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TORONTO PERIODICAL JOURNAL.

OR, WESLEYAN METHODIST.

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

VOL. I.

TORONTO, MAY, 1845.

No. 5.

THE TORONTO PERIODICAL JOURNAL: or, WESLEYAN METHODIST, published under the Superintendance 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, religion mourns, the Church is unedified, and political disputes agitate even the faithful of the land. Such preachers, no matter which side they take, are no longer the messengers of glad tidings, but the seedsmen of confusion, and wasters of the heritage of Christ."—*Life of Dr. Adam Clarke.*

TORONTO, MAY, 1845.

We acknowledge the receipt of the Wesleyan Methodist Magazine, for February, 1845.

We refer our readers to the important letter signed "Veritas," which a friend and supporter of our paper has contributed, on the subject of Lay-Representation; thereby prioritizing our duty, in relation to this question, much better than we could have done. The conclusions to which we have arrived on Lay-Representation is therein fully established.

THE CHURCH FUNDS.

"It is not reason that we should leave the Word of God, and serve tables."

We promised, some time ago, to enter again into the subject of the Mission Fund, and, more recently, those of the Centenary Fund, and Victoria College; and, in doing so, we are aware that we are entering upon a very painful duty, in the performance of which we expect nothing but renewed insult. With these preliminary remarks, we proceed to the subject of

THE MISSION FUND.

A very recent declaration, from the Editor of the *Guardian*, informs us, that he wishes to have the light of day upon all their "funds." After the utterance of this wish, it was natural to expect a development corresponding to that declaration; but, to the present time, we have nothing but the wish expressed, in addition to the annual Reports. In charging the parties concerned with a misappropriation of the funds, we will explain what we mean by misappropriation. We call that a misappropriation which consists in collecting money for one object, and expending it upon another, without consulting the parties who have contributed the money, as to the proposed alteration in the disposal of it. In elucidating our meaning further, we refer to the printed Missionary Reports, intended, no doubt, to give satisfaction to the contributors, as to the disposal of the money contributed.

We first notice the report of 1841, being the first year after the dissolution of the Union, and, in examining these Reports, we remark, that we do not expect to find anything morally wrong, but to prove general bad management, and the necessity of the interference of the lay-members of the Church, who are more capable, in financial matters, than the clergy; and the necessity of proper persons being employed to audit the accounts, before they are submitted to the public in the annual Reports.

In this year (1841) the receipt of £2,310 8s is acknowledged; of which it is added that £35 5s 3d. had not been received. This is an important admission, with reference to a clear understanding of the cash account, and is equivalent to an explicit declaration that the other portion of the balance was on hand in cash; but we shall find, hereafter, another sum taken off for the same reason. The sum of £1,713 8s 7d was expended, viz., for Missionary purposes £1,627 18s 10d; for expenses incidental thereto £35 9s 9d, and to the contingent fund £50.

This is the simplest and most satisfactory statement of the whole four years under review. We object to £50 being paid to the Contingent Fund out of the Missionary collections, and expect an explanation thereon. But there are in this year's account no charges for printing the report, or for a Missionary Travelling Agent, and the incidental expenses are about two and a half per cent. on the amount appropriated to Mission purposes. But the whole amount collected was not expended when the account was made up, there remained a balance in the treasurer's hands of £561 14s. 1d.

We notice this year that Grand River Mission had to pay for three Missionaries, apparently at an extravagant rate, to the amount of £139, and that, as far as appears in the report, for only half a year. We see nothing of importance mentioned in the report, as showing the necessity for this large expenditure on that Mission: it is also, paid to three members of the Conference, and requires explanation.

The following year (from June, 1841, to June, 1842) the above-mentioned balance on hand is carried forward. The amount of Missionary contributions acknowledged to have been received is £2,480 8s. 10d., and the amount expended £2,124 17s. 5d., leaving a balance of £355 11s. 5d. in the treasurer's hands, on the year's collection. At the same time, this year's Report (1842) shows that a balance of last year's account (1841) was in hand of £561 14s. 1d., and also a sum of £302 10s.; to which, if the real balance of £355 11s. 5d. is added, the balance on hand will be £944 4s. 1d. This amount is acknowledged to be on hand in the most explicit manner, by a note attached to the Report, as follows:—

"There is only this on hand to supply the wants of the Missions for the next seven or eight months,—the time that must elapse before any new subscriptions can be obtained."

Is not this a declaration that there was this sum on hand? And will our readers believe, after this, that there was no such sum in hand at all; for, on referring to the Report of 1841, we find the following note:—

"The amount of £302 10s., debited as having been received from the London Missionary Committee, in 1840, never came into the hands of the Treasurer."

In the account for 1841, this £302 10s. is acknowledged to have been received, in these words:—

"Received from the Rev. J. Stinson, £302 10s." This is a most evident proof of the inconsistency of the Reports: for it appears that when the managers acknowledged to have £944 4s. 1d. on hand, and say, that sum was all they had to meet the calls of seven months to come, they had, by their own showing, £302 10s. less than that amount. Now, which statement are the members of the Church to believe?

for the Report pledges itself to both, while only one is possible! In this year's Report (1842) the balance of the former year, of £561 14s. 1d., (which we have already proved has been stated to be the

balance on hand in cash, with the exception of £35 5s. 3d., reported to be not then paid, is further reduced, by a charge of £264 10s. 5d., being for subscriptions not paid. This is contradicted by the previous statements, as we have proved. We were aware that many persons had credit in the Report for subscriptions which they had never paid; and we think it wrong to enter any person's subscription in the Report that has not been paid. It proves that Report to be fallacious, and renders it deceptive to the public. But why should these sums be entered in the cash account of the treasurer? Though the question be unanswerable, and in defiance of a fundamental rule of bookkeeping, the treasurer admits entering £264 11s. 5d. of subscriptions that he had never received, which, to balance his account, he takes credit for this year. He thereby reduces the balance of the former year to £297 2s. 8d., and if to which is added the real balance, or difference between receipt and expenditure, in favour of the former, of £91 8s. 11d., the real money balance was then only £388 11s. 6d. Yet, the note says, in reference to the balance of £944 4s. 1d., "There is only this on hand to supply the wants of the Missions till next year."

Here we have not only two balances acknowledged, the first of £944 4s. 1d., which the Report itself proves to be fallacious; but the second balance, after taking off £302 10s., which was never received, is also proved fallacious by the same Report, by its showing another sum, of £264 4s. 5d., which also the treasurer never received.

But there is another fallacy arising from the note already quoted, "There is only this on hand to supply the wants of the Missions for the next seven or eight months,—the time that must elapse before any new subscriptions can be obtained."

The Report shows, that, in all cases, the whole year's salaries of the Missionaries are paid for the year to which the Report relates, except those of the Grand River Mission, which appear to be only paid for half a year. Why, then, should not £944 14s. 1d. be sufficient, without encroaching on the subscriptions of the then coming year.

We admit that there was no such balance on hand, but that does not weaken our argument; the report states that there was that balance on hand. Besides, it is generally understood that the Missionary collections were made for the support of missions prospectively. We believe every member of the Church has such an impression; and if this was not so, it proves worse management still on the part of the managers of the funds, for how is it possible to carry on missionary operations which depend on future collections? This year (1842) £1917 9s. 3d. was expended for missionary purposes, being £200 more than the former year, and the incidental expenses are for the previous year, £35 9s. 9d. for the following one £218 8s. 2d., being ten per cent instead of 2½ per cent as in the former year, on the money appropriated for missions. This year, (1842) we have a missionary agent and that apparently for a part of the year only, who received the sum of £78 2s. 6d.

In the year from June, 1842 to June 1843, the balance of £944 4s. 1d. which never existed is brought forward. The amount of contribution was £1993 17s. 1d., the amount appropriated to missionary purposes was £1652, and the miscellaneous appropriations were £321 5s. 10d., being over 30 per cent on the amount for mission purposes, showing an advance from 24 to 30 per cent in these expenses.

In this year's account (1843) we find not only missionary agent paid £172, but others paid for attending Missionary meetings the sum of £150 8s. 5d., besides the expenses of the deputations, and £56 is appropriated to the contingent fund; after all which payments, a balance is acknowledged to be in the Treasurer's hands of £769 1s. 2d.

In the year from June 1843 to June 1844, the sum of £2136 11s. 10d. was contributed, and £1621 18s. 10d. appropriated for mission purposes, & £3257s. 11d. for miscellaneous purposes, being also above 30 per cent on the amount appropriated for missions: as this is the last year in review much depends on the fact whether there was money balance in the Treasurer's hands or not. We have proved that one sum of £302 10s. is not part of the balance but owing to the fund, but this £302 10s. is included in the above balance. We have no proof that the remainder of that which is said to be the real balance is actually cash in hand, for in the account of the last year, there is an item of £135 17s. 11d. for sums debited to the Treasurer, but never received. This is the fourth entry of the kind which has been made, the whole of which amounts to £737 17s. 8d.; surely, when such an error had once been committed, discovered, and rectified, it could not have happened again under ordinary management. In a note attached to this report we are told that the real balance in the Treasurer's hands is £453 19s. 7d.; consequently, here is an admission that £759 6s. 11d. is not the real balance. No one can find fault with our calling this a fallacious account, we would gladly give it a better name if we could.

In reviewing the whole up to the past year, we observe that £154 13s. 3d. has been paid for printing and binding the report. When it is considered, the sum raised for Missionary purposes is only about £2000, and the report costs as much as if £10,000 had been raised, it seems extravagant to print a report when all the purposes of satisfying the contributors could be accomplished by publishing it in the *Guardian*; by which it would cost the Missionary fund nothing. What is worse, this sum has been expended for printing a fallacious report.

