

Government had better keep the money a few years longer.

We now refer to the admissions to our principles made by the *Guardian*. One is, to discuss the subject in dispute in the Conference organ, which he has done on the occasion we refer to. This is a step in the direction of improvement, and we give the Editor due credit for it. It is only by the friendly discussion of differences of opinion that truth is brought fully out, and made applicable to the general good. Suppressing discussion is like binding up an inflammatory limb: it must have relief sooner or later, and more at the expense of the patient as the oricture continues.

The next admission is more important. The Editor of the *Guardian* agrees to lay-representation on the Missionary Committee. If this is to be made efficient, which now is not the case, it will be so far acceptable. But we ask this in relation to all the standing committees—by whom all the important business is performed.

But to the accomplishment of such a desirable object there is an insuperable difficulty arising from the present form of transacting business between the Conference and the members of the Church. The *Guardian* says as much as this:—"I must lock the door to my prisoners, as it is my duty to do—I cannot give them my key, but if they can produce another key, I will not hinder them from coming out." The *Guardian*, on the 6th April says, respecting the question of the office of Chairman of Districts, to the people he has said, if you want this "let us know." Further on he says:—

"Is it expected that the Conference should remedy what it never heard complained of? It is time enough to alter established usages when they are shown to need alteration, and when the parties concerned ask for it. Doubtless, if the subscribers wish other persons to take a part of the labour and responsibility of the management of the fund, and a proper representation of their wishes be forwarded to the Conference, there will be no objection to afford satisfaction."

Now, what is meant by proper representation? If a number of the members of the Church assemble—however numerous and unanimous—if the Superintendent Preacher will not attend and preside, or if he attends and presides, he refuse to put a resolution, the acts of that meeting are declared unofficial, & the Conference has no ears, for all the words "let us know." "It is time to remedy complaints when we hear of them." These expressions are only synonymous with our previous metaphor—We keep the legal key, if you can procure another, but we know there is not another, you may come out of prison. (see the Memorial.) It is thus evident that the members of the Church are entirely enslaved, unless they insist on the right to meet and discuss matters, and pass resolutions, and communicate with the Conference when they think proper.

In the same paper the *Guardian* takes much pains to establish the honesty of the managers of the Mission funds,—when he knows it was never disputed. It is not a very satisfactory defence against charges of bad management, to say that the parties so charged are honest. Capacity for business is quite as necessary as honesty. At the same time when the balance on hand is first stated to be one amount, and then another; that one balance is the real balance, and one is not the real balance; and then again, another sum is named as the balance; if there is no dishonesty, the door is wide open for it; and no one could have blamed us if we had expressed any doubt on that subject.

RECAPITULATION.

"And the Bramble said unto the trees, If in truth ye anoint me King over you, then cast out your thorn in my shadow; and if not, let me come out of the Bramble and devour the Cedars of Lebanon."

This being the Sixth number of our Journal, we think it necessary to give a brief review of the statements, and facts, brought before our readers in preceding numbers, with a view of noticing them as they apply in support of our avowed object,—lay-representation, or the removal of those causes of complaint which have given rise to a wish for lay-representation, as the effectual remedy for them. We reiterate our first demands,

that the removal of all proved abuses, is our principal object;—lay-representation is only an instrument in obtaining it. Give us Methodism as it was—Methodism without politics or dependence on Government,—and Methodism without irresponsible power, and we doubt not that the people will be satisfied.

But we yet see very little sign of concession. The *Guardian*, the organ of the Conference, published for the very purpose of protecting, and advancing the interests of the church, has been nearly silent, unable to disprove our statements, with a small exception, that it has admitted that some of them are true, and indicated some concession with reference to lay-members being appointed on the Missionary Committee. In other forms, opposition has been directed against our journal; one method which has been adopted is, to denounce the whole as falsehoods, by verbal declarations; and another, to traduce the private character of the Editor; another to forbid the reading of the journal; another to ascribe its origin to infidelity to Christ. In fact, every plan has been tried, but that of disproving our statements.

