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TORONTO PERIODICAL JOURNAL.

OR, WESLEYAN METHODIST.

"THE TRUTH SHALL MAKE YOU FREE."—JOHN viii. 32.

VOL. I.

TORONTO, JANUARY, 1845.

No. 1.

THE TORONTO PERIODICAL JOURNAL; or, **WESLEYAN METHODIST**, published by **JOHN C. BALLANTYNE**.

Price Two Shillings and Sixpence for Six Months, from January 1st, 1845; payable in advance.

Persons remitting Ten Shillings will be entitled to Five Copies; or Friends who will kindly procure Two or more Subscribers, and by remitting the Amount to the Address of the Publisher, will receive a Copy gratis.

Subscriptions, by Post, addressed to Mr. John C. Ballantyne, No. 57 Box, Post-Office, and to Messrs. Lossie Brothers, King Street, Toronto, where the Paper is for Sale.

Toronto, 1st January, 1845.

THE WESLEYAN METHODIST.

"When preachers of the Gospel become parties in party politics, religious mourns, the Church is unedified, and political disputes agitate even the faithful of the land. Such preachers, no matter which side they take, are no longer the messengers of glad tidings, but the ministers of confusion, and wasters of the heritage of Christ."—*Life of Dr. Adam Clarke.*

TORONTO, JANUARY, 1845.

PROSPECTUS

OF A NEW WESLEYAN METHODIST PERIODICAL, to be published in Toronto, on the 1st day of every month, till the next Session of Conference, or longer, if necessary.

A brief Prospectus, or rather a notification, merely, having been already published, of the intention to circulate a journal with the above title; it is now thought proper to lay before the public a Prospectus of a more definite character, declaring the principles and grounds on which subscriptions are invited to the undertaking, from every class of inhabitants in the Province.

It is unnecessary to conceal that the occasion which calls this journal into existence, is that of the recent interference of the Rev. Egerton Ryerson, a prominent member of the Methodist Conference, in political controversy to such an extent as to raise the greatest apprehensions of a division in the church, as well as of an immediate separation in affection, of those who have been so long happily united in the doctrines and discipline of that church: who if undisturbed by their Ministers in relation to their diverse political opinions, would undoubtedly remain united, holding their various opinions as private individuals, without a diminution of Brotherly love, or a violation of the integrity of the church. It is contended by the persons introducing this journal, that it is impossible to maintain unity and Brotherly love, while any Minister of the Body is allowed to take an active part in the politics of the day. It being impossible for Ministers, any more than for the people, to think alike on these subjects; it is equally impossible to avoid the division into parties

of the members of the church, who in every station and circuit of the Province, from the affection entertained by the people for their Ministers, would consequently be arrayed on either side agreeable to the opinions of their Ministers.

When this is considered in connection with the itinerant system, it is impossible not to foresee that the Members of the church in their several localities would be exposed to incessant political agitation, destructive of personal piety, and tending to a certainty, to a dissolution, of the whole church. For one, or two years, a majority in a particular place would cordially accept of their ministers' labours, in consequence of affinity in political opinions, and the minority in that place would be grieved and dissatisfied. On the removal of that minister in accordance with the itinerant plan, the tables would be turned,—the minority would be pleased, and the majority dissatisfied. Or, if no change of political opinion should accompany the change of ministry, the state of things would be no better on that account, as the same two parties in the church would remain.

It requires, surely, no more words to prove, that the peace, prosperity and integrity of the church, is incompatible with the public interference of the Clergy in the politics of the country.

We may also say, that if one be allowed to interfere, because of some peculiar circumstances seeming to countenance such interference, there always will be such circumstances, in the judgment of those whose minds are excited on political affairs. It follows, that if one were allowed to interfere, there are no reasons for objecting to the interference of any or all of them; nor any means of preventing it. And if Ministers of one denomination may publicly interfere in political controversy, so may the Ministers of all denominations, with a view of influencing the votes of their people. Into the effects politically we shall not enter at present. But, any one must know the unhappy results in the progress of religion.

If in the next session of Conference some declaration on this subject, satisfactory to all the members of the church, be not made, disappointment and dissatisfaction will ensue of the most pernicious consequences, and which must result in the organization of another Methodist church, entirely neuter as to politics. A result exceedingly disastrous, and which our most strenuous efforts shall be made to prevent.

The age in which we live is a remarkable age, and when we look at the extraordinary movement made by the consolidation of the Free church in Scotland, and the agitation going on in other churches, it is impossible to resist the conclusion, that the visible church is about to assume a better position in the world. It is about to be separated from all state influence, and state protection, and to be made to rely on the Word of God only,—that great instrument which is destined to bring the church to perfection in the world, and to realize the sublime language of prophecy to the very letter. These events, and prospects, affect the minds and stir up the piety of thousands of the members of the Methodist church, and they anxiously look to their Ministers to take the lead in all movements of improvement and preparation for the approaching states of the church, both as to being suffering witnesses, and happy and prosperous partakers of its glorious success.

But the organization of the Methodist church prevents the people taking the initiative in any alteration of their system of government, that by a majority of the members may be thought incompatible with the improvement required by the age. Late events, to which we have referred, have shown that they have not been able to obtain the attention of the body of Ministers officially, or even to have their views discussed in the *Christian Guardian*—the journal that bears the name of the organ of the Methodist church; more strictly, we think, it ought not to be considered any other than the organ of the Conference. To this we make no objection, so long as it is fully understood. It is impossible that it can be the organ of the people, unless it admits the discussion of subjects in which all are interested, whose object is the general good of the body.

The projectors of the *Wesleyan Methodist*, consider there are sufficient reasons for its establishment, and good grounds on which to hope for general circulation among the members of the Methodist church, and of the attendants on the Methodist Ministry, whose numbers form an important portion of the population; at a random estimate, we suppose their number not to be under 120,000.

The managers of the *Wesleyan Methodist*, have no object of personal gain in view in establishing the journal in question; as before notified, the profit, if any, will be appropriated for the benefit of the church. And as they have no personal object, they have no antagonist feelings of any kind, as a motive for the undertaking. The Journal may circulate in

harmony with the *Christian Guardian* in every family. Improvement, and the friendly discussion of the means thereto, is their object,—not opposition of any kind. The two journals will support a common fund, and with mutual good-will, will support a common cause in all its important interests. They may benefit the common cause by mutual labour, and check or encourage each other for the common good; that as it is written—as Iron sharpeneth Iron so doth the countenance of a man his friend.

It is well known, and has been before alluded to, that the laity in the Methodist church have no interference in the government of the church; it is equally evident, that the ministers are no more infallible than they; indeed, the former have never pretended that all capacity of improvement exclusively originated with themselves.

If primitive christianity is to be restored to the earth, ministers and people will be equal in wisdom and in gifts, in purity and zeal; and the legitimate, and true voice of the church will be as in the earliest days, as mentioned in the decision of the church, declared by St. James:—"It seemed good to the Holy Ghost, and to us, to lay upon you no other burthen."

