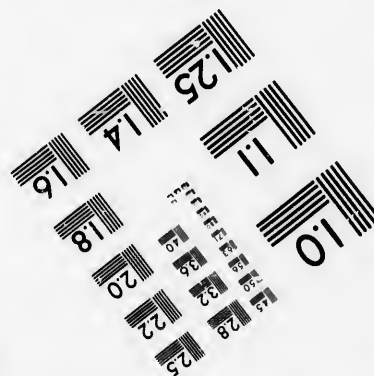
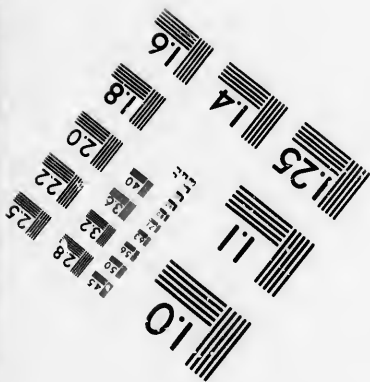
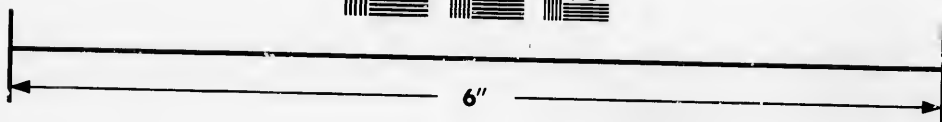
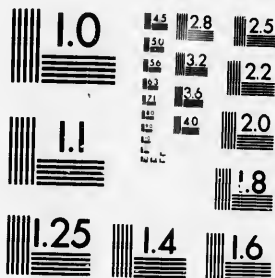


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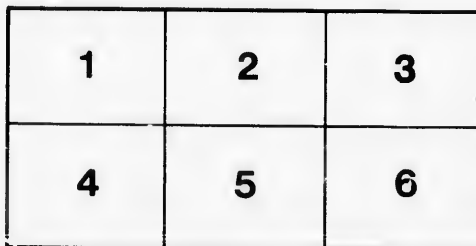
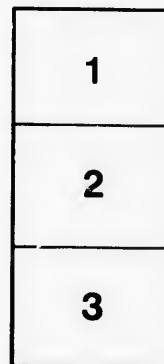
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THE "WATCHMAN" AND "VINDICATOR"

From THE WESLEYAN TIMES of

(To the Editor of the *Watchman*.)
SIR,—For such reasons as I assigned last week, I must expose the evils and offences of your last issue.

For reason and argument, you substitute mis-statement, perversion, and abuse. Unable to answer me, you endeavour to asperse me; and, unable to asperse my acts, you attempt to traduce my spirit and motives. Such base and miserable shifts are easily exposed and apprehended, and will recoil upon their author in damage and disgrace. My published letters, which are, in fact, and in the estimation of others, methodical, you call "amorphous," disclosures and statements in letters, you call "pleadings;" what was, in reality, the case of the Missionary Secretaries, the case of their impeachment and trial, you speak of as my case; an unrighteous decision of the Committee and the Conference, you call "dismissal and rebuke;" you speak of backing and dubbing, as if you were familiar with the ring or the turf; when you can no longer deny my calmness in Exeter-hall, though you slanderously denied it at first, you quibble about words; the avowal that I prepared the memorial, you call a vaunt; and you talk of doing "job-work," and "blowing hot and cold on porridge," like a perfect master of slang. The man who does the "job-work" of the *Watchman*, under the strict revision and scrutiny of the Mission-house, should remember the folly of throwing stones out of a glass-house. Pity that you write with such random ignorance and misuse of words.

