

The Watchman.

"I HAVE SET WATCHMEN UPON THY WALLS O! JERUSALEM THAT SHALL NEVER HOLD THEIR PEACE, DAY NOR NIGHT."

VOL. I.

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Poetry.

SUNSET.

Is it the foot of God
Upon the waters, that they see the and blaze,
As when of old He trod
The desert ways,
And through the night
Fearful and far His pillar poured its light?
Oh! for quick wings to fly
Under the limits of you dazzling verge,
Where bright tints rapidly
In brighter merge.
And yet more bright,
Till light becomes invisible through light?
What wonder that of yore
Men held thee for a deity, great Sun,
Kindling thy pyre before
Thy race is run,
Casting life down
At pleasure, to resume it as a crown?
Or that our holier prayer
Still consecrates thy symbol, that our fane
Plant their pure altars where
Thine Eastern glory rams,
And thy bright West
Drops prophet-mantles on our beds of rest?
Here, watching, let us kneel
Through the still darkness of this grave-like time,
Till on our ears shall steal,
A whisper, then a chime,
And then a chorus, "Earth has burst her prison,
The sign is in the skies! the Sun is risen!"

Ecclesiastical.

WESLEYAN REFORM.

REV. MESSRS. EVERETT, DUNN, GRIFFITH, AND BROMLEY—IN THE MEETING OF DELEGATES.

The Rev. James Everett said: My Christian friends, I stand before you as a somewhat dubious character, it would seem (a laugh). I received, however, yesterday, from whom I cannot tell, my last society ticket (hear). It bears the name of James Everett, and is signed with the initials A. B.; but, whether that means Alfred Barrett, or Alexander Bell, I am not permitted to say (laughter). By this, however, you will perceive that I am still recognised as a member of the Methodist Society (hear, and a laugh). How, then, can you reasonably expect a member of the Methodist Society to address you under present circumstances? (hear, hear). To show you that it is perfectly orthodox, I presented this ticket at the door of the meeting last night, in order to obtain admission. I shall now put it in my pocket; it is unquestionably my last society ticket, and of course I can go in to a love feast with it. Well, then, suppose that I and my three brethren, art to be tested to-night. You are aware how I object to tests (hear). The test act I never approved of, any more than I did of the five-mile act, or the forty-mile act, or the present Conference. I say the forty-mile act, for the Conference have gone five and thirty miles beyond the old law, and have transported poor Mr Whitworth forty miles from Bristol (hear). I have been always opposed to tests. I opposed Dr. Bunting's test, which was printed and circulated among the preachers in favor of "Methodism." I refused to append my signature to the friends Dunn and Bromley did the same, and I believe if Mr Griffith had then been in the Connexion he would have refused too (hear, hear, from Mr Griffith). I think that is at least one proof that we are orthodox (hear, hear). Well, then, I refused a second, which I considered as a Buntingian test—I mean the respecting the "Wesleyan Takings," to which I refused to answer guilty or not guilty (hear). I refused to sign George Osborn's test (hear, hear, hear,) and had I been in the Wesleyan Conference at this time, I should have refused to sign the President's manifesto (hear, hear). I also refused to be tested at the Conference of '49 by the law of '35. I do think before, that I have given proof of my orthodoxy on the Reform question (cheers); and if by twelve months' hard labor in preaching, edifying, and holding public meetings will touch in favor of my soundness on that point, I fear it is all up with me (hear, hear, a laugh). Moreover, I assure you at this point I am as orthodox as ever I was (cheers). Nothing I am more resolved than formerly to set, according to the best of my power and opportunities God may give me, that system of despotism which has grown up in the Wesleyan Conference (applause). I know that I shall be branded, as I have been, with the title of Agitator. We are all agitators, I sup-