Missionary agents have absorbed the sum of £419 1s. 3d. in three years; and for additional expenses for attending meetings, the sum of £292 11s. 9d.; altogether £1512 9s. 2d. has been appropriated to other than Missionary purposes. We also notice with regard to the Success mission, in addition to the allowances in the Missionary report, there is a considerable sum contributed by the members of the Church in that place, which does not appear in the report.

Having performed so much of our duty in relation to these Church funds as we have space for at present, we again earnestly and respectfully appeal to the members of our Church, requesting them to pry attention to our statements, and to sustain, or condemn us, as they find we are supported by facts or not. It is not for us to give directions to the Membership not to contribute to these funds till there is a full and satisfactory statement given of them; we believe they will not, after the disclosures now made; and we do not believe they will perform their duty to the Church, to their families and to their successors in the Church, if they do not insist on lay-representation, or its equivalent.

Another view of the management of the Mission business may be taken. The number of Missionaries employed, estimating the appropriations with them, is equal to about 24 missionaries, which at £80 per annum each would be about £2000 per annum. This agrees very nearly with the report as to the money actually expended. It follows, as an inevitable conclusion, that the balance in hand has not been required for missionary purposes, nor the large amount of miscellaneous appropriations; that the people have supported the missions of the Church, that there is £779 in hand towards next year's expenses; and if no more missionaries are sent out, instead of £2000 for the following year, only £1250 will be required.

THE CENTENARY FUND.

By mistake, in our notice in the extra we published on the 24th ult., the Centenary Fund was mentioned, and not the Centenary Fund.

Respecting this fund, the members of the Church

of money received, or how it has been disposed of. We regret the absence of a plain and simple statement from the beginning, of the amount received, and how the same is invested, as its leads to conjectures painful to all parties. If we should be wrong in our conclusions on this subject, the blame rests on those who have given merely scraps of information from time to time, and yet have withheld a plain statement. Out of these scraps of information from the same authority as we derive some knowledge respecting the Mission Fund,—the *Methodist Almanac*; we find the amount collected up to June 1842, to be £3,266 12s. 6d., and the amount subscribed for, about £10,000. If the Almanac for the present year, we are informed that the interest of the Centenary Fund is, £111 15s. 9d. This amount is appropriated to the Superannuated Fund, which according to the plan of appropriation first decided on, and published to the community, was only to receive one-half, two-tenths were to go to the Book room, two-tenths to furnish parsonage houses, and one-tenth was to be at the disposal of Conference, for missionary and other purposes. According to this plan of appropriation, £223 11s. 7d. would be the interest of the money received, but we have only an account of the appropriation of one-half. Now it is evident, that we must either take the amount of £111 15s. 9d., to be the whole, or half the interest for a year of the amount of Centenary money received. It will also be evident that £111 15s. 9d., is the interest of about £1,900 at 6 per cent, or of £3,800 at 3 per cent. But as the amount acknowledged to have been received, is not £1,900, but £3,266 12s. 6d., and as it is probable that a few hundreds have been added within a short time, to make it £3,800, it follows that the interest received, is at the rate of 3 per cent per annum; while the legal interest of the Province is double that amount. Either they have not received the amount they report to have received, or they have invested it far below its value. It is for the managers to say which; the people have a just claim to an explanation. But as the whole subscribed for, is about £10,000, and as up to June 1842, the amount received was £3,266 12s. 6d., and as it was then stated, that it being the fourth year since the subscriptions were made, it was expected that the remainder would nearly be paid in during the then present year (1843) we should expect that the Almanac for 1843, would report the receipt of a much larger sum than that which would yield interest to the amount of £111 15s. 9d., which we have showed is only about the interest of £3,266 12s. 6d. at 3 per cent.

We need not ask the question, has nothing more been received since June 1842, to produce a larger interest than £111 15s. 9d.? We have only to go through the numbers of the *Guardian* since that date, to point out acknowledgments of receipts from the Centenary Fund, sufficient to prove that more money has been received than £3,266 12s. 6d. Then, where is the account of it, how is it invested, and what is the amount, and what is the interest received for it?

We conjecture that the Book Room has got it all on easy terms; and if it is thought that we are too hard upon the managers of the fund, to come to this conclusion, let them explain, and we will be the first to do them justice by publishing satisfactory explanations.

We fear we shall not have space to admit of entering upon the subject of the Victoria College Fund, till our next number. We must therefore conclude, by suggesting the only remedy for these abuses—Lay-representation; and that with reference to the standing Committees, one half ought to be lay-members of the Church, for it is impossible for a few members of the Conference, if they were ever so zealous in the affair to have any influence. We remark that all the important business of the Conference is performed by Standing Committees, and when the Conference opens, all they have done has only to be admitted without a question. As the separate Committees are unanimous; they are all composed of the leading preachers of the body, and no one Committee will oppose another; consequently members of Conference who are not on these Committees, have no more power than the lay-members; they must vote in submission to the previous decisions of these committees.

THE CHRISTIAN GUARDIAN AND THE WESLEYAN METHODIST.

In the interval between our present, and preceding number, we thought proper to publish in the form of an extra, a letter which appeared in the *Globe*, on the 8th of April, to which was added some remarks on an article in the *Guardian* of the 2d ult., relation to our journal. The letter referred to, signed an Official Member, we adopted on that occasion, for the reasons then mentioned; but we did not particularly notice the individual names set forth on both sides of the question. We have since noticed the personal descriptions in that letter, which is the only part we can find fault with. We should have preferred to have seen no personal description, as it is difficult for a writer to avoid exalting those on his own side, and depreciating those on the other; and if he had no such design it is sure to be imputed to him, if a pretence for doing so can be found. That opportunity seems to have been afforded in some degree, but we cannot believe the writer intended personally to exalt one party or to depreciate the other; his object being apparently, only to give to the public in general, the best means of deciding the question proposed to them, which could not be done completely without a very minute description of the persons on both sides, as it is well known that there are often other considerations besides that of the question as to the mere numerical majority. It is possible that the twelve names which were produced by the *Guardian*, might, under some circumstances, equal in influential value, the nineteen on the other side. If the official member could prove that both as to number and influence, the advantage was on his side, no one ought to blame him for showing it. With reference to the names of the minority, we take the opportunity of saying, that we heartily recognize them all as worthy and respectable members of our Church, with the exception of one who has been arbitrarily appointed by the Superintendent of the City Station. There is no question whatever between us and them, and if the publication of their names has given them pain, we regret it; but, it ought to be remembered, that the *Guardian* began that mode of opposition to our journal.

But the official member in the *Globe*, in our opinion, has not drawn to the full amount on facts and circumstances in his favour. He might have stated, that with regard to the minority of twelve, whose names were published in the *Guardian*, that the two leading persons on the list, were more zealous on the other side of the question a few months ago than six of the twelve reside out of the city; that nine of the twelve have no influence being exhorters and leaders, who attend to their own spiritual and secular duties entirely, and know nothing of the questions in dispute, but through the Preachers; and who are not so deficient in charity, as not to believe them. He might also have said, that of the remaining three of the said twelve, only one knew anything of the former proceedings of Mr. Ryerson, in relation to the affairs of the Church and politics, and that he does not

reside in the city; and also that three of the same twelve, have only recently left other Churches, to join that, to which their signatures have been deemed by the *Guardian*, to be so valuable. He might also have stated, that with reference to the majority, thirteen of them are resident in the city, and were all in the same official position when the controversy began; and are all the acknowledged pillars of the Church, in every respect.

Our cause needs no artificial help, we have no party against us among the members of the Church; or, if we should be wrong in this, we are against none of them. Our business is only with abuses chargeable to a few leading members of the Conference. We want no change, no innovation, and no division, but Methodism as it was; and we thank our friend an official member, for the motto he has furnished us with. Henceforth Methodism as it was, shall be stereotyped, and held as a guiding sentiment, worthy to follow that which we have adopted, "The Truth shall make you free."

Since writing the above, we have seen the *Guardian*, of the 16th ult., in which the letter of an official member, in the *Globe*, of the 5th inst., is noticed by that journal. It meets with the same contemptuous treatment as our journal has done from the same quarter. The Editor of the *Guardian* says, "The anonymous communication in the last *Globe*, merits no reply from us, because it is anonymous. If we have to hear complaints, it is but reasonable, to know the complainers. Let us know the latter, and we shall know what to do with them. At present, we have only to deny positively, a number of the statements and references which the communication contains. If any person will believe statements against Ministers of the Gospel, without knowing, or requiring to know the parties making and responsible for them, we cannot help it; but we think but little either of their judgment or their charity, which ought to think no evil."

With reference to this extract, we cannot forbear to express our opinion that the concluding sentence might have been improved with the assistance of the Deputy Superintendent of Education. With reference to anonymous writing, the Editor of the *Guardian* clearly condemns himself; for he resorted to anonymous writing of the worst description when he sent a hand Bill in the folds of his paper with an anonymous signature, to accomplish that, which by insertion in his own paper, he could not do without being guilty of slander and evil speaking, as well as of evil thinking, which he condemns in another. As this handbill was transmitted to the subscribers of the *Guardian*, and issued from another press, may we ask if this was not taking an undue liberty with the Post Office? It seems that anonymous writings are not objectionable to the Editor of the *Guardian*, when their object is to support his side of the question, but only when in opposition to it; and evil thinking and even evil speaking may be used in his favour; but it is a great moral offence to think evil against him. With regard to the two anonymous

articles to which we refer,—the one printed at the *Colonist* office, and circulated by the managers of the *Guardian*, the other the letter in the *Globe*, signed an official member, there is a great difference in their character: the former is slander only, relating to no argument or question of public interest whatever; the latter relates not to private character at all, but to grave charges made against the leading members of the Conference, demanding of the organ of that body a refutation of them if one could be given; and so little of the anonymous character is there in it, that it leads to its authorship as near as is necessary, by announcing that its author is an official member of the 'Toronto City Station. But it is not enough for the *Guardian* to have a clue to the author by knowing that it is one of nineteen all of whom they know well enough; for like Herod in all will, though inferior to him in politeness, they want to know the man that they may "know what to do with him; and we fear, like Herod again, they would not scruple to ensure a riddance, by sacrificing the whole nineteen. And the Editor of the *Guardian* in this extract proclaims that his journal is not in the least the organ of the Church, but of the few who govern it, for he says, "If we have to hear complaints, it is but reasonable to know the complainers. Let us know the latter, and we shall know what to do with them." Pray who are the authoritative We who are to hear complaints, and to have the power of judging as implied in the words "and we shall know what to do with them?"