I. YOUR OBTUSENESS.

You cannot see the difference between "leaving" and "sentencing" an accuser to pay the costs, as if either word indicated, with equal propriety, a judicial decree; or the difference between protesting against the secretaries, and trying them; or the difference between influencing *men* to sign a memorial, and afterwards promoting the memorial; and you cannot distinguish the acts and proceedings of a committee from its report and resolutions. Your dulness is either very pitiable or very blameable. If the first, your proper remedy is to return to school, and to study *lexicography*. Allow me to ask, if a committee cannot adopt a resolution which is not embodied in their report and resolutions for another tribunal? and if they cannot mutilate, at a secret and partial meeting, what was agreed upon at a previous and full meeting? Does not a Report mutilate the proceedings of a Judicial Committee when it wholly omits one of the committee's most important resolutions? And does it not comport with the Connexional trickery and injustice which I have exposed, for a Judicial Committee to recommend a minister's banishment, in order that that recommendation may operate *orally* on the Stationing Committee, while yet, from policy, the recommendation is excluded from the Committee's written Report?

As to my "alliterative expression," first used in a letter, and then quoted on the platform, it was applied to none, but intended for all whom it suits. Can you discern this difference? I am neither so silly as to be "sadly nettled" by anything you can say, nor so undignified as to make "excuses" to you.

You cannot or you will not see the difference between the *finality* of the Minor Meeting's decision respecting the charge, and the *perfect practicability* of founding a new charge on the unproved defence, as *libellous or slanderous*, and preferring this charge in the Annual District Meeting, under the head of character. The Annual District Meeting could not and would not reverse the Minor Meeting's decree, but it could take cognisance of a new accusation. Instead of such an accusation, the secretaries themselves have shown that the plaintiff, Mr. Edmondson, had no objection whatever to the defendant, Mr. Bleby, for his defence or for anything else. I do not say that the defence of Mr. Bleby contained "irrelevant" matter; but I say it was unproved matter, which needed no reply in the Minor Meeting, and in relation to the indictment of that meeting; and I say it was no more irrelevant than Mr. Edmondson's evidence and statements; and, if it be necessary, I can adduce particulars and make queer disclosures. In the Minor Meeting there was no "singular postponement of defence;" but there was a just and prudent disallowance of litigation on an unproved and, therefore, immaterial defence.

You deny that "such a committee [as that on the memorial] could take any action apart from or beyond its official Report." You are, therefore, so obtuse that you cannot see the difference between taking action by a resolution not reported in writing to the Conference, but reported orally or not at all to the Stationing Committee, and taking action by a resolution that was reported in writing to the Conference. Your blindness is really marvellous!

You cannot see the difference between "prolonged innes-

tion of disparaging me, when, in fact, what was said, and what perfectly correct subsequent conduct. The articles I write now, and I can publish them if necessary, the "Vindicator" will find me armed a controversy.

3. You confound my ecclesiastical vindictive views, and, on this confusion, your insinuations. It is a pure fabrication that I held my present estimate of you was defending it in newspapers. My defence was not of what I now condemn, but of what I now praise; and it was not contemporary knowledge of Methodism and of Divine discipline.

4. It is also a pure fabrication, and in my published reasons for resigning, to which I have been asked, and have a my attachment to Wesleyan doctrine have never been asked, and I have in any period of my life, respecting *English* discipline. Such asking and answering, in relation to *Canadian* Methodist discipline, and my ordination. The *District Meeting* had "duly observed and enforced our discipline," and I have never been asked, and have never respected any discipline, since 1838, except that are elicited in each Annual Meeting, respecting the *official administration* the past year.

IV. YOUR FURTHER FALSEHOODS.

1. That I am hasty, passionate, and &c. Greater misstatements you could not always write deliberately and calmly, and earnestly.

2. That I am, "at this moment, in a frame of mind, because no further official notice of me." It is impossible for human or human hand to indite a more untruthful statement, for which you have not even the shadow of a fact. It is the falsehood of absurdity to say that because no further official notice is taken from whom I have freely and entirely written delinquencies I at once detest and disclaim as the Missionary Secretaries I have not stoop in wrangling, though I have good cause that they are anxiously occupied behind scenes; and to talk of my wish to re-open the courts of Wesleyanism, I have never, ever, by my renunciation of a corrupt and most palpable misstatement of which I was exasperated at neglect, when the fact is stated, utterly and for ever, either to neglect of the Clique and its coadjutors.

