

PERIODICAL TORONTO JOURNAL

OR, WESLEYAN METHODIST.

"THE TRUTH SHALL MAKE YOU FREE."—JOHN viii. 32.

VOL. I.

TORONTO, APRIL, 1845.

No. 4.

THE TORONTO PERIODICAL JOURNAL; or, WESLEYAN METHODIST, published under the Superintendence of a Committee—Members of the Wesleyan Methodist Church.

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Persons remitting Ten Shillings will be entitled to Five Copies; or Friends who will kindly procure Two or more Subscribers, and by remitting the Amount to the Address of the Publisher, will receive a Copy gratis.

NOTICE TO SUBSCRIBERS.

All Communications are requested to be addressed to the Editor, No. 57 Box, Post-Office, and to Messrs Lesslie Brothers, King Street, Toronto, where the Paper is for Sale.

Toronto, 1st February, 1845.

NOTICE TO CORRESPONDENTS.

Many of our correspondents do not seem to have noticed the discontinuance of the name of Mr. Ballantyne as the publisher of our journal. We refer a gain to our notice in the February number. We also take the opportunity of stating explicitly, that the editor never assumed the name of Ballantyne. The address is, "The Editor of The Toronto Periodical Journal, or, Wesleyan Methodist, No. 57 Box, Post-Office." All communications to be post-paid.

THE WESLEYAN METHODIST.

"When preachers of the Gospel become parties in party politics, religious mourns, the Church is unwielded, and political disputes agitate even the faithful of the Lord. Such preachers, no matter which side they take, are no longer the messengers of glad tidings, but the seedsmen of confusion, and wasters of the heritage of Christ."—*Lift of Dr. Adam Clarke.*

TORONTO, APRIL, 1845.

TO OUR SUBSCRIBERS.

We hereby acknowledge the receipt of communications since our last publication, with those containing notifications of new subscribers, and remittances from the following places; Clarendon, Belleville, Yonge, Aylmer, L. C., Brantford, Chatham, Hamilton, Mount Pleasant, Dundas, Bytown, Perth, Barrie, Prescott, Brockville, Drummondville, and Matilda. All of which have been attended to.

With reference to one from Brantford, by some accident, we suppose, of the Post-office, a letter dated December 24, with remittance, was only received on the 15th of March.

We have now had an expression of opinion as to the object of our journal from nearly every part of the province, and we are happy to announce to our readers that the number of subscribers considerably exceeds our estimate in the first instance. From some, we have been solicited to publish a semi-monthly journal, at an advance of price, which of course would be an unavoidable consequence; to which we can only say, at present, that we are anxious to please the majority, and to give our distant subscribers the opportunity of expressing their opinion on this question before we can decide on the form, and as to the periods of publication, on the termination of the six months of our contract with present subscribers.

We therefore request our subscribers for the first six months, who have not remitted their subscriptions to do so as soon as convenient, we also request them, and others, to send their subscriptions for the whole year to terminate with the December number of 1845.

The impression increasingly prevails that a species of lay-representation is actually in operation, as long as this journal is circulated; for it is hardly to be expected that the Conference will not readily remove all abuses, and yield to the wishes of the people to an extent corresponding to the number of the members of the Church who call upon them to do so. We therefore intend to continue the publication of this journal; not one year, we hope, but for an indefinite term, and to throw ourselves on the members of the Church for support, on the principle that the members should have a journal to advocate and express their opinions before the community in general, as well as to the Conference, as long as the Christian Guardian remains the exclusive organ of the Conference.

of complaint should be met by the Conference in a spirit of honourable concession, when necessary, and of general friendly demeanor, towards that portion of the members who hold the opinions expressed in this journal, there will doubtless be profitable employment for our paper in the circulation of additional religious knowledge, and in watching over the interests of the community in the position it has assumed, and that harmoniously with all other connexional agencies. The pledge given in the first number, that the profits of this journal will be given to the connexional funds, will be adhered to. Private gain will not be made of it. If it is sustained to an extent more than to pay expenses, the surplus will be announced, and handed over to be applied to the general good.

To give our readers some notion of the prevalence of opinion in favour of our journal generally, and on the subject of lay-representation, we refer to a few extracts from letters received since our last publication. With a subscription for two copies, and remittance, the writer concludes,—"Wishing you every success in your laudable endeavours, to advance the cause of Christian Liberty."

Another writes,—"I consider it to be Providential that this publication has appeared at this peculiarly important period, in the history of our Church. I approve of the spirit in which the various articles have been written, (I mean editorial.) I sincerely applaud the object you have in view as one of great importance to the Church in reference to its future peace and prosperity. The project of a lay-delegation is gaining friends rapidly in this quarter."

