity; but, on account of his principles (political), he will carry many with him; when Brother so and so could not, as he is a Tory." And here it is. Now, Sir, should such things be? Can a Conference so circumstanced continue? Will Lay Delegates allow it? No, Sir; no matter what their politics might be, Laymen could be found in the Church who would be above such base intrigues.

I learn, that, on the Hamilton Circuit, things are strangely in disorder. I asked one Local Preacher to let me see his plan. His reply was, "O dear! Bless you, Sir, we have no plan on this Circuit." And how many Local Brothers have you? He counted up some six or eight, all without any appointment, except as the Preacher at the head of the Circuit may now and again give some sudden command to go and preach where some disappointment of the Itinerant may occur.

We had contemplated writing an Address to the Conference on the state of the Church, but have no space left. We respectfully call the attention of that body to the complaints of the people herein set forth. We are aware that neither formality nor authority are in our favour, in introducing this subject to the Conference; but some of them, rather, most of them, are men of piety and wisdom, and who will not neglect duty or despise danger because it is not officially brought before them. We call upon them to consider what we have said—and to meet the question of the state of the Church before it becomes past remedy. It is not too late to remedy all abuses, to conciliate the people, and place the Church in its highest spiritual position. Let them come out in an address to the members of the Church, with all possible explicitness. Let them publish full and correct accounts. Let them eschew Government aid of every description—and throw themselves on God and their people. Let them practice Mr. Wesley's system of pastoral visiting—gather in those that have been injudiciously driven out, and show themselves men of God, and of one Work; and they may be assured of the people's affection, of adequate support, and permanent prosperity. On the other hand, let them neglect the present agitation, and attempt to pass it by altogether; let them remain silent as to the charges made in this journal; and the Church, if not annihilated, will drop into a state of uselessness, and insignificance, in the Province—and Ichabod, will be the spontaneous exclamation in regard to it, from one end of the Province to the other.

The Christian Guardian, of the 28th ult., contains articles which refer to our Journal, and which demand our notice, but having scarcely space, we only refer to them. As to the resolutions of the Quarterly Meetings of the Napanee, Perth, and Newmarket Circuits, expressing disapprobation of our Journal, and confidence in the present leaders of the Conference, the demonstration is but feeble. Out of about sixty Circuits, we are furnished with an expression of opinion from four; and when it is considered that there are about 120 agents actively employed for the purpose of getting up resolutions throughout the country, in condemnation of this paper, the wonder is that they have obtained so few as the four so pompously announced. It must be remembered, also, that all resolutions expressive of a desire to encourage inquiry into alleged abuses are either not suffered to pass, or are discouraged or suppressed. This Toronto Circuit Quarterly Meeting might have passed resolutions, by a majority of two to one, of the opposite kind to those in the Guardian, but they remembered the fate of their last year's memorial. In addition to these particulars, the Newmarket Circuit (notwithstanding the display in the Guardian, of twenty-two names in support of Methodism as it is) gives a far more expressive demonstration of a contrary opinion, by a silent resolution of not paying the preacher's salary, leaving him, as we are informed, £50 short this year. Such silent but effectual resolutions have been also passed in Toronto and other places. And, with reference to the origin of the Newmarket resolutions, in February last, if it is insinuated that we concocted them in Toronto, it is a gratuitous assertion, without the least foundation in truth: we have as much reason to impute to the Guardian Office the origin of the resolutions of Perth, Napanee, and Peterborough. In another part of his paper, the Editor of the Guardian gives prominence to an article against speaking evil of Ministers, making a significant application, and recommending Mr. Wesley's sermon on evil speaking. This excellent sermon was read in public, about the same time as the slanderous article appeared in the Colonist, which the Guardian circulated; there is good evidence that the same person officiated on both occasions. Was this sermon only intended for the lay? The Editor of the Guardian ought not to say a word about evil speaking till he has applied to himself the fifth section of the sermon he recommends to others. We must postpone further remarks for our next number.

From the British Wesleyan Methodist Magazine.

HAPPY DEATHS.

Nov. 20th.—At Chester, Mrs. Charlotte Glass, aged forty years; for more than half of which period she had been a consistent member of the Wesleyan society. Her piety was deep, and her conduct exemplary. In her last affliction she was enabled to testify that the blood of Jesus Christ cleanseth from all sin. Not long before she died, in reply to an observation made to her, she emphatically said:—

"God is love, I know, I feel; Jesus weeps, and loves me still."

The last words she could distinctly articulate were delightful to her sorrowing friends: "I am going to glory." Soon after she breathed her last. G. C.