4. But the crowning falsehood is your statement, that I am seeking to prolong time, attracting some attention from you; while I am merely defending myself against your calumnies, obtuseness, misrepresentations, falsehood, and perverseness. So, when a man with his shield, and draws his sword, to assault a nocturnal foe, ycleped a *Warrant* to attract some attention from that foe, if you can, and confess that the force of falsehood can no further go.

These four falsehoods and those previous ones. "Therefore, putting away from me the truth with his neighbour," said Dr. Bunting, "is conservative of *Misconduct*!"

V. YOUR OMISSIONS AND EVASIONS.

1. Neither you nor your fitting coadjutor and meanness, the "Vindicator," to my exposure of the illegality, injustice, and various acts of Conference in 1849 and since.

2. The omissions in your Nos. 881 and 882 last week, are not supplied in your last points omitted are both numerous and

3. To most of my charges against you, namely, falsehood, and moral obliquity, you have not answered.

4. You neither attempt to maintain your nibbling theology, nor endeavour to rebut my arguments.

Instead of grappling with the great points of my letters, you seize a few points of contention; instead of fairly and logically con-

"AND "VINDICATOR" EXPOSED.

THE WESLEYAN TIMES of December 8, 1851.

disparaging me, when, in fact, I did nothing but was right, and what perfectly comports with all my present conduct. The articles I wrote are before me and I can publish them if necessary. Both you and "Vindicator" will find me armed at all points in this controversy.

You confound my ecclesiastical views with my Methodist views, and, on this confusion, you build slanderous accusations. It is a pure fabrication even to intimated that I held my present estimate of Methodism while I was writing in newspapers. My defence in newspapers is not of what I now condemn, but of aspersed mission- and it was not contemporaneous with my present regard of Methodism and of Divine teaching.

It is also a pure fabrication, and in direct opposition to published reasons for resigning, to say that very recently I have been asked, and have answered, respecting my attachment to Wesleyan doctrine and discipline. I have never been asked, and I have never so answered, at any time of my life, respecting English Wesleyan discipline. Such asking and answering, in my case, related only to the American Methodist discipline, and never occurred after my resignation. The District Meeting has been asked if I had duly observed and enforced our discipline," but I have not myself been so asked, and have never so answered, respecting any discipline, since 1838, excepting the answers which were elicited in each Annual Missionary District Meeting, respecting the official administration of Methodism in that year.

YOUR FURTHER FALSEHOODS.

That I am a hasty, passionate, angry, and agitated man, and that I have committed greater misstatements you could not publish. I write deliberately and calmly, though, also, plainly and earnestly.

That I am, "at this moment, in the most uneasy state of mind, because no further official notice is taken of me." It is impossible for human lips to utter an aspersion which you have not even the shadow of a pretext. The falsehood of absurdity to say that I am most uneasy because no further official notice is taken of me by whom I have freely and entirely withdrawn, and whose agencies I at once detest and disavow. With such men as the Missionary Secretaries I have no wish whatever to be in a wrangling, though I have good reason to believe they are anxiously occupied behind your newspaper; and to talk of my wish to re-open a case which, in the interests of Wesleyanism, I have voluntarily closed for my renunciation of a corrupt Connexion, is the palpable misstatement of which man can be guilty.

Equally absurd and false is your statement that I am neglected at neglect, when the fact is, that I have repeatedly and for ever, either the attention or the respect of the Clique and its coadjutors.

