A CANDID INQUIRY.

In this day of increasing light and information, when every subject which comes within the range of human investigation is brought to the list of actual experiment, we may naturally expect that the sayings and doings of all public men, and bodies of public men, will be held amenable to the tribunal of an enlightened public for the manner in which all their official business is transacted. This is necessary in order to prevent corruption and deception, by which men of base principles often hope to trample upon the rights and liberties of their fellow beings, and escape with impunity. He who sees such principles in operation, to the manifest injury of the unsuspecting, and does not endeavor to counteract their influence, ought not to be regarded as a friend to mankind.

Having for several years past been acquainted with the Methodist Church of this Province, and becoming somewhat familiar with the various methods to which they resort, for the purpose of collecting large sums of money; at length I perceived, or thought I perceived, a great want of that candor and honesty which they recommend to others, and by which they professed to be governed in all their transactions. Unwilling to come to a hasty and uncharitable conclusion, I determined to go through a thorough investigation of the subject, in order to ascertain whether my suspicions were well grounded or not. Having frequently attended their Foreign Missionary meetings, and listened with attention to the pathetic appeals of the preachers in behalf of the poor benighted heathen, I was induced, with thousands of others, to contribute my mite for the purpose, as I then supposed, of assisting to send them the Gospel of our common salvation. But, to my great astonishment, I at length discovered that the money collected by the Wesleyan Methodists of Nova Scotia was not applied to the purpose for which it was avowedly collected; but was indirectly put into their own pockets.

To this conclusion I was led by their Fereign Missionary