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# TORONTO PERIODICAL JOURNAL.

OR, WESLEYAN METHODIST.

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

VOL. I.

TORONTO, JUNE, 1845.

No. 6.

THE TORONTO PERIODICAL JOURNAL, under the Superintendence of a Committee—Members of the Wesleyan Methodist Church.

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Toronto, 1st February, 1845.

## THE WESLEYAN METHODIST.

"When preachers of the Gospel become parties in party politics, religious warfare, the Church is weakened, 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 standard-bearers of contention, and wasters of the heritage of Christ."—*Life of Dr. Adam Clarke.*

TORONTO, JUNE, 1845.

### THE SECRET OF MINISTERIAL SUCCESS.

"The common people heard him gladly."—

The above few words furnish no uncertain criterion of a good preacher of the Gospel, and also of good hearers. Of Him who spoke as never man spake, the above testimony is given; He had no higher object than to be understood by the common people, nor had he occasion. Some preachers have, in the pride of learning, spoken of coming down to the level of the understanding of their hearers. This is a great mistake; rather, the understanding of the preacher should rise to the level of that of their hearers, and as much above it as the knowledge and practice of the Word of God will enable them to do. The utmost exercise of the human understanding, with all the assistance of professional learning, cannot rise higher than to obtain the most simple notions of duty and interest. These notions may be somewhat clear and simple in learned minds; but it is often that they are not, and cannot be expressed in the simplest language: their very learning is deficient till they can do this—it is an incumbrance, an auxiliary of evil, in enabling such to speak indirectly. Possessing a perfect knowledge of truth, and an equally perfect knowledge of the human mind, and how to address it with effect, our Divine Redeemer exhibited himself as a pattern to all ministers of the Gospel. The effect of his preaching gives it the stamp of perfection, in that "the common people heard him gladly."

Now to preach effectually, it must be admitted that the best pattern ought to be kept in view; and the first step is, to acquire a perfect knowledge of the Truth. A perfect knowledge of the truth is impossible without the perfect practice of it. Let who will contradict, we will agree with our Methodist poet:—

Ah! what avails superior light,  
Without superior love.

The preacher, therefore, will approach his pattern in preaching in proportion to his approximation to perfect obedience to the truth. The truth being known, so as to affect the conscience, imbues the whole man, and characterises him. He therefore speaks spontaneously, in the simplest manner, and produces the clearest apprehension. This is true

eloquence; and as all minds possess a general similarity, and are constituted so as to be capable of differing least on the most essential points, it follows, that where truth is most practised it is most felt; consequently it can by such be best expressed, and is capable of exerting the sympathetic affinity for it in all other minds. Accordingly, the language of the Bible is the most simple and affecting, and most effectual in making impressions on the mind. The prophets and saints of the Bible come nearest to their Lord. They knew, heard, preached, and practised the truth, and were thoroughly independent of the world, and feared no man, though they possessed nothing; and were, by such obedience, able to appeal to God, with full confidence, while they addressed men. These remarks are calculated to show that Ministers of the Gospel ought to be men of one business: and that practice in that which they teach is absolutely necessary to ensure success to their ministry; and this practice ought not to be thought a hardship. If ministerial usefulness cannot be ensured without an entire abandonment of secular occupations, it is no greater sacrifice than is made by every professional man who attains to the highest honours of his profession. Even theatrical performers are subjected to the greatest drudgery in recitation and study; which, for most of their life, denies them the liberties that preachers of the Gospel enjoy, of mixing, without restraint, with their fellow-creatures: this drudgery is for an earthly honour only. We remember a Paganini (a celebrated violin player—a mere fiddler), who practised from eight to ten hours every day, without intermission, throughout his whole life, in addition to his public performances: this labour consumed his physical powers, and reduced him to a skeleton while living; and, no doubt, shortened his days, and would have been a sort of martyrdom in a minister of the Gospel. To them we say, do not be outdone by such; but, as you see that it is practice that is absolutely required, practice reading (Mr. Wesley says, at least four hours every morning); practice pastoral visiting; practice piety in the presence of your own family; put away the dissipating piano, whereby your daughters lose time, gain pride, and by whom your people lose a good example. Let your own life, and that of your wives and families, all make part of a living sermon: let their every act, and yours, enforce your text on the previous Sabbath, and be an exhortation to the succeeding one. If all this is not done, and much more, we are quite sure that efficiency in example will be perceived, and have its effects for evil (if the defect be ever so apparently small), more than all the most splendid ministerial talents will have for good. Simplicity of language—the language of God, and of perfection of faith, love, and obedience cannot be spoken by an unfaithful minister, however learned or talented, any more than Greek by those who never learned it.

The idea of a living sermon is suggested to us by referring to memory, as to the conduct of some of the old Methodist preachers in England, which, we believe is yet to be read there. It is seen in their general deportment: abstraction from all worldly concerns is the phyfactory on the borders of their garments, and is never belied by their conduct. It is seen, eminently, as they ascend the pulpit, reminding the observer of Moses, who, with reverential trembling, attended the mount to meet God. It is seen in pastoral visiting; for such, visit great and small, not having a few select families to visit

py their time, and to cheat them with the notion, that, while recreating with them, they are performing pastoral duty.

To conclude, the success of Ministers is ascertainable by as correct a rule as that which we are furnished with in the science of hydrostatics, namely, that water will not rise above its source; so, no more can a minister preach with effect a standard of practical religion higher than he has attained. If it is asked why there are not more revivals—more conversions, why is there not deeper piety prevalent? go to the Minister, observe his example and that of his family, and you will know all.

[We insert the following Letter and Reply,—the former being a sort of eternal exclusion of the Editor of this Journal and his family from the Wesleyan Methodist Church. We have another letter from the same angry individual, but at present we decline to publish articles that are merely personal, as being irrelevant to the object of this Journal. The reverend writer produces satisfactory testimonials of fitness to preside over the tribunal of the Inquisition. This, also, is the general opinion:—]

(PRIVATE.)

Toronto City, May 7, 1845.

To Mr. Alfred Carter.

Sir,—As I have no desire unnecessarily to expose you either before the Class in which you meet, or in any other place or manner; I adopt a mode (as I conceive) the least painful to yourself, of informing you, viz., by this letter, that I cannot consent to your longer continuance among us upon 'Trial,' in the Wesleyan Methodist Church upon the City Circuit. The reasons why, are many, and vastly more than sufficient. I will subjoin a few general facts: You cannot but remember, that some weeks ago you called upon me, and fraudulently attempted to force yourself upon me as a "member" (proper) of the Church, asserting over and over again, directly in the face of my assertions to the contrary, that you were a member of the Wesleyan Methodist Church. You even ventured to affirm again and again, that you had a "Ticket of Membership" from us (the Preachers of the City Circuit), and on that ground also asserted your claim to membership among us. Now, though you must have subsequently ascertained your mistake, on this last point (and I am informed by a friend of yours, that you did so soon after you left my house), yet up to this hour you have not acknowledged your error, or in any sense, taken back your very improper and grossly insulting remarks made to me, respecting what I then knew (and told you so) and what you without doubt, soon after you left me, if not before, knew to be untrue. Again, you are of course fully aware that to m. (and I presume to others also) you gave the lie to the two principal statements contained in an anonymous article signed "Truth."

Now, you know in your heart that both those statements there alluded to are as true as the Bible, as I told you at the time. With the first of the facts denied I had to do myself, as the Superintendent Minister of the Kingston Circuit; and with the second fact, the present Superintendent of the Circuit was concerned, whose voucher I have in my possession at this moment for the same. Of these stubborn facts you can have a full benefit in any manner you choose, and as public as you may desire. What then must I think of the man, who can put forth and persist, in such assertions and denials as I have referred to above? Surely I cannot conceive of him as trying to work out his Salvation, and endeavouring to flee from the wrath to come.

Once more, you have admitted to me (and also to another person) that you are the acting Editor, or writer, of the "Periodical Journal" at present issued in this City: a paper abounding in what I know to be the grossest and most shameful untruths and perversions, ever put into print by any agency, however unprincipled and vile. Now though you may say (per-

haps) be held legally responsible for the numerous errors and falsehoods sent abroad through your Journal, yet as the Superintendent Minister of the Society in which you meet in *China* upon "Trial," I necessarily must, under the circumstances (knowing you to be the writer) hold you morally responsible for them, and deal with you in the Church accordingly. It follows, therefore, that I cannot conceive of you otherwise than as the willing and voluntary evil tool and aid, of some unknown agitators in and about this City.

For reasons included in such general texts as the above: I feel it to be my bounden duty to state to you frankly and personally, that I have not the least confidence in you, and consider you as utterly unworthy of a place among us, even upon trial. You will therefore regard your exit as official and Methodistically dropped from among us.