To realize this desirable consummation, the principle object for issuing the "*Wesleyan Methodist*," is to discuss the propriety of a lay-representation in the Conference. If this and other subjects could be discussed in the *Christian Guardian* there would be no occasion for the *Wesleyan Methodist*. The advocates of improvement are now excluded from this benefit, and also excluded from being heard in the Conference, and there remains to them no other course than the present one. Surely there is no one so exclusively attached to the Methodist system of Church Government as to deny the possibility of improvement; but to object to the discussion is equal to such denial.

The managers of the *Wesleyan Methodist* are of opinion that the time is not distant when the word of God will be the supreme law in every Church of Christ on earth, and the executive portion of Church Government be in the Councils of the members, solely regarding that word, and led by the spirit therein.

An important step has been taken in the recent disenthralment of the Free Church in Scotland, which seems to place that Church in advance of all others for usefulness at present, and to indicate divine approbation of its proceedings and position.

The History of the Christian Church seems to exhibit a series of revivals and declensions; the advance position being occupied by one portion for a time, and which has been occupied by another on the declension in energy, zeal, and faithfulness of their predecessor to their day of visitation.

At one time, the Waldenses had this distinction, then the Lutherans and Reformed Churches, then the Puritans, afterwards the Methodists. Each Church seems to have had its peculiar call and duty, corresponding to that of the Judges of Israel, who arose indiscriminately from all the tribes. Each

Church has unfortunately considered its own system and progress perfect and consummated, leaving no room for improvement; forgetting the well known tendency to moral and spiritual stagnation, inseparable from human nature, and overlooking the necessity for some now modification, of the same system, to rouse the people to their duty again. We believe no Christian Church will attain the eminence of perfection, till the times of the restitution of all things; but that every periodical revival will bring the whole visible Church nearer to that State.

Mr. Robinson, the pastor of the Puritan Flock, sojourning in Holland, on parting with them, before they sailed for New England, enjoined this principle strongly, urging them not to consider that they had arrived at perfection as a Church of Christ, nor to think that others more zealous and faithful might not go beyond them, or that they had sounded the whole depth of the holy Scriptures, so as to have arrived at perfection.

He was right, other Churches have since made greater advances, and the Methodist Church among the number; but the latter is only in a similar situation to that of the Puritan Flock, on its sailing for New England, except they may be nearer to perfection. There are thousands of Methodists in Canada lovers of Methodism, who would not wish to see their Church retrograde, and will no doubt agree with the projectors of the *Wesleyan Methodist* that a discussion of those principles will be favourable to the progress of Methodism in the Province. On this ground their subscription to this paper is confidently expected.

It is not certain that the object intended by advocating a lay-representation in the Conference, may not be fully accomplished by the circulation of the *Wesleyan Methodist*. The Managers will be satisfied by accomplishing their object either way, which they take the opportunity again to assert, is purely the prosperity of the Church—the advancement of religion and the Glory of God, in the prevalence of truth. That the circulation of the *Wesleyan Methodist* may accomplish the object in view, will further appear from the following considerations.

The *Christian Guardian* is the avowed organ of the Conference, therefore it would not be blameable that the *Christian Guardian* should exclude from its columns the discussion of all subjects on which the Conference had not made up their mind, as in most cases, an impression would be made that whatever appeared there, had previously been digested and concurred in by them. Therefore, in the *Wesleyan Methodist*, the Methodist Ministers, themselves, will find a suitable channel for communicating their views on all subjects connected with the interests of Methodism, on which the Conference have not decided, and with regard to which they cannot be committed to any particular course.

On this ground the patronage of the Methodist Ministry is invited, supported by the consideration that they are sustaining their own cause both in a pecuniary and spiritual and moral sense.

The *Wesleyan Methodist* will be conducted in a spirit of kindness and courtesy to all without exception. Its pages will not be employed to provoke or irritate any portion of the Canadian population, of any denomination of Christians. It will oppose immorality wherever it is exhibited, but admit within the pale of the visible Church, all who take the name of Christian, leaving every one to be his own master, to stand or fall; and remembering him who hath said, "judge not," and, "vengeance is mine."

It will also employ its columns in giving Missionary Intelligence, as extensively as possible. The time is come, that requires professing Christians to look at the state of the whole world, as well as on the condition of their own particular community. To encourage a Catholic-spirit and a laudable rivalry in doing good; attention will be specially paid to the statistics of the Christian Religion throughout the world; as events which seem to be creeping are indeed rapidly advancing, the prospect of which is calculated to inspire with renewed energy every sincere possessor of Christianity and to rouse the sleeping world. The *Wesleyan Methodist* will not commit itself to party politics at all, but will, when thought proper, give faithful reports, from the other portions of the Canadian Press.

All denominations of Christians in the Province may be interested in the success of the *Wesleyan Methodist*, for though, of necessity, it bears a sectarian name, its columns will so regard the general interest of all denominations as to render it acceptable to them all.

Members of the Methodist Church, and indeed, all persons wishing to make communications will be placed on the usual footing of correspondents. Their names must be given in confidence with all communications, which the managers will claim the right to reveal, in cases of extreme necessity, and on ordinary occasions they will take the responsibility of them, provided proper testimonials of authenticity accompany such communications. Nothing will be received having a tendency to reflect on individual character,—to degrade the Ministry of the Methodist, or any other Church. Kindness and courtesy to all will be the rule, the neglect of which, we hope, neither love of truth nor devotion to the cause of religion will justify.

RECAPITULATION.

It may be very necessary on the issue of the first number of this paper, to explain the plan of its contents, with reference to the object of its publication.

There is, first, the Prospectus explaining the cause of its appearance, and declaring the principles on which the journal will be conducted. This is followed by a series of letters, numbered from one to twelve—which are nearly all the documents which have appeared in various portions of the Provincial Press, and which have issued in consequence of the public political writings of the Rev'd Egerton Ryerson. This is followed by an Editorial article analysing briefly the documents referred to, exhibiting their principal

points calculated to show the necessity for the discussion of the best means of averting the evil consequence to the Methodist church of a public interference in political controversy on the part of its Ministers.

In pursuance of our promise in the Prospectus, we have added the article entitled Pastoral faithfulness, with a view of reviving the zeal and energy of all who love Methodism as it was found under the management of its venerated Father, in reference to its spiritual prosperity. Other articles are added, subordinately, in accordance with our intended plan.

Having, in the Prospectus and other articles herein referred to, made out a case justifying, demanding and encouraging the issue of the "Wesleyan Methodist," we send it forth with a pure and fervent desire that it may assist in advancing the prosperity of the church, by discussing in perfect harmony with all its other agencies, the general interest.

We have further to notice, that the present number is an experimental one as to periods of publication,—viz., whether monthly, twice a month, or weekly in future; and also as to the size of the paper. Both will depend on the direction of public opinion, and the demands of subscribers. All that is fixed in the matter is, that it will at all events be issued monthly for six months from January 1st, 1845, on the terms herein stated.

PASTORAL FAITHFULNESS.

"How I kept back nothing that was profitable unto you, but have showed you and have taught you publicly, and from house to house. Wherefore I take you to record this day, that I am pure from the blood of all men, For I have not shunned to declare unto you the whole counsel of God."—Acts xx. 20, 26, 27.