That I am seeking to prolong temporary notoriety by drawing some attention from you; when you know that I am solely defending myself against your artifice, unfairness, misrepresentations, falsehoods, moral obliquity, and perverseness. So, when a traveller covers himself with his shield, and draws his sword against the assailant of a nocturnal foe, ycleped a *Watchman*, his object is to attract some attention from that foe. Blush for shame, and confess that the force of folly and the front falsehood can no further go.

That the four falsehoods and those previously exposed, make up the truth with his neighbour." "The *Watchman*," says Mr. Bunting, "is conservative of Methodism." What a lie!

YOUR OMISSIONS AND EVASIONS.

That either you nor your fitting conductor in misrepresentation and meanness, the "Vindicator," attempts any reply to the exposure of the illegality, injustice, and sinfulness of the acts of Conference in 1849 and since.

That the omissions in your Nos. 881 and 882, which I noted in the *Watchman*, are not supplied in your last issue. And yet the omissions are both numerous and momentous.

That most of my charges against you for artifice, unfairness, and moral obliquity, you attempt no defence for.

That you neither attempt to maintain your maimed and mutilated theology, nor endeavour to refute my distinctions and arguments.

That instead of grappling with the great facts and arguments which I set before you, you seize a few points for editorial expatriation instead of fairly and logically considering these, you

of a man who denounces the institutions of his country, and disparages and threatens the judges, because he has lost his cause on appeal. You know that it is altogether false; because you know that it was not my cause that was lost; and that my course arises, not from the failure of the impeachment, but from the developed despotism and corruption of the Conference, and from the discovered un-Scripturalness of the Wesleyan polity. Such logic as you attribute to me is not mine at all, but an issue of your own brain.

You say that my case "depends on one position—the finality of Minor District Meetings." If you do not know this to be altogether false, you are lamentably dull; because it has been clearly and fully shown, in the papers of the memorialists, which came before yourself and others in committee, that, whether the decision of the Minor Meeting was reversible or not, the interference of the secretaries was altogether unwarrantable and illegal.

The doctrine of the finality, not of Minor Meetings in general but of a Minor Meeting, for settling clerical differences, you describe as wild and preposterous rant. Yet this is the doctrine of the Conference, which says:—"If there be a difference between two preachers in a district, the respective parties shall choose two preachers; and the chairman of the district, with the four preachers so chosen, shall be final arbiters to determine the matter in dispute." So you yourself accuse the Conference of wild and preposterous rant! And is Mr. Samuel Jackson also among the Reformers? I have heard many strong things from them, but nothing to surpass this. I have heard the bad laws of the Conference described as "baubles for priests and fetters for fools;" but never as wild and preposterous rant, as "monstrous and unheard-of doctrine," till you made the discovery. But, for you to say that my "case depends" on this doctrine, is certainly monstrous and unheard-of misstatement.

Besides, it must also be recollected, that the Minor Meeting for whose finality I contend is not merely a Minor Meeting under the aforesaid law, but also one from which no appeal is claimed or made; whose operation is unresisted, unquestioned, immediate, and complete; which was never cognosed by any higher tribunal; and the bare rehearsal of whose proceedings is officially and personally resisted by the defeated party. All this your logic finds it convenient to overlook and omit.

You say that "if the decision of a Minor District Meeting may be set aside at all, the means of doing it is altogether a secondary consideration." Of course, in the school of Protestant Jesuitism, the end warrants, and even sanctifies, the means; and, in the school of Wesleyan Cliqueism, the means of setting aside a Minor Meeting is a purely secondary consideration, provided it be done for the sake of the Clique, and by members, or servants, of the Clique. Mr. Bromley was expelled to maintain District Meetings; and the Missionary clerks are eulogised for impertinently, clandestinely, usurpingly, and iniquitously overturning, or attempting to overturn, a constitutional District Meeting, that was final in fact as well as in law, and against whose procedure not a single charge has ever been substantiated. It is easy to talk of the procedure of this meeting as "unprecedented and extraordinary," without, at the same time, fairly saying what that procedure was, and without reference to the fact, that the defeated party declined and resisted every proper means and opportunity of cognosing his opponent's language, and signed the record that there was no objection whatever to any brother in the district.