I have by me a copy of this my letter to you, and should you in any way make an improper use of it, or any part of it, or of its contents, I shall feel myself at liberty to publish the letter entire, with such remarks accompanying it as I may judge the occasion demands.

With suitable regards, I am your, &c.  
H. WILKINSON.

P.S.—I have notified your Leader of my official act in your case.  
H. W.

Toronto, 13th May, 1845.

To the Rev. H. Wilkinson.

Sir,—I have received your letter, of the 7th inst., and I am glad to receive it instead of a personal visit, which, both agreeable to the discipline of the Church and the New Testament, was your first duty. "I thy brother hath fought against thee, go and tell him his fault between him and thee alone," but I believe you had not the moral courage to do this. You say you have consulted my feelings, and preferred writing to publicly exposing me: this can hardly be true, it being inconsistent with the latter part of your letter, in which you have threatened that exposure. It is at the same time done, as much as you are able; for you cannot expect that I shall not make your letter public, both in the Church and to the world. It is a letter calculated to wound me in the tenderest part; and its object is to keep me and my family out of the Church forever: it is you only who need to be afraid of exposure. I shall not imitate the spirit or the language of your letter, but shall proceed simply to reply to what you are so careful to repeat are your facts.

The first is, "that I was put off the plan to avoid disgrace to the Church." Why did you not honestly admit, that it was at my own voluntary request I which you know is the truth. The facts of the case are that I came to you in private, at Kingston, and beseeching at the time difficulties in my business, requested to be allowed to withdraw from the plan, to which you consented; and no further action whatever, on your part or on the part of the Church, was taken, than that of assenting to my request. I solemnly appeal to God, and to your own conscience, for the entire accuracy of this statement: I defy you to make more of this than what I have now stated. The conversation between you and me, on that occasion being strictly private, and it being found in the *Colonist*, of March 11th, in an anonymous article, signed "Truth," I now have the satisfaction of knowing that you furnished that portion of the article which relates to the question before me. At a proper time I will produce my partner's corroboration of my present statement.

With regard to your two facts, as you call them. As to the first, I ask, did I not voluntarily request to be allowed to withdraw from public labour? You must say I did. Then your fact is a falsehood. I was not put off the plan, to avoid disgrace to the Church, and I remained a member of the Church nearly two years after that; and if the disgrace did not affect membership, it could not have been disgrace.

As to the second, Was there ever an act of expulsion, in relation to me, on the part of the Church? You know there was not. If there had been, you would have made the most of it long before this; and your article in the *Colonist*, of the 11th March, would not have required so many equivocal expressions. But you have so constructed your language as to lead to the inference that I was put off the plan by an act of the Church, without to recur to my expressed wish, and that, without an interval of nearly two years, I was subsequently excluded altogether. In a sermon from you, a few weeks ago, on the subject of lying, you said, that making an impression contrary to fact was lying. I entirely agree with you in this. What, then, must be your conduct, when you dare not say that I was expelled, while you leave it to be inferred? This is not only lying, but, in my humble opinion, the worst species of lying—the most malignant and the most cowardly. If you still say, I did disgrace the Church, it was when you was Superintendent there: why then did you not interfere, but leave me a member when you left the Circuit? Your charge, called your second fact, plainly implies exposure: that is, expulsion in the active sense of the word. No act of expulsion ever took place in relation to me,—no impropriety was ever proved against me; and if the present Superin-

tendent has sent you a document which will maintain such a meaning, he has sent you a libellous one; but he and you know that expulsion never took place with regard to me. I should not use this strong language, if I had not found that in your letter you said of me, "you gave the lie to the two principal charges," and that you said, "that I knew in my heart that they were as true as the Bible." In these few words of your letter you have degraded the office of a Minister of the Gospel, by the use of such coarse language, and made a very injudicious comparison in reference to the Bible; I therefore indignantly repel your charges, and return your own language, "you know, in your own heart, you have stated falsehoods." You are now fairly challenged on your veracity, which you said, on a former occasion, you would "surrender to no man," and on your reputation, as a Minister of the Gospel, to clear yourself on these two points; and, as you also said to your opponent, "mind, it must be proof, not evasion," I say also, it must be proof; and on failing to do this, you cannot complain if the same measure is meted out to you, that you insisted on for your opponent,—you must stand before the community as the originator and propagator of calumny and falsehood." In this, it is obvious you resemble your noble exemplar, Dr. Haysen: you have embarked in the same cause, and use the same means of promoting it, but with less ability.

I have also to remark, as a further proof that, in your own knowledge, your two charges had no existence; you spoke favourably of me to the official meeting, and to others, after I came to Toronto; and when I told you that as soon as I could get comfortably settled in the city, with my family, I would see you, and renew my connection with the Church, you assented, and said you would endeavour to make me comfortable in that respect; your colleague, also, invited me to join a class more than once, to whom I gave the same reasons for a little delay in the matter. I ask you why you did not then treat me as one excluded altogether—as one who had degraded the Church, and unworthy to be a member even on trial? The only answer you can honestly give is, that the *Periodical Journal* had not then appeared. That part of your letter relating to the inflated charge of fraudulently imposing on you is not worth notice, as your own letter relieves it, by asking one way I did not rectify the mistake when I had discovered it. How could it be a fraud, if it was a mistake? You at the same time insinuate that I contradicted you, knowing that I was wrong. This is what I would not believe of you, without demonstration. The insinuation on your part is sufficient, however, to suggest a paraphrase of the well known royal motto,—The evil is in them that think it. But what inducement had I to return, on discovering my mistake, when I had been told by you that I was not fit to be a member of any Christian Church on earth, and when this was accompanied with coarse and abusive epithets? Surely you could not expect any one that wished to associate only with gentlemen & Christians to enter your house again.

The charges of falsehood arising out of the publication of the *Periodical Journal* I shall not notice, till the statements therein are disproved: all then, they are not falsehoods; only, I repeat, that what ever therein shall be clearly disproved, shall be honourably retracted, and due amends made; for no misrepresentation has ever been intentionally inserted. At the same time, I protest against the attempt to convert unavoidable inaccuracies into falsehoods. I shall admit nothing to be a falsehood but wilful misrepresentation whatever my opponents may do. But the great offence is, the publication of this Journal: this is the unpardonable sin, publishing the otherwise innumerable abuses in the Church, that public opinion may do what no other instrumentality can do.

For this, you have presumptuously placed yourself in the judgment seat of God, and declared me unworthy to be a member of any Church; and with regard to the Methodist Church, not worthy to be a member "even on trial."

Who gave you authority to excommunicate forever? What right have you to deprive a whole family of the benefit of the ministrations of the Church? for you must know that if you can place the head of it in a position impossible of reception on trial, you drive him and his family forever from it. If this is a specimen of your pastoral care, you will have much to answer for; and, indeed, it is too true that you and a few others have, in a similar way, scattered the flock in Canada for the last fifteen years. This proves you an unfaithful minister of Christ; for, while the principle of the Gospel is to gather in, your conduct drives whole families out. I think you will find, before long, that I now have told you the truth.

I have now only to notice the last clause of your letter, which insinuates that I could only make an improper use of it, and threatens me with exposure, in your publishing it. I wonder you forget 1st Corinthians, 13th chapter, when you wrote this, and even the whole of your letter; you have certainly no right to preach from that part of the Scriptures: pray lay it aside, till you can exhibit that loving spirit; or, to refer to higher authority, as more

suitable counsel on the occasion, "What hast thou to do to declare my statutes?"

Your sentence against me, of everlasting excommunication, implied in declaring me unworthy of being a member in the Church even on trial, (and that before you have proved immoral ty against me,) I regard but little: it will only tend to make you ridiculous, and bring a reproach on the Church of which you are a Minister. But it is a subject of more importance to the members of the Church in general than to me: for if you can thus excommunicate on your single authority in one case, you can do it again. It is an assumption of power so awfully dangerous, that I have no doubt it will either shortly be taken from you, or the worst consequences will follow the exercise of it. For no Christian Church can stand on such principles. Do not think I write with asperity because I write thus strongly. You have attempted the most serious injury to my character in your letter, which you have forced me to publish; in which I am stigmatized as unworthy to be even a member on trial; you cannot, therefore, expect to inflict such wounds with impunity. As to your remarks, that you have no confidence in me, they also refer to moral character, and are more of your poisoned arrows; but I feel very indifferent about not possessing your confidence. You have exhibited no inability in remaining some in the Church; you may be equally mistaken in relation to those you wish to put out; and the question now before the public is, what confidence the whole community will hereafter have in you?