Such was the pastoral character of St. Paul, such, perhaps, to an equal extent was that of the Rev. John Wesley, the founder of Methodism. His successors in the Ministry aspire, it is to be hoped, to the same perfection. We do not hesitate to assert the impossibility of success, unless the same plan be pursued, and the individuals have obtained that entire Christian liberty, to be able to say, I have kept nothing back that was profitable unto you, and can make the same appeal to God, of being pure from the blood of all men, and say also, I have declared unto you the whole counsel of God; that is, enforced, with every moral and christian duty without exception, by precept and by example.

Where the latter is deficient, the former is, and must always be withheld. We do not say that an unholy Minister may not preach the principal truths of the Gospel. But, in accordance with that deep sentiment of our Lord, "*If thine eye is single thy whole body shall be full of light.*" We assert that no man can perceive clearly, and feel strongly on subjects relative to which his practice is deficient. He may preach many good sermons, and edify many; but he cannot command and ensure the effect of his labours, as men full of faith and the Holy Ghost must always do. With any less qualification than this, he will keep something back, he will be defiled with the blood of souls, and withhold

the counsel of God, in matters essential to holiness and salvation. And, after years of labour, perhaps honoured by thousands, as a profitable and popular preacher, when eternity bursts upon him, he is condemned by these very scriptures, and perishes, through some besetting sin. Failing in a perfect example, he is convicted of having encouraged sin, while he preached the Gospel. How awful then is the Pastoral office! What dreadful responsibility rests on the head of every man that enters a pulpit, and receives pay for taking the oversight of souls! To illustrate a little, a loitering, gossiping minister, cannot effectively exhort his charge to redeem their time, and avoid unprofitable and needless conversation,—a practice as destructive of holiness, as drunkenness. He cannot reprove effectively the excessive use of tobacco, wines and spirituous liquors, if he touches them at all himself. If he does not visit all his charge, rich and poor, without respect of persons, or unfettered by any other circumstance whatever, he cannot enforce pastoral duties by teaching. These are only hints of the nature of the illustration this subject bears, but the application of it to all duties is easy. As we cannot pretend to teach the deep lessons this subject requires, we refer to the following specimen of the Reverend John Wesley's teaching, for which purpose alone we make the present introductory remarks. Would to God he had more followers in every denomination of christians; but if any are under more obligation than others, to respond to his faithful call, it is the Wesleyan Methodist Ministry:

From the Minutes of the English Conference in 1766.

Mr. Wesley says: "All hitherto is comparatively little, I come now to speak of greater things.

I do not depend on seeing another Conference. Therefore, I will now speak once for all, as taking my leave of you.

I cannot but know more of the state, both of the Methodist Preachers and people, than any other person; because I see more of the Preachers, and more of the People in every part of the Kingdom. Therefore I can give you such an account, both of the Preachers and the people, as no body else can. And you are fully assured that I am not prejudiced against either the Preachers or the people.

To begin with the latter. The world says the Methodists are no better than any other people. This is not true. Yet it is nearer the truth, than we are willing to imagine.

For 1st. Personal religion, either toward God or man, is amazingly superficial among us.

I can but just touch on a few generals.

How little faith is there among us, how little communion with God! How little living in heaven,—walking in eternity, deadness to every creature!

How much love of the world: desire of pleasure, of ease, of praise, of getting money.

How little brotherly love! What continual judging one another! What gossiping, evil speaking, tale bearing! What want of

moral honesty! To instance only in a few particulars.

What servants, journeymen, labourers, carpenters, bricklayers, do as they would be done by! Which of them does as much work as he can? Set him down for a knave that does not.

Who does as he would be done by in buying and selling horses? Write him knave that does not. And the Methodist knave is the worst of all knaves.

2. Family religion is shamefully wanting, and almost in every branch.

And the Methodists in general will be little better till we take quite another course with them. For what avails public *Preaching alone*, though we would preach like Angels?

We must instruct them from house to house: till this is done, and that in good earnest, the Methodists will be little better than other people.

But we shall find many difficulties both in ourselves and the people.

1. In ourselves there is much dulness and laziness; so that there will be much ado to get us to be faithful in the work.

2. We have also a base man-pleasing temper, which makes us let men perish, rather than lose their love; and let them go quietly to hell, lest we should anger them.

3. Some of us have also a foolish bashfulness. We know not how to begin, or to speak plainly. We blush to speak for Christ, or to contradict the devil, or to save a soul.

4. Our interest stops our mouths, and makes us unfaithful in the work of Christ.

5. But the great hindrance is weakness of faith: so our whole motion is weak, because the spring of it is weak.

6. Lastly, we are unskilful in the work.

How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers, to choose the fittest subject and follow them, with a holy mixture of seriousness, and terror, and love, and meekness, and evangelical allurements?

And we have as many difficulties to grapple with in our people.

1. Too many of them will be unwilling to be taught, till we conquer their perverseness by the force of reason and the power of love.

2. And many are so dull that they will shun being taught for fear of showing their dulness. And, indeed, you will find it extremely hard to make them understand the very plainest points.

3. And it is still harder to fix things in their heart, without which all our labour is lost. If you have not, therefore, great seriousness and fervency what good can you expect? And when all is done, it is the Spirit of Grace, he alone, who must do the work.

4. And when we have made some impressions upon their hearts, if we look not after them, they will soon die away.

But as great as this labour of private instruction is, it is absolutely necessary; for,

after all our preaching, many of our people are almost as ignorant as if they had never heard the Gospel. I study to speak as plain as I can; yet I frequently meet with those who have been my hearers many years, who know not whether Christ be God or man, or that infants have any original sin. And how few are there, that know the nature of repentance, faith, and holiness? Most of them have a sort of confidence that Christ will justify and save them, while the world has their hearts, and they live to themselves. And I have found by experience that one of them has learned more from an hour's close discourse, than from ten year's public preaching.

And, undoubtedly, this private application is implied in those solemn words of the Apostle:—"I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word, be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine."

This is likewise necessary to the greater glory of God, and the fuller success of the Gospel. O Brethren, if we could generally set this work on foot, in all our societies, and prosecute it skillfully and zealously, what glory would redound to God thereby! If the common ignorance were thus banished, and our vanity and idleness turned into the study of the way of life, and every shop, and every house busied in speaking of the word and works of God; surely God would dwell in our habitations and make them his delight.

And this is necessary to the welfare of our people, many of whom neither believe nor repent to this day. Look round about, and see how many of them are still in apparent danger of damnation! And how can you walk, and talk, and be merry with such people, when you know their case? Methinks when you look them in the face, you should break forth in tears, as the prophet did when he looked upon Hazeal, and then set on them with the most vehement and importunate expostulations. O, then, for God's sake, and for the sake of poor souls, beatir yourselves, and spare no pains that may conduce to their salvation.

What cause have we to bleed before the Lord this day, that have so long neglected this great and good work! that have been preachers so many years, and have done so little, by personal instructions, for the saving of men's souls! If we had but set on this work sooner, how many more might have been brought to Christ!

