

whose ascendancy it could contribute to secure, with a view of receiving Government support in return. After this, it is inconsistent in the Conference, and in the Editor of the *Guardian*, to complain of a Protestant Government supporting Catholic Colleges; or of the British Government establishing the English Episcopal Church in the Province; they have admitted these principles by their own acts, and accompanied with more mischievous consequences; the direct pledging of the votes of the members of the Church. This is not a feature of the Maynooth endowment in Ireland, nor would it be one in the establishment of the Ecclesiastical supremacy of the Church of England in Canada. Having proved this prostitution of the Conference to the ascendant party, we ask the Members of the Wesleyan Methodist Church, who have known Methodism in the old country, whether things were so there? We ask those of American origin, whether they expected they were supporting a Church and State connection, when they joined the Wesleyan Methodist Church? We ask the whole body of the membership, if they can reconcile such a state of things with the promotion of pure religion and undefiled, and with the prosperity of the Wesleyan Methodist Church? As we confidently bespeak answers in the negative, we call upon them as they love religion, and venerate Methodism, to come forth in opposition to such an abuse as we have proved, and send their petitions and remonstrances to Conference on the subject; insisting on the separation of the Ministry from all public interference on political affairs, and the entire exclusion of all political articles from the *Christian Guardian*. If these demands are not complied with, the inference will be irresistible, that without lay-representation the Wesleyan Methodist Church will cease to be of any value in the Province. The foregoing remarks show that the Wesleyan Methodist Church is identified with the course of Dr. Ryerson, and his politics, however they may change; the object being to secure Government support. We shall say no more on this head for the present. Let us review the facts brought forward in preceding numbers. We have shown the unsatisfactory position in which the Chapel property is placed, by the Conference having the deeds, as well as the exclusive use of the Chapels: in the event of changes, made without the consent of the people most interested, a Chapel built by the labours and contributions of one class of people, may be taken from them and used for another class. This is proved and illustrated, in the cases of Victoria College, and Belleville and Waterloo Chapels. The former was instituted with the aid of the people now the Methodist Episcopal Church in Canada; but they have no benefit or interest in it, any more than if they had not contributed one penny. In common justice, that body ought to have had their money returned.

We have proved from the published accounts of the Conference, that the Centenary contributions are only invested at 3 per cent interest, or that the whole amount received is not accounted for.

We have exhibited a statement of the Missionary funds, proving the entire confusion of the finances, misappropriations, and the total incapacity of its managers.

We have done the same in relation to Victoria College, which is in a state of confusion and corruption; and, by the admission of the *Guardian*, is a total failure; shewing especially that its rapid and complete failure is owing to the political conduct and incapacity of Dr. Ryerson, as Principal.

We have not yet done the same in relation to the *Guardian* Office, though it is well known that as a journal, it is an entire failure, not being sustained by itself. What funds support it is a secret at present; but that there are more persons employed than the concern can pay for is evident to any one.

It is pretty nearly proved that all the funds are in confusion—all mixed—and that the money coming in for all is indiscriminately used as the exigency of the case requires. For instance, when Dr. R. was about to go to Europe on one occasion, Cash was wanting to pay Book concern debts in England; the Bank was applied to, and the dependence for meeting the obligation thus acquired was the Mission fund. It was said, We shall pay the Bills when the Missionary money is collected.

We have most satisfactorily shown that the Conference is arbitrarily ruled by about nine Preachers, who also rule the whole connection, and are responsible to no one on earth. That they appoint Leaders on their own individual authority, and expel members on the same, and have scattered the Methodist flock, instead of gathering it, for the last ten or twelve years.

We have exposed the existence of an intention to dismiss a portion of the Preachers, who, from Seniority, are in the way of these arbitrary rulers.

We have shown the object for dismissing the former, and appointing the present Editor of the *Guardian*, and the incompetence of the latter to conduct that journal in a creditable manner.

We have exposed the meanness resorted to, to use the *Guardian* and *Colonist* collusively, to circulate Dr. Ryerson's writings, and to slander the Editor of this paper; when they durst not use the *Guardian* candidly in either case.

We have given specimens of the scurrilous writings of the Secretary of the Conference, who has taken an active part in Newspaper controversy, and in traducing private character; while neglecting his pastoral duties.

Of the Book concern we have said little, but from what appears to the public, it is as badly managed as every other department of the connection. It is admitted in the Missionary Report for last year, that a debt in England has been compulsorily exacted, due from this concern, out of the Missionary Fund; that sum is £302,10.

Having proved, or being able to prove, all our statements, we demand lay-representation as a remedy for these evils. If the members of the Church are disposed to say to us, we want no change in Methodism, we ask, do

you not want proved abuses removed? If you say yes—and you cannot say otherwise, then we say, give us lay-representation, and they will be all remedied. You reply still, we want no change—again we join you, and say, help us to remove all these abuses some other way, and we will give up lay-representation, which is only a means with regard to our common end.

But the next question is, are these abuses proved, or not? All we can say is, read, enquire, examine. We speak us unto wise men: judge ye what we say. If they are not, and cannot be proved, scout us out of the Church, and all that support us, as some of the Preachers have begun to do; but if they are or can be proved, you must know that sooner or later these evils will force on you far more serious changes than we contemplate.

### THE STATE OF THE CHURCH.

"Hath this been in your days, or even in the days of your fathers?"

We had intended to enter fully into the important subject indicated above, but it is much too extensive to allow us to do it with effect, in the limited space which now remains to fill up the present number. We had intended to notice its condition, as to numbers; missions; pecuniary support; usefulness; reputation; the College; and its Ministers. Under some of these heads sufficient will be found in this and preceding numbers, so that we may contract our labour considerably. As to numbers, beginning from 1830, when its separate organization was complete, the number of members was 10,000; last year the number was 23,000; so that the increase is 7,000 in fifteen years, which is an average of 467 per annum. It is to be observed, that, during these fifteen years, emigration from Britain and Ireland always brought a large accession of persons who had been members of the Methodist Society there, and who mostly joined the Wesleyan Methodist Church; they cannot have been much less than the whole amount of the increase herein shewed; as the minutes of the British Conference account in this manner for a decrease in the Societies in Ireland. We have no means of giving the number thus added to the Church; but, for the sake of argument, we are willing to allow no addition from that source. Let us consider, then, the extent of country from Cornwall to Amherstburgh; and the population of the Province, of about half a million; and the number of adherents claimed for the Wesleyan Methodist Church—about 100,000; and the number of Ministers—Itinerant and local, employed every Sabbath—about 200, and we cannot acknowledge the amount of increase to be any sign of the prosperous state of the Church, or to be adequate to the expectations raised by these considerations. As to its Missions, in another place we have given a view of its pecuniary affairs; we only now require to notice the amount of money contributed to the support of Missions. This is only a criterion for the last five years; and as the amount during that period has been always about £2,000 a-year, while it comes des with, it also proves the stationary condition of the Church, in point of numbers. As to the general support given to the Church, the connexional funds have not been liberally supported; they are collected with difficulty, the greatest burden falling always on a few liberal members in every place. This is a natural consequence of no great numerical increase; the contributions being from the same persons year after year, cannot be expected to increase continually. As to the present year—one of the most unpropitious years to the Wesleyan Methodist Church, it is to be expected that there will be a great falling off; having information from several places of the probability of this, whereby several circuits will have to be thrown on the Contingent Fund, which has already more claims on it than it can meet. And, with regard to usefulness, how can Ministers be useful when they are engaged in the turmoil of politics? or how can the people profit by those Ministers who