pose; but then agitation may either be good or bad, according to the object proposed, according to the means employed in its accomplishment, and according to the animus of the parties engaged in it. Now, what is the object which we propose by the Conference of the people?—What is the object which we have had before us in all the public meetings which we have held? Reform, Wesleyan Reform (hear); not secession, not revolution, but the abrogation of those laws which are calculated only to foster abuse, and deprive the people of their civil and religious liberty (hear, hear). Yes, civil liberty is now at stake, as in the case of Messrs Whitworth and Rowland (hear). Now, to suppose that reformation cannot be expected without revolution, is preposterous; it is the same as saying, that a tree cannot be pruned without plucking it up by the roots; that a wen on the hands or face cannot be removed without sacrificing the life; that London streets cannot be cleansed without tearing up the pavement; or that a house cannot be swept and garnished without razing the walls to the ground (hear, hear). What then are the means we employ, and still propose to employ? They are simply two, the public press and the public meetings (hear). Both of these means have been legalized by the Conference party; as to the public press, none have employed it more freely than they have, from the president downwards; and the whole Connexion has been absolutely inundated with pamphlets, some sold, and others distributed gratuitously, with the freedom of a largesse at a royal wedding, among the crowd. As to public meetings, of these they would gladly have availed themselves, if the people would have allowed them (hear, and a laugh). Witness their attempt at Bath. You were there, Mr Bromley; how did they manage it? Then again at Bristol (hear). Are any of the "mob" here? ("Yes, two or three.") And, lastly, at Dudley. In this latter case they absolutely begged and prayed that the expelled would issue forth their mandate and disperse the people, and sent the superintendent of police to Dunn and myself, entreating us to get the people away, for they were quite beyond their control (laughter). Both our own meeting and theirs were fully in our possession (hear).—Having been long accustomed to the "packing system," in the committees, the dear gentlemen thought they would try and carry it out upon a large scale, and they actually dreamt about packing a whole congregation (a laugh). The good people at Dudley, however, were resolved to have a clear stage and no favor (hear, hear). This we offered to the Conference party, and pledged ourselves that they should have a full, free, and impartial hearing; but, conscious of their weakness, or something else—perchance trembling at the exposure of their insideeds—they refused the offer (hear). In each case, however, they felt the majesty of the people, whom they had previously, ay, and still seem, to have set at nought and despised, and on whose privileges and rights they have so long trampled with impunity (cheers). These, then, are the two means we employ to secure the grand end—reform. It has been said by our opponents, that if anything could convince the Conference of the necessity and propriety of having expelled us, it would be the spirit and conduct we have manifested since we were cut off. Now, without ceding that to them, I would very politely turn the edge of the sword upon themselves, repaying the compliment in the simplest style I can. If the preachers could have acted as they have since last Conference, and during the sittings which have just closed, then I maintain that they are capable of doing the whole which is attributed to them in the "Fly-Sheets" (hear, hear) and even more. Put that down for they will like to see it in print (laughter). Just look at the transaction of the preachers since last Conference; look at the various expulsions which have taken place; look at the spirit which has been manifested, and you must come to one or other of these conclusions—either, first, that the system itself is bad, that there is "something rotten in the state of Denmark;" or, secondly, that the preachers themselves are sadly at fault administering Wesleyan affairs in the way they have (hear). Either the system must have made the men what they are, or the men have made the system what it is; in the one case the system is bad, in the other the men are to blame. Are these men to be reinstated if we once get them out? [no.] You may be sure they will stick fast to their position as long as they can. But supposing they are at length out-voted, will the men who have thus worked the ruin of Methodism be replaced? Would you hazard a second one, by restoring the same men to office? I contend that they ought not. ["They shall not."] Now if the fine old ship of Methodism,

as it has been styled by way of figure, is again to make a safe, successful annual voyage, the present crew must be dismissed, and the captain must be sent to the right about; for he is not at all fit to manage the vessel (hear, and cheers). Yes, and the cook too must be discharged (loud laughter)—the cook at the mission house I mean, who has so long been cooking, and so badly, that the broth is not fit for the common people (hear). Yes, and a better order of tactics must be adopted, in case the cause is to go on (hear). But continue to agitate; it seems like the kind warning of a kind mother, saying, "My dear child, do not go too near the fire, or you will be burnt;" but might she not, with equal propriety, say, "My child, come near the fire, so that you may get warm." And so we are to lose our piety; if so, I think we have precious little to lose, and that little can be scarcely worth preserving (hear). That child must be frail, indeed, who cannot stand upright; that vessel frail, indeed, that cannot bear the breeze; that man weak, indeed, in the faith, who cannot contend for it; and that house must be built on the sand, which cannot withstand the rush of the waters (hear). I maintain that it is the storm which enables the tree to take deeper root. Did John Wesley lose his piety by agitation? and he was one of the greatest agitators England ever saw. "O! but," say Mr Samuel Jackson, "you are paid agitators." Now, this is too bad. Not content with turning us out, and leaving us without homes and bread, he must really begrudge us what we have received from the people. I say, it is too bad (hear, hear). I would ask, what is Samuel Jackson paid for? Why, for saying his prayers with the young candidates in the morning (a laugh); then for saying grace over a good dinner at noon—and I wonder who would not do that; then for hearing the lads pray; and then for writing a porcupine epistle in the *Watchman* every week (loud laughter). The chairman just reminds me that he is also paid for editing the "Vindicator." Well, now, is not every good man an agitator? If he is not, he does not deserve the name of a Christian (hear). Truth and error, sin and holiness, abuse an order, can never come into collision with each other without a pitched battle, and one or the other must expire in the struggle. I say, then, if every man who bears the character of a good man is not an agitator, he deserves not the name (hear). And was not John Wesley a paid agitator? Did he not receive the reward of his fellowship even whilst agitating the land from one end to the other? (hear, hear). Now Samuel should remember that; but it is one of the peculiarities of that party, that they have very convenient memories, and, like people in a state of intoxication trying to walk steadily, they hope we shall not be able to see their defects, absurdities, and inconsistencies. Unfortunately for them, however, some of our memories are very good—friends Dunn and Griffith's are; mine is rather riddled, and lets things fall through; but we do sometimes recollect, and are able to point out, the contradictions which they hazard in supporting their cause (hear). I really love agitation a little bit; but, then, it must be agitation of the right stamp (hear). I love to see and hear the rustle of the leaves; I love to see and hear the ripple of the stream; I love to see the track of the swan upon the lake; I love to see the vessel rolling on the billows; and I love to see the clouds chasing each other across the heavens. It is the tempest that settles the air, and ultimately clears the natural, as well as the political and religious atmosphere. My advice, therefore, to you is—agitate (hear). I mean to do so myself (hear). Agitate, I say, till every abominable law which is prejudicial to the interests of the people is abrogated, every error is rectified, every abuse removed, every chain which Conference despotism has forged for the necks of the people is melted by the heat of popular indignation, and till we see the people running from every direction to the temple of religion and liberty (applause). I was much pleased last evening with the sentiments of Mr Bromley, when speaking on the subject of trial by question (hear). One point will most assuredly have to be settled in this struggle, and that is, whether trials amongst us are to proceed by question or evidence (hear). The principle now adopted, whether in respect to preachers, officers, or private members, is by question. If that continues, we shall speedily return to the days of the Star-chamber and High Commission Courts; if by evidence, we must keep pace with the state of jurisprudence in every civilized country (cheers). If it continues to be conducted by question, then might, will often triumph over right; if by evidence, then the poorest and weakest amongst us may stand unabashed in the presence of nobility and even royalty itself;