We ask our brethren throughout the province to consider the nature of this language seriously. Does it not assert infallibility and absolute supremacy? Is there anything like the liberty of private judgment allowed? Is there anything like Christianity in it? "That we may know what to do with them," not that we may expose slander, refute groundless charges, vindicate the character of persons implicated in serious ecclesiastical mismanagement; not to set themselves in a better position before the whole community, which they say they can easily do; but what "we shall do with them," the very sentiment and words of the most ancient enemies of the Gospel, "What shall we do with these men?" This language of the Editor of the *Guardian* betrays a fixed determination not to regard the voice of the people, nor to submit to the tribunal of public opinion, and reminds us of the language of one of his predecessors in the Editorship of the *Guardian*, in an Editorial article giving advice to a young local Preacher:—"In your intercourse with the people always be on the side of the Preachers in the Circuit. Be an unflinching advocate of the Conference." We cannot trust ourselves in using the most appropriate terms in which to condemn this language; it is calmly putting the Conference in the place of God.

The Editor of the *Guardian* is much mistaken if he concludes that the writer of the letter in the *Globe* of the 9th instant is as much unknown to others concerned as to himself; he must know it is not customary with conductors of public journals to insert anonymous communications, if the name of

the author is not confidently entrusted to them; surely he would not do so himself. Besides, it is usual to answer anonymous communications on the ground that the author is always forthcoming when necessary; till then, the conductor of the journal inserting them takes the responsibility. The Editor of the *Guardian* therefore, has no rational excuse for not replying to serious charges in which he is concerned, but that of total inability; the consequence of the charges being undeniable. We have in the extract before us, an admission from the Editor of the *Guardian*, in support of the truth of the charges referred to. He says:—"We have only to deny positively a number of the statements and references which the communication contains." We therefore have the authority of two *Guardians*, for the truth of some of the statements and inferences in the communication in the *Globe* of the 5th; and as they are the same as those quoted from our journal, the Editor of the *Guardian* admits that some of our statements are true.

THE CONTEMPLATED UNION.

On two former occasions, we thought it necessary to enter into the consideration of the subject above indicated, and we have said all we wish to say at present, against any Union between the British and Canadian Conferences. We now refer to the subject, only with a view of qualifying some of our previous remarks. It has been denied, that we had any authority for circulating the rumour of a Union being in contemplation. The existence of the rumour was sufficient for our purpose, whether founded in truth or invention, as all our observations were hypothetical. Notwithstanding, we have good authority for stating, that such a project was contemplated, and which we shall be prepared to prove, whenever it is necessary. And whether real or imaginary, the prospect of such an event might be, it was quite time that with reference to the settlement of the Chapel Property, not only that event, but every other possible contingency should be provided for, so as to secure the Chapel Property for the benefit of the people by whom, and for whom, the Chapels were erected.

With respect to the qualifying remarks we have hinted at, we did not intend to be understood as being irreconcilably opposed to a Union under any circumstances; having too much regard for the sentiment frequently put forth by the various Methodist bodies, that the Methodists are one people in every part of the world. With reference to a general application of this sentiment, we feel deeply interested in finding them one in doctrine, one in Christian practice, and harmoniously agreeing in every other respect. But as merchants may be perfectly friendly, and reciprocally aid each other without being partners; we think there may be a corresponding agreement among various bodies of Methodists, without requiring that they should be under one Conference. A universal Church, as well as a universal Empire, has been a favourite object, from the earliest age of the world, and the means used to accomplish both, have in every age, been completely

the fittest that could be conceived to frustrate those objects. That both will be accomplished, there is no doubt whatever; but not as the result of human skill or power. The desire on the part of one denomination for universal prevalence, though impossible, as its ardent admirers attempt to effect it, may, notwithstanding, have the same divine sanction in relation to spiritual things, as the command to increase and multiply, and replenish the earth; It is the law of the physical nature in one, and of the moral in the other; and if obedience to the former, fills the earth with human beings, from one generation to another; obedience to the latter will fill the earth with Christians. Though it is evidently an error, that each religious body should expect to succeed in filling the world with members of its own denomination; perhaps to hold the notion, and the wish is, the only way in which such a law can be in force, which in the hands of HIM, who rules over all, will result in filling the world with Christians of all denominations. If this result is obtained, what does it matter whether there is one denomination or five hundred; and whether each denomination is subdivided into as many more branch denominations? Therefore, Union in the sense of having one form of Church Government under one temporal head, is entirely unnecessary with reference to the ultimate object of the Gospel dispensation; nay, it is rather an hindrance. It produces stagnation of the human mind, a dull and cold formality, secular tyranny, and the substitution of the inventions of men for the word of God. We infinitely prefer separation with agreement, to Union with disagreement.

Another evil may be pointed out as resulting from the prevalent anxiety to subject the mass of Christians to one mode of Church Government. It involves the rulers of such a Church in cares and duties, beyond their province, while it withdraws their attention from those which are clearly essential to their own professed object, as well as to the design of the Head of the Church. It has always been a great evil in the Church, and is not less so in the present day, to say, let us preserve our institutions, our doctrines, our discipline; others say, our ritual, our liturgy, our articles, our confession of faith, and so on; while they forget that personal piety, pure religion and undefiled, preserves all these if they are worth preserving; while nothing else will. Personal piety is every individual's concern, but the general preservation of doctrines and institutions, is the peculiar charge of the Head of the Church. "I will remove thy Candlestick out of his place, unless thou repent," is his own declaration, clearly implying that the Candlestick shall remain, if they do repent; and that it is a subject out of their province. Christian Churches are too intent on doing God's works, on keeping the Candlestick in his place, which he will not permit them to do; while they neglect their own, which he will not do for them. Harmonious agreement without Union, has a tendency to simplify ecclesiastical business, and to confine the attention of the Churches to the essentials of

But we have a few remarks to make in favor of Union between the British and Canada Conferences. If by it, the latter could be entirely weaned from politics, and detached from all government connection and support; if Canada were placed on a footing with English Circuits, and if the preachers interchanged stations accordingly; if the older preachers took stations in Canada; and if there were no other difference between Methodism in England and Canada, than the interposing ocean, the English and Canadian Methodists might be one body, with considerable advantage to religion, and with special benefit to Canada. We cheerfully bear testimony to the fact of the abstinence of the British Wesleyan Methodists here, from public interfering in politics, and to their general fidelity to their instructions.

We believe that the Methodist bodies in all the British Empire, could be one on some such system. The political influence of the central power is alone to be dreaded; but as hitherto, it has not been much exercised, as on the increase of its exercise, its spiritual and moral efficiency must be diminished, if it is an evil, it is a remote one. And with regard to the political influence of the central power in the Colonies, two considerations relieve us from any serious apprehensions; the one is, that the central power could not exercise political influence in the local affairs of distant Colonies, without making itself acquainted with those affairs; such a knowledge would require a secular department, quite foreign to a religious institution; the other is, that if the preachers were only three years in one station, that time, would be too short to allow of their becoming identified with local politics.

We but see one other way of curing the Wesleyan Methodist Church of Politics, which, through Dr. Ryerson and others, has been made part and parcel of its character; now on one side, now on the other, and in either case prejudicial to religion. It may be considered that the distance between England and America in relation to time, is no more now than in the days of Mr. Wesley, it was between England and Ireland, or England and Edinburgh. There might now be a complete interchange of preachers; Canadian preachers itinerating ten years in England, and English preachers itinerating ten years in Canada; and the same system in operation in relation to every other Colony of the Empire. On this system all the preachers would be missionaries, and the Church eminently a missionary church.

To such a system, though objections suggest themselves at the first glance, we would prefer to submit rather than to see our church degraded by political intermeddling. However, we hear that if a union had been intended, it is now given up by the British Conference, for the same reasons which have originated the demand for lay-representation; nor the only other apparent remedy for the evils complained of.

Temperance.—Our physical well-being—our moral worth—our social happiness—our political tranquility, all depend upon the control of our appetites and passions, which the ancient designation by the

ON THE SIGNS OF THE TIMES.

THE NEW TESTAMENT RECOGNISES NO ARISTOCRACY IN THE CHRISTIAN CHURCH—IT CONTINUALLY APPEALS TO THE INTELLIGENCE AND WILL OF THE PEOPLE—THE CONFERENCE, AS NOW CONSTITUTED, IS AN UNSCRIPTURAL POWER—THE FORTUITOUS ORIGIN OF THIS USURPATION—LAY REPRESENTATION: A PARTIAL REMEDY.

"I will fight against them with the sword of my mouth."—JOHN.

MR. EDITOR,—On one occasion the great Founder of the Christian Faith, in the course of his Ministry upon the earth, strongly condemned the folly of those who neglected to "discern the signs of the times," while they wisely and prudently observed the ordinary phenomena of the heavens. To me, it appears evident that the same charges may, with much justice and propriety, be brought against the inhabitants of the world in our own age; but especially against those who professing to respect the authority of the Most High, still, with a strange fool-hardiness, run against "the thick bosses of his Buckler;" who, while admitting the paramount authority of divine revelation, practically discard it.

