

lating minds as his, there is no ground to expect that it will ever again betray affinity to the liberal side, either in religion or politics. Such characters invariably settle on the side of arbitrary power, and enjoy the reward that power is able to provide for them.

With impressions therefore in favour of such an union, we confidently predict he will return to Canada, and begin to undo all that to which he took part in 1833 and 1849. The question to the Methodist community is, whether they will be transferred like chattels to any Church, and system which the new impressions of Dr. Ryerson, may lead to a Conference to attempt. We presume they will not; but they must wake up their attention, and exert all their energy to prevent it.

[The following letter was published in the Examiner, in reply to a letter from the President of the Conference to the writer, published in the same paper. Our object in publishing this letter, is, that the Members of the Wesleyan Church, who do not see the Examiner, may have the opportunity of seeing both sides. The President's letter was published in the Guardian, but in answer to it has been withheld. Those who have read our, may now read the other. We repeat what we stated in our January number, with regard to the letter then promised, of which this is one, that we are not responsible for any assertions to which we are not ourselves the authors. We submit them to the investigation of those who prefer truth, and will take pleasure to search to it.]

THE PRESIDENT OF THE CONFERENCE, AND A WESLEYAN METHODIST

To the Rev. Richard Jones, President of the Conference of the Wesleyan Church in Canada.

RESPECTED BROTHER,—Your communication, addressed to the editor of the Christian Guardian, and published in that journal on the 10th ultimo, is, of course, regarded as a reply to my letter of the 10th September; and, although you highly censure me for addressing you as the head of the Conference, through a public journal, under a disguised signature, I trust you will receive the explanation which I now most willingly and sincerely offer for the offence, if it be one, against the discipline of our Church. There are offences among civil society, which frequently cannot be reached by civil law, and there are ecclesiastical offences which cannot be rectified under our existing ecclesiastical polity, both of which become, therefore, proper subjects of discussion through the public press. The purity, independence, and prosperity of societies, whether civil or religious, demand the open and free discussion of principles, the candid and fearless exposure of errors, without respect to party, or individual interest, or prejudice;—and that man is neither a friend of truth, nor of the Church to which he belongs, who will "suffer sin upon his brother" to remain unrebuked, or an evil to exist in community without lifting up his voice against it. Truth is not the less deserving of our regard, because it comes from an unknown source; and there are peculiar circumstances which render anonymous discussions as necessary with us as did the peculiar character and circumstances of religious teachers among the Jews render necessary the allegorical mode of address adopted towards them by our Saviour. But, although I write anonymously, I write sincerely; and I beg, therefore, that you will allow me to remove the surmise which your letter intimates of my not being a member in connexion with our communion. However unworthy I may be regarded, believe me when I avow myself a member, in regular standing with the Church, over whose Conference you preside, and that for a long period, I have been known as one, who, not only stood upon important occasions, to extend the interests of our communion by personal influence, but at times, when pecuniary aid was required, felt it as well a privilege as a duty, to have this an opportunity of extending our work. Indeed, sir, by going years would have shown to you, the writer defending Mr. Ryerson before he was aware of his real character; when he was designated by others, even by official members in our society, as hostile to the British Government; and, when, by his political agitation, he seemed to be hostile to the civil institutions of the country. If local facts of this kind, have not long ago come under your notice, they are well and generally known by many of my brethren in the Church.

Your letter is regarded, at this particular juncture, as highly important, giving, as it does, no hint or uncertain indication of the real position occupied by the ministers and people of the Methodist Church in Canada, which, together with some facts to which I propose to direct your attention, as well as that of my brethren, shows to my mind, and will to the thousands in our Israel, the necessity of some salutary change in our ecclesiastical organization—a change required to stay the evils which have so often afflicted our Church in past times, and with which it has again of late been afflicted.

