

the discipline in their favour. And this is easy to do, for the discipline was intended only for honor, simple, and ingenious interpretation; more as a directory than a system of laws. The present practice has converted a servant of the Church into its master, and that which was only intended to lead, is now made to drive. This is a state of bondage which does not exist in England, and we are surprised at the Methodists of Canada submitting to it, and much fear that those who can be entirely subservient to their ministers ecclesiastically, will be as subservient to them in their civil capacity; at least we have no notion how the judgment and conscience can be divided, and be in favour of liberal institutions as in civil affairs, and of despotic rule in an ecclesiastical sense. The whole people of Canada are looking with some anxiety to the members of the Wesleyan Methodist Church, to see if they are willing to be led by a few intriguing and time-serving ministers.

There are some of the grounds on which we think the circulation of another Methodist paper is called for, but we might add many others. We repeat our former statements that if any of our assertions are refuted, we shall honourably and publicly retract; if unintentionally we inflict a wound on private feeling not called for by the subject treated of, we shall readily make all possible amends. No material alteration is contemplated in the conducting of the journal, the Editor's name will be published to prevent misrepresentation, to render him entirely responsible for its contents. Our object is the removal of proved abuses or mis-delegation; preferring the former, we shall only insist upon the latter on failing therein.

If the members of the Wesleyan Methodist Church are disposed to respond to our views, their subscriptions are requested to be sent as soon as possible, addressed to the Editor of the Wesleyan Methodist, No. 57 Box, Post-office, Toronto.

If on the other hand, they do not feel disposed to support our journal, it will not be our duty to force it upon them, but we shall have performed our duty by our testimony already given. We sincerely hope, that when they see the necessity of opposing the beginning of corruption, as we think we do, it may not be when it is too late.

THE WESLEYAN METHODIST.

TORONTO, AUGUST, 1845.

"For one is your master, even Christ, and all ye are brethren."

Under the name of the "WESLEYAN METHODIST," the late "Periodical Journal and Wesleyan Methodist" once more appears before the people of Canada, and the members of the Wesleyan Methodist Church in particular, as a religious journal. Its object is to advocate, not a new theory, but the practice only of Methodist Institutions. Methodism as it was, without State support and connexion, and without irresponsible power. There never was, in the history of the world, a body of men possessing arbitrary power that did not abuse it. Some few kings there may have been whose paternal sway made them a blessing to their people; but there never was a body of men, lay or clerical, that did not abuse their trust, and resort at last to force, to keep what they had obtained by fraud. In the New Testament there is no example of the exercise of arbitrary power on the part of preachers of the Gospel: we have proved this on a former occasion. Were there any justification for the clergy having such power, they must of course be infallible and immaculate. This is not so; for, on one occasion Paul said of Peter, "I withstood him to the face, because he was to be blamed." If Peter was not infallible, and required the opposition of Paul, is it too much to say that the Conference are not infallible, and require the friendly opposition of those of the people who can point out the errors and abuses that are in practice among them? We have proved these errors and abuses, and the Church is now suffering through them: but the