Besides, Sir, I am as much of the Church as you are, and have as much right to excommunicate you as you me, according to the principles of the New Testament. I therefore mean to abide in it to the last. and if I am denied the privileges of a member, you cannot force me from the public services. This I shall do, not because I cannot go elsewhere, but to set an example to others to abide with the people of their choice, and not hastily to take offence, and leave them because of the arbitrary conduct of a Minister. The people, Sir, are the Church, and not the Ministers, who are the servants of it only; not the masters of it, any more than they are the Church itself. It has too long been found an easy remedy and deliverance from the people's complaints to get rid of the chief complainers—the agitators, as you have called them. The complainers have only to stand, firm with God and truth on their side, and those that love the pre-eminence, and are so fond of casting out of the Church, will be cast out themselves.

Having gone through your charges against me, I shall point out a few which lie against you. You are charged with participating in the late political intrigue, by saying, "We (the Methodists) are able to turn the elections at any time between the contending parties, and that before the elections come on we will run our own system, and the party who will take us up, or give us the most, shall have our support." This you know to be true, notwithstanding, in a letter in the *Globe*, dated September 21st, you characterized the letter containing the above extract as a vilification. Now, there are as many as a dozen persons in Toronto most unexceptionable witnesses of the truth of the utterance, by you, of that language. On another occasion, you told some official members you wished to be sent strong to Conference, plainly giving them to understand that you would deal faithfully with the Memorial committed to you to lay before Conference, to ensure the effect, namely, opposition to Mr. Ryerson's political course, with regard to which you wanted to be sent "strong to Conference." You were sent strong to Conference, but you never presented the memorial; and you afterwards denied the application of the words to the subject of the memorial. As to their application to the subject of the memorial, that was understood; and if you did not intend such an application of them, you should have been candid and explicit. And, as to the utterance of them, your disputing the application is one proof (in addition to which there are several unexceptionable witnesses) that you uttered them, and in connection with the memorial too. You are charged with falsehood, slander, and evil speaking, as being the author of the anonymous article signed "Truth," in the *Colonist*, of 11th March, which charges are all proved by your own writings. Under the most favourable circumstances you are guilty of evil-speaking; for you surely know the positive nature of the scriptural precept, "Speak evil of no man." And, in one instance, your own letter proves the falsehood of the anonymous article signed "Truth," in relation to another part of the subject. That article states that I was altogether put out of the Church, and was not in connection with any branch of the Methodist family, while the chief object of your letter to me is, to expel me from your own branch of it. Surely it is not for you to call the productions of others "falsely" and "very rancorous," and to characterize them as "zile," and "slandrous," and "foul things?" Your letter to me, in the judgment of every one, condemns you in relation to these very characteristics. It is evident you know not what spirit you are of, and that a spirit of heavenly sort did not indite a word of your letter. Every reader of your own letter, who has any genuine regard for the Church,

or any sincere regard for your reputation, will sincerely wish you had been employed in your closet, as a Minister of the Gospel is expected to be; or in pastoral visitation. I, for one, most sincerely do, for both reasons.

The same remark may be made, with great propriety, in reference to your general conduct for the last twelve months. You have appeared as a newspaper controversialist on several occasions during that period, in opposition to a prior claim, on the part of the Church, for your time and labours in spiritual things. You have also solemnly pledged yourself to sacred occupations, and to know nothing among men but Jesus Christ; and have crucified. In your unhallowed course, you have exhibited a bitterness of spirit prejudicial to your own reputation, and to that of the Ministerial Body of which you are a member; by which you have greatly diminished your own usefulness; and the least of your faults is, the character of your compositions, which, as literary performances, plainly show that you are out of your place in such an occupation. I have proved against you the same things as those for which you aim at expelling me from the Church; while you can prove nothing of the kind against me. If, therefore, you consider that there exists any ground for my expulsion, you are disqualified yourself from holding a place in the Church, as a private member, unless you wish to maintain that Ministers have quite a different tenure of office in the Church than private members have.

In closing this letter, I beg to remind you that the eyes of the community are upon you; and that many are amazed at your conduct. You are now a stumbling-block to many, and I warn you to repent and do your first works. I wonder and tremble at your entering the pulpit, after abusing the sacred office as you have done. I refer to the well-known facts of your having been reminded by the official brethren of Toronto of your neglect of pastoral duties, at which, instead of meekly surrendering to purely disinterested advice, you turned pale with anger, and trembled with passion. You, Sir, presume to say who is not worthy to be received, even on trial, when you neglect your own duties, to write scurrilous letters—while you write anonymous letters in defamation of private character, while you suppress memorials, after promising to support them—while you deal out falsehood, while you read extorted confessions from your pulpits, instead of the Word of God,—while you strain with passion, and dance with rage,—while you force on protracted meetings, and neglect just ce, truth, and love,—while you solace your leisure with the singing of your £65 piano! Fine tunes, say the world, looking at a Methodist preacher's course in Canada! Fine times! with deep groanings of regret, echo all that love simplicity and truth, and pure and undefiled religion.

I hope, Sir, you may still be a planet in the moral world: pray get all the beams of the glorious sun, that you may reflect them, and be a faithful and useful minister of Christ once more. Notwithstanding your bitterness of spirit and language to me, and your thundering anathema, I do from my heart most sincerely wish you all possible spiritual prosperity and usefulness in the Church.

A. C.

VICTORIA COLLEGE.

"Son of man, seat thou what they do?"

In our last number we promised, in taking up the subject of the Church Funds, to include the case of Victoria College; we were too limited for space to be able to perform our promise, and postponed the duty to the next number. We now redeem our pledge, not only in relation to the College funds, but as to all the affairs of that establishment; and we are more satisfied that we did not in a hasty manner enter on the subject in our last number; for we could not have given so much information as we now can do; for which, we are indebted to the columns of the *Christian Guardian* of the 14th ult.

With regard to the funds of the College, our information was almost restricted to the fact of the College funds being lent to some special friends of the Leaders of the Conference, and concerning which, there was no immediate prospect that the sum lent would be repaid. This is a very serious charge against the managers of the College, without any thing more; and we expect there will be a great out-cry against us for the so-called slander and falsehood, with the usual uncon-

plimentary epithets from the parties offended; but we cannot help this; our patient may abuse us, and not be very scrupulous in the language he uses; but the probe must go deeper, and deeper still, whatever the pain; and we hope to have nerve to go through the operation: the disease is not of our creating, and surely, we ought not to be abused for attempting to cure the patient in the only way possible.

The funds of the Institution are also badly managed, and the accounts kept in so unsatisfactory a manner, that the leading members of the Conference had occasion to employ an accountant specially to place the financial affairs in a satisfactory position. If they were not satisfied, it cannot be expected that any one else could be. The *Christian Guardian* of the 14th ult., says all that we could desire in support of our complaints respecting the College:—

"In a financial view, we are sorry to say that we cannot speak so favourably of the College. The Board of the College met on Thursday last, and, from the accounts presented, it appears that the Institution does not support itself, even with the £500 annual grant from the Government, but is gradually accumulating debt. For the last five years, the Institution has been losing at the rate of £400 per year. Five years since, had all debts been collected, the Institution would have had £1100 to its credit; but now it has £910 (an interest) at the debit side of the balance sheet. We merely express the fact, to show the friends of the institution, that increased assistance is urgently required from the Government, or some other quarter,—else how can the Institution live?"

Here is a confession that we did not expect; the College is at the last gasp, and it is a question now with the Editor of the *Guardian* whether the Institution can live.

Let us ask a question: Has the College come to this state with good, or with bad management?

If we answer, with good management, then there must be some vital defect in the system, which even good management cannot remove; the institution is at the last gasp with even good management! If this is the case, something else must be done, and the good managers must be removed; for on their own admission they can do nothing to save the patient. But we shall prove that its managers are not in so good a position, unfortunate as it is; good management has not been the lot of Victoria College, but bad,—very bad management, as is already admitted, and proved, with regard to the funds; for it is no part of good management to lend the funds to special friends, who could not repay when required.

The Editor of the *Guardian* seems only to conclude that there is but one means of keeping the Institution alive, that is, by money; for the friends of the Institution are told that, "increased assistance is urgently required from the Government, or some other quarter; else, how can the Institution live?"

The Institution is indeed in a bad case. With respect to aid from the Government, all the people of the Province,—both political parties,—think that the Ryerson affair was an infamous political job, and this has been expressed in the House of Assembly, on both sides; and that *Leonidas* has had enough of public money, and of princely liberality, for the work he did. This hint of a wish for more, we believe will not be taken, by the present Government or any other. No Go-

vernment will support an unpopular, and sinking Institution; and if it were popular, it would not want Government aid. We trust that it will not be long before a petition will be presented numerously signed by members of the Wesleyan Methodist Church, intreating the Governor-General to suspend all payments of money to the Wesleyan Methodist Conference, till a satisfactory account is given of the application of all monies previously received by that body; and till Dr. Ryerson is removed from the management of it. The expectation of assistance from Government, we believe, and hope, also, to be very small; and another reason may be given to extinguish all hope. Why should Government support an Institution that under good management, is sinking £400 per annum; and if this is not done under good management, but under bad, why should the Government support an institution badly managed? If a Government allowance of £500 per annum does not prevent the loss of £400 per annum, it would be a wise course on the part of the Government to contract the allowance to £100, telling the managers, you confess that you are losing £400 per annum, the Government cannot give you money to be lost,—it cannot give £500, merely to prolong its existence for a short time: money so appropriated would only be thrown away.

