

# COLONISTS

(FOR THE COLONIST.)

## Wesleyan Methodist Church in Canada and Slavery—Other Churches and Societies.

[NOTE.—Owing to the unjust refusal of the Christian Guardian of Toronto, to insert the letter which follows in reply to accusations and mis-statements by it in its issue of Dec. 12th, the letter is now published with some necessary prelatory remarks.]

### REMARKS.

There was no human being had a more honest hatred of "American Slavery," than the Father of Methodism, the justly revered JOHN WESLEY—and he had personally witnessed it. His celebrated declaration, so often quoted, that it is the "SUM OF ALL VILLANIES," shews in a brevity of words, his intense hatred of it. But the Methodist Churches in the U. S. have not carried with them, as churches, the same "witness" of a Godlike hatred of the iniquity. There is an exception to this accusation in that church in the U. S., by the secession of a portion of the Ministers who have formed "The Wesleyan Church." They proclaim against the evil—and will not have any fellowship with slaveholders, or slave-traders or slave-sellers. They are *pure* in that respect. Would to God, for the sake of humanity, that all the Methodist Churches Ministers and Preachers were equally so. The Methodist Church in the States is known by name as the "Methodist Episcopal Church," and not, as in Canada, bearing the name of "Wesleyan Methodist." The above secession in the U. S. is an exception.

The Methodist E. Church in the U. S., divided some years ago [in the year 1844 I believe] into two bodies, called "The Methodist Episcopal Church [South]," and "The Methodist Episcopal Church," the latter getting for distinction's sake the word "north" added to the name. The character of the M. E. Church [south], as regards the slave question and slavery, is so notorious, that the mere mention of the circumstance is sufficient—for, "if it, God knows, it is gone, gone, body and soul, to the slave power of the United States." And it is generally believed, not only in the eastern and western states, [for northern and western as they are also called] but also in Canada, that the M. E. Church [north] is entirely free from any connexion with the slave question. It is not so. In the advertisement by me of "A Minister for Sale" [the brief extracts referred to of a recent date, are sufficient to show that it is not so. A volume could be very easily compiled, with facts, which would make the very ears of the Methodists in Canada "tingle," and their blood run cold, at the atrocities committed as to slavery, of which the M. E. Church, [north], as a church, has been, and so far is, a party. I want not to refer to this now—I may again.

I do not think that the members—the people—of the Wesleyan Methodist church in Canada, are aware of the standing of the Methodist churches [north and south] in the states, as to the slave question. They have been kept in ignorance by their weekly organ the Christian Guardian of Toronto, now in its twenty-seventh volume [however shilly conducted in other respects], of the dangerous and false position of these churches as to slavery. In what number of that paper, and how long ago, will any information be found? But the members—the people—of the Wesleyan church in Canada, will find in the Guardian by advertisements, and in articles quoted or extracted from the books and periodicals of the Methodist Episcopal church [north], that their church, the Wesleyan Methodist church in Canada, has a direct friendly and brotherly intercourse in more ways than I wait to detail, with the Wesleyan Methodist Episcopal Church [north]. The head quarters of the latter is at 200 Mulberry-st., New York, [Methodist Book concern], and that number "200 Mulberry street," will be found far and widely spread in the

any free and happy people as we Canadians are) and the Wesleyan Methodist Church in Canada, has the intercourse as stated and a connection, besides the stronger evidence which follows, all which dare not, with truth, he denied. From the slave State of Texas, South, to the Hudson Bay Territory, North, the complexion of Methodism, with the ministers and preachers, in their churches, &c., on the evil of slavery, varies. Reader, mark the variety. From the warm howie-knife and Colt's revolver defence of slavery in the South, to the *eliminated silence* and "lullaby whish" in Canada and farther North. But I do not refer to the Methodist members and people of Canada especially. They have hearts—they have wives and children. They would not wish to see wife torn from husband and sold, nor the husband from the wife, nor the child from the parent, nor would they tolerate the babe in the womb being sold, nor the three-fourths or a half, or a part, of a body and soul being sold! Nor, above all, would they wish to see one of their preachers sold, or advertised as "A Minister for Sale"! But these things are done, and countenanced by Methodism, as well as by other churches in the United States. The preachers are to be blamed and deservedly condemned. The people, the members of Methodist churches, wishing to remonstrate, are not; at least some excuse can be alleged for them. Their bondage to their system gags their mouths and their pen! To whom would they complain and be listened to?

But to show further the connection between the Wesleyan Methodist Church in Canada, and the Methodist Episcopal Church (North), I will quote the following from the Daily Colonist of 24th December, premising that the establishment where the Canada Sunday School Advocate referred to is sent forth, is at the said 200 Mulberry-street, New York:—

"We have received several numbers of the Canada Sunday School Advocate, which purports to be published at the Methodist Book Room, King-street, Toronto, but in reality it is printed and published in New York, and is only an edition of the New York Sunday School Advocate, with the heading and dates changed to Toronto. But this is not done in all cases. By mistake, we presume, 'New York' is left under the editorial head in one number, while in the same manner, 'Toronto' appears before the editorial matter in another number. These changes are not made with sufficient care to carry out the 'Innocent' deception."

Under the date of Toronto, Nov. 24, we observe the following editorial paragraph:

"The general anniversary of our Sunday School Union, for the current year, took place in the cities of New York and Brooklyn, on the 21st, 22nd and 23rd of October, under circumstances the most gratifying and encouraging."

"This kind of duplicity is most reprehensible, and above all, it is inexcusable in what professes to be a religious publication for the moral instruction of the youth of the country. Consistency is a jewel!"