You say that I am indignant because the memorial "was not read in full to the Conference, and discussed at length there." You know full well that I do not complain that the memorial was not "discussed at full length there;" and you ought not to be guilty of such a fabrication. You know that, instead of this, I declared, in my protest, that the proper course was to read the memorial, and refer it, if necessary, to a committee; and you know that what I protest against is not only the non-perusal, but the irrelevant and deceptive speeches of Messrs. Scott and Duncan, of which you take no notice. I also protest against your brother's conduct, in the chair, in bringing the memorial before the Conference at the only time when Dr. Beaumont happened to be late in his attendance, and in allowing a conversation depreciatory of Dr. Beaumont to take place in his absence.

With the applications of Messrs. Rowden and Mearns, for leave to return to England, I have nothing to do; and what I said, in my own application, was perfectly explicit.

Very artfully and unfairly you speak of New Brunswick and Canada as almost the same, though they are a hundred

... matter, but I say it was an unproved matter, which needed no reply in the Minor Meeting, and in relation to the indictment of that meeting; and I say it was no more irrelevant than Mr. Edmondson's evidence and statements; and, if it be necessary, I can adduce particulars and make queer disclosures. In the Minor Meeting there was no "singular postponement of defence;" but there was a just and prudent disallowance of litigation on an unproved and, therefore, immaterial defence.

You deny that "such a committee [as that on the memorial] could take any action apart from or beyond its official Report." You are, therefore, so obtuse that you cannot see the difference between taking action by a resolution not reported in writing to the Conference, but reported orally or not at all to the Stationing Committee, and taking action by a resolution that was reported in writing to the Conference. Your blindness is really marvellous!

You cannot see the difference between "prolonged investigation," which alone I avowed, and "long-matured CHANGE OF VIEW," which I did not avow, but which you falsely ascribe to me.

II. YOUR INCONSISTENCY.

1. On the one hand, you declare that "the moment it becomes a personal quarrel between the reverend gentleman and ourselves, it is our fixed determination to dismiss him to hector at his full leisure, sole combatant in the field," thus disclaiming all personalities; on the other hand, and at the very same time, you interlard and overload your editorial remarks with the following scurrilous and utterly untruthful personalities: "He dies at our face with a degree of passion that blinds and exposes him." So, also, you accuse me of "haste and temper," of speaking "in the unthinkingness of my anger," of being "too basty to be a consistent advocate of my own cause," of being "agitated," "angry and impetuous." You abound in personalities, and compel me to "answer a fool according to his folly, lest he be wise in his own conceit," and yet you very absurdly talk of personalities as a reason for retiring from a controversy which you yourself commenced. Already you feel your feebleness and defeat, and hang out signs of retreat, and show false colours. You doubtless think "discretion the better part of valour;" and, like Hudibras, you magniloquently talk of "dismissing" an opponent whom you have never admitted into your columns, except to garble and misrepresent him.

2. On the one hand, you say, "We are not wont to say, in his own idiom, that a gentleman talks unmitigated falsehood;" on the other hand, you quote and endorse against me the expression, "a vile calumny," and denominate one of my charges "a foul calumny." There is this great difference between us: you write thus of a Christian minister by name; I write thus of an anonymous editor, whom I do not know to be a gentleman, or anything else respectable. You write falsely; I write truly and justly.

III. YOUR MISREPRESENTATIONS.

1. You say, I now "charge as a mutilation of the Report that it does not contain what it did not authorise." I say nothing so silly; but I say, on the authority of an unimpeachable member of the committee, that the Report and Resolutions are a mutilated account of the decisions of the committee; and that an appointment, which Connexionally originated with a Judicial Committee as a punishment, was hypocritically communicated to me, as a kindness from the Conference. In what way you will "take Dr. Beaumont's testimony" is of no consequence whatever, either to myself or to the public at large.