I refer to the political stratagems of some of our leading preachers, and the influencing circumstances under which the members of the body have frequently been placed by them, no less to the detriment of the cause of religion generally, than of the internal peace and happiness of our Church. Through the Conference Press, you make known your displeasure for my attempting in an humble and plain way, to bring before you some late political productions of Mr. Ryerson, slanderous if not libellous on the parties interested; and for daring even to mention the names of three of our respected ministers as exercising a very dubious influence politically. I am threatened with expulsion by discipline. You intimate in your letter what we ought to have preferred a charge against Mr. Ryerson; but I can well imagine, Sir, the difficulty of bringing the Doctor to trial, before any select number of our Ministers alone, and should fear, and my

that such a trial would be a mockery, and would end, I apprehend, as in the case of a venerable member of Conference whom he publicly slandered.

In that case, you may recollect, that although Mr. Ryerson was fully convicted, yet he was acquitted upon making some trifling acknowledgments. I refer of course to the matter of my Rev. James Richardson. This affair is long since past, and the individual injured, has, I doubt not in Christian charity long since forgiven him, but the circumstances are well known to us all. I would respectfully ask you Sir, how could I expect a just consideration of charges which might be preferred against Mr. Ryerson, when he was permitted without censure, unblushingly to hold out a threat to your Book Committee, at a meeting where I believe, you yourself were present, "that unless they supported (politically) by Conference, he would not advocate the claims of our Church in England;" and, on the same occasion when alluding to his political defence of the Governor-General, to remark that "were the preachers to do their part, his writings would have the desired effect upon the Methodist people;" and when in connection with that political arrangement, we have seen the design practically carried out, by our preachers in many places, having employed all their influence to subvert the interests of a political party—that party too which has always stood opposed to the religious and civil liberties of this country? To look for justice from such a source, and under such circumstances would be folly in the extreme.

Moreover Sir, is it not a fact that while at one time, we have your pastoral address read to our Church enjoining upon the membership the importance of altogether abstaining from political excitement, we find at the same time, and during the very sitting of Conference, the party in political allusions of Mr. Ryerson scattered over the whole Province, bringing the cause of Methodism if not religion itself into contempt? But besides this, I feel with shame and sorrow to be fact, that statements of leading Ministers of your Book Committee are fresh in our memory, roundly asserting "that we, (the Methodists) are able to turn the Elections at any time between the contending parties;" and making the degrading confession, "that before the Elections come on, we will throw out our votes, and the party that will give us most, or will take us up, shall have our support!" I may refer also to the appearance of certain articles in the Christian Guardian of a very equivocal character; to the fulsome eulogiums pronounced from the Press by Mr. Ryerson on the eve of his late departure for Europe, upon "the princely liberality" of Sir Charles Metcalfe; to his appointment to a lucrative and important office under Government as a reward for political service; and finally to the insult offered by him to the common judgment of the Methodist people, in a letter lately published in the organ of the Conference, wherein he attempts to prove, that he never wished the Methodist body to be identified with politics; while at the same time he, and many others of our Ministers, were both openly and covertly endeavouring to make our Church a mere political engine!

Were this the only evidence we possess of the design of some of our leading Ministers to make the Methodist people a mere instrument to subserve their own political purposes, and to aggrandize themselves—the only evidence of their departure from moral rectitude on political occasions, it is sufficient to excite the alarm, and rouse the indignation of every pious mind amongst us. But this is not all, and in making the following enquiry of you as President of Conference, I may say that in the language of one who was distinguished for godly sincerity, "I speak forth the words of truth and soberness, for the King knoweth of these things before whom also I speak freely, for this thing was (not) done in a corner." Will Mr. Ryerson or you Sir, as one of the Board of Victoria College deny, that he (Mr. Ryerson) wrote your official predecessor, that it was his intention to come out in defence of the late (Baldwin) Executive Council; or the fact that while letters were in transitu concerning this contemplated arrangement, "THE FEELER," before alluded to was put out, and coming in contact with "the princely liberality" of the Governor-General, secured the base services of Mr. Ryerson and others of our Ministers on his behalf? These Sir, are plain questions, and the Methodist people of Canada whose confidence in their leaders has too often been betrayed, demand a candid and unequivocal reply to them. My former communication concerning some of the moral obliquities of Mr. Ryerson, has been declared by the Secretary of Conference, through the public Press, to be a slanderous production; but no statement which I have made has been disproved, and I dare the parties implicated rightfully to set aside any of the facts to which I have referred in this letter.