The meaning of the Editor of the *Guardian* by the words "some other quarter" may be safely conjectured to be the members of the Wesleyan Methodist church. If he, and the few who rule the Church, had felt that they were in good terms with its members, they would have candidly, and familiarly thrown themselves on the people for support. But not so. The rulers of the Conference, as long as the redoubtable *Leonidas* was drawing from the Government, felt independent of the people; but now *some other quarter* than the Government is indirectly applied to. Do the managers of the College think that the people will respond to this indirect call? Most surely they will not. And, therefore, the Institution cannot live; and we say, it ought not to live, unless it is better managed. Thus the proverb is fully illustrated—he that hunt two hares at once, will lose both.

The people of Upper Canada, as well as the members of the Wesleyan Methodist church, have been promised in Victoria College, a moral, a religious, and a classical education for their children. Has this promise been fulfilled? We should expect some information on this part of the subject, on the occasion of the close of a session, from the Editor of the *Guardian*—the official organ of the Conference, and of the Institution. But what does the Editor of the *Guardian* say on this subject! "In a religious view, we are not enough acquainted with the College to say any thing of its present condition." Who are the we who are not acquainted with its present condition? Is not the Editor of the *Guardian* employed expressly for the purpose of giving the information this case requires? He is not personally, perhaps, obliged to know any thing, but his employers ought to

expecting, Victoria College, at the termination of a Session, on the occasion of a public examination; and undoubtedly they would have done so, had there been any grounds for making out a favourable statement; but all the Editor of the *Guardian* says, is not more than the Editor of any journal in the Province might say. "We are not enough acquainted with the College to say any thing of its present condition." Is this satisfactory to the people of Canada, and to the members of the Wesleyan Methodist church? What have they to do with the Editors' personal knowledge or ignorance of the Institution? They expect to be furnished with full information on the state of the Institution, and all they get from the Editor of the *Guardian* is, "We are not sufficiently acquainted with the College."

On the religious state of the College we can derive some information from the Editor of the *Guardian* by means of what he omits, more than by means of what he states. From the following words we conclude the religious state of the Institution is as unsatisfactory as its financial state; as he has nothing whatever to say but in reference to the past, and the future;—nothing whatever as to the present. With all this care to tell about the past and to express hope for the future, it is evident that if any thing could have been said to the advantage of the Institution, it would have been said; but nothing is said:—

"In a religious view, we are not enough acquainted with the College to say any thing of its present condition. The religious state of former years afforded the friends of the institution great satisfaction. Revivals of religion have really been experienced in it. We should rejoice if such were of frequent occurrence. The patronage of some may be lost by this event; but the real friends of the Institution will not forsake it, but rather cling the closer to it, when they see useful learning and experimental piety successfully promoted and by the same tutors, under the blessing of Him without whose blessing nothing good can proceed."

In the above extract there is certainly a little more information. It states that "revivals of religion have really been experienced in it." What a wonderful occurrence in a College erected and instituted for the very purpose! Then there really have been revivals! How unexpected!—how unsuited to the spirit of the Institution! We could not expect more explicit information as to the failure of the Institution, as to revivals of religion, if all that can be said is, that there really have been some.

With regard to moral education, in the best sense of the word, it cannot be efficient if the state of the Institution is unfavourable to revivals of religion; neither can prosper separately.

With reference to a good Classical Education, we fear no better account can be given. That there are, and have been young men there, of most promising talents, and who have improved them well, is not to be denied; but is this at all to be placed to the credit of the Institution! That same amount of talent would doubtless have received improvement had Victoria College never been erected. If we look to the persons who have been Principals, and trace their origin and education, we shall find that there has been nothing remarkable in this way calculated to inspire with confidence the pupils or the people at

of Principal. To this, we only know of one exception with reference to Victoria College; though we would not by any means wish to be understood that we insinuate the least personal disrespect to any of them.

There is an apprenticeship to be served in College education, which is indispensable. It is that which induces habits favourable to study, and teaching; even to those duties which may be most called a drudgery,—favourable to the establishment of a disciplinary method to which none but those who have served such apprenticeship; and by which they have imbibed Collegiate habits, are equal. We do not hesitate to say that a person who has lived the somewhat irregular life, at one time of an Itinerant Preacher—at another of Editor of a Newspaper—and at another of a Political Agent—is totally incompetent, by deficiency as to fixed habits, for the management of a Collegiate Institution. This objection applies to all Methodist Preachers, in some degree; and experience sustains our views. If we refer to the personal qualification of Doctor Ryerson, we shall not conceal our opinion that his education has been too limited and too irregular to admit of his being qualified to be head of a Collegiate Institution. He perhaps deserves to be admired as a man of considerable talent; but he has not yet proved to the world that the talents he is endowed with have been fully controlled to the best purposes. If his own mind has, to the present time, run wild, how can he superintend the training of other minds in subservience to all the grand objects of a moral, religious, and classical education?

Having gone through our subject as far as the Editor of the *Guardian* could assist us, we propose to go on without him, and show the Methodist community a little more of the state of Victoria College.

In his statement respecting Victoria College, the Editor of the *Guardian* has said a little more than that he is not acquainted with its condition; he has told the public that the Institution is an entire failure; not being supported by the people, and that it is sinking £400 per annum, while it receives £500 per annum from Government. Let it be observed, that if this £500 from Government was not obtained, the Institution would be getting in debt £900 per annum. The parties that will advocate further assistance, without an entire remodelling of the institution, must be mad. Who ever heard of an institution being in a prosperous condition in other respects, when its funds were in confusion? The thing is impossible. We may ask whether its decline is gradual or sudden; if gradual, the bad management is of long standing; or, if it be said there is no bad management, but it has been well managed all along, the case is worse for the Institution. What sort of an Institution then must it be, when with good management from year to year without interruption, it cannot be saved from decline; and if gradual the decline, the flattering accounts of its prosperous state, from year to year published in the *Guardian*, and especially that of last year, are all fallacious. If the decline has been sudden, nothing can better account for it than the conduct of Dr. Ryerson its Principal, who has ren-

dered the Institution unpopular throughout the Province.

To refer again to the moral aspect of the College. We declare we have never touched a subject so painfully mortifying as this; so unexpected is the existence of any ground of complaint—so secret have all things been kept—that if we tell the truth—the whole truth, it will scarcely be possible for us to escape the imputation of slander of the most malicious description,—we expose ourselves to the other branches of the Methodist family as if we had intended to degrade them all. We shall not do this—we shall not lift the veil entirely that conceals so much rottenness and corruption. If we did, the name of Methodist would become a by-word, and a reproach throughout the Province; suggesting only ideas of profound contempt. We feel it our duty to state explicitly, that these observations do not apply to any Branch of the Methodist family, but that of the Wesleyan Methodist church in Canada; nor to any part of that Church, but a few of the rulers of the Conference, though the unavoidable consequence would be to some extent, that the whole body would bear the reproach brought on it by a few. We dare not tell all we know, but shall only say, that gross immorality has been committed, sufficient to account for the unpopularity of the Institution throughout the Methodist body. The parents of the Youth of Canada have been deceived, and grossly imposed upon, when they expected for their children a sound, moral, religious and classical education there. Revivals of religion, indeed! Religion is disgraced by the mention of it—when ordinary morality,—or rather common decency, was wanting. Surely it was superfluous for the Editor of the *Guardian* to say any thing about the loss of Patronage through revivals of religion: the College cannot have suffered by that means.

The important fact now proved, in relation to the Victoria College, is, that it is not supported by the public, nor by that class of the Canadian population for whose special benefit it was instituted. It is in a sinking state, and almost gone, by the admission of the organ of the Conference. That organ now says, "increased assistance is urgently required from the Government, or some other quarter; else, how can the Institution live?" Did ever such a thing happen in the whole world before, that a well-conducted College, capable of giving a sound, moral, religious, and classical education, failed of public support? The *Christian Guardian* has claimed 120,000 of the Canadian population as being under the influence of the ministry of the Wesleyan Methodist Church: we should think that one shilling per annum from each of these 120,000 individuals, with the fees from the pupils, and the Government allowance of £500 per annum, ought to maintain the College; but we must confess that we are entirely in the dark on the subject of the receipts and disbursements of the Institution: we know no more of this than we do of the private affairs of the managers of it; and it seems to be considered by them that the Methodist community have no more right to know the first than they have to do with

the last. With reference to the receipts of the Institution, nearly £4,000 was raised in 1834, when the same sum, promised by Government, was withheld; that sum was afterwards obtained: in addition to which £650 per annum is received from Government. At one time there were about eighty pupils, and the average cannot be estimated at less than forty. Yet, with these Government grants, and the fees from the pupils, the Institution cannot be sustained.