There is a large class, Mr. Editor, in Society of this character who will no more believe the testimony of the Son of God, to any practical purpose, than did the Pharisees and Sadducees in the first age of the Church. The many miracles which he wrought openly before the world,—the divine wisdom and benevolence which shone so brightly in his whole character failed to command the homage of those Jewish sectarians to Christ, their own Messiah. They insultingly demanded a sign from heaven—he meekly referred them, through a figure, to his own death and resurrection, as the seal of his divine mission and authority: he charged them with the sin of hypocrisy, because they professed not to discern the signs of the times—not to perceive that a higher and better dispensation was about to supersede the much loved institutions of their fathers: that the kingdom of heaven—the reign of God in the soul was nigh at hand, and that a spiritual worship was to set aside the temple, the altar, the sacrifices and all the goodly ritual of God's ancient heritage. All these, though divine appointments, were "only the shadow of good things to come," the elements of the world, and gave place in the fulness of time to the more perfect development of the alwise and gracious purposes of God in the salvation of men—they passed away before the rising of the Sun of Righteousness.

Through every department of the works and ways of God, the indication is given that laws are perpetually in action, which if allowed to operate, will result in the perfection of the beings which are the subjects of them. The growth, whether of a physical, mental, or moral nature is usually slow, but undeviatingly progressive in a healthy state of being; and almost all the misery and untappiness, the turmoil and strife which we find in the church, or in the world, may justly be traced to the folly or wickedness of man in resisting the great laws of his existence.

The object which I have in view, Mr. Editor, by making the foregoing remarks is to endeavour to call up the attention of my brethren to the necessity of discerning the signs of the times—to the importance of free enquiry respecting the will of God, and the claims of our Saviour—to the duty of being prepared to forego all our most cherished habits and associations not accordant with divine authority, and above all things to aid in the removal of every obstruction to the operation of the laws of the Redeemer's kingdom, in order that they may the more speedily extend its glorious conquests from the rising to the setting of the Sun. The most prominent feature of the signs of the times in which we live appears to be that the Christianity of the world, is fast giving way to the Christianity of the New Testament. The cunningly devised schemes of Church and State connection, and the unhallowed usurpation of power among the Ministers of religion having prostituted Christianity to subserve the mere purposes of worldly interest, and ambition, the more intelligent and pious in all denominations are beginning to labour with energy that by the spread of knowledge they may bring down the costly books of the usurper, and that the Lord alone may be exalted in the Church. I refer to the remarkable movements among the Presbyterians of the Church of Scotland

the Episcopalians of England, and the Roman Catholics of Germany. The confusion which prevails in all lands professedly christian, arising on the one hand from the puerilities and absurdities which have been substituted for the teaching of the doctrines of the cross, and on the other from the value set upon human tradition, and human ecclesiastical organizations, in preference to the simple frame-work of the early church, and the inspired teaching of the word of God, has led every where to the enquiry, what shall be done to restore order in the religious world? What means can be employed to unite its broken and scattered fragments into one glorious whole—into a church in which all the graces of the divine spirit will be developed, and over which Christ alone shall reign as its Sovereign and Head.

The portentous aspect of the times commands the devout and wakeful interest of every christian to prepare for the spiritual conflict which is drawing near. Either God or man must be chosen as our director and guide in the great warfare of hearts and minds, and happy is he who takes the God of Jacob for his refuge—who is prepared to follow Christ even unto death. The interests which are involved in the issue of this moral warfare, the peace of the church of God, the growth of divine knowledge and holiness in its members, the conversion of sinners, the salvation of the world, and the glory of Christ, demand the highest efforts of Christian philanthropy for their attainment. The mere interests of party must be merged in the interests of the kingdom of God. The fear of man which bringeth a snare,—the fears, hopes, and interests of power must be put aside with all courageousness in the battles of the Lord. "Fear not them who kill the body, but are not able to kill the soul; but fear him who is able to destroy both soul and body in hell." "There is one lawgiver who is able to save and to destroy." "The Lord is our judge: the Lord is our Lawgiver: the Lord is our King; he will save us." The language of our Lord and lawgiver previous to his death should be engraven upon the hearts of all who profess his name, and should be as a sign upon the hand, and as frontlets between the eyes, that it may be remembered by them for ever, "He that hath my commandments and ~~keeth them~~, he it is that loveth me; and the equally important instruction of the Divine Spirit, "Blessed are they that do my commandments, that they may have a right to the tree of life and may enter in through the gates into the city."

I have, Mr. Editor, in common with all who value the principles and blessings of the Gospel felt a high degree of satisfaction in observing the praiseworthy efforts which you are now making to enlighten and purify the portion of the Church which comes more immediately within the range of your influence. The cause is one which is worthy of the christian, and the manner in which you have conducted the journal under your care—the calm reference which you have made to facts and principles, and examples from scripture, in your appeals to the intelligence of the brethren, even in the face of secret vituperation, and personal calamity, commands the respect of every virtuous mind. "If they have called the master of the house Beelzebub, much more shall they call them of his household."

You seek to put away the errors and evils which have inaustrated themselves into the Church through a departure from the primitive organization of the Government established under the Apostles of Jesus Christ, and to do this not by references to human usages or authority, but to the alone infallible ecclesiastical standard and rule—the word of God. The internal working of the laws of Methodism—the despotic restraint set upon the spirit of enquiry; but particularly the more public evils which have befallen us, should long since have taught the Church that there has been a departure from the broad line of Christian duty—otherwise it would not have been a prey to the wicked devices of politicians and statesmen as it has been.

It requires, Mr. Editor, no superior clearness of perception to discover the source of all our difficulties and disquietude. We have received for doctrines the commandments of men. We, in common with many non-conformist churches, have by our organization, as a religious community, held out as it were a premium for worldly policy, political stratagem, and state interference, and we ought not therefore to be surprised that worldly men have interfered with us and troubled us

We have calmly tolerated the concentration of the entire power of the Government of the Church into one focus distinct from and independent of the membership. We have sanctioned a power having no precedent in the New Testament—a power not merely to administer laws which have been approved of by the community as laws of Christ, but actually to legislate for the Church as well as to govern it. Like Samson, we have thus been shorn of the locks of our strength and have been bound, humbled, and tortured by the Philistines.

There are three forms of political and religious government in the world, under one or the other of which every community is regulated; and as happiness and prosperity are in no small degree dependent upon the form under which a community exists, it becomes a matter of grave and serious moment with every Christian, to enquire which of them is most in accordance with the spirit of the new Testament—whether the form under which we live, is consonant with natural or revealed law—and if not, whether it is not true wisdom to pause in our career, and with unfeigned lips and a true heart, to offer up the Psalmists' prayer. "Show me thy way O Lord! teach me thy paths: lead me in thy truth, and teach me for thou art the God of my salvation." The three forms of Church Government to which I have referred are, 1st. When one mind exercises undisputed, irresponsible sway over the multitude. 2nd. When a few minds virtually unchecked, legislate for and control the body; and 3rd. When the will of the membership freely and fully expressed, elects the rulers, makes or adopts laws, and determines the mode of administration for the good of the community. I should perhaps tire the patience of your readers Mr. Editor, were I to adduce Scripture proofs in opposition to the first of these, because no individual of ordinary intelligence, would attempt to establish from the New Testament, that a spiritual despotism, which is only another name for Popery, can have any place within the Church of Jesus Christ. But with respect to the second, the claims of an official aristocracy—officials elected by officials—a kind of non-conformist Apostolical succession—it is perhaps necessary, that I should particularly allude, as it exists so universally in our day in almost all popular Churches, and is tacitly recognized by many Christians without examination, as agreeably to the doctrines of the Gospel. Nothing, in my opinion, is more foreign to the genius and spirit of Christianity, than a government of this kind, in any body professing to be a Church of Christ; the whole examples and teachings of the Messiah and his apostles run counter to it. The lust of power so common to fallen man, was early manifested by the followers of the Redeemer, but was instantly quelled by his authoritative language. "If any man desire to be first, the same shall be last of all," and by setting a little child in the midst of them, he gave to his people in every age, an expressive example of what they should be, even when clothed with legitimate authority. On another occasion, when a similar spirit was manifested by two of his disciples, seeking to sit on his right hand, and on his left in his kingdom; he instantly repressed it by shewing that such a request was the offspring of ignorance. "Ye know not what ye ask," and by reference to the Lordship often exercised by earthly Governments he testified, "But it shall not be so among you, for whosoever shall be Chief among you, let him be your servant;" and finally, as if to present an eternal barrier to all this desire of vain-glorious supremacy among his followers, he presented his own divine character and example, for their imitation, and as forming the strongest motive to their grateful obedience. "Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The professed teachers of the religion of the Bible, should, at all times, yield themselves to the Apostolic injunction, "Let this mind be in you, which was also in Christ Jesus," "neither as being Lords over God's heritage, but being as ensamples to the flock." There are no lords in the Church of God, there is no spiritual aristocracy. "One is your master even Christ, and all ye are brethren," in the emphatic language of Jesus to his disciples, when expressing and condemning the religious lordship of

his day, the proud pharisaic aristocracy which had sprung up among the Jews.

The concentration of power in the persons of a few individuals, enabling them to overrule God's heritage, is therefore most manifestly contrary to the spirit of the Gospel, and opposed alike to the example and command of Christ, and his inspired apostles; and the retention of such power in opposition to the rightful claims of the membership of a Christian Community, is a usurpation of the place which should alone be occupied by the Head of the Church; and in fact, is open rebellion against him.