I have no doubt, Sir, that some of my former statements may have displeased your official Secretary, and I can well imagine what must be his feelings and those of the members of the Book Committee, when they are reminded by this communication of "THE FEELER;" of the unblushingly compromised; and of the shameful trifling with the liberties of the people, over whom they have been placed as religious examples and guides.

It is not a little remarkable, also, that during all this political manoeuvring among some of our leading preachers, we learn from official circulars issued

perfect tranquility and prospering in her way. Such circumstances were evidently calculated to lull suspicion, and to calm the apprehensions of our members, while hidden agencies were at work to endeavour to sway the popular mind for political purposes. I do not desire Sir, to insinuate that you would allow my statement to appear in your circulars, inconsistent with your conviction of the real condition of our body, but I presume that the advice of others is often received in issuing such documents, and it is more than intimated by certain parties connected with the College Board, (a "Family Compact") that your appointment to the Presidency, was merely a nominal one, and designed as a cloak to cover the political intrigues of your ministerial elders.

These, Sir, are statements of a grave character, and are not made in a moment of excited feeling, regardless of consequences, but under a calm conviction of duty—in plain language—and in the spirit of a Christian,—resolving confident that the cause I endeavour to advance is the cause of true religion—the cause of the Methodist Church—and particularly the cause of every LAW MEMBER of the body, and which, I feel satisfied, will be sustained by the voice of the entire membership.

I have alluded to the "princely liberality" of the Governor-General according to the statement of the late President of Victoria College, and for the sake of truth, and because many surmises are abroad concerning the finances of that Institution, would urge that a public statement be early given of its finances. Did the liberality of his Excellency bestow a private grant upon the Institution when "the Feeler" was thrown out by Mr. Ryerson and his condutors? And was there or was there not, an assurance also of a future continuance of Executive liberality—a reward perhaps for the political subservency of its managers? The Institution may thus be sustained by political or public funds, but it cannot, under such circumstances, be upheld by the continued confidence of the Methodist Church. The moral influence produced upon the minds of the youth by the knowledge of the circumstances to which I have referred, must tend, in a great degree, to neutralize the moral instruction given to them. The Methodist people have committed too much into the hands of the preachers, not only with respect to the finances of the Church, but with respect to the holding of its Chapel property; and past events, but particularly recent events, have pressed upon them the imperative necessity of providing some adequate remedy for the abuse of Ecclesiastical power—and that remedy will be LAW REPRESENTATION IN CONFERENCE. This simple remedy for the evils which have so long disturbed the peace and retarded the prosperity of our Church, is now, we rejoice to say, commanding the attention of our official members in other Circuits and Stations, and when the subject shall have been fully discussed, as I trust it will be prior to the next meeting of Conference, I feel assured that the whole body of the membership will stand up and with one voice claim the introduction of this most salutary and essential principle into the government of our community.

As I design, however, to refer to those latter measures in a future communication, I subscribe myself, in the meantime,

Your most obedient Servant,
A WESLEYAN METHODIST.
Cobourg, 1st November, 1841.

OUR CORRESPONDENTS, AND A FREE PRESS.

Of the benefits of a Free Press it is superfluous to say a word at the present time, as the advantages of it are universally admitted. But while these are acknowledged with reference to politics, and the general affairs of the world, we are aware that there are those who would decline the aid of the Press in matters of Religion, and particularly with regard to Church Government.

The Methodist Church has for many years resorted to the Press to disseminate religious knowledge, from the days of Wesley, whose pen was as prolific in cheap and valuable tracts, as the rest of his time was of equally useful labour. The Armenian or Methodist Magazine was established by him, and continues to this day. There is a Methodist Book Establishment in London, the amount of Books sold from which has yielded an annual profit of about £5,000. The Episcopal Methodist Church in the United States, abounds in excellent publications; and the Wesleyan Methodist Church in Canada follows those examples, having their Christian Guardian, and a large Book establishment.