And how much holier and happier might we have made our societies before now! And why might we not have done it sooner? There were many hindrances in the way, and so there are still and always will be. But the greater hindrance was in ourselves, in our dulness and littleness of faith and love. O that God would thoroughly humble us, and cause us to bewail our own neglects; that we may not think it enough to lament the sins of others, while we overlook our own!

But it is objected, 1st. This course will take up so much time, that we shall have no time to follow our studies.

I answer, to gain knowledge is a good thing, but saving souls is better. 2. By this very thing you will gain the most excellent knowledge of God and eternity. 3. But you will have abundant time for gaining other knowledge too, if you spend all your mornings therein. Only sleep not more than you need. And never be idle or triflingly employed. But, 4. If you can do but one, either follow your studies or instruct the ignorant; let your studies alone; I would throw by all the libraries in the world, rather than be guilty of the perdition of one soul.

It is objected, 2. The people will not submit to it. If some do not, others will gladly. And the success with them may be so much as to repay all our labour.

O, let us herein follow the example of St. Paul: 1. For our general business, *serve the Lord with all humility of mind.* 2. Our special work, *take heed to yourselves and to all the flock.* 3. Our doctrine, *repentance towards God, and faith in our Lord Jesus Christ.* 4. The place and manner of teaching, *I have taught you publicly and from house to house.* 6. The object and internal manner, *I ceased not to warn every one night and day with tears.* This it is, that must win souls and preserve them. 6. His innocency, and self-denial for the advantage of the Gospel, *I have coveted no man's silver or gold.* 7. His patience, *neither do I count my life dear unto myself.* And among all our motives these should ever be before our eyes:—1. *The Church of God which he hath purchased with his own blood.* 2. *Grievous Wolves shall enter in; yea, of your own selves shall men arise, speaking perverse things.* Write all this upon your hearts, and it will do you more good than twenty years study of lower things." Here follows minute directions for the conduct of the Preachers in visiting from house to house, which are omitted because of their length.

The faithful servant of God then proceeds. Let us in every town, and wherever it is practicable set up this method in good earnest, and we shall soon find why the people are not better, viz., "because we are not more knowing and more holy."

2 Q. Why are we not more knowing? A. Because we are idle, we forget the very first rule, "Be diligent, never be unemployed a moment. Never be triflingly employed. Never while away time; neither spending more time at any place than is strictly necessary."

I fear there is altogether a fault in this matter, and that few of us are clear. Which of you spends as many hours a day in God's work, as you formerly did in man's work? We talk, talk or read history or what comes next to hand. We must, absolutely must, cure this evil or give up the whole work.

But how? Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in twenty four.

But I read *only* the Bible. Then you ought to teach others to read *only* the Bible, and by parity of reason to hear *only* the Bible. But if so, you need preach no more,

just so, said George Bell. And what is the fruit? Why now, he neither reads the Bible nor any thing else.

This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul, he wanted others too. *Bring the books,* says he, *but especially the parchments;* those written on parchment.

But I have no taste for reading. Contract a taste for it by use, or return to your trade.

But different men have different tastes. Therefore some may read less than others, but none should read less than this:—

"The sum is, go into *every house* in your e, and teach every one therein, young and old, if they belong to us, to be Christians inwardly and outwardly."

The above is taken from Miles' History, a faithful Chronological record of Methodism, by one of the early Preachers. The Historian adds, "This faithful description of the Preachers and the people, proved a blessing. For since that time, they have increased in knowledge and holiness. What a blessing to have a faithful Pastor! And what a comfort to labour among a people that will endure sound doctrine! Such was Mr. Wesley, and such were the Methodists."

Will our brethren in the Canadian Ministry permit us to ask, who amongst them will strive for the mantle of Elijah, and obtain a double portion of his spirit? Who among them will at once adopt the plan of visiting from house to house, on the model set before them by their venerable Father in the Gospel? We say, on his model, for we have little hope of success if this is disregarded.

The foregoing extract from ancient minutes of Conference might have been extended. If these very profitable reminiscences of Methodism should prove acceptable to our readers they will be repeated.

THE REV. E. RYERSON AND POLITICS.

In the commencement of the present undertaking, we find it necessary to give all the documents which have, in various portions of the Provincial Press, been laid before the public, on the subject of the Rev. Egerton Ryerson's public interference in defence of one side of the great constitutional dispute with which the country has been agitated. Our object, in so doing, is to place before the readers of the *Wesleyan Methodist* the whole subject in historical order, as it affects the object for which this journal is published. It is necessary to say, that we only refer to them for this purpose, and not with a view of expressing any opinion, or drawing attention to their political character.

We shall not enter into political questions on any account, but it was thought impossible to make out a clear case, without inserting them.

We also premise, with reference to these publications, that inasmuch as parties on one side of the present controversy, have made statements as facts, which are contradicted by the other side; and, these, offer their denial of those alledged facts, in language considered to be unbecoming the station and office of

the authors. We shall not defend the former, or oppose the latter. This Journal assumes no responsibility for those past transactions, though they are referred to for the purpose already stated.

The first document marked No. 1, is the announcement from Mr. Ryerson himself, of his intention to defend the position of Sir C. Metcalfe. Our readers are well aware of the position of the Rev. Egerton Ryerson, of the solemn consecration of himself—his time, talents, and influence; to the spiritual work in connection with the Wesleyan Methodist Church. They are aware, also, that he held an important office in that Church, being the Principal of Victoria College, as well as a Preacher of the Gospel; yet these obligations, it appears, did not deter him from the undertaking.

We direct the reader to the fact of his interference as being voluntary, as he says, "unsolicited by any human being" which makes his interference less excusable, if he really had higher obligations. We also refer to the tone of language in which he devotes himself to a work inferior to the obligations already laid upon him: that, "he is ready to relinquish any situation he now fills, rather than not accomplish this imperative undertaking," which is in our opinion equal to a revocation of his Ordination vows. We think that the Rev. Gentleman has made a mistake in comparing himself with Leonidas. His enthusiasm and devotion to politics reminds us more of the celebrated Maid of Orleans, Joan of Arc. In another place, if we have space, we shall insert the twelve rules from the discipline of the Methodist Church. Dr. Adam Clarke's opinion of the public interference of Ministers in politics, and the opinions and decisions of the British Conference on the same subject.

We ask our readers in reference to these documents, as well as by appeal to their own unbiassed judgment, whether Mr. Egerton Ryerson has conformed to the discipline of the Church and the spirit and object of the institutions of Methodism? In the event of our not having space in the first number, for all the above mentioned documents, we insert the following from the Book of Discipline, of the Wesleyan Methodist Church, "*on the duty of Preachers.*" Rule II,—"*You have nothing to do but to save souls; therefore spend and be spent in this work.*"

We also request attention to two other points,—viz., the date of the announcement, and the declaration that he had declined the office of Deputy Superintendent of Education. These two circumstances involve Mr. Ryerson in a difficulty mentioned hereafter.