When the venerable Mr. Wesley, began his labours of reformation, it is well known that he had no intention whatever of seceding from the National Establishment, but his design was, if possible, to spiritualize the working of that corrupted branch of Antichrist. We believe that he had no intention of rearing a new superstructure upon a scriptural foundation, and indeed it is quoted by a certain author from the minutes of the British Conference, vol. 1, page 58, that in carrying out the reformation which he originated, "he went on from step to step, impelled not by a plan or purpose of his own, but by the pressure of circumstances." In short, he informs us, that the economy of Methodism, does not owe its existence to an examination of the new Testament, to ascertain what is the Scriptural plan of Church Government, but to a train of providential circumstances over which he and his friends had no control." Indeed, it is well known, that until within the last year or two, the British Conference would not recognize the connection under the name of a Church, believing as Mr. Wesley did, in the Scriptural authority for the foundation of the hierarchy, and viewing themselves only as a purer section of that earthly colossus. The people knew the goodness of Mr. Wesley's motives, they loved him as a father, had the fullest confidence in his known wisdom and integrity; and being very unwilling to grieve or offend him, permitted him to do every thing he thought best, but this gave him no right but what was founded on the will of the people. Indeed, Mr. Wesley never claimed any right to the power which he exercised, but what was purely personal; he, being the person who under God, had raised the societies, formed their plan of discipline, and from the incapacity of the people in their infant state, it had gradually grown up into the authority and power which he possessed. These were the grounds on which he founded his claim to power over the preachers and the people. But the notion of his transferring his right to govern as he pleased, to others after his death, never entered his head. The claim therefore set up by the Conference, of inheriting from Mr. Wesley, what could not be transferred, is idle, absurd, and founded in a spirit of usurpation. Mr. Wesley, reigned in his day, as an absolute monarch over the people; and even a free Conference, a meeting of all the preachers, by whom all matters should be regulated, was refused by him. At first he invited his "helpers" to advise with him, but afterwards, when they increased in number, he invited only such as he chose; but with respect to a free Conference, he remarked, "it is possible after my death, something of this kind may take place, but not while I live."

In 1784, about six years before his death, he executed a deed of declaration, constituting one hundred of the travelling preachers therein named, and their successors for ever, "the Conference of the people called Methodists," with power to fill up vacancies in their body. The design of this act was to give a legal definition to the phrase "The Conference of the people called Methodists," which is inserted in all the deeds of the "preaching houses" or chapels the property of which was vested alone in Mr. Wesley. The Conference at its first meeting not only took possession of all the Chapel property, but assumed also the right to control the body by power, as Mr. Wesley had done, chiefly by his moral influence over the people. The Societies in London and other places, after Mr. Wesley's death, sent letters, "expressing in general and respectful terms, the opinion of the people respecting the plan which might be pursued," but their addresses were destroyed without perusal and the first President, in a letter to one of the preachers, remarked "The Conference must be absolute masters." I need hardly remark, Mr. Editor, how utterly adverse this spiritual usurpation was

to the teaching of the Son of God, "Call no man master upon earth, for one is your master, even Christ," "Call no man Father upon earth, for one is your Father, who is in Heaven." This diffused despotism was abhorred even to the more enlightened among the preachers trained under Mr. Wesley. Dr. Coke remarks, in a letter to a preacher, dated Antrim, 20th April, 1795:—"Hitherto, we have seen, since the death of Mr. Wesley, the most perfect 'SPIRITUAL ARISTOCRACY' existing perhaps in the earth. 'The people have no power,—we, the whole, in the fullest sense which can be conceived. If there be any change in favour of religious liberty, the people should certainly have some power.'" This sentiment was penned about 50 years ago, by Dr. Coke, and is only giving utterance, verily, to a principle written, as with a sunbeam, in the New Testament, viz:—that the will of the community should regulate the body. Yet the Conference in this Province, is, according to the present organization, "the most perfect spiritual aristocracy, existing perhaps on the earth." It embraces about 90 members, all self-elected, who exercise supreme, legislative, executive, and financial authority over congregations numbering from 20,000 to 25,000 souls, who have scarcely any check whatever upon its power. It enacts and repeals laws and ordinances without reference to the will of the thousands which are to be the subjects of them: it exalts and abases individuals at its pleasure; it opens or shuts the door of admission to the congregations: it sulks, from the dread of its power, or the terror of expulsion from the Church, all enquiry by the membership into the scriptural warrant for its constitution and power: it debates effectually, by its arrangements, all investigations into the abuses of its power; and in the face of the ingenuous frankness which the Gospel teaches,—in the face of the announcement of the Great Teacher, "I spoke openly to the world; I ever taught in the synagogue and in the temple, with the Jews at ways resort, and in secret have I said nothing." It conducts its proceedings in perfect keeping with its usurped power—with closed doors and in the darkness of Inquisition secrecy. And, Mr. Editor if I may remind you, though you must know it well, who these men are. I say it not disparagingly with reference to one of them personally, that they are men from amongst our lives, a few months or years since—members of our classes under those who are still leaders, teachers in our Sabbath schools, and local preachers, earning with their own hands as we do, the necessaries of life—not a set of persons set apart by education and qualified for the province of government. Hence our troubles; they forsake the simple ministrations of the word of life for which they are, or were qualified, to rule in the church, to meddle with politics, to treat with the Government, and to assume power for which they have no more qualification than they have none.

These, Mr. Editor, are facts too well known throughout the membership, and we have unwisely and tamely submitted to the usurpation of power thus exacted over us by the "Lords" of Conference, until we have made ourselves a bye word and reproach among all who value the great principles of civil and religious freedom. The time, however, draws rapidly upon us, when a change must, and will be effected—a change to be effected by the weapons of the Christian warfare, and which are "mighty through God, to the pulling down of strong holds." The members of Conference may, for a while, shut their eyes, but they may not see, and stop their ears, but they may not hear; they may profess not to discern the signs of the times, but with infuriated tenacity maintain for a season their usurped power;—yet, Sir, the day of decision and retribution will come, and your valuable periodical is preparing the way for it, when the people of God in all our Churches, shall be freed from Conference bondage, and "walking in the fear of God and in the comforts of the Holy Ghost, shall be multiplied." To submit at once to a lay-representation to an extent equal, at least, to the number of Ministers, may calm the minds of the brethren, and restore confidence now, but a resistance be offered and prolonged to this most righteous, equitable, and scriptural demand another remedy may be found for the evils which we labour, in raising a new question,—that of the independence of Methodist congregations.

in accordance with New Testament authority, compatible with our doctrines and local usages as a people, & affording an entire deliverance from the calamities which have so long afflicted the connexion.

I am, Sir,
Your obedient servant,
VERITAS.

From the Globe.

THE PERIODICAL JOURNAL versus THE CHRISTIAN GUARDIAN.

To the Editor of the Globe.

Toronto, April 5, 1845.

SIR,—I notice in the *Christian Guardian* of the 2nd inst. a virulent attack on you, as I suppose, in consequence of the insertion of my letter in your journal of the 25th ult., and your remarks on the occasion; and also that the same number of the *Guardian* contains another article misrepresenting the opinions of a large majority of the members of the Wesleyan Methodist Church on an important question. I therefore beg the favour of an insertion of the following, the object of which, in the first place, is to assure you that "the whole body of the Wesleyan Methodists in Upper Canada" do not take your remarks as an insult to them, as the *Guardian* has asserted, but as a just advocacy of their liberties in denouncing the political profligacy of Dr. Ryerson, and as a valuable service on your part, showing that his conduct is participated in by the rulers of the Wesleyan Methodist Church, to the present moment, and secondly, to furnish you with additional information with regard to the state of public opinion among the members of the Wesleyan Methodist Church, on the political position which the rulers of that Church have taken—and in which without reason, they assume that they are supported by the whole body of Methodists in Upper Canada.

In the *Christian Guardian* of the 2nd inst., the extent of support or repudiation of the *Toronto Periodical Journal* is chosen as the criterion for deciding on the strength of public opinion in support of, or, in opposition to Dr. Ryerson's proceedings, and of those who stand in him in them. There is an approach to accuracy on the part of the Editor of the *Guardian* when he says, "The paper mentioned in the document has for its foundation the political struggle at the last general election." That struggle was only an incident; more correctly, that foundation was the systematic and deliberate interfering publicly in politics, by Dr. Ryerson, and the ruling portion of the ministers of our church, for the purpose of using the whole community for political objects. The election of a general election are temporary, and might be soon forgotten, if there was any objectionable interference on the part of the Clergy in politics. But the object of complaint is, that the church has become identified with politics. The *Journal* so contemptuously treated by the *Christian Guardian*, advocates the opinions of a vast majority of the church. It has become the people's organ, in relation to the cause to which its origin is attributed by the *Christian Guardian*, and its motto, Methodism as it was. As it was, before politics became the chief occupation of some of its ministers; and before Dr. Ryerson knew any thing about it,—when, under its revered founder Wesley, both he and every one of its preachers could say with a clear conscience, "God forbid that I should know any thing among you, save Christ Jesus, and him crucified;" on which purity all its excellency and efficiency consists, either in England or elsewhere; and in which, alone, it has any ground for glorying in the hoary honours of a century. On the contrary, with reference to the plausible and delusive sentiment, *Methodism as it is*, which, if candour and honesty is intended, must mean, as it is in Canada, and under the Conference of the Wesleyan Methodist Church, few will be deceived in Toronto, as I have no doubt of being able to show.

The *Christian Guardian*, in order to make an impression on the public mind, that the whole body of Methodists sustain Mr. Ryerson in his political course, has given the names of twelve persons, official members of the church, under a declaration of repudiation of the *Toronto Periodical Journal*, which declaration it is admitted is called forth by the prevalence of a very general impression that most, if not all, of the brethren of the *Toronto Station*, are identified with the unwholesome journal. It is, therefore, natural to ask, what steps have been taken to disabuse the public mind on the question? Of course we expect to find in the *Christian Guardian* the signatures of a majority of the official members. This is the tendency of the *Guardian's* remarks on the subject, when he exhibits the twelve as an example to the whole community, and who have, in his opinion, immortalized their names, in the annals of Canadian Methodism.

