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# THE WESLEYAN METHODIST,

LATE "THE TORONTO PERIODICAL JOURNAL, AND WESLEYAN METHODIST."

NEW SERIES.

"THE LORD IS WITH YOU, WHILE YE BE WITH HIM."

VOL. II.

TORONTO, AUGUST, 1845.

No. 1.

**THE WESLEYAN METHODIST**, a Religious and Literary Periodical, the Organ of the Lay-Members of the Wesleyan Methodist Church, is published on the first day of every Month. Price 5s. per Annum, or 2s. 6d. for Six Months.

Persons acting as Agents, and procuring four or more subscribers, and remitting the amount, will receive a copy gratis.

All Communications are requested to be addressed to the Editor, Box 57, Post Office; or to Messrs. Leslie Brothers, King Street, Toronto, where the Paper is for Sale.

A. CARTER, Editor.

## TO THE SUBSCRIBERS OF THE PERIODICAL JOURNAL, OR, WESLEYAN METHODIST.

**THE** Six Months for which the issue of the above-named Journal was contracted for having expired, and the contract having been duly fulfilled on the part of the Publisher, the intention is hereby announced to renew its publication on the 1st of August next; and Subscriptions are accordingly solicited, on the same terms as for the past six months, viz.:—One Dollar per Annum, payable in advance, either for the whole year, or for six months.

In announcing this intention, it is necessary to show the necessity for so doing; we shall proceed to do so as briefly as possible by referring to what has been the effect of the journal during the six months of its circulation; and by noticing what remains to be done in furtherance of the object contemplated.

The occasion of issuing the journal in question at the first, was the exposure to the members of the church and the public of the recognition and practice of a principle by the leading members of the Conference, by which the political influence of the whole body—the writings of its ministers, and the influence of the *Christian Guardian* were all devoted to the service of the Government, in order to receive in return Government aid to the Victoria College and to the missions. The proof of this is clearly expressed and concentrated in those remarkable words, so often quoted by us, spoken by the present President of the Conference:—"Before the elections come on we will put out our *FRAXIN*, and the party that will take us up, or give us most, shall have our support." This principle was carried fully into practice, in the issue of Dr. Ryerson's writings, the circulation of which was clandestinely aided by the *Guardian* office.

In so doing, the leaders of the Conference have departed from the undemable principles of a purely evangelical community, as well as from the spirit of the Methodist institutions. They have allied their church, in some sense, to the state. Of course, such a deviation has led to others.—to palpable departures from truth,—from guileless simplicity, meekness, gentleness, and love. In many instances, to a neglect of pastoral duties: and to the manifestation of a bitter, persecuting spirit: to concealment of, and shunning of truth, and to slander and defamation of private character, on the part of those who preside over the affairs of our church. It has also considerably affected the peace of the church, depreciated pastoral usefulness, diminished the number of members of the church, as will be seen in the minutes, showing a decrease of above 800 members in the past year, (and this while about 150 ministers are labouring, aided by numerous auxiliaries of local preachers, and extra efforts;) and will, undoubtedly, if not corrected by an opposite course, lead to the entire ruin of the pastoral body, in relation to their paramount object of preaching the gospel, and saving souls.

We have proved all these things again and again; yet, neither through the *Guardian* or any other channel have our statements been refuted, or even replied to, but in terms of personal abuse against the writer and those suspected of

patronising our journal. If our statements had not been true, they would have been proved so by the *Guardian* long ago;—yet, the leading members of Conference say, to the present moment, the journal is a tissue of falsehoods and slanders. On their own showing, how evident is their neglect of duty, in not publicly refuting them!

Those who have taken an interest in the circulation of the *Wesleyan Methodist*, have had in view the future, as well as the present prosperity of the church; they feel that its prosperity is identified with their highest interests and happiness, and that of their children, whom it is their fond and ardent desire to see introduced into the church, in all its purity and efficiency; to continue so from generation to generation. They want no innovation, no division; nor do they seek any modification of Methodism, foreign to the spirit of its original institution, when fairly and honestly interpreted.