Much of the present state of things may undoubtedly be attributed to uniform bad management from the beginning, but it is equally certain that the political conduct of its Principal, Dr. Ryerson, has been the cause of its more rapid declension during the past year. Before Dr. Ryerson's appointment there were about seventy pupils, and the Institution supported itself; but now there are only about twenty-five pupils, and the Editor of the *Guardian* admits that the Institution is in a sinking condition, consequently the first extensive expenditure on the building,—the contributions from the people and the Government since, with the fees from the pupils, are all now expended on twenty-five pupils. Is it either likely or reasonable that any Government will make further grants under these circumstances: it would be a most unjust appropriation of the Provincial funds.

Independent of other causes, which we have only hinted at, the Institution has been rendered an arena for the display of political partizanship, in support of Dr. Ryerson and the Governor-General. The College has been in confusion ever since the publication of the "Defence of Sir Charles Metcalfe," and was so for some months previous. The Canadian *Leonidas* has a worthy substitute in the person of his temporary successor, who now holds both Dr. Ryerson's offices—that of Principal of Victoria College, and of Deputy Superintendent of Common Schools, and who has taken upon himself, in addition to the duties of these offices, the unofficial duty of defending the present Government, Lord Metcalfe, and Dr. Ryerson; while the students who oppose him in the performance of the latter are persecuted and insulted, and their prospects in life injured, by the partiality and oppression of the present Principal.

When the patrons of the College come to know that party politics are the most prominent portion of the College exercises, and that persecution and oppression is the fate of those who have the courage to express opinions in opposition to the ruling power in the College, it will be no subject of wonder that they should refuse to support it.

Oh! how deplorably ignorant must the Editor of the *Guardian* be, as to the religious state of the College; or if not ignorant, how awfully hypocritical, when he talks of the real friends of the Institution "clinging closer to it, because of the occurrences of revivals of religion, when they see useful learning and experimental piety successfully promoted." As we have said on former occasions, that we have authority for every item that we give to the public, we repeat the assertion on this occasion; but the chief

portion of the present article is derived from the admissions of the Editor of the *Guardian*. We support the latter portion of this article with the following extract of a letter from a correspondent at Cobourg, on the subject of the late Examination, at the close of the College Session:

The audience who attended the last Exhibition of the students in Victoria College were very naturally surprised when they saw the Principal pass over without remark one of the speakers whose name was published in the programme: the occurrence, together with several circumstances connected with it, has given rise to considerable inquiry; and, I regret to say, to the disgrace of those concerned in this infamous transaction, much pains have been taken to injure the character of Mr. Johnson, by circulating reports that he was not permitted to appear on the stage, because of some fault in his article, and some unexcusable misconduct—a slander which is as mean as it is malicious, as unfounded as it is unjust; for the composition was accepted by the Principal, and by him pronounced "creditable to its author and to the Institution," and Mr. Johnson has now in his possession a reply to his Memorial to the College Board, subsequently received, on this same subject, in which both of these reasons are peremptorily denied. The course pursued by Mr. McNab, in this affair, is an insult to the community, as well as a piece of the greatest injustice to Mr. Johnson himself. The facts are as follows:—Mr. Johnson, together with about a dozen others, several weeks ago, received from the Faculty an assignment to prepare an original article to declaim at the approaching exhibition. He selected his subject, prepared his oration, and presented it to the Principal, by whom (as before mentioned) it was approved. About a week or ten days before the time appointed for the Exhibition, all the students who were to take part in the exercises united in a request to the Faculty to diminish the number of speakers, as there was danger of wearying the audience. Each speaker expressed his willingness to retire at the suggestion of the Faculty. Two were accordingly struck off, and the number diminished to ten. One or two of the students then declared their refusal to abide by the decision of the Faculty, and influenced their colleagues (with the exception of Mr. Johnson) to require the authorities of the Institution to strike another name from the list of speakers, or they should decline taking part in the exercises. The Principal then (confidentially!!) informed the author of the "Hexo" that the objection was made to himself personally, and then made a suggestion, on terms so base (which I may hereafter mention, if necessary) that Mr. Johnson began to suspect some collusive proceedings. He afterwards learned that the Principal objected to certain passages of his oration, but he never could learn anything tangible from him, or those clamorous students who figured so conspicuously, on the subject. The other members of the Faculty (as it is but just to state) have decided in favour of the persecuted individual. Mr. McNab, however, referred the matter to the Board, without bringing before them the facts in the case; and about an hour before the commencement of the exercises of the 8th instant, informed Mr. Johnson that he was excused from speaking on the occasion. It was afterwards supposed that the whole affair was a deep laid conspiracy of the Principal to injure the character, and, if possible, blast the unalloyed reputation of the young gentleman, whose (for the uniform consistency of his conduct) we (the students) highly esteem. And, considering the circumstances of the case, we cannot but regard the entire transaction (I speak of the well-known declaration of the majority of my fellow students) as an insult to ourselves, and the greatest injustice to our late associate, whose character is thus stabbed (if the above be a correct supposition) by the man who ought to be regarded as his guardian and friend; while the case will be greatly aggravated by the fact, that the Principal has suffered himself to appear as intimidated and coerced by the students, in order to cover his own vindictive proceedings, and accomplish his own unworthy designs.

I call upon Mr. McNab for an explanation why he turned a deaf ear to the counsel of the Faculty with which he has the honour to be associated (however unworthily),—I call upon him for an apology (however vain and unsatisfactory it may be) for the mysterious, or arrant, and unprecedented course which he has pursued towards an innocent yet injured individual—towards an outraged and insulted public. I call upon him to consider that there are no lig leaves available to him, by which he can hide the heinousness of this transaction, or the wickedness of its guilt.

We have only to say to the managers of the College funds, disprove these statements, and our Journal shall be open to them, for

that purpose; as they may rest assured, that of all the obstacles to the support of public institutions, there is none more difficult to overcome than that of withholding full and correct statements of receipts and disbursements. Till they do this, they are not entitled to any assistance, either "from the Government," or any "other quarter."

THE MISSIONARY SOCIETY.

The *Christian Guardian*, of April 30, contains an editorial article on this subject, in which the Editor makes some important admissions, in favour of the object of our Journal, namely, Lay-Representation; and he introduces it with a notice of the existence of a Society for the Propagation of the Gospel among the Indian tribes and destitute settlers of the country. On the understanding that such a Society did exist, about £2,000 annually have been raised by public contributions, from the members of the Wesleyan Methodist Church, and from all persons indiscriminately. On this ground her Majesty's Ministers have taken the chair at public meetings, and others of them have occupied the Missionary platforms, giving this Society the support of their names and their purses, with great liberality. What will those persons say when they find, that, in reality, no such Society has ever been in existence. The constitution of a Society was indeed drawn up and published, but has never been acted upon: all has been done by the Preachers, who have disposed of the money collected, as they pleased, without any one being allowed to interfere, in opposition to them.

Though the Constitution requires an annual meeting of the members, to elect officers, and for this purpose makes every subscriber of one pound a member, and eligible to vote for the election of officers, there has never been a meeting of the Society: the Conference have appointed all the officers, and those officers from among themselves, with the exception of a few laymen, on whom they depended for being subservient. To prove this, we know of an instance of one of these lay committee men opposing some of the proceedings of the clerical members, when one of them told the opposing layman, "If I had known that these were your views I would not have had your name on the committee." On another occasion, a lay member rose in the committee, and opposed the clerical members, and what was the result? the following year his name was erased from that committee, and that name was the only one erased. This course goes on to this day: every one that exhibits any independence—any desire to interfere, oppose or dissent, is removed the first opportunity. We challenge all opposers of these statements to tell us when an annual meeting ever took place; when and how were the officers elected; when were the accounts balanced, and audited before these lay committee men; when were they consulted at all? We trust these statements will open the eyes of the more liberal contributors to this Missionary Society, (so called,) who, not being members of the Church, took every statement for guileless truth, and subscribed their ten and twenty pounds each. We trust, also, that the present Government will pay attention to the distribution of money in relation to the Missions of the Wesleyan Methodist Church, for there is a sum of £5,000 or £6,000 held in a state of abeyance, on a disputable question, as to which body is to have it. Notwithstanding the special pleading of Dr. Ryerson, we believe there can be no reasonable doubt of the first intimation which dictated the Government grant, namely, that it was to be at the disposal of the British Conference. It was certainly plausibly put to Lord Sydenham, and he was disposed to submit, that, rationally and equitably, considering that the object was to benefit the Indians and destitute settlers of the country, the money should be given to the Wesleyan Methodist Church; but, as the British Conference had long been, by its own the same way, the strength of this argument was gone. In this state of suspension the grant remains, and all we ask is, that it may be given to that body of Methodists who will apply it the best; and to the publication of a full and true statement of receipt and disbursements. If this is not to be done, the

Government had better keep the money a few years longer.