Conference will not regard; they stand by their arbitrary power; they reject the memorials of the people, suppress communications, and organize another Missionary constitution, without consulting the people, and make it more despotic than ever. They denounce all who oppose them, as speaking evil of Ministers, to deserve expulsion; and proceed to cast out of the Church those that oppose them. By so doing, they acknowledge that their power is dearer to them than the Gospel of Christ and the salvation of souls. In casting out, the spirit of Antichrist is revealed, for Christ himself does not cast out. "He will in no wise cast out them that come to him." But when a person who has as much right as they have to partake of the privileges of the Church—of its sacrament, and even to officiate as an elder in the Church, opposes the Conference, the salvation of his soul, and of the souls of his family, are of less importance than retaining their power; therefore, that individual whom they could not refute in argument must be got rid of. The same means—the exercise of power, delivered the Jews from Christ, whose reproofs they could not bear; the same removed Stephen, another troublesome fellow, in the estimation of the Jews. All these, and many more, were put out of the synagogues, and their souls not cared for; and had there not been an invisible friend who cares for the cast out and forsaken, provided they abide faithful to him, both their bodies and souls would perish by the merciless hands of their fellow-creatures. If any one thinks that we are too hard in saying that the Conference have placed themselves in this position, we assure them that we have good evidence for it. Since the Conference some worthy officers of the Church have been removed from their offices, and others have either been expelled, or have retired in disgust, grieved and almost stumbed at the conduct of the Conference; the cause of such removals having been their reading or recommending this Journal, and holding like sentiments with it on the present state of the Church. We have heard, on good authority, that a person was dismissed without trial, and the charge was, disobedience to the Superintendent. Here is the spiritual tyranny complete. One preacher said, respecting those who are beginning to think for themselves on the present state of the Church, "O! we must force these fellows to leave, and then we shall have peace." Here, again, is Antichrist,—peace by members being scattered and losing their spiritual helps and privileges—the very persons who are endeavouring to correct these errors and remove these abuses! peace, by souls being in danger of destruction! peace, by the diminution of the Church! It cannot have peace that way, if it is the Church of Christ, and they are faithful pastors; for they will not scatter, but gather together. This continued casting out is not only a sin on the part of the Preachers, but it proclaims their own insincerity and inconsistency. We scarcely hear a sermon but are told that without Church communion we cannot be saved: we are told that without diligent use of the means of grace we shall make no progress in religion, and that it is absolutely necessary to partake of the holy communion. Thus, with one breath they invite and implore persons to join the Church, and in the next, when they oppose the abuses of the

Church, drive them out. What is the conduct of these same preachers? They tell a person to leave—to do without the Holy Sacrament: they thus tell him to fall away, to lose his soul. They forget that Scripture, "Whosoever shall offend one of these little ones which believe on me, it were better that a millstone were hanged about his neck, and he were drowned in the depth of the sea."

These are some of the considerations which justify the publication of our Journal. We advocate obedience to the Word of Christ, as the only supreme governor of the Church, and the divine principle of gathering into it the souls of men, and not of casting out. There are 803 gone out during the past year; it is admitted that many have been expelled. Will this produce peace? Then, the fewer there are in the Church the better; and so, under such apostles, the Church must come to an end. This is not so with the Divine Creator and Redeemer; and it is a consolation to refer to his gracious and benevolent designs, to gather all nations, where there shall be one fold and one shepherd. Hear his judgment of unfaithful shepherds. Thus saith the Lord God, "Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock." Hear his promises, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and I will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment."

A MOTTO.

"The Lord is with you, while ye be with Him."

In adopting, as a motto, a portion of the Sacred Scriptures in the new issue of the "Wesleyan Methodist," perhaps it is necessary to explain, why we select the above portion. As we do not wish lightly to use the sacred language, we justify it on the occasion, by stating that it is our object to keep such truths before the public, as we judge most seasonable and appropriate; such as are of the greatest importance to be kept in mind. We think the portion we have selected is specially seasonable and appropriate. The dying words of the venerated Wesley, were, "the best of all is, God is with us." There can be no doubt of the truth of that declaration; for a moral improvement had been effected in the British Empire, through the instrumentalities of Methodism in depth and extension, little inferior to that of the introduction of the Gospel at first, or of that of Luther's Reformation. But, there is reason to believe, that from the time that sentiment was uttered, it has been taken up and applied by way of self commendation, to an injurious extent.

No sentiment has been paraded more than this in Methodist publications generally, and on the occasions when eminent men of other denominations have spoken of Methodism in a flattering manner, perhaps no more than its just due, their expressions have been carefully gathered up, and circulated in Methodist journals; we refer to the sentiment uttered by the celebrated Dr. Chalmers, as one instance of this practice. "Methodism, (said he) is Christianity in earnest." Now, this practice is in opposition to evangelical humility and modesty; it is rank egotism