With reference to the effect our journal has had, it has received such a description of opposition as proves to every unprejudiced mind that the parties it opposes know and feel that they are supporting an unjust, an unholy, and an unscriptural cause, which, since the recent Conference, is still more evident. Not only are the evils complained of not mitigated, but they are increased and have become permanent and rooted. The Conference, having become more identified with the Ryerson policy, by electing as President, the person who has, next to Dr. Ryerson, most distinguished himself in relation to those evils, and by sending him to the same locality. This appointment, we have good grounds to suspect, was not directed with any reference to the best interests of the church in the Toronto City Circuit. To send a person whose usefulness has been destroyed by guile, and duplicity, and who suppressed their memorial, who is the embodiment of that secular spirit in the Church, which has produced the present agitation; and who, neglecting pastoral duties, occupies his time in public controversy to sustain the doctrine of the "FRAXIN," was not a likely means of pacifying the church; the object of sending such a person cannot well be mistaken. Knowing, as the leaders in the Conference do, that a large majority, almost the entire strength of the membership in Toronto, are opposed to their proceedings, the appointment in question can only be viewed as an act of defiance and hostility,—a determination to maintain their position at all hazards.

Do our brethren require any further proof of the necessity of the circulation of our journal than what we have now given. The tenderness that resents and trembles at the slightest opposition, and will not bear the light of truth, point out the bad cause, and the false position of the leaders of Conference.

The *Guardian* also, as an auxiliary to the same cause, demands further notice. The same Editor is appointed for the present year which is another indication that the Conference mean to defend their position, bad as it is. In speaking of the editor of the *Guardian*, we intend no personal disrespect; we look only at his public character. The members of the Church being the readers and purchasers of that paper, have a just right to express their approbation or disapprobation of its editor; his public character also is subject to public opinion, without the expression of it being chargeable with any personal reflection. Under the present editor that journal has fully taken the character of an exclusive organ of the leading members of the Conference, and is used in concealing whatever truths those leaders do not wish to be known to the membership. It is also conducted in a manner not calculated to improve either the morals or the literary taste and acquisitions of the reader. In proof of these assertions, we refer to the *Guardian* of the 25th of June. In its replies to Correspondents, on one occasion, it says:—"The letter from Newmarket is of little interest to our readers; all that we can do in the matter is

merely to say that the following persons, (enumerating them,) object to some statements in an article from official members of the Newmarket Circuit, and inserted in this paper of the 25th of May, 1st." The object of the letter was to state that names were fraudulently obtained to the document referred to; it was to maintain truth, to vindicate private character, and to expose the misconduct of a minister on the occasion, consequently that vindication being only to the advantage of private members, was suppressed. Another reply to a Correspondent in the same paper, is as follows:—"A Methodist of Mount Pleasant shows much imbecility of mind, and scantiness of knowledge in etiquette by his foolish communication" Is this the way to answer Correspondents, members of the Church, or to reply to any one? Is it the way for a Minister of the Gospel to express himself? Is this the way to encourage freedom of discussion in the columns of the *Guardian*? We refer also to the *Guardian* of Dec. 18, 1844, where an article will be found, nearly two columns in length, not only unnecessary, foreign to the professed object of that journal, but perfectly ridiculous, in itself sufficient to destroy the literary reputation of any journal; that article is signed "John Medium." We refer to the same journal of June 26, to a letter signed W. Pollard. This is a gratuitous defence of the leaders of the Conference, abounding with absurdities and misapprehensions, and defamatory of private character. The writer takes leave of his late Circuit by insinuating a majority of the Church, admits that he intended to injure a few persons named by him in private, and tells the whole he is glad to leave them. This is from a junior preacher—a mere novice in Methodism, and only ordained at the last Conference. But this letter was deemed good enough for insertion in the *Guardian*. We might quote without end, such portions as these, proving that the general character of the *Guardian*, is beneath the age.

We contend that there is no cure for these evils, but the circulation of another Methodist Journal, which shall expose them, in a courteous and respectful manner, till the Conference see the necessity of elevating the character of their organ, which, at the same time, prevents the depreciation of their own as a body. Such quotations as we have cited, must have a demoralizing effect, and must injure those who read the *Guardian* only, by infusing a similar spirit to that which indited those objectionable portions. We cannot do the Conference the injustice to think, that the spirit, and talent, and piety of the body, are fully represented in the selection of their Editor, but as a majority of 55 elected him, they have led the people to conclude that it must be so; however, we think not, and that other motives than a consideration of the fittest person, must have operated in directing their choice. These considerations we think, show the necessity for another Methodist paper; but, if to insert such articles as "John Medium," to insult correspondents, to speak of confusion to those whom the *Guardian* call the enemies, but who we know are the best friends of Methodism; if to suppress vindication of character, to withhold truth, to insert slanderous articles, will suit the taste of the membership of the Church, they will not require our journal which is issued expressly to expose and condemn such conduct.