We have, however, the satisfaction to know, (to use the language of a leading member of the Conference,) that we have made a powerful impression; and that among a large number of the more thoughtful, and reading portion of the membership, as well as on the Canadian public generally; and the conviction is now prevalent, that the Wesleyan Methodist Church will henceforth lose the support of public opinion, while its Ministers interfere publicly in the politics of the country.

This, is the paramount question; which must be carried in favour of our principles sooner or later, and which must be followed, though perhaps remotely, by those comparatively minor improvements, and reforms, which we demand. We shall feel perfectly satisfied if the publication of this journal shall be found to have contributed towards so desirable an object, as the separation of the Methodist Ministry from all public interference in political affairs.

There was a time when the Wesleyan Methodist Church in Canada, was exceedingly prosperous, and popular; that period, was from its organization to the Union with the British Conference, in 1833. The year 1832 was perhaps the more precise time in which that prosperity, and general popularity was distinguishable. This was undoubtedly owing to the influence of about 100,000 adherents of the Wesleyan Methodist Church scattered over the Province, and holding liberal opinions, both civil and religious; by which the state of public opinion, both in the House of Assembly and in the community generally, was so frequently and decidedly expressed in opposition to a Church Establishment in the Province, and to the appropriation of the Clergy Reserves to other purposes than those of Education and internal improvement. The *Christian Guardian* early became the medium of the expression of public opinion on these questions; hence its influence, and that of the Wesleyan Methodist Church, which became so evident, that,

Sir John Colborne, on one occasion, is said to have expressed himself to the effect, that if he could command the influence of the *Christian Guardian*, he could break up the Reform party, and establish the supremacy of the English Church in the Province. It is impossible to conceive that its most prominent Editor, Mr. Ryerson, did not soon become aware of his position, and influence, while he conducted that paper; and through his office, the influence he had acquired generally in the community. From this fact arose that intimate connection between him and Mr. (now Lord) Stanley, which justifies us in concluding the existence of a league between Dr. Ryerson and Lord Stanley to accomplish that purpose; for the whole conduct of Dr. Ryerson since, is in accordance with such a conclusion. It is now seen that neither Dr. Ryerson nor the Conference have any political principles, but those expressed in the words since so familiar, "We support the party which will give us most." The political character and influence of the *Guardian* is too well known to require references to particular facts; we will, however, refer to two. One of the principal charges against the Canada Conference, previous to the dissolution, was expressed in the following Resolution of a Committee of the British Conference: "The decidedly and prominently political character of the *Christian Guardian*, in violation of pledges given to us, and to the Upper Canada Conference, from 1833 to 1839." In Messrs. Ryersons' Pamphlet, published in London, on the occasion of the dissolution of the Union, a note is inserted by Egerton Ryerson, making the following admission: "It is admitted upon all hands, that the organ, and members of the Wesleyan Methodist Church, turned the eventful elections of 1836, in favour of the Government and the established Constitution." It is, therefore, not likely that those who wielded such a power as that of the *Christian Guardian*, could be ignorant of it; nor were the Government that received the benefit of it. So far from Dr. Ryerson or the Conference being ignorant of the existence of this influence, it appears to have been an object constantly in view to use it to the utmost. Dr. Ryerson has, no doubt, been in constant communication with the Colonial Office, proffering his influence in favour of the Government, and has recently exercised it, as is too well known, to the reproach of Religion, in reference to the Wesleyan Methodist Church; while the Conference identifies itself with his conduct, by the issue of Resolutions of Conference, which sanction, more than they forbid it; by issuing his writings in the *Colonist* through the *Guardian* office; by constantly looking for Government money in aid of their Missions and their College; by getting rid of all Dr. Ryerson's opponents in the Conference, and by one of their number, their Secretary, saying, "When the elections come on, we will put out our feeler, and the party that will give us most will have our support." It is impossible now to deny, that the Wesleyan Methodist Church has been converted, to a certain extent, into a political engine, for the service of either party,