We now refer to the admissions to our principles made by the *Guardian*. One is, to discuss the subject in dispute in the Conference organ, which he has done on the occasion we refer to. This is a step in the direction of improvement, and we give the Editor due credit for it. It is only by the friendly discussion of differences of opinion that truth is brought fully out, and made applicable to the general good. Suppressing discussion is like binding up an inflammatory limb: it must have relief sooner or later, and more at the expense of the patient as the oricture continues.

The next admission is more important. The Editor of the *Guardian* agrees to lay-representation on the Missionary Committee. If this is to be made efficient, which now is not the case, it will be so far acceptable. But we ask this in relation to all the standing committees—by whom all the important business is performed.

But to the accomplishment of such a desirable object there is an insuperable difficulty arising from the present form of transacting business between the Conference and the members of the Church. The *Guardian* says as much as this:—"I must lock the door to my prisoners, as it is my duty to do—I cannot give them my key, but if they can produce another key, I will not hinder them from coming out." The *Guardian*, on the 6th April says, respecting the question of the office of Chairman of Districts, to the people he has said, if you want this "let us know." Further on he says:—

"Is it expected that the Conference should remedy what it never heard complained of? It is time enough to alter established usages when they are shown to need alteration, and when the parties concerned ask for it. Doubtless, if the subscribers wish other persons to take a part of the labour and responsibility of the management of the fund, and a proper representation of their wishes be forwarded to the Conference, there will be no objection to afford satisfaction."

Now, what is meant by proper representation? If a number of the members of the Church assemble—however numerous and unanimous—if the Superintendent Preacher will not attend and preside, or if he attends and presides, he refuse to put a resolution, the acts of that meeting are declared unofficial, & the Conference has no ears, for all the words "let us know." "It is time to remedy complaints when we hear of them." These expressions are only synonymous with our previous metaphor—We keep the legal key, if you can procure another, but we know there is not another, you may come out of prison. (see the Memorial.) It is thus evident that the members of the Church are entirely enslaved, unless they insist on the right to meet and discuss matters, and pass resolutions, and communicate with the Conference when they think proper.

In the same paper the *Guardian* takes much pains to establish the honesty of the managers of the Mission funds,—when he knows it was never disputed. It is not a very satisfactory defence against charges of bad management, to say that the parties so charged are honest. Capacity for business is quite as necessary as honesty. At the same time when the balance on hand is first stated to be one amount, and then another; that one balance is the real balance, and one is not the real balance; and then again, another sum is named as the balance; if there is no dishonesty, the door is wide open for it; and no one could have blamed us if we had expressed any doubt on that subject.

#### RECAPITULATION.

"And the Bramble said unto the trees, If in truth ye anoint me King over you, then come and put your trust in my shadow; and if not, let me come out of the Bramble and devour the Cedars of Lebanon."

This being the Sixth number of our Journal, we think it necessary to give a brief review of the statements, and facts, brought before our readers in preceding numbers, with a view of noticing them as they apply in support of our avowed object,—lay-representation, or the removal of those causes of complaint which have given rise to a wish for lay-representation, as the effectual remedy for them. We reiterate our first demands,

that the removal of all proved abuses, is our principal object;—lay-representation is only an instrument in obtaining it. Give us Methodism as it was—Methodism without politics or dependence on Government,—and Methodism without irresponsible power, and we doubt not that the people will be satisfied.

But we yet see very little sign of concession. The *Guardian*, the organ of the Conference, published for the very purpose of protecting, and advancing the interests of the church, has been nearly silent, unable to disprove our statements, with a small exception, that it has admitted that some of them are true, and indicated some concession with reference to lay-members being appointed on the Missionary Committee. In other forms, opposition has been directed against our journal; one method which has been adopted is, to denounce the whole as falsehoods, by verbal declarations; and another, to traduce the private character of the Editor; another to forbid the reading of the journal; another to ascribe its origin to infidelity to Christ. In fact, every plan has been tried, but that of disproving our statements.

We have, however, the satisfaction to know, (to use the language of a leading member of the Conference,) that we have made a powerful impression; and that among a large number of the more thoughtful, and reading portion of the membership, as well as on the Canadian public generally; and the conviction is now prevalent, that the Wesleyan Methodist Church will henceforth lose the support of public opinion, while its Ministers interfere publicly in the politics of the country.

This, is the paramount question; which must be carried in favour of our principles sooner or later, and which must be followed, though perhaps remotely, by those comparatively minor improvements, and reforms, which we demand. We shall feel perfectly satisfied if the publication of this journal shall be found to have contributed towards so desirable an object, as the separation of the Methodist Ministry from all public interference in political affairs.

There was a time when the Wesleyan Methodist Church in Canada, was exceedingly prosperous, and popular; that period, was from its organization to the Union with the British Conference, in 1833. The year 1832 was perhaps the more precise time in which that prosperity, and general popularity was distinguishable. This was undoubtedly owing to the influence of about 100,000 adherents of the Wesleyan Methodist Church scattered over the Province, and holding liberal opinions, both civil and religious; by which the state of public opinion, both in the House of Assembly and in the community generally, was so frequently and decidedly expressed in opposition to a Church Establishment in the Province, and to the appropriation of the Clergy Reserves to other purposes than those of Education and internal improvement. The *Christian Guardian* early became the medium of the expression of public opinion on these questions; hence its influence, and that of the Wesleyan Methodist Church, which became so evident, that,

Sir John Colborne, on one occasion, is said to have expressed himself to the effect, that if he could command the influence of the *Christian Guardian*, he could break up the Reform party, and establish the supremacy of the English Church in the Province. It is impossible to conceive that its most prominent Editor, Mr. Ryerson, did not soon become aware of his position, and influence, while he conducted that paper; and through his office, the influence he had acquired generally in the community. From this fact arose that intimate connection between him and Mr. (now Lord) Stanley, which justifies us in concluding the existence of a league between Dr. Ryerson and Lord Stanley to accomplish that purpose; for the whole conduct of Dr. Ryerson since, is in accordance with such a conclusion. It is now seen that neither Dr. Ryerson nor the Conference have any political principles, but those expressed in the words since so familiar, "We support the party which will give us most." The political character and influence of the *Guardian* is too well known to require references to particular facts; we will, however, refer to two. One of the principal charges against the Canada Conference, previous to the dissolution, was expressed in the following Resolution of a Committee of the British Conference: "The decidedly and prominently political character of the *Christian Guardian*, in violation of pledges given to us, and to the Upper Canada Conference, from 1833 to 1839." In Messrs. Ryersons' Pamphlet, published in London, on the occasion of the dissolution of the Union, a note is inserted by Egerton Ryerson, making the following admission: "It is admitted upon all hands, that the organ, and members of the Wesleyan Methodist Church, turned the eventful elections of 1836, in favour of the Government and the established Constitution." It is, therefore, not likely that those who wielded such a power as that of the *Christian Guardian*, could be ignorant of it; nor were the Government that received the benefit of it. So far from Dr. Ryerson or the Conference being ignorant of the existence of this influence, it appears to have been an object constantly in view to use it to the utmost. Dr. Ryerson has, no doubt, been in constant communication with the Colonial Office, proffering his influence in favour of the Government, and has recently exercised it, as is too well known, to the reproach of Religion, in reference to the Wesleyan Methodist Church; while the Conference identifies itself with his conduct, by the issue of Resolutions of Conference, which sanction, more than they forbid it; by issuing his writings in the *Colonist* through the *Guardian* office; by constantly looking for Government money in aid of their Missions and their College; by getting rid of all Dr. Ryerson's opponents in the Conference, and by one of their number, their Secretary, saying, "When the elections come on, we will put out our feeler, and the party that will give us most will have our support." It is impossible now to deny, that the Wesleyan Methodist Church has been converted, to a certain extent, into a political engine, for the service of either party,

whose ascendancy it could contribute to secure, with a view of receiving Government support in return. After this, it is inconsistent in the Conference, and in the Editor of the *Guardian*, to complain of a Protestant Government supporting Catholic Colleges; or of the British Government establishing the English Episcopal Church in the Province; they have admitted these principles by their own acts, and accompanied with more mischievous consequences; the direct pledging of the votes of the members of the Church. This is not a feature of the Maynooth endowment in Ireland, nor would it be one in the establishment of the Ecclesiastical supremacy of the Church of England in Canada. Having proved this prostitution of the Conference to the ascendant party, we ask the Members of the Wesleyan Methodist Church, who have known Methodism in the old country, whether things were so there? We ask those of American origin, whether they expected they were supporting a Church and State connection, when they joined the Wesleyan Methodist Church? We ask the whole body of the membership, if they can reconcile such a state of things with the promotion of pure religion and undefiled, and with the prosperity of the Wesleyan Methodist Church? As we confidently bespeak answers in the negative, we call upon them as they love religion, and venerate Methodism, to come forth in opposition to such an abuse as we have proved, and send their petitions and remonstrances to Conference on the subject; insisting on the separation of the Ministry from all public interference on political affairs, and the entire exclusion of all political articles from the *Christian Guardian*. If these demands are not complied with, the inference will be irresistible, that without lay-representation the Wesleyan Methodist Church will cease to be of any value in the Province. The foregoing remarks show that the Wesleyan Methodist Church is identified with the course of Dr. Ryerson, and his politics, however they may change; the object being to secure Government support. We shall say no more on this head for the present. Let us review the facts brought forward in preceding numbers. We have shown the unsatisfactory position in which the Chapel property is placed, by the Conference having the deeds, as well as the exclusive use of the Chapels: in the event of changes, made without the consent of the people most interested, a Chapel built by the labours and contributions of one class of people, may be taken from them and used for another class. This is proved and illustrated, in the cases of Victoria College, and Belleville and Waterloo Chapels. The former was instituted with the aid of the people now the Methodist Episcopal Church in Canada; but they have no benefit or interest in it, any more than if they had not contributed one penny. In common justice, that body ought to have had their money returned.