We should have thought that the Editor of the *Guardian* would have satisfied himself as to the effect of the publication of these names, before they had so presumptuously set a feeble minority of the Church in the forefront of the battle, who, after the example of Gideon, could dispense with the bulk of his army, or, more presumptuously still, set up another twelve for immortality in the history of the Christian Church. But he has neither produced a majority of the official members nor an unwarlike and conquering minority. In spite of his twelve, the impression admitted by

These 12 names inserted below, are not noticed with any view to hurt the feelings of my brethren, or to depreciate their worthiness as members of the Church; but in order to demonstrate a fact, that they are only a feeble minority of the official members of the Church. Further, with reference to these persons, five of them have only held an official station within the last few months and subsequent to the occurrences which occasioned the present agitation in the Church,—consequently there are only seven persons on that list who were official members of the Church at the time referred to.

Though the *Guardian* takes credit for twenty-one, he only produces twelve names: while, from the eagerness displayed to obtain these—from the ostentatious use of them—and from the fact, that they were not voluntarily given, but obtained by personal application to each,—it is evident that others would have been added if they could have got them.

The other nine so artfully mentioned after the twenty-one are announced, though it is impossible not to perceive they are the nine whose names could not be obtained, and are included in the twenty-one, leaving him only twelve, which, on examination, are reduced to seven, and which is the whole effective force he can produce to decide the question, whether the majority of the official members of the Toronto City Station, have sanctioned the declaration which condemns the *Toronto Periodical Journal*.

To decide this question, I subjoin the names of the official members of the Church in Toronto, who have not signed the condemnatory declaration against the *Toronto Periodical Journal*, and who, I may add, will not sign it; some, because they believe that the Methodist body ought to have a Journal advocating their opinions; and some, because they wish to see whether the charges made in it are true or false, before they condemn it.

The following are the names of those who have not signed the condemnatory declaration against the *Toronto Periodical Journal*:—

- John Doel, Robert James, Sheldon Ward, John Tyner, George H. White, Wm. Hamilton, George Rowell, John Doel, Junr., R. H. Brett, Geo. Shaver, Peter Shaver, James Dolson, James Tyner, Wm. Needham, D. Falconer, Wm. Haycock, J. Foster, Joshua Crawford, and Thomas Cattle.

The following is the list of signatures obtained in condemnation of the same journal, as copied from the *Christian Guardian*:—

- James Hodson, James Stephens, George Walker, Matthew Swan, Robert Craig, Wm. Clarkson, Thos. Stansfield, John Gine, John Cook, Wm. Tambllyn, Jonathan Cook, and Bartholomew Bull.

From this, it appears, there are nineteen names of the most influential of the official body, to set against the twelve given by the Editor of the *Guardian*; only one can be taken out as a recent addition to the official body since the commencement of the present agitation, while three might be added of the oldest and most influential of the Church who have retired from the official body, in disgust at the conduct of Dr. Ryerson, and those who support him.

Not adding these three, which might be done with more propriety than the *Guardian* adds nine, for he has no authority whatever for so doing, and taking off one as a recent addition, there are eighteen against seven of the official body, who have not signed the declaration against the *Toronto Periodical Journal*; and those eighteen, are undeniably the really influential portion, the stability of the Church in Toronto. It follows, that the statements of the *Guardian* are altogether fallacious—that the twelve he so confidently relies upon, no more represent the Wesleyan Church in Toronto, than they do the City of Toronto in Parliament. This is a misrepresentation unworthy of a minister of the Gospel, and an Editor of a religious journal.

I trust, Mr. Editor, you will see that the subject is one of general concern, and that your journal advocates its own principles of civil and religious liberty, in undertaking to disabuse the public mind in relation to it, and by proving to the whole Province that the members of the Wesleyan Methodist Church, at least in the City of Toronto, do not sanction the public conduct of Dr. Ryerson, nor confirm the statement of the Editor of the *Guardian* in relation to the *Toronto Periodical Journal*. I will not take up any portion of your columns in defending the *Toronto Periodical Journal*, as it is not my business; nor the private character of its Editor, though I hesitate not to say, that very many will join me in concluding that the *Guardian* has a bad cause to defend, in resorting to so mean and low a course, as to attempt to degrade an individual, instead of confuting his arguments. I pity the paltry childishness displayed in calling him the hired scribe, &c. Is not the Editor of the *Guardian* hired? and, if he does not make a better defence, hired to do what he may well blush for. Hired! falsehood! He is so disinterested and independent as to be willing to perform the duties of his office gratuitously! For the worth of the performance to the cause of religion, he might be justified in doing so, but we do not suppose that such is his opinion. Are not the Preachers and the Superintendent of the Book Store hired also? Is not their master, Dr. Ryerson, hired with a vengeance? The Editor of the *Guardian* ought to be best to talk about hiring scribes.

And with respect to the charge of falsehood brought by the Editor of the *Guardian* against the Toronto *Periodical Journal*, I claim a small extension of indulgence, Mr. Editor, in making a few remarks, as you will admit that it is a public question. If a portion of the inhabitants of Canada, amounting by the *Guardian's* estimate on the University Question to about 120,000, is under the spiritual and moral guardianship of the Wesleyan Methodist Ministry, it is a public question of the greatest importance, whether a few of the ruling members of that ministry are guilty or not guilty of the charges brought against their public conduct, as they have it in their power to raise or lower the standard of morality among 121,000 people, whose influence on the whole Province will be in proportion to their numbers. If the Toronto *Periodical Journal* has asserted what is false, the Editor, and all that support it, ought to be execrated by the whole Province. If, on the contrary, it has declared what is strictly true, is it enough, Mr. Editor, for the *Christian Guardian* to be satisfied by saying to the public "the hired scribe writes all kinds of slanders, because he is hired to do so. We have refrained from taking notice of this paper till now because its authorship was unworthy of notice. We have nothing to do with the hired writer. He is nothing to us. Let him repent his falsehoods times without number, and add as many more to what he has already written, no motive sufficient would arise for noticing the reckless utterer, or his baseless or slanderous utterings." And again—"We have not declined writing because what is written cannot be answered, but because the responsible parties are unknown to us." I contend Sir, that the question has become a public one, and it is not at the option of the Editor of the *Guardian* any longer to refuse answering to what is written in the Toronto *Periodical Journal*. I demand it as an official member of the Church; thousands demand it, and the public in general demands it.

The ruling portion of the Conference are charged with saying that at a suitable time they would put out their feeler and support that political party which would give them most. If this can be disproved, why is it not disproved? Dr. Ryerson is charged with political corruption in the highest degree, and they with participating with him. Why do they employ him and share in the reward of his political prostitution? They are charged with knowingly sending out an immoral preacher. If it is false why do they not proceed to clear themselves? They are charged with designing to remove from the Conference several valuable, pious and laborious members, and with a misappropriation of the Missionary funds: all of which they say are falsehoods and easily answered. Why not answer them, and relieve themselves from these imputations? They are not merely personally concerned, but virtually trustees for their successors and the succeeding generation of the Church; consequently, they have no right to refuse answers which they say they can so easily give. Under shelter of their refusal, they may now be corrupting the institutions of Methodism beyond remedy. The Editor of the *Guardian* says it is easy to answer the so called falsehoods of the Toronto *Periodical Journal*, why then should he take so much more pains to avoid doing so? To avoid answering the charges which he says it is so easy to do, he incurs the moral guilt of evil speaking, of falsehood and extreme personal slander—and employs itinerant agents to go through the city and country for ten miles beyond to obtain signatures condemnatory of the so-called slanderous journal; he prolongs agitation on the question throughout the Province, while he withholds his easy answers. Will any one of common sense believe he can do this easy thing, while he refuses, labouring and floundering under the difficulty of a hard one? The inference is irresistible, he cannot refute the charges brought against certain parties by the Toronto *Periodical Journal*.

The Editor of the *Guardian* admits that "to diminish public confidence is to lessen the success of the Ministry;" and that "Methodism can only succeed so long as confidence is begot and kept up in the public mind."

By easily answering these charges, the journal issuing them is suppressed, by its losing the confidence of the people which it now seems to have.

I have read that journal, and noticed the several charges made by it, and that the writer asserts that he is provided with proofs of every thing that he asserts. If, after this, the rulers of the church will not vindicate themselves, it is high time that the people took that business in hand. Whether these charges are true or false, must now soon be known. The question to be decided is not whether the editor of the *Periodical Journal* is paid or not paid,—whether he is a member of the church or not,—whether he is black or white; but whether what he asserts is true or false. As to his private character, the presumption that it is not very assailable is strengthened by the fact of his association with the most respectable and influential members of the church; and that none of his assertions have been disproved.

I will only make one more remark. The Editor of the *Guardian* says, "Whether he (Mr. Ryerson) was right or wrong in so doing, is not for us to say." Is this the expression of a modest distrust of his own judgment, or a tacit admission of unwillingness to decide that Dr. Ryerson was wrong—and equivalent to a declaration that he was right? This question is decided by a reading on the part of the *Guardian*, to condemn the paper that opposes Dr. Ryerson's con-

duct, equal to his reluctance to condemn that individual. As it is evident that one question involves the other, when the *Guardian* says, "That the publication is a wrong step," he consequently admits that Doctor Ryerson was right; and as Editor of the Conference organ, he also commits his employers to that admission.

I am, Sir,
Your obedient servant,

AN OFFICIAL MEMBER OF THE WESLEYAN-METHODIST CHURCH, OF THE TORONTO CITY CIRCUIT.