Another writes,—"My own opinion now is, that lay-representation is absolutely necessary to save us from ruin."

The last extract refers to the subject of sending out improper preachers. Have the Conference not done this? They will find a suitable reply in referring to significant intimations in another part of our paper. We are confident of our position in this respect, and coincide with our correspondent, that lay-representation, alone, seems to give us the prospect of being saved from ruin.

Another writer says (and a very important extract it is) "the very able writer in the Examiner, Nov. 13, 1844, we all believe to be not only well written, but true, and although denied, it has never been disproved." further, the same writer says:—"the views of all our people here, with reference to the chapel property are, that they want it decided to the people, or in some way that the Conference will have no claim on it, and they like the idea of lay-delegation, and appear to have lost confidence in the preachers, as they say, they have betrayed the people several times and are not worthy of having confidence placed in them again. We think the secular affairs of the Connection ought to be managed by a majority of lay-members." In this way the call from the East for lay-representation, "to save us from ruin" is answered by the above echo from the West—"from ruin!"

We close this article with the insertion of a letter entire, which so fully sustains the position of this journal that further comment is unnecessary:—

Mr. Linton.—I have had the pleasure of receiving three numbers of your excellent paper, and I think I would be wanting in duty if I did not express my pleasure in seeing a paper commencing to advocate those principles, which my conscience and my bible both declare to be consistent with the religion of Christ, and the mutual rights of the members of Christ's mystical body. A fair representation in Conference, by Lay Delegates appears to me essential to the proper organization of a Christian Church. But, sir, I am well aware that those Demas's who work in the silver mine, and those Judas's who carry the bag, and those Diotrophes, who love the pre-eminence will not willingly submit to have their power, their bag, or their silver come under the scrutiny of intelligent Laymen. But, sir, there is such a striking similarity between the treatment your paper receives, and that which was manifested towards some men of your own principles in 1829, that I cannot but notice it. The character your paper gets here by a certain class of power-saving, money-hunting persons is as follows:—1st. The Editor wants popularity. 2nd.—It is a factious thing. 3rd.—It is an organ for the discontented.

It is designed to sow dissension, and make division. The advice given in regard to it is, 1st—Don't take it; 2nd—Don't read it; 3rd—Don't keep it in your house; 4th—Don't listen to it if read by others.

Now, sir, notwithstanding all this paraphernalia, I conceive that truth never need to flinch from investigation, and that it is a sign of a bad cause for its advocates to try to close the eyes of the people against investigation. But, sir, in spite of all the dust that can be thrown in the eyes of the people, by the enemies of a fair scriptural system of Church Government, yet there are many, and thank God that many increasing, who read and hear, and like the noble Bereans, search the scriptures to see if those things were so. I believe, sir, that the Gospel is designed by the great Head of the Church, to produce that change in the minds of men which will break down that haughty spirit and its influence, that led to the first fall of man and angels:—

"Aspiring to be Gods the Angels fell,
Aspiring to be Angels men rebel."

From that time to this, ambitious men have sought for power, and tried to make the Bible support their claims, but it never will do, we must come down to that humiliating standard which St. Paul set up, when he said, "We preach not ourselves (viz., as your lords or rulers) but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

DIVISION.

"Therefore saith the Lord God of Israel, against the Pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them."

Notwithstanding all that we have said, in former numbers, in reference to the object we have in view in publishing the "Wesleyan Methodist," we are still charged, by some persons, with intending to effect a division in the Wesleyan Methodist Church.

In our January number, writing on the subject of the public interference of the Methodist Clergy in the politics of the day, we made the following remarks:—

"If, in the next Session of Conference, some declaration on this subject, satisfactory to all the members of the Church, be not made, disappointment and dissatisfaction will ensue, of the most pernicious consequences, and which must result in the organization of another Methodist Church, entirely neutral as to politics,—a result exceedingly disastrous, and which our most strenuous efforts shall be made to prevent."

On that occasion we had in view the inevitable effect of such conduct, upon a people possessing a high reputation for piety. If the members of the Wesleyan Methodist Church deserve this praise, they will not, they cannot approve of political preachers. If they do not deserve this praise, they may. We shall leave to our opponents the responsibility of deciding this question, by saying that the members of the Church will sustain such ministers as Dr. Ryerson, or those who sanction his political conduct: by so doing, they slander the whole community. Sooner or later, it is absolutely certain that the most pious portion of the people will either control the Conference on the subject, or seek some other remedy. This they may do gradually and imperceptibly, or otherwise, as separation in a body, is not the only way in which division may be a final result of their