Farther still, on the above head of connection, the Christian Guardian in its paper of 26th Dec., states, in an article explaining the refusal to publish my letter of 14th December, (which follows), being a more letter of explanation in reply to an article in the Guardian of the 12th December, referring to my advertisement of "A Minister for Sale,"—the Guardian as said, states: "Mr. Linton says, as a proof of his charge against the Wesleyan Church in Canada, that it 'dimit ministers to the care of the Methodist Church north.' But how does it dimit ministers to that body? Why in this way only, that when a minister of the Wesleyan Church determines to remove from the country he is entitled to a certificate of his christian and ministerial standing, and then he is left perfectly free to determine for himself respecting his future ecclesiastical associations."

Now, the following is an extract from the minutes of the Conference of the Wesleyan Methodist Church of Canada, held at London, O. W., June, 1855. "Question 9.—What Preachers have withdrawn from the Church this year? Answer.—None—J. G. Witted, at his own request, was permitted to retire, and recommended to the Conference of the M. E. Church, N. Y. S." What more is wanted than this, in proof of my statement? But unfortunately it proves more, than what I alleged,—for it proves that the minister, Mr. Witted, had not withdrawn

ment, on several occasions, by the Rev. W. F. Clark, in the "Canadian Independent," of London, C. W. But mark, that paper is not the whole Congregational Church of Canada, of which it is the organ. Some of the ministers of that church have been implicated in this matter—for instance, the Rev. J. T. Byrne, of Whitby, once a Vice-President of the Anti-Slavery Society of Canada, at Toronto. That church is in parts, that is, each organization or congregation, stands by itself,—but their union (voluntary or temporary only, called "Congregational Union") by its declaration in June 1855, at Kingston, resolved very explicitly against the American Tract Society and Slavery, the very opposite however of what was declared, as to that Society, at the Union meeting at Montreal in June, 1854, though, on slavery proper, its denunciations then against it were plain, and an example to other bodies. But the practice of encouraging pro-Slavery Religious Societies, is as plainly wrong.

The erection of a "MacLay College" in Toronto for the regular Baptist Church of Canada, will not save it, if there is a streak of blood in it; nor the avowed declarations merely of the "Christian Guardian" of Toronto, (drawn out by a mere accident and intentional misrepresentations of the objects of my proceedings against the American Societies and Churches, as to their operations in Canada, and as to my said letter of 14th December), such will not, as yet, save the Wesleyan Methodist; nor will the humane and philanthropic Buxton Mission, O. W., of the Free Presbyterian Church of Canada save that Church from just accusations either, if its organ the "Record," at Toronto, is not more lively on the subject of pro-Slavery Societies, (though it is respectable in its piety, truthfulness, loyalty, and sobriety, and a credit to its Editor, W. R. H.), or if the students of Knox's College, Toronto, and some ministers of its church, are not kept from introducing and favoring the American Sunday School Union with its mute literature, or save that church itself by its propping up the publications of the "Presbyterian Publication Board" of the O. S. Presbyterians at Philadelphia, (though they publish pure copies, but also a "mute and silent" literature,) which Board with its church are pro-slavery to the core; all these things will not pass unnoticed, but be marked, and their lineaments well-defined, unless there is a change for a reform in our Canadian Churches and Religious Societies; and British institutions in religious and secular literature more earnestly encouraged by them.

And in passing, the remark may be made, that the "American Bible Union," of 350 Broome Street, New York, under charge mainly of the Baptists of the U. S., with its new translation of the Bible, now being made, and which is also circulated in Canada by its "Bible Union Reporter" (a publication, however, typographically and neatly got up), such will need a rigid critical observance;—for the memory of Dr. Spencer H. Cone, however learned, with slavery recollections, of the present presidency of an able leader Dr. Archibald McNay, or the praises of such a pro-slavery paper as the New York Chronicle before referred to, will not do away with the pro-slavery adjuncts of that body of people (exceeding the Secession) or its connection with pro-slavery men South and North. The Baptists of Canada are implicated in this matter, as they cannot well deny their connection with this Bible Union, or the Baptist churches which father it. British societies and men of piety and learning in Britain, have been corresponded with from New York, but they should acquaint themselves with the proclivities of the Baptist churches of the United States, as to slavery, and have the rigid critical supervision of that Bible Union, as above suggested. Of course, this same hint should also be taken by churches and learned bodies and societies in Canada. This remark is made without any expression of feeling against a new and authorized translation of the Bible.

The religious organizations in the United States are so notorious for every thing pro-slavery, (about half a dozen, excepting, however, including the three Secessions previously referred to,) that they should be chewed and shunned in Canada, as bearing a sinful, dubious, pro-slavery and unevangelical character.

Church do. T. do. Sa. Ch. of Record Presby.—Wes. Witness 9. Can. Hamilton gation Baptists Unit general (Protes Brul gretted Canada fluence approv Astor R. D. Sec pro-sl circula their tr meeting th age Lachlan msnage open t truthful dishonest Cross.—

TO TH four div ly: the Episcop the for the pres these few view, hu to presen into feeli ing Rep ment and by the c nature re There is connecte by any done, h by mysel ly rewar life in the three year Huron Tiv tively, th some goo itated by ion of li carnostly pretending Secretary at Toront 9th Janua ing corrob cal, of the stronger reference columns; with the evangelic that articl statement, forced exp on that su supported division in objections, it arose on Bishop Sh The seces copal Chu the "Wesl that divisio ments by out an sup and societ the world i "Slavery a by me, to man feeli in that hool gious man, perfect hair sorry to be