The next event in the history of the present agitation in the Methodist Church, was the preparation of a memorial to the approaching Conference, on the part of the official members of the Church in Toronto. This Memorial was put into the hands of the Superintending Minister on the Station, who not only readily undertook to present it to the Conference, but so participated in the measure, that he requested to be sent strong to Conference," in order to give effect to the Memorial. The Memorial in question was

not presented, and consequently, that portion of the Church represented by those official members, were deprived of their just right of communicating with the Conference, on the only occasion which, according to the institutions of Methodism, is afforded them. We only state facts on this part of the subject, by no means blaming the Minister referred to. He, doubtless, took the course he thought best, but the result is undeniable—the members of the Church in their Official Quarterly Meeting can have no communication with the Conference, and no influence on their deliberations, unless the Minister at the head of each Station pleases. This alone, justifies an appeal to our brethren throughout the Province, through the medium of the Press; and that no more offence may be given, by employing the Provincial Press generally; it has been resolved to have a Press solely appropriated to the purpose; to which we invite the support of the members of the Church throughout the province.

The Memorial, in question, contained a respectful intimation that the public interference in political controversy of the Rev. Egerton Ryerson, was in opposition to the spirit and object of the Methodist system, and prejudicial to religion generally; and its tendency was, to draw from the Conference a declaration to that effect. No motive can be conceived for the suppression of the Memorial, but the existence of an influence in the Conference favourable to Mr. Ryerson on some grounds, which even his evident departure from Methodist principles, could not weaken.

We here see the necessity of having recourse to some expedient in opposing the influence of a few leading men in the Conference—an influence which is exercised to the exclusion of all just and reasonable opposition, on the part of the overruled majority in that body. It appears to us, that only the Press can do this, and that, by insisting on the practice of the first principles of Methodism, and by pointing to the consequence of the supremacy of an ecclesiastical aristocracy, which appears to have been facilitated, and confirmed, by excluding the interference of the laity in the affairs of the Church.

Though there may be particular affairs of the Church, which we shall hereafter point out, that would be better regulated by admitting some of the leading members of the Church into the Conference, it is not on this account alone, that a Press is resorted to. It is chiefly in view of the imminent danger to religion itself, and to Methodism in particular,—the natural consequence of the conduct of the Rev. Egerton Ryerson, from his presumed motive, and the obvious means resorted to by him to accomplish the object he had in view.

The motive we believe to have been, to obtain pecuniary government assistance to the Church, and to Victoria College, and the means of obtaining the support of the members of the body to the political party supporting the Governor-General, in the recent constitutional dispute in the Province. That this was the instrumentality to be employed, there can be no doubt, and it constitutes an

unpardonable outrage on the civil rights and privileges of the members of the Church. Such conduct must lead to a decision of no important question, whether it is to be repeated again or not; this not being the first instance of it. The decision cannot be ensured in the negative, till the voice of the people is heard in the Conference, or through the Press, as a temporary substitute, we hope, for the former.

Our next subject, No. 3, is the letter of "Junius," which appeared in the Globe, May 21. It is preceded by editorial remarks which will assist in convincing the public generally of the impropriety of the public interference of the Ministers of Religion, in the politics of the day.

By the impression made on the public mind generally, the Methodist body may perceive how they are rendered an object of intense public interest, through the interference of their preachers. It would not be difficult to refer to other portions of the Provincial Press representing other Churches, to show the anxiety with which the effect of Mr. Ryerson's writings on the members of the Methodist Church, was looked for. It is impossible, under such circumstances, that the members can avoid making themselves objectionable to one political party, in proportion as they give satisfaction to the other.

The consequence of the exercise of such an instrumentality would be really frightful in a religious point of view, and demands now the serious attention of the rulers of all the Churches in the Province. If they should run the race for political influence with the government, in which one Minister, has attempted more than once to start the Wesleyan Methodist Church, there would not only be an end to practical religion in the Province, but such a contention among the various denominations of Christians, as would result in the suppression of all but the strongest.

We ask the whole membership of the province, whatever their political opinions may be, whether, in contemplation of such results, they will submit to the direction of Conference, or the Christian Guardian, or to any individual Minister in the exercise of their civil privileges? We ask, also, is there any doubt that the object of the Rev. Egerton Ryerson's defence of Sir Charles Metcalfe was not so to influence them? Is not such interference on the part of either of the parties above mentioned, indicative of a preference in point of immediate importance, of politics to religion? Is it not destructive of the spiritual life, energy, and usefulness of the Ministry? If these questions can be satisfactorily answered in favour of the course of the Rev. Egerton Ryerson we shall be the first to rejoice that all our apprehensions are without foundation.

We come now to the letter signed Junius. The rumoured appointment of the Rev. E. Ryerson to the office of Deputy Superintendent of Education, was the occasion of calling forth the letter. It corroborates former statements, with reference to the widely extended and deeply rooted conviction, in the minds of the whole Methodist community,—and to some extent prevalent in general, that no other

motive dictated the appointment of the Rev. Doctor to that office, than that of wishing to influence the members of the Methodist Church in the general election, then to follow. It could not be for the want of another Deputy Superintendent, for Mr. Murray gave general satisfaction. It could not be that the office was vacant, when Mr. Ryerson began his defence; for if he is a competent witness, he declares that he never heard till August that the office was likely to be vacant. However this may be, he wrote in May, that he declined the office, and the letter of Junius is a proof of the prevalence of the rumor of the approaching vacancy. This letter was published May 31, and Mr. Ryerson's declaration of a refusal of the office, was published May 27. We do not point out this discrepancy with a view of reflecting personally on the individual, but to show that as the acceptance of the office by Mr. Ryerson would naturally lead the public to conclude, that he had entered into the design imputed to Sir Charles Metcalfe's Government, it was not good policy to accept the office at that time. The appointment could not be dictated by a reference to the ability and general eligibility of the individual, for as to scholastic qualification, he was evidently deficient; as to peculiar fitness there was no ground to believe he had any claim on that account; and as to the policy of appointing a person to the office, not of the Church of England, it was very questionable, it being sure to displease a large portion of the Government's finest supporters, who, are now, as appears in the Cobourg Church, only suffering the appointment, till a favourable opportunity arrives to procure his dismissal.

Nor was it the known adhesion of Mr. Ryerson to the political principles avowed by Sir Charles Metcalfe's Government, that led to the appointment. On the contrary, Mr. Ryerson opposed those principles up to the time of commencing his defence. The only rational way of accounting for the appointment was, his reputation as an influential member of the Methodist Conference, with the additional ground, that as his influence had been successfully exerted in the time of Sir F. B. Head's it was presumed the effect would be the same in favour of Sir Charles Metcalfe's Government. The letter of Junius so fully explains this part of the subject that it is unnecessary to make further remarks on it.

The next document we refer to, is the address of the official members in the Toronto City Station. The sole reason for issuing this address was, to protest against the members of the Church being identified with Mr. Ryerson's proceedings in political controversy. This has been sufficiently circulated to be already too well known, to require insertion on the present occasion. There was nothing in its spirit and language in opposition to the best interests of the Methodist Church.