We have proved from the published accounts of the Conference, that the Centenary contributions are only invested at 3 per cent interest, or that the whole amount received is not accounted for.

We have exhibited a statement of the Missionary funds, proving the entire confusion of the finances, misappropriations, and the total incapacity of its managers.

We have done the same in relation to Victoria College, which is in a state of confusion and corruption; and, by the admission of the *Guardian*, is a total failure; shewing especially that its rapid and complete failure is owing to the political conduct and incapacity of Dr. Ryerson, as Principal.

We have not yet done the same in relation to the *Guardian* Office, though it is well known that as a journal, it is an entire failure, not being sustained by itself. What funds support it is a secret at present; but that there are more persons employed than the concern can pay for is evident to any one.

It is pretty nearly proved that all the funds are in confusion—all mixed—and that the money coming in for all is indiscriminately used as the exigency of the case requires. For instance, when Dr. R. was about to go to Europe on one occasion, Cash was wanting to pay Book concern debts in England; the Bank was applied to, and the dependence for meeting the obligation thus acquired was the Mission fund. It was said, We shall pay the Bills when the Missionary money is collected.

We have most satisfactorily shown that the Conference is arbitrarily ruled by about nine Preachers, who also rule the whole connection, and are responsible to no one on earth. That they appoint Leaders on their own individual authority, and expel members on the same, and have scattered the Methodist flock, instead of gathering it, for the last ten or twelve years.

We have exposed the existence of an intention to dismiss a portion of the Preachers, who, from Seniority, are in the way of these arbitrary rulers.

We have shown the object for dismissing the former, and appointing the present Editor of the *Guardian*, and the incompetence of the latter to conduct that journal in a creditable manner.

We have exposed the meanness resorted to, to use the *Guardian* and *Colonist* collusively, to circulate Dr. Ryerson's writings, and to slander the Editor of this paper; when they durst not use the *Guardian* candidly in either case.

We have given specimens of the scurrilous writings of the Secretary of the Conference, who has taken an active part in Newspaper controversy, and in traducing private character; while neglecting his pastoral duties.

Of the Book concern we have said little, but from what appears to the public, it is as badly managed as every other department of the connection. It is admitted in the Missionary Report for last year, that a debt in England has been compulsorily exacted, due from this concern, out of the Missionary Fund; that sum is £302,10.

Having proved, or being able to prove, all our statements, we demand lay-representation as a remedy for these evils. If the members of the Church are disposed to say to us, we want no change in Methodism, we ask, do

you not want proved abuses removed? If you say yes—and you cannot say otherwise, then we say, give us lay-representation, and they will be all remedied. You reply still, we want no change—again we join you, and say, help us to remove all these abuses some other way, and we will give up lay-representation, which is only a means with regard to our common end.

But the next question is, are these abuses proved, or not? All we can say is, read, enquire, examine. We speak us unto wise men: judge ye what we say. If they are not, and cannot be proved, scout us out of the Church, and all that support us, as some of the Preachers have begun to do; but if they are or can be proved, you must know that sooner or later these evils will force on you far more serious changes than we contemplate.

### THE STATE OF THE CHURCH.

"Hath this been in your days, or even in the days of your fathers?"

We had intended to enter fully into the important subject indicated above, but it is much too extensive to allow us to do it with effect, in the limited space which now remains to fill up the present number. We had intended to notice its condition, as to numbers; missions; pecuniary support; usefulness; reputation; the College; and its Ministers. Under some of these heads sufficient will be found in this and preceding numbers, so that we may contract our labour considerably. As to numbers, beginning from 1830, when its separate organization was complete, the number of members was 10,000; last year the number was 23,000; so that the increase is 7,000 in fifteen years, which is an average of 467 per annum. It is to be observed, that, during these fifteen years, emigration from Britain and Ireland always brought a large accession of persons who had been members of the Methodist Society there, and who mostly joined the Wesleyan Methodist Church; they cannot have been much less than the whole amount of the increase herein shewed; as the minutes of the British Conference account in this manner for a decrease in the Societies in Ireland. We have no means of giving the number thus added to the Church; but, for the sake of argument, we are willing to allow no addition from that source. Let us consider, then, the extent of country from Cornwall to Amherstburgh; and the population of the Province, of about half a million; and the number of adherents claimed for the Wesleyan Methodist Church—about 100,000; and the number of Ministers—Itinerant and local, employed every Sabbath—about 200, and we cannot acknowledge the amount of increase to be any sign of the prosperous state of the Church, or to be adequate to the expectations raised by these considerations. As to its Missions, in another place we have given a view of its pecuniary affairs; we only now require to notice the amount of money contributed to the support of Missions. This is only a criterion for the last five years; and as the amount during that period has been always about £2,000 a-year, while it comes des with, it also proves the stationary condition of the Church, in point of numbers. As to the general support given to the Church, the connexional funds have not been liberally supported; they are collected with difficulty, the greatest burden falling always on a few liberal members in every place. This is a natural consequence of no great numerical increase: the contributions being from the same persons year after year, cannot be expected to increase continually. As to the present year—one of the most unpropitious years to the Wesleyan Methodist Church, it is to be expected that there will be a great falling off; having information from several places of the probability of this, whereby several circuits will have to be thrown on the Contingent Fund, which has already more claims on it than it can meet. And, with regard to usefulness, how can Ministers be useful when they are engaged in the turmoil of politics? or how can the people profit by those Ministers who



are free from that charge, while they see the leading men of the Church applying the machinery of Methodism to political purposes? when they see all their funds mismanaged, and Victoria College made the arena of political strife, and the pulpit employed in interdicting a Journal whose statements they cannot disprove? And what is now the reputation of the Church before the world, when its leading Minister has placed it in the humiliating position of giving himself and all its members to aid the Government in suppressing the liberties of the people,—when his appointment to a public office is the reward of his treachery to the Church,—and when both he and his employers are despised by every honourable mind in the Province, of both political parties,—and also, when his appointment is denounced in Parliament, by members on both sides, as an infamous political job? What reputation can the Church have under such circumstances? It has lost its advantageous position in public opinion, and is degraded throughout the Province. On the University question its organ and leaders first make a stand for a liberal adjustment, and afterwards, when that fails, yield to the most illiberal arrangement, on condition of having a share in the endowment. As to Victoria College, we have exposed this educational abortion already; and while we write, one of the Provincial Journals, a firm advocate for Methodism in its purity, publishes a communication from Cobourg, confirming all we have stated as to its present political character,—the persecution of students, and the oppression practiced on the part of the Principal.

With regard to its Ministers, some of them are not near so influential as they formerly were; and it is rumoured that many of the most pious and laborious among them are broken-hearted at the present aspect of affairs; and would fain be relieved of their discouraging labour if they could. Of all the Members of the Conference we have reason to speak in terms of the highest respect and approbation, with the exception of a few who rule the whole; and with regard to some of these, we conscientiously believe, that if they are not infidels in heart, and desecrate of all true religion, they tempt the world to think so, otherwise they could not act as they do,—they could not co-operate with, and defend Dr. Ryerson.