It may be necessary to explain, once for all, that Dr. Beaumont was not the agent, attorney, or proxy of the memorialists, in any forensic sense, or in the sense of compact, or in the sense of formal appointment or acceptance, but solely in the sense of receiving their papers and promoting their cause, in the spirit of brotherly kindness and Christian justice. Such a relation as this disqualified him in no degree whatever for voting. That this was his only relation he himself avowed in the committee, in reply to Mr. Mason; and though Mr. Samuel Jackson heard this avowal, he yet insinuatingly founds upon the disavowed sense an unwarrantable parallel between Dr. Beaumont and the Missionary Secretaries. Where are truth and fairness?

2. I complained of the moral obliquity and perverseness of yourself and the "Vindicator," in endeavouring to convert my kindness and fidelity into a disparagement. Of your own conduct you attempt no defence; but for your brother of the "Vindicator" you set up a disgraceful defence. Upwards of four years ago, and before the recent developments of modern Methodism, I vindicated, not "the system" of Methodism, much less the present system, as the "Vindicator" falsely declares,—but the Methodist Missionaries, from the aspersions of a newspaper. I did it deliberately, but earnestly; and because that newspaper accused me of vehemence, or something of the kind, the "Vindicator" refers to the matter with the obvious inten-

V. YOUR OMISSIONS AND EVASIONS.

1. Neither you nor your fitting coadjutor and meanness, the "Vindicator," to my exposure of the illegality, injustice, and various acts of Conference in 1849 and 1850.

2. The omissions in your Nos. 381 and 382 last week, are not supplied in your last points omitted are both numerous and

3. To most of my charges against you, namely, falsehood, and moral obliquity, you say nothing whatever.

4. You neither attempt to maintain nibbling theology, nor endeavour to resist and arguments.

Instead of grappling with the great issues of my letters, you seize a few points of fact; instead of fairly and logically confuting me, you garble, misrepresent, insinuate, and charge and unwarrantable innuendoes and charges of motives and temper, you attempt to disguise. Your unworthy purpose will be served if you employ will serve only to cover in the estimation of every intelligent

(To the Editor of the "Vindicator")

STR,—I have a few words for you, in my ready bestowal on you, as an exposure and Jesuitical artifices, misrepresentation of the 25th No. of your calumnious and untrue. I shall not waste time and space in swearing to what you merely echo, though the chief use of this reply is to put the point against you.

You say that "once a-year, at least, my attachment to Wesleyan discipline," this is false.

You say that my "case" has been "adjudged" and adjudged by the constitutional authority. This, too, is utterly false. It impeached Missionary Secretaries that was adjudged. There has never been a case of judicial, civil or ecclesiastical.

You speak of my "claims now put forth as a pathy and support." This also is false, or seeking any public support, but merely dependent testimony to the truth. Both of which I have declared that I neither as thing.

When you speak of my "diligence cause of Reform, and something more," I say, by such innuendo, meanness and you to declare your meaning.

You say I am not likely "to inflict upon the sacred Missionary cause." You seek to inflict any such damage; I guarantee the absence of any wish to do so, but more ungenerous and ignoble than base insinuation.

What you call an oath is simply a phrase of the words (to which you refer) in a letter founded or identified with the use of an oath in a court of justice. Stronger forms of oath to be found in the apostolical epistles, will scarcely call swearing.

You say I have come home in great haste and swear, "Thou shalt not bear witness against thy neighbour."

You say the Minor District Meeting interfered with by the authorities at home, and conferred with by only four Missionary clerks, out the knowledge or authority of the committee, and concealed the whole business from the committee, till the impeaching them to light. The interference of the process of clandestine and unrighteous as of gross misrepresentation and perjury process has been eulogised by the Committee, and forbearing!!!

You say "Mr. Manly protested to the committee to say that nine Jamaica Missionary Secretaries by a memorial to the Conference."