if by question, then it will furnish tyrants with a pretext to persecute the weak; if by evidence, then an honest jury may be expected to give a righteous verdict, and an upright judge a proper sentence (hear). If it is to proceed by question, the Mission-house must submit to be questioned as well as the preachers, and the former may be expelled from office as well as the latter from the Conference (hear). If by question, then, we must have Mr Gabriel, the "Leek Correspondent," and the "Dublin Trustee," in the witness-box, as well as Thomas Farmer, Elijah Hoole, Jabez Bunting, and John Scott; and the testimony of the former will be quite as good as the latter (hear). If by question, let there be but one law for the rich as well as the poor, no class legislation—a twenty thousand pound man kept in and a fifty pound man put out. We must have fair play, mercy, justice, candour, and truth (hear, hear). Well now, brethren, are you convinced that I am orthodox (hear, and loud cheers). You really think I am (hear)? Well I am glad, as an individual, that I have a verdict in my favor; that we, the Expelled, have a verdict in our favor. We were examined at the district meeting in May, 1849, on doctrine, experience, ministerial ability, morals, discipline, and so on, and the question was asked, "Are there any objections to James Everett?" The answer was, "None." It was an answer which had been given to the same question without interruption during the whole of the previous forty-three years (cheers), and it had been repeated in the case of my friends Dunn and Griffith, the one for twenty and the other for thirty years. What, then, had they to do more than to pass on to the next? I stood then, as I do now, on precisely the same ground in all those respects as Jabez Bunting, ex-President Jackson, Dr. Newton, John Hannah, and John Rattenbury. I say, I stand on equal ground with these men, yet they maintain their status in the Connexion; they are visited with all honor, preserved in the enjoyment of all their titles and privileges, while I and my brethren were expelled, cast out upon the wide world, without a shilling to help us, for ought they knew or cared to the contrary (hear). Now, usually, when a man leaves his situation, he has a character to take with him to his next place, but they have left us without one, or even so much as an introduction to the Evangelical Alliance (laughter), so that they had no right to expect but that we should be expelled from that fraternity, of which Dr. Bunting and his two noble sons are members.—What, then, deprived of our ministerial and Christian character, were we to do? We were driven in self defence to take up the position we have since maintained (hear). If we had sat down in silence, what would have been the result upon the public mind?—the first and just inference might have been, that we had been guilty of some flagrant transgression, and that we were ashamed to show our faces (hear).—But we could show as honest a front as any of them, and we have obtained a verdict in our favor from nearly every portion of the public press of the country; from the Christian church at large, and, I believe, I may say, from a majority of the Wesleyan Connexion itself, (applause). But what, then, is the position of the Wesleyan body? Methodism is now taunted and pointed at both by professors and profane with the finger of scorn (hear). The Conference has lost its ancient character for dignity as a grave deliberative body. The tickets of membership, which are now either sold or given away, or withheld at pleasure (though, by the way, with this ticket in my possession I ought not to say so), have lost their charm and value as tokens of church fellowship, and money, on the showing of the preachers before the public, is "the salt of Methodism." (hear). I understand they have got a new salt-box trade, and that Thomas Farmer has put in £500 worth of salt, Mr Heald £500 worth, and Mr J. Robinson Kay £250 worth; and the latter gentleman, having little judgment or conscience of his own, has said, if Mr Heald thought he ought to put another £250 worth in, of course he would do it (a laugh). But that kind of salt has lost its savour in the esteem of the public, and on our side of the house they take piety, and intelligence, and usefulness, and character, and influence, as the true salt of the Connexion (cheers). Then look to the mission affairs; and the more they are looked into, the more frightful they appear (hear). But it would seem that those who are connected with them are determined, that, as far as they can prevent it, the eye of Methodism shall never flash its light upon them (hear). Well, now do you give me a verdict in favor of my reform principles? (hear, hear.) You do. Well then, I'll sit down (cheers).

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