There is another important question bearing upon the necessity of keeping our journal in circulation. The Preachers have now assumed that entire arbitrary authority in the Wesleyan Methodist Church, which, at the death of Mr. Wesley, was the dread of the Society in England that they would exercise. The plan of pacification issued in 1798 allayed those fears, limited and defined the power of Conference, and at least rendered it possible for any minister who intended it, to govern the Societies without any serious collision with the people; but here preachers can expel members, and appoint and remove leaders on their own authority, provided they leave room for special pleading to interpret

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

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

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

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

## THE WESLEYAN METHODIST.

TORONTO, AUGUST, 1845.

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

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

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

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

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

### A MOTTO.

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

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

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

and destructive of piety. "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips, is as appropriate, and needful an instruction to collective bodies, as to individuals. Let us see the man who is perfect in his own estimation, without spot or fault, who has no ears to listen to reproof—who re-vents every attempt of another to draw his attention to his faults, and who shall neither see a Christian, or a wise man; mostly we shall see an insufferable nuisance in society. The case is just the same in collective bodies. Besides, the world at large wants to hear less of Methodism, and to feel more of its evangelizing effects. It is not necessary for them to parade before them its excellencies, nor for Methodists to sound a trumpet before them. It is invidious in relation to other Christian communities, to be always dwelling on the sentiment "God is with us," as if it was intended to be read God is with us, in a specially eminent sense, more so than with others. Before boasting of this, if it were true, it should be remembered that he who has said—a bruised reed he will not break, or the smoking flax will he not quench—applying this sentiment to the fact, that God is with every degree of goodness wherever it is found, that to say that God is with us, is no more than every one may say for his encouragement, if he possess one good thought or desire. But if he rest in this consolation, and desire is not followed by obedient love, it is a vain boast and an awful delusion. The sentiment ought to be enlarged as we have suggested. "The Lord is with you, while ye be with him." This, while it gives encouragement, adds a necessary caution. May we not, with propriety therefore, request our Methodist public writers to say less about God being with us, but to take care to prove it,—less about our beloved Methodism, but to be determined to make it lovely. Let all the energies that Methodism has brought into such effective operation be roused, and kept up to their full vigor, in all the departments of our institutions, and it must be so; the world would then feel an immense moral and spiritual improvement, without hearing so much of the agent, and the glory be ascribed to God.

It is also very bad policy to be always beating the drum—making so much noise in the world, that more is really expected of us than we can do; hence the world is disappointed, and no credit is given for what may have been done.

Let us then keep the sentiment before us. "The Lord is with you, while ye be with him." How encouraging to be assured of this! He is with the baptized or unbaptized, with the Turk and the Christian, with the Jew and the Infidel; with all men without exception, who in uprightness incline to obey him. He will bring them health and cure. "Lo! I have seen his ways, I will heal him saith the Lord." And he is only with them, so long as they are with him. What an awfully interesting subject this ought to be to all, but especially to ministers of the Gospel. When the accursed thing entered the camp of Israel, though there was only one offender, the Lord left it, and immediately drew the sword on his own people. He is unchangeable, he must do so still in every case of sin.

The latter clause of the Scripture before us, is that which we have chiefly to notice—and to meditate on day and night. The first—that God is with us, while we are with him, is settled, safe

and eternally sure; we need not be anxious about it: the latter is our anxious, fearful, incessantly thoughtful charge. "Let us hear the conclusion of the whole matter: Fear God and keep his Commandments: for this is the whole of man."

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#### THE RIGHT TO PETITION.

On the subject of the right of the members of the Church to petition the Conference, the following strange resolution has been passed at the late session. It is in reply to a petition from Cobourg:—

"In answer to the Cobourg Memorial."

"Resolved.—That while there is nothing on the journals of the Conference guaranteeing to the laity the right to petition, yet there is nothing in the constitution or usages of the Church depriving the membership of the privilege; and the Conference will, therefore, at all times receive such memorials and petitions as may be respectfully expressed."

"As it respects the medium of conveyance, we consider any member, or number of members of the Church have the undoubted right to present a petition, address, or memorial to the Conference, through any medium they may think proper; while, at the same time, we know of no law or usage of our Church, making it the duty of a member of the Conference, or any other person, to be the bearer of any petition or memorial to the Conference, or elsewhere, unless at his own option."

We have remarked that this is a strange resolution, and the more we look at it, the more are we astonished that any set of men could be found sitting to produce such a mass of words both superfluous and contradictory; the object of which could only be to