You say that I had "a difference of opinion," and carried my cause "to the committee." This is sheer falsehood. I had no difference of opinion, for four Missionary clerks and it was not "my cause" that was carried to the committee, but the cause of truth and justice, and of Wesleyan polity and law, which was most grossly and audaciously violated.

You say that my cause is precisely

YOUR OMISSIONS AND EVASIONS.
Neither you nor your sitting coadjutor in misrepresentation and meanness, the "Vindicator," attempts any reply to the exposure of the illegality, injustice, and sinfulness of the acts of Conference in 1849 and since.
The omissions in your Nos. 881 and 882, which I noted in your last issue. And yet the omitted are both numerous and momentous.
Most of my charges against you for artifice, unfairness, and moral obliquity, you attempt no defence for.

You neither attempt to maintain your maimed and galled theology, nor endeavour to refute my distinctions and arguments.

Instead of grappling with the great facts and arguments, you seize a few points for editorial expatiations, instead of fairly and logically considering those, you misrepresent, insinuate, and evade; and, by false and warrantable innuendoes and charges respecting my avarice and temper, you attempt to disparage me with your own. Your unworthy purpose will utterly fail, and the employment will serve only to disgrace yourself for the use of every intelligent and upright mind.

(To the Editor of the "Vindicator.")

I have a few words for you, in addition to those bestowed on you, as an exposure of the dishonourable and insidious artifices, misrepresentations, and falsehoods in the 25th No. of your calumnious and disgraceful publication. I shall not waste time and space by repeating my own what you merely echo, though I may briefly note it. The use of this reply is to put the public on their guard of you.

You say that "once a-year, at least, I formally avowed my attachment to Wesleyan discipline." I have shown that to be false.

You say that my "case" has been "formally investigated and judged by the constitutional authorities of the Conference." This, too, is utterly false. It was the case of the deposed Missionary Secretaries that was investigated and judged. There has never been a case of mine before any court, civil or ecclesiastical.

You speak of my "claims now put forth for public sympathy and support." This also is false. I am not claiming any public support, but merely delivering an independent testimony to the truth. Both privately and publicly I have declared that I neither ask nor seek for any

in you speak of my "diligence and alacrity in the cause of Reform, and something more beside," you betray such innuendo, meanness and cowardice. I dare declare your meaning.

You say I am not likely "to inflict any serious damage on the sacred Missionary cause." You know I am not to inflict any such damage; my whole character testifies the absence of any wish to do so; and nothing more ungenerous and ignoble than to deal in such insinuation.

You call an oath is simply a prayer; for my use of oaths (to which you refer) in a letter, is not to be concealed or identified with the use and import of them in a court of justice. Stronger forms of expression are found in the apostolical epistles, which even you would not call swearing.

You say I have come home in great wrath, and that I did swear. "Thou shalt not bear false witness against thy neighbour."

You say the Minor District Meeting in Jamaica was "interfered with by the authorities at home." It was interfered with by only four Missionary clerks, who acted with knowledge or authority of the Missionary Committee, concealed the whole business and correspondence of the committee, till the impeaching memorial brought to light. The interference of the Secretaries was a kind of clandestine and unrighteous usurpation, as well as gross misrepresentation and perversion; and yet this has been eulogised by the Conference as "wise, and forbearing!!"

You say "Mr. Manly protested to the Conference." You also say that nine Jamaica Missionaries impeached the Secretaries by a memorial to the Conference.

You say that I had "a difference with an inferior tribunal" and carried my cause "to the supreme tribunal." sheer falsehood. I had no difference with any tribunal, for four Missionary clerks are not a tribunal; and was not "my cause" that was carried to the supreme tribunal, but the cause of truth and righteousness,—the cause of Wesleyan policy and law, which these clerks had treated grossly and audaciously violated.