The "*Christian Guardian*" condemns the Principle upon which the Methodist Church is governed.—We regret, that for want of space this month, we are not able to enter at length into the subject of an Editorial article of the *Christian Guardian*, of the 23rd ultimo. It refers to the Edinburgh Review, of January last, in which the life and correspondence of that remarkable and once promising light in the literary world, the late Dr. Arnold, is reviewed. The *Christian Guardian* assents to divisions and subdivisions in churches and nations; and admits the principles of democracy and party government, which Dr. Ryerson has so recently condemned. All that we can do at present is, to claim, on his part, the practical application of the principles he avows, and promise to take up the subject fully in our next number.

TO OUR SUBSCRIBERS.

We have, in the course of the last month, received several additional letters from various parts of the Province, expressive of the opinions of the members of our Church in relation to our Journal,—of its reception by its opposers, and its treatment by its opponents. Some of these we give at length; of others we can only give extracts. The following letter ably shows the impropriety of turning the attention of the members of the Church to the personal character of the Editor of this Journal, rather than to answering his statements:—

To the Editor of the Toronto *Periodical Journal*.

DEAR SIR,—Upon opening the *Christian Guardian*, of the 19th instant, I found enclosed therein an article entitled "The Toronto *Periodical Journal* and Wesleyan Methodism," issued (professedly) from the British Colonist press, and presented to the public under the imposing title of "Truth." The object of this communication I understand to be, to caution the Methodist community, in particular, against countenancing "a certain *Periodical Journal*, the third number of which is now before the public." The author asserts, that "a mere glance at the successive numbers of the Journal, as they have appeared, cannot fail to satisfy all candid readers of the real character of the movement, and securing them against imbibing the same ruthless spirit." The "numbers" of the said "Journal" have received more than "a mere glance," having been opened with interest and care by a large portion of the Methodist community. All such "candid readers" are perfectly satisfied with the real character of the movement; but whether the perusal of these numbers has had the effect to "secure them against imbibing the same ruthless spirit" is, in my mind, a question, the majority of them regarding this "ruthless spirit" as none other than a spirit of primitive Christianity—a spirit of zeal for, and a holy devotedness to the "purity, efficiency, and unity" of the Wesleyan Methodist Church; and, regarding it as such, they are drinking deeply into the same spirit; and I am somewhat apprehensive that the present attempt even of "Truth" will fail to "secure them against imbibing it."

As an individual, I am glad to hear anything said by those who are not friendly to the "*Periodical Journal*." It proves that they feel something on the subject, though disposed, for so long a time, to pass it by in silence. But I am exceedingly sorry to find myself forced to the conclusion that "Truth" since it has spoken, cannot advance anything more substantial and effective, with which to support itself, than it has done in the present attempt, and, consequently, has to make use of such means as have been resorted to. I sincerely hope, for "Truth's" sake, that it may yet appear that the communication has assumed a wrong signature, though this would not be desirable, in one sense, because the character of the author is concerned; but, being a lover of truth and considering the establishment of it very important, I would rejoice to see it stand upon a better foundation than it is made to have in the communication under consideration. I fear that "Truth" (if by "truth" we are to understand that principle generally recognised among men under this title) has debased itself: pure, genuine truth is designed to accomplish noble ends, by noble means; but whatever is the purpose to be effected in this instance, the means used are anything but noble. Only give truth the high position assigned it by all, and how low

must he stoop to use such means, to accomplish any end, as those which have been resorted to in the present instance. It must be another ray of light, and different from anything that has ever shone before, which gives such an unnatural view of things as this.

The "*Periodical Journal*," makes assertions and assumes positions, involving important interests, and having a direct and important bearing upon the "Wesleyan Methodists in Canada." Many of the members of said Church, have read the assertions and examined the positions assumed; and concurring testimony convinces them of the truth of what is advanced through the medium of its columns, respecting the present state of the Church, and the increasingly great importance of attaining, if possible, the proposed object of the "*Periodical*." They have been anxiously looking for arguments from the opposite side, but have looked in vain, until the present article appeared, and now, I could ask what has it done? We might expect much, when we remember what is speaking, but what single fact is brought to view, having any bearing upon the subject? In my opinion it is wide of the mark, and so far from accomplishing the object for which this bold attempt has been made, it only serves to strengthen the positions assumed by those who conduct the "*Periodical Journal*." It is a natural supposition, that in attempting to prevent the spreading and imbibing of this "ruthless spirit," the very best arguments would be used, and an effectual blow levelled at the existing evil; and if this has been done, and "Truth," can advance nothing better in support of its cause, it is evident that its cause is not a good one.

In the present "movement," what have the Methodist community to do with the private character of any individual, or how does it concern them to know what employment occupies any individuals? But they are directly concerned in what has been advanced in the "*Periodical Journal*," because it affects the Church of which they are members, and it is either truth or falsehood, and it is by no means unimportant for Methodists to know which. If what has been brought before the public in the "*Periodical*," is not truth, why is it not met in an open, free, and candid manner? If the positions are not good, not based upon truth, why is this not shown by an observing public? If the arguments used to sustain those positions are not sound, why are they not refuted by those that are sound, being founded on principles of reason and truth? If the object at which the "*Periodical*" aims, is not scriptural, why is this not made to appear? Or if what has been advanced is truth, why do those of the opposite party seek to evade it, by placing a private individual in such an unenviable light as has been attempted? Is not such conduct, a libel upon "Truth." The only just inference, as I can conceive that can be drawn from the promises given, is, that the subject can be met in no better way, by those who meet it thus; this is the impression that must remain upon the mind of the public, until, it is met by fair, cool, deliberate convincing argument. I would now briefly refer to some of "the facts," advanced by "Truth" at the conclusion of his communication, and from which it is affirmed "some idea of the true character of the agitating movement," is to be gained. The first is, "that it is wholly anonymous." It seems to me a little strange, that it never occurred to "Truth," that there may exist good and sufficient reasons, why those engaged in this "movement," should feel disposed to come before the public, as anonymous individuals. But where is the consistency of assuming such a position as this, to condemn for being guilty in this particular, and which "in the very act" of condemning, to be guilty of the same? It would perhaps be well to remind "Truth," that wherein he judges another, he condemns himself." If this fact proves anything, I am apprehensive it proves too much, for if this consideration is sufficient to deter individuals from approving of "the agitating movement," it is also sufficient to doom his own article to be treated with silent contempt. Another fact noticed is, "that the "*Periodical Journal*," is published by Alfred Carter." Now, wherever the publisher may be, what has been written touching the subject to which the "*Periodical*" is devoted, has been advanced in a spirit and manner, worthy of imitation, and (in my estimation,) much more in keeping with the Christian character, than that which is seen to pervade this production of "Truth." Another fact, "that it is not known that a single member of the Wesleyan Church in Toronto, is connected with it," and I would ask, what of all this? there may be Methodists of other parts as well as in Toronto connected with it, and this not be known to every body; and if not, what then? I assume, that if individuals who are not Methodists, bring forward truths important for Methodists to know, truths having a direct reference to, and important bearing upon the interests of their Church, they justly claim from Methodists gratitude. Another fact is noticed, respecting the Church, of the "few whom suspicion rests as to its patronage and support." I would merely say, in reply to this, that it is a fact of small importance; the known truths advanced, are too lame to support "Truth," and I am sure these suspicions must do less.

I conclude, by expressing an earnest wish, that if "Truth" is disposed to speak again on this subject, it will speak in character, and that it will come before us

public in such a manner, that it may be recognized, welcomed, and cordially received.

A LOVER OF TRUTH.

From another part of the country, a correspondent enclosing a subscription for five copies of our journal, says:—"You are acquainted with my views of the Methodist Church. I endeavour to cultivate thankfulness for that much of christianity I find in her, and the good that is done in holding forth the word of life. I hope your paper may be a means of calling the attention of a large majority of those concerned, to discontinuance that wicked person, that has been so unfaithful to his master, and erase his name from our list." Our correspondent further alludes to the extra of the Colonist issued with the Guardian last month, which induces us to remind some of those few who are now zealously supporting the party who aim at the suppression of our journal, that if they have ever been unfortunate in business they must not relax their zeal. for if they do, their misfortunes will also next be published. Another correspondent says:—"I have not seen or heard of an article of yours (I mean the Guardian) that even endeavours to contradict the charges preferred against them in the Wesleyan, and until successfully contradicted, we cannot but believe them."

We cannot have a stronger proof of the necessity of lay-delegation, than the position of defiance held by some of our Preachers. Who will you get to introduce the matter into Conference, says one; for none of us will do it! Assuredly not, none of them will open the door, till it bursts open by the force of the pressure from without. But what an admission! Let none after this say, we have not fully proved our case, that our Conference is a most dangerous irresponsible power—the Polypopy of Protestantism. In the letter of Veritas in our present number, our readers will see the nature of this power, and its unscriptural character proved.

Another correspondent says, "There is much excitement here, the people are becoming aroused to the present state of matters in our Church, and I believe the day is not far distant when the Ministers must come down to the position which God's word designed, discrepancies in documents issuing from the Toronto Book concern, were exposed that made the members astonished." Our present number on the same subject will no doubt astonish them more.

For want of space, we must defer notice of the remainder till our next number.

We acknowledge communications from Brantford, Hamilton, Dundas, Orillia, Kingston, Cobourg, Nelson, Hepe, and Glanford.

Brantford, April 6th, 1845.