We next draw attention to two letters numbered 4x and 5, from the Rev. E. Ryerson; the first, in reply to the Toronto Station Address, and the other on the same subject. They contain a denial of the intention charged

against him of endeavouring to push his defence of the Governor-General into the columns of the Christian Guardian. It must be observed that by his words "my defence" he refers to the long series of letters inserted in the Colonist. We do not think he ever intended to insert these in the Guardian; for he must have known of the existing rule and pledge of the Conference against such a proceeding. Besides, it might not answer his purpose so well. It would have led to more resistance on the part of the Methodist Body, and have turned them unanimously against him. But the words "my defence" have a general meaning, when spoken of by others, and referred to as *his defence*—they may refer to any other article in defence of Sir Charles Metcalfe, which he might have wished to have inserted in the Christian Guardian.

To the definite meaning of the words "my defence," as referring to the publications in the British Colonist—the expressions in the letters of the Rev. Mr. John Ryerson, and the Rev. A. McNab, No. 6, will fully apply. So also, the denial in Mr. Ryerson's letter of Sep. 13, No. 5, and the letter contained in paper No. 6, clears Mr. Ryerson with reference to any such intention as to that defence, and also, with reference to certain papers read at a meeting of the Book Committee, held in Toronto, in April last; and also, with reference to the private correspondence of Mr. Ryerson, which came into the hands of Mr. McNab. But, there is also a letter from Mr. Scott, the former Editor of the Guardian, who had better opportunities than Mr. McNab, of knowing what communications were intended for insertion in the Guardian. The former two witnesses, can only say as to what had not come to their knowledge as proceeding from Mr. Ryerson, with that view; but Mr. Scott, can say what had. We refer to his letter, No. 9, herewith inserted. Here we have positive evidence from Mr. Scott, that he had received an article from Mr. Ryerson, which he declined publishing, because it favoured one of the parties in the political dispute prevailing in the Province, or to speak plainly, it was in defence of Sir Charles Metcalfe. The negative evidence of Mr. John Ryerson, and of Mr. McNab, must be entirely disregarded, in the presence of the positive evidence of Mr. Scott.

The next document in rotation, is a letter signed "an Official Member" marked No. 4x. This is on the general subject of Mr. Ryerson's public character. It shows by his history the habitual tendency of his mind to engage in politics, the versatility of his mind, having been Republican, Radical, Whig, and Tory, by turns and often, and the fact of his influence in the Conference, having caused the withdrawal of many from that body. On this letter, no further remarks are necessary.

A rejoinder to letter No. 4, follows from the official members of the Toronto Station. With reference to this rejoinder, we thought proper to omit a great portion of Mr. Ryerson's professed reply as being altogether irrelevant. We make a corresponding omission in the rejoinder, in which these irrelevant matters are replied to, and only insert a reply

to that portion of Mr. Ryerson's letter which referred to the address. This part we have already disposed of.

The next document, No. 7, is a letter to the President of the Conference. It treats of the political bias of Mr. Ryerson's mind and his inconsistency, and proves his unfitness for the important office of a Preacher of the Gospel. It is not materially connected with the present article; we recommend however, an attentive perusal.

The letter No. 7, is replied to by the Rev. H. Wilkinson, in a letter to the Editor of the Globe, Sep. 21st, in consequence, as the writer says, of its containing to use his own words, "a vile slander" against himself. Mr. Wilkinson's letter gives a contradiction to that part of the letter to the President of the Conference, which states that a memorial was delivered to him for presentation to the Conference which was suppressed by Mr. Wilkinson, it also includes that he took part in that memorial, and wished to *be sent strong to Conference*, and suggests that fear of Mr. Ryerson's influence there directed the suppression of the memorial. This portion of the letter is called a vile slander.

Whether this charge refers to all the facts therein stated, or part of them, or to the conjecture as to the suppression being caused by fear of Mr. Ryerson's influence, we cannot say. This he ought to have explained, unless he means to characterize the whole as a vile slander. In that case, the parties will no doubt feel it necessary to prove their part of their case.

Mr. Wilkinson's letter of the 21st Sept., is followed by a reply in the Globe of the same date, which we regret to say, places the issue on the veracity of the parties. The final decision waits the response of Mr. Wilkinson, which if he does not give, the decision is easy to those who will read the documents. The readers attention is now directed to a letter marked No. 8, from the Rev. R. Jones, President of the Conference, in reply to a letter addressed to him by "a member of the Wesleyan Methodist Church."

We think Mr. Jones's reply, as it is called, is no reply to the facts of his opponent. Its blustering formality reminds us of the orthodoxy of the Town Clerk of Ephesus, who confidently appealed to the people, that they all knew that the Ephesians were worshippers of the great goddess Diana, and of the image which fell down from Jupiter, stating, that these things could not be spoken against. With the exception that the writer of the letter marked No. 7, is not answered. The President's letter is calculated to assure the members of the Church of his desire, to confine the labours of the Ministry to the essential object of their calling, "to spread scriptural holiness through the land." As we insert the whole letter, further remarks are unnecessary.

The letter marked No. 10, from Mr. Ryerson, to the Editor of the Examiner, is the next in rotation. In it there are many things not essentially connected with our object, viz: his defence of himself against the Provincial Press. We refer to the letter for these matters, we shall only fix attention to one or

two points. He says his defence of Sir Charles Metcalfe, was as voluntary and as spontaneous as his own breathing. It is the first time that we ever heard of our own breathing being voluntary. If it were so, many would lose their breath when they least desired or expected it. However, with the author it means spontaneous. If it were spontaneous, there is less excuse for a violation of previous spiritual obligations. If it were not, he must have been hired, and his present assertions would be false. Such a conclusion we dare not come to. Therefore, at present we prefer his own declaration, which is quite sufficient for the purpose for which this paper is published. It is our opinion that the Methodist Church will neither suffer a Preacher spontaneously to enter into public controversy, or to do so under any other influence. We must not omit to notice, that it is in this letter that Mr. Ryerson says, that he had not the least idea of "Mr. Murray, being appointed to a Professorship in King's College, or ceasing to perform the duties of Superintendent of Education," until, as he there says, sometime after I had completed my defence."

We remind the reader, that the defence was completed in August, but the office was known to be at his acceptance, and (apparently) refused by him in May previous.

Again, in the same letter he states, that he learned in August for the first time, that the office in question was about to become vacant. We would willingly account for this discrepancy of facts, but it is not in our power. The subject next calling our attention, is a letter marked No. 11, signed "A Wesleyan Methodist," and addressed to the President of the Conference in reply to his letter of Sep. 26th, published in the Globe. In this letter, there are some points worthy of attention bearing on the leading object of this journal, viz. To obtain a lay representation in the Conference. Whether it is a breach of Church discipline, to discuss the civil privileges of the members of the Methodist Church, we shall not enter into at present, as we scarcely expect to meet with any one, who will presume to deny it. At present, we have only met with private opinions, which we are not called upon to oppose. The writer justly says, "*The purity, independence, and prosperity of societies, demand the open and free discussion of principles.*" and the "*candid and fearless exposure of errors, without respect to party, or individual interest.*" We ask, who can deny this? Will, any person who may think it proper to oppose the object for which this journal is published, undertake to deny the necessity of open and free discussion? If so, our course is triumphant at the first onset, and we stand before the world as the admitted advocates of the purity, prosperity and independence of the Methodist Church.