You say that my cause is precisely such as that

memorial was not mentioned at full length there; and you ought not to be guilty of such a fabrication. You know that, instead of this, I declared, in my protest, that the proper course was to read the memorial, and refer it, if necessary, to a committee; and you know that what I protest against is not only the non-perusal, but the irrelevant and deceptive speeches of Messrs. Scott and Duncan, of which you take no notice. I also protest against your brother's conduct, in the chair, in bringing the memorial before the Conference at the only time when Dr. Beaumont happened to be late in his attendance, and in allowing a conversation depreciatory of Dr. Beaumont to take place in his absence.

With the applications of Messrs. Rowden and Mearns, for leave to return to England, I have nothing to do; and what I said, in my own application, was perfectly explicit.

Very artfully and unfairly you speak of New Brunswick and Canada as almost the same, though they are hundreds of miles asunder, and the former is altogether a strange land to me; and of the "exile" as consisting in the place to which I was appointed, instead of in the appointed removal, as a punishment, from the land of my residence and labours. The material elements of the attempted degradation you artfully conceal; and you sophistically intimate a parallel between Dr. Clarke's voluntary avoidance of superintendence and the authoritative termination of my superintendence, without my knowledge or consent, and my decreed subordination to one nine years younger, in an unsuitable climate, to which the Conference had no right to appoint me.

You write as if my opposition to the conduct of the Missionary Secretaries had arisen from pecuniary loss, when you know, or ought to know, that what I protested against was not pecuniary loss, but the order for malappropriation of missionary money, and other acts of usurpation and injustice. I have never been mulcted in any sum, great or small; and though Mr. Edmondson did corrupt the District Meeting records, in accordance with the instructions of the secretaries and his own wishes, and though the Conference has sanctioned this corruption, yet, up to the time of my departure from Jamaica, no attempt was made to execute the order of the secretaries for the malappropriation of money.

What eight other missionaries and myself have resisted and prosecuted, you call "trifles." How blind and insensate must be the man, professing and preaching Christianity, and charged with important duties in a theological training school, who can call clandestine, untruthful, despotical, unjust, and hypocritical proceedings trifles, and can attempt to merge great principles in a question of mere pecuniary loss! And how lamentable it is to see such a man conducting a bitter and calumnious periodical, calling great questions trifles, and yet talking about "moral and spiritual merits," and about others possessing "little of the spirit which cometh from above!" "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

The last of your falsehoods which I shall now expose, is your assertion that I omit to state that the secretaries did not vote. In my reply to the decision on the memorial, are the following words:—"This shows clearly that the secretaries did everything, as members of the committee, except voting for the acquittal and eulogium of themselves."

"The secretaries * * * magnanimously abstained from a formal vote." And yet you, the Rev. Samuel Jackson, Wesleyan minister, and house-governor in the Theological Institution, declare to the world, as a piece of constitutional Methodism, that Mr. Manly "omits to state that they (the secretaries) did not vote," although I had stated it twice!!!

I leave yourself, your character, your cause, and your composition, to the impartial estimate of the churches and of the public at large. Anything you can say, after your 25th number, is beneath contempt.

I am, gentlemen of the *Watchman* and the "Vindicator," yours, truly,
JOHN G. MANLY.

2, Alfred Cottages, North-end, Fulham, Dec. 8, 1851.

P.S. The *Watchman* tauntingly attempts to disparage me on account of my honourable fidelity in drawing away none of the Jamaica Societies from the Connexion. The opposite of what the *Watchman* thus holds up as a reproach, the "Vindicator," in relation to Mr. Allison, describes as a crime:—"We presume that our readers will agree with ourselves that such conduct as this, on the part of a missionary, would be much more accurately described as a disruption of the bonds of righteousness—a rejection of the obligations imposed, we will not say by religion merely, but by a sense of common honesty." Which of these two semi-official organs is right in this opposition? The one confesses and guards Methodism, the other vindicates Methodism. Of course, then, they must be both right, on the principle—"You'll be condemned if you do, and you'll be condemned if you don't."