As to the moral state of the Church, as a whole, we see nothing indicative of a state of prosperity. It is a well-known fact that persons are continually going from it, insulted or disgusted; and whole families, the future strength of the Church, are lost by that means. There "has been" Methodists, as a lawless and abusive article from a preacher contemptuously called them, abound in every part of the Province, numerous enough to make a large Church of themselves: no attempts are made to gather them in: the securing goes on the faster; and while they are thus sugared, what hope is there of it? If these perish in their sins, and if their children are deprived of the means of grace, those who drove them away are guilty of their blood before God. There is another great and general evil, with which Methodism, we fear, is generally tainted,—it is a species of idolatry. We hear even in England more of Wesleyans than of Christians, and in Canada we hear more of Methodism. It has, indeed, come to be more frequently called "our beloved Methodism." Have they forgot that Scripture? "I the Lord your God, am a jealous God." "They have made an idol, and low down and worship it, saying, these be thy Gods, O Israel." They rule over its administrations with a rod of iron, on principles in opposition to the Word of God. Who dare deny the approaching application of another Scripture, "I will even forsake you saith the Lord; for all the house of Israel are estranged from me through their idols. It the Word of God is to be obeyed,—it Christ is to be both supreme, and all in all, then the idols must be utterly abolished. This charge lies heavy on the Methodist Church: every one can perceive that there is more talk about Methodism than of obeying God. If this idol is not put away, another people will be raised up, to preach the Gospel to the poor. This worship of Methodism,—this sin of the sphed of Gilead, must be entirely put away.

There is yet another evil: it is quite evident that the Preachers assume to be the Church. This is illustrated in the constant practice of casting out members, and whole families, on the ground, that, "if you do not like our proceedings, leave us." Thus they say and do, who, a few months after, are gone themselves, perhaps never to return; leaving those families composing the Church, and, indeed, the permanent embodiment of it. There must be an end of this, or it will undoubtedly bring the Church to an end. Our remarks on the state of the Church are fully confirmed by the following letter from a Correspondent:—

MORE WARNINGS FOR THE CHURCH.

DEAR SIR,—Yesterday I attended a Quarterly Meeting in the town of Hamilton,—the head town of the District, where we might well expect that order and discipline would be followed. At the communion of the Lord's Supper, the usual practice of inviting the Local Preachers to come round the table was altogether neglected, while the Travelling or Itinerant and Supernumerary Preachers were called around. That this was a marked insult to the Local Preachers of the Hamilton Circuit I firmly believe, and has given offence to those excellent men, some of whom are covered with the silver locks of age, and who said, at the end of the meeting, "Well, Brother, I think the time is coming when they will throw us Local Preachers overboard entirely." This respected Brother mourned the state of things in the Church, and said he had been grieved for some time to see the doings of a certain party; but, said he, "what can we do? We must hold our peace, or we will suffer more." The Chairman took for his text, "Lead us not into temptation;" and told us that he preached from the same text at the Dundas Quarterly Meeting, and he had reason to believe that the sermon had given much offence to some people, and for that reason he wished to preach it in Hamilton also; those who heard it twice know how to appreciate it: the object aimed at cannot now be accomplished: the Wesleyans will not be priest-ridden—will not give up their rights, as British Christians, to read and learn—to prove all things. It is presumed that the object was, to prevent the reading of the Periodical Journal, and similar works; but this cannot be; light is abroad—errors are revealed—misgovernment in the Church is exposed, and a new state of things must be adopted. Principles and doctrines were advanced which are little practised by those who published them: humility strenuously urged, but little practised; brotherly love inculcated, but its opposite carried out in many cases. And while the Chairman exhorted us against reading these pernicious books or papers, or hearing those sermons—whichever had the appearance of evil in the matter, it is a fact that novels and romances are not rare in his own house; and that his very daughter, grown up almost to womanhood, avows that she could take more pleasure in sitting at home on a Sabbath evening, reading these books, than to go to preaching. Why are they allowed within the courts of his house?

Then the all-absorbing subject of Missionary Money was introduced after sermon, and it was announced as follows, "We have appointed Brother Howard (who, I hear, is one of the Circuit Preachers) to receive the moneys collected by the different collectors, and wish it all to be paid to him, in order to make up the accounts for the year." Now, who appointed Brother Howard? There is a Missionary Committee, a Secretary, and a Treasurer (not a preacher) regularly appointed; but who appointed this new treasurer? or why was he appointed? Is there not something strange in this affair? This unfortunate Missionary bungling ought to be put right, and Preachers should get free from the stigma of grasping so hard after fingering the cash.

Another important sign of the times now is, the prevailing struggle that is being made in view of the coming Conference, as to the Presidency; and, to hear some reverend gentlemen talk, you would think it was some political agitation that was exciting them. One says, "O Brother! we must put in some one to floor the Ryerson party." "We would not vote for Brother W. . . . of British connexion-cutting celebrity; but, on account of his principles (political), he will carry many with him; when Brother so and so could not, as he is a Tory." And here it is. Now, Sir, should such things be? Can a Conference so circumstanced continue? Will Lay Delegates allow it? No, Sir; no matter what their politics might be, Laymen could be found in the Church who would be above such base intrigues.

I learn, that, on the Hamilton Circuit, things are strangely in disorder. I asked one Local Preacher to let me see his plan. His reply was, "O dear! Bless you, Sir, we have no plan on this Circuit." And how many Local Brothers have you? He counted up some six or eight, all without any appointment, except as the Preacher at the head of the Circuit may now and again give some sudden command to go and preach where some disappointment of the Itinerant may occur.

We had contemplated writing an Address to the Conference on the state of the Church, but have no space left. We respectfully call the attention of that body to the complaints of the people herein set forth. We are aware that neither formality nor authority are in our favour, in introducing this subject to the Conference; but some of them, either, most of them, are men of piety and wisdom, and who will not neglect duty or despise danger because it is not officially brought before them. We call upon them to consider what we have said—and to meet the question of the state of the Church before it becomes past remedy. It is not too late to remedy all abuses, to conciliate the people, and place the Church in its highest spiritual position. Let them come out in an address to the members of the Church, with all possible explicitness. Let them publish full and correct accounts. Let them eschew Government aid of every description—and throw themselves on God and their people. Let them practice Mr. Wesley's system of pastoral visiting—gather in those that have been injudiciously driven out, and show themselves men of God, and of one Work; and they may be assured of the people's affection, of adequate support, and permanent prosperity. On the other hand, let them neglect the present agitation, and attempt to pass it by altogether; let them remain silent as to the charges made in this journal; and the Church, if not annihilated, will drop into a state of uselessness, and insignificance, in the Province—and Ichabod, will be the spontaneous exclamation in regard to it, from one end of the Province to the other.

The Christian Guardian, of the 28th ult., contains articles which refer to our Journal, and which demand our notice, but having scarcely space, we only refer to them. As to the resolutions of the Quarterly Meetings of the Napanee, Perth, and Newmarket Circuits, expressing disapprobation of our Journal, and confidence in the present leaders of the Conference, the demonstration is but feeble. Out of about sixty Circuits, we are furnished with an expression of opinion from four; and when it is considered that there are about 120 agents actively employed for the purpose of getting up resolutions throughout the country, in condemnation of this paper, the wonder is that they have obtained so few as the four so pompously announced. It must be remembered, also, that all resolutions expressive of a desire to encourage inquiry into alleged abuses are either not suffered to pass, or are discouraged or suppressed. This Toronto Circuit Quarterly Meeting might have passed resolutions, by a majority of two to one, of the opposite kind to those in the Guardian, but they remembered the fate of their last year's memorial. In addition to these particulars, the Newmarket Circuit (notwithstanding the display in the Guardian, of twenty-two names in support of Methodism as it is) gives a far more expressive demonstration of a contrary opinion, by a silent resolution of not paying the preacher's salary, leaving him, as we are informed, £50 short this year. Such silent but effectual resolutions have been also passed in Toronto and other places. And, with reference to the origin of the Newmarket resolutions, in February last, if it is insinuated that we concocted them in Toronto, it is a gratuitous assertion, without the least foundation in truth: we have as much reason to impute to the Guardian Office the origin of the resolutions of Perth, Napanee, and Peterborough. In another part of his paper, the Editor of the Guardian gives prominence to an article against speaking evil of Ministers, making a significant application, and recommending Mr. Wesley's sermon on evil speaking. This excellent sermon was read in public, about the same time as the slanderous article appeared in the Colonist, which the Guardian circulated; there is good evidence that the same person officiated on both occasions. Was this sermon only intended for the lay? The Editor of the Guardian ought not to say a word about evil speaking till he has applied to himself the fifth section of the sermon he recommends to others. We must postpone further remarks for our next number.

From the British Wesleyan Methodist Magazine.

HAPPY DEATHS.

Nov. 20th.—At Chester, Mrs. Charlotte Glass, aged forty years; for more than half of which period she had been a consistent member of the Wesleyan society. Her piety was deep, and her conduct exemplary. In her last affliction she was enabled to testify that the blood of Jesus Christ cleanseth from all sin. Not long before she died, in reply to an observation made to her, she emphatically said:—

"God is love, I know, I feel; Jesus weeps, and loves me still."

The last words she could distinctly articulate were delightful to her sorrowing friends: "I am going to glory." Soon after she breathed her last. G. C.