Sir,—The Editor of the Christian Guardian in its number of the 2nd of April, says, "The paper mentioned in the document (the Wesleyan Methodist journal) has for its foundation the political struggle of the last general election, in which one of our ministers took rather a prominent part; whether he was right or wrong in so doing is not for us to say, he, like each of his brethren, is amenable to the Conference." Now, sir, in so saying, is not the Editor of the Guardian endeavouring to lead his readers away from the point, or in other words from the real cause which brought that paper forward. Although for a Minister of the Gospel to engage in discussing public politics, is fraught with mischief, yet, if I am correctly informed, that is not the only thing which brought that journal out; I think the great cause has been Mr. Ryerson advancing untruths in order to accomplish his political objects, and both the Editor of the Guardian and others of our leading Ministers, writing and speaking respectfully of him as one of their body, since knowing him to have advanced the same, and thereby approving of what he has written in so doing, in my opinion undermining the truths of the Gospel, and destroying the foundation of Methodism. If I understand the object of this paper, it is to advocate the necessity of a check on the Ministers, (as they are but men of like passions with ourselves) to prevent the whole Church sinking into error, and thereby losing its vitality. If, Sir, the above is a correct view of the case, is not the Editor of the Guardian himself in league with enemies to real Methodism, rather than those who wish to expose evils in order to prevent their continuance. Will you have the goodness, Mr. Editor, to give your views on the above, and oblige

A SUBSCRIBER.

[In reply to "a Subscriber," we beg to inform him that our paper is not the tribunal at which the moral offences referred to is to be tried. But with reference to the whole of Mr. Ryerson's public interference in politics, including all the calumnies and

misrepresentations with which his writings evidently abound; the worldly spirit in which they are conceived, and the policy they advocate; the whole is actually and justly imputable to the Conference as it the President of the Conference had signed them; for they retain, employ, pay, defend and eulogize him, and participate in the reward of his political labours.]

From the N. Y. Commercial Advertiser.

INTERESTING DISCOVERIES IN ARABIA

In the year 1831, some officers in the service of the Hon. East India Company, discovered on the coast of Hadramant some ancient inscriptions, partly cut in the ruins of an old city, partly in the living rock, and in a language quite unknown. Copies of one of these inscriptions were sent to Germany, in the hope that there some learned philologist would be able to translate it, and unfold its hidden meaning. This hope was not realised, and the mystic writing had nearly proved useless, when the Rev. C. Forster, of England, the author of "Mahomedanism unveiled," and a well known Oriental scholar, hit upon the interpretation.

This gentleman was preparing, last summer, a treatise on Arabian Geography, when he met with these inscriptions in Wellsted's Travels in Arabia. He attempted their translation, but ultimately relinquished the task as hopeless. Turning afterward, for material for his work, to a tract on ancient Arabian history, bound up with his copy of Schulten's monuments of Arabia, but so rare in England as not to be found in the library of the British Museum, he opened on a wall and Monument which instantly struck him, from the equal length of the two documents and the apparent identity of their locality, near Aden, on the coast of Hadramant, as an Arabic version of the undecipherable inscription he had seen in Wellsted's travels.

Awakened to new hopes by this discovery, Mr. Forster prosecuted his researches and succeeded in deciphering the record which had stood the ravages and mutations of 3,500 years, and which takes us back to the ages of Jacob and Joseph, and within five hundred years of the flood! In this record are restored to the world its oldest characters and language, while it also contains a full and clear declaration of the great central truth of the gospel, "he preached to them Jesus, and the resurrection." Although the Arabic translation was a clue to this discovery, Mr. F. corrected several errors and removed some obscurities.

The inscription is in three parts. The longest is of ten lines, engraved on a smooth piece of rock forming one side of the terrace of Hiss Ghorah. Then there are three short lines, found on a small detached rock, on the summit of the hill—There are also two lines found near the long inscription, lower down the terrace. They all relate to one transaction, an incident in Aditic history. The tribe of Ad, according to Mr. Sale, were descended from Ad, the son of Awa and Uz, the son of Aram, the son of Shem, the son of Noah. The event recorded is the rout and entire destruction of the sons of Ad, an Arab tribe, by the Awa or tribe of Ad, whom they invaded. In Mr. Forster's book fac similes are given of the inscription; the Aditic and the Hamyaric alphabet; and a glossary containing every word in them, its derivation and explanation, with notes of copious illustration upon every point which they involve. The first inscription of ten lines is thus translated:—

"We dwell living long luxuriously, in the zenanas of this spacious mansion, our condition exempt from misfortune and adversity. Rolled in through our channel

"The sea, swelling against our castle with angry surge; our fountains flowed with murmuring fall, above

"The lofty palms: whose keepers planted dry dates in our valley date-grounds,—they sowed the arid rice.

"We hunted the young mountain-goats and the young hares, with guns and snares, beguiling we drew forth the fishes.

"We walked with slow, proud gait, in needle-worked, many-coloured silk-vestments, in whole silks, in grass-green chequered robes.

"Over us pre-sided kings, far removed from baseness, and stern chastisers of reprobate and wicked men. They noted down, for us according to the doctrine of Heber,

"Good judgment, written in books to be kept; and we proclaim our belief in miracles in the resurrection, in the return into the nostrils of the breath of life.

"Made an inroad robbers, and would do us violence; we rode forth, we and our generous youth, with stiff and sharp pointed spears; rushing onward.

"Proud champions of our families and wives, fighting valiantly, upon coursers with long necks, dun-coloured, iron-gray, and bright-bay.

"With our swords still wounding and piercing our adversaries, until charging home, we conquered and crushed this refuse of mankind."

The short inscription in three lines reads thus:—"With hostile hate, the men of crime We assailed; onward rushed Our horses and trampled them under foot."

The two-line inscription on the terrace is as follows:—

"Divided into parts, and inscribed from right to left, and marked with points, this song of triumph, Sarah Dzerahih.

"Transpierced, and hunted down, and covered their faces with blackness, Awa the Beal Ae."

On the subject of these inscriptions, Mr. Forster, in his dedication of his book to the Archbishop of Canterbury, thus remarks:—

"What Job, (who living in the opposite quarter of Arabia, amid the sands of the great Northern desert, had no lasting material within reach, on which to perpetuate his thoughts,) so earnestly desired, stands here realized. Oh that my words were now written! Oh that they were printed in a book! That [like the hallowed creed of the lost tribe of Ad] they were graven with an iron pen and lead, in the rock forever! [For mine is a better and brighter revelation than theirs.] For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth;—and though, after my skin, was as destroy this body, yet, in the flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

"But it is not the antiquity of these monuments, however high, which constitutes their value: it is the precious central truths of revealed religion which they record, and which they have handed down from the first ages of the post-diluvian world, that raise them above all price. Viewed in this respect, they strike at the very root of scepticism, and leave not his own hollow ground beneath the feet of the unbeliever. For, if what the infidel vanity would bring into question, as originating with Christianity, stands here, registered as the primeval faith of mankind, there is an end, at once, to the idle sophistry of unbelief. The inscription on the rock of Hiss Ghorah, a contemporary witness of the faith of the most ancient of the old Arabians, changes the state of things; placing beyond the cavils of scepticism itself, at once, the fact and the purity of their belief in the scriptural doctrine of the resurrection; and presenting to the eye this great gospel truth, (to borrow the noble language of Mr. Barke,) covered with the hour of innumerable ages."

From the British Wesleyan Methodist Magazine.

RECENT DEATHS.

July 25th, 1844.—At Blunfield, in the Shaftesbury Circuit, aged seventy-three, Mr. William England. He had been a member of the Wesleyan-Methodist church for fifty-eight years; and, during its greatest trials and dangers, steadily supported it. He was introduced to the society by Mr. Wesley himself, who said, "Give my love to him, and tell him to meet in brother Schofield's class." He was greatly attached to Methodism, and was often heard to use the memorable words,— "Do not mend our rules, but keep them." During his declining years, his confidence in God was unshaken; and he would exclaim, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day." His end was not only peaceful, but triumphant. G. G.

August 31st.—At Clepstone, Mrs. Clarinda Coles, aged thirty-eight. She had been a member of the Wesleyan society about ten years; and was remarkable for child like simplicity, conscientious attendance upon the ordinances of religion, and a firm but humble reliance upon Christ alone for salvation. Her death was somewhat sudden; but her end was peace. H. V. O.

Nov. 3d.—At Kewell, in the Melksham Circuit, Mr. John Kemp, aged eighty-eight; who was awakened to a sense of his sin and danger, under a sermon in the open air, more than sixty years ago. Soon afterwards he joined the Wesleyan society; and was, for a long season, a faithful Class Leader and Local Preacher. He died in the peaceful assurance of hope. W. G. Sax.

Oct. 17th.—At Fleetwood on-Wyre, Jane Colley, the beloved wife of Mr. Robert Lowe, of Preator. Having been privileged with a religious training, she early devoted herself to God, and, throughout her course, was distinguished by her Christian consistency, her intelligence, her compassion for the poor, and her desire for the salvation of souls. After two years of severe suffering, borne with cheerful resignation to the divine will, she exchanged mortality for life in the forty-fifth year of her age. J. A. L.

Nov 5th.—At Kirkstall, in the Drumbley Circuit, aged fifty-two, Mrs. Hannah Scott; who had been a member of the Wesleyan Society sixteen years, and a Class-Leader five. She was awakened to a sense of her state as a sinner, and brought to the enjoyment of salvation, by means of a severe illness. She was made useful in distributing tracts and visiting the sick. Her last affliction continued only ten days; from the commencement of it she had a conviction that she should not recover. But she said, "All is well. I feel that I have hold of the atonement of Christ." A little before her death, she was earnest in prayer, and very happy. She repeatedly cried out, "Come, Lord Jesus." J. A.

Nov. 10th.—At North Walsham, aged seventy-one, Sarah, widow of the late Mr. John Dyball. Her health has been declining ever since the death of her husband, which took place nearly six months ago. She had been a steady, consistent member of the Methodist society for near forty-four years, and died in peace. R. G.