We ask again, will any such persons undertake to say, that such is the practice in the Methodist Conference, relative to subjects which involve the civil rights and privileges of the members of the Church, much less those of a strictly religious nature. Who does not know that the Conference has absolute authority relative to the former, that it sits with closed doors, that not a layman can

know what is doing, any more than they know the Councils of the Autocrat of Russia, and that there is no power within reach of the community to call them to account.

These things are not only true, relative to the former, but the Conference have now begun to encroach on the latter also. It is necessary to check this enormous evil, or the dispersion of the whole Methodist Church Conference too, is inevitable. We shall not further anticipate this important letter, as we believe, such is the interest now awakened in the whole membership on the subject that the whole of the documents herein referred to, will be attentively read.

We have now concluded our comments on those productions of the Press, on the question that has arisen out of the proceedings of the Rev. Egerton Ryerson, up to No. 11, and we urgently and seriously invite every lover of Methodism in Canada, to read the whole attentively, and assist us in advocating the purity, integrity, independence, and prosperity of the Church, as far as they conscientiously can, while in reference to others, we shall not object to honorable, and conscientious opposition.

[No. 1.]

From the Supplement to the British Colonist, of Tuesday, May 28, 1844.

SIR CHAS. METCALFE DEFENDED AGAINST THE ATTACKS OF HIS LATE COUNSELLORS.

The Rev. Egerton Ryerson takes this method of informing the public, that he proposes to offer some remarks in defence of Sir Charles Metcalfe against the attacks of his late Advisers, and to prove by *their own testimony*, given on different occasions, that His Excellency is entitled to the verdict of the country, on every count of the indictment got up against him.

Sir Charles Metcalfe may say to the people of Canada as Themistocles said to the Athenians, who were incensed against him—"Strike but hear me." And if the Public have heard six or seven hundred pages of accusations against Sir Charles, in the form of speeches, addresses, editorials and communications—it is believed they will do His Excellency the justice of hearing one hundred and fifty pages of calm reasoning in his defence.

Mr. Ryerson, (unsolicited by any human being) has been prompted to this course by the recent "*Address of the Toronto Reform Association to the people of Canada.*" If that address, (sound in general principles) be true in fact and in insinuation, then is Sir Charles Metcalfe all that is tyrannical and base, and the British Government is a compound of despotism and treachery: Sir Charles should be dethroned and the British Government should be hated and despised; and no general declarations of respect for the one or the other, can prevent such feelings from possessing the mind of every reader who imbibes the spirit of that most insidious and calumnious address. The people of Canada and their government may remain; but the moral connexion—the connexion of confidence and affection, the only connexion of strength and happiness—must cease to exist.

Mr. Ryerson's reply to the accusers of His Excellency, will be contained in *ten or twelve numbers*—to be first published in the *British Colonist*, afterwards in pamphlet form, occupying from 100 to 150 pages. The first number will appear in the *Colonist* of Friday next, the 31st instant, preceded by a prefatory address to the inhabitants of

Canada West, on the present crisis, and stating the circumstances and considerations under which the author comes before the public on this momentous occasion.

Mr. Ryerson avails himself of this occasion to say, that the distinguished title which was conferred upon him some time since, has never been adopted by him, nor used in his household—that he thinks the old name is better known and more appropriate than the new one—that he likes new names no better than he likes novel doctrines.

Mr. Ryerson has not thought proper, under present circumstances, to accept the office of Superintendent of Education; nor has any political office ever been offered to him. And he is ready to relinquish any situation rather than not accomplish this imperative undertaking. For if a *Leonidas* and *three hundred Spartans* could throw themselves into the Thermopole of death for the salvation of their country, it would ill become one humble Canadian to hesitate at any sacrifice, or shrink from any responsibility, or even danger, in order to prevent his own countrymen from rushing into the vortex, which he is most certainly persuaded, will involve many of them in calamities more serious than those which followed the events of 1837.

Those editors of Canada West, who wish both sides of the differences between Sir Charles Metcalfe and his late Advisers, to be fully understood by the Canadian public, are respectfully requested to insert this notice.

Should any editors honour Mr. Ryerson or his productions with notices, he requests as a favor, that they will have the goodness to forward, at his expense, to his address at Cobourg, the papers in which these notices may be inserted, as he may have occasion to refer to them.

Cobourg, May 27, 1844.

* * We are authorised to say that Dr. Ryerson has not accepted the office of Assistant Superintendent of Education for Canada West.—*Ed. Colonist.*

[No. 3.]

From the Globe.

REV. EGERTON RYERSON.

The following letter has been in our possession some weeks. We decline to publish it, because, although there existed strong rumors of the Rev. gentleman being about to receive the appointment of Assistant Superintendent of schools, we did not conceive ourselves warranted to do so upon less than positive information.

Mr. Ryerson has now admitted in the document bearing his name, which we now publish, that the situation has been offered to him, and it is only under present circumstances that he declines to accept it, and we, therefore, no longer hesitate to publish the letter of "Junius." It is the work of a distinguished member of the Wesleyan Methodist Church in Canada. Mr. Ryerson has announced his resolution to publish, in ten or twelve numbers, a defence of Sir Charles Metcalfe. We shall examine with the utmost care whatever can possibly be said by the talents of the Rev. author in defence of the present Government. If a ministerial *interregnum* of six months can be justified without entirely destroying the very principles of British constitutional Government, we shall frankly go to school again and take lessons from Mr. Ryerson.

The Reverend gentleman says, that as "six or seven hundred pages of accusations" have been brought against the Governor-General, it is believed that they will do His Excellency the justice of hearing one hundred and fifty pages of calm reasoning in his defence." We cordially agree with this,—aye, a thousand pages if they can be written. But really we

must call the reverend champion to order. He leads us to believe that nothing has ever been said in behalf of the Government, or that if it has, it must have been so contemptible as to be unworthy of notice. Now we do think that he has made a bad point at starting.

He throws the whole Tory press of Montreal, of Kingston, Toronto, and every other place into one boat. He tosses in along with them all the half and half politicians, whose exertions in behalf of the Governor resounded from Gaspé to Sandwich, and were wafted across the Atlantic in numerous publications. All are bundled in, the Governor's answers are nothing—(what will Mr. Higginson say?) In he tumbles with the rest, and Oh! *horribile dictu*—the *Colonist*, which has so nobly fought the battle, is not spared.—His columns are made to announce the fact, that all the matter, heavy and important as he may have thought it, with which they have been loaded was nothing. Into the same boat he must tumble, and be regularly scuttled with the rest, that a clear ship may be afforded for the Admiral, who is to bring out his hundred and fifty great gun ship to batter down the British Constitution!

This is all very valorous, but there seems a sad misgiving with the reverend author himself that the effort will end like "Thermopylae." Alas! it will be to him a Thermopylae in the cause of Xerxes. Leonidas, it is true, led the forlorn hope—so does Mr. Ryerson. Their fates may be alike, but their fame will be widely different. The bright visions of Leonidas, when he fell with his face to the enemy, will be far from him who bites the dust in suppressing the liberties of his country.

The reverend gentleman requests editorial notices. We have thought it our duty to do so thus early, and we doubt not in due time he will be quite satisfied on that head.

DR. RYERSON—THE GOVERNMENT —AND THE LATE MINISTRY.

To the Editor of the Globe.

TORONTO.

SIR,—What value the Government may be disposed to attach to the influence supposed to be brought to it by the appointment of Dr. Ryerson, as Assistant to the Chief Superintendent of Common Schools, I shall not pretend to say; but the circumstances connected with that appointment, the motives of the Governor General in offering, and of Dr. Ryerson in accepting the office ought not to be forgotten. I do not pretend to divine the secrets of Government, nor the motives which actuate any man or class of men; but there are ever in public transactions some prominent features pointing so directly to the more active causes of their existence, that it is impossible to avoid associating those causes with their effects. The Government is certainly justifiable in endeavouring to strengthen its cause by every lawful means in its power; and men for accepting office so long as they act consistently with their acknowledged political views, or having conscientiously changed those views, they frankly confess and renounce their previous errors; but that man is justly obnoxious to the expressed indignation of his countrymen, who, by attaching himself to the Government, condemns a Ministry whom he has supported, and supports a Government which he has condemned, while that Government, from its avowed intentions, or at least overt acts, remains unchanged;

D'Alembert has well remarked, that "the criterion by which to judge of kings, is the men in whom they place confidence," and enumerates, in proof of the correctness of his statement, those most trusted and favored by Louis XIV. Bossuet and Fenelon were preceptors of his son and grandson; under these two distinguished divines were Huet and Fleury, men of learning and rare merit. His

Generals and Ministers were Turenne, Conde, Luxembourg, and Colbert. The appreciation which this monarch displayed of virtue, learning and abilities, affords a criterion by which to judge of the motives which actuated him. If we apply this criterion of D'Alembert to the Executive of this Province, we certainly shall not infer that Responsible Government is a favorite of His Excellency. Why, during the interim of a Cabinet, are those the confidants of the Executive, who were not the advocates of Responsible Government? It is a circumstance of small import, what opinions or intentions may have been expressed, "the criterion by which to judge of kings is the men in whom they place confidence." If His Excellency has not declared with sufficient distinctness his secret opinions and determined course, what more unerring index do we require than the men in whom he has placed confidence? If a Draper and a Sherwood are a nucleus, around which a future Council is to be gathered, the complexion of that Council, as well as their acts, can be read and known of all men as well before as after their existence. The criterion is before us,—the men in whom the king places confidence." It is manifest that a struggle will arise at the coming election, and Mr. Ryerson has been presented with an office for the purpose of gaining over to the Government the influence of the Methodist Church.

This appointment is not a casual incident, unconnected with political movements, resting upon personal favour or real merit; but is a link in a political chain, reaching forward to the momentous interests of the future, designed to fetter with indissoluble bands the principle of Executive responsibility. It is thus far unfavorable to the advocates of Responsible Government; and may be regarded as an implied reproach of the stability of the members of the Methodist community. In this implication, the incumbent of the office to which we have referred, is more concerned than the Government; for he has bartered himself as the product of the entire body. In that body there are many who have always ranked amongst the most ardent of the Conservatives. These will remain as they were; and so also, we may predict, will the advocates of Responsible Government, who constitute an overwhelming majority. The declaration that the office of Superintendent of Common Schools is not political, will avail nothing. The community will give it no credit, when given under such circumstances, to a violent political partizan.

The country is fully acquainted with Mr. R.'s devoted attachment to the principles maintained by the late Ministry at and since their resignation, and his unreserved condemnation of the Government, to intense were his feelings, that he even contemplated writing an appeal to the country, for the purpose of popular excitement for which his abilities exclusively qualify him. This he doubtless would have done had he not accidentally met with or rode with His Excellency. He is known to have declared that the policy of the Governor General arose from a well-laid scheme between himself and the Colonial Secretary, to prevent the favorable application of Responsible Government—that various methods had been adopted to ensnare the late Ministry, and either to compel them to resign or to resort to measures which would divide their supporters. First, the question for the removal of the Seat of Government was a well-laid plan of the Colonial Secretary to embarrass the Ministry, and render their resignation necessary; or should they continue the advisers of His Excellency, they must give offence to one-half of their party. For should they advise the removal of the Seat of Government from this portion of the United Province, they would lose their adherents in

this Province; but should they advise its continuance here they must lose the influence of the French. Upon the failure of this scheme the Secret Societies' Bill was introduced, as a Government measure, directed principally against the Orangemen, that the Ministry might give offence to that large and influential portion of the community. These and other deeply concerted plans of the Home Government, failed according to the representations of the reverend gentleman. If these facts were not known through the length and breadth of the land, I should not speak of them thus freely. But they are matters of history.

Not a word is uttered now against the Government. They are liberal—they are consistent. The late Ministry are in fault. Why this reverse of feeling? Why did the reverend gentleman write to his brethren in this city to put the Hon. Mr. Baldwin out of the chair, as President or Chairman of the Anniversary of the Wesleyan Missionary Society, to which he had been invited? Why did not that Committee comply with the request? They were consistent men, and of a higher price than to be bought by the promises of Government. Where then is consistency? The whole secret may be told in one line:—The Governor-General had been visited, and the promise of an office received. The interests of the country may take care of themselves, as I have of mine! His Excellency doubtless understood the strong and weak points of his visitant, proposes a ride in a coach and four, places the knees of his guest between his own, as John Toronto had done before him, and the conquest is achieved. But it will be necessary before the story ends, for each Methodist to be subjected to the same process, as they are now becoming quite independent thinkers, and wish individually a little honor. His Excellency may imagine, that by gaining Mr. R. to his cause, he has also gained the influence of the Methodist Church, but I regret that he should have allowed himself to be thus deceived. Mr. R. may have made what pledges, or promises, or insinuations he found necessary to gain his points, and to persuade the Governor that his influence would bring over the Methodists with him. But it is all a delusion. We know this gentleman far better than his Excellency. We are acquainted with the whole game, from the notorious impressions made on that individual's pliant mind from his first visit to England down to the present time, both in Church and State. And most advisedly do we state that his Excellency will receive less support from the great body of Methodism by the admission of Mr. R. to his train. We understand perfectly well why he was transformed from a Whig to a Tory, on his visit to England. Then "the moderate Tories possessed the greatest influence, magnificent wealth, and chief intelligence of the union." We know why he co-operated with Mackenzie,—why he supported the late Ministry in power, but forsook them when out. We understand why the head of the vane turns toward that part of the heavens whence the strongest breeze emanates. It is sufficiently evident that His Excellency expects thus to gain the influence of the Methodists. Should he not now be supported by them; the Superintendent of Common Schools will be a cumbersome, useless burden, clogging the wheels of Government. It is quite certain that the members of his own communion will not be influenced in the smallest degree by any of the successive phases of one who desires to be regarded as their spokesman and the very representative of their creed; and who doubtless made the impression on the mind of his Excellency that their political faith could be shaped by his single fiat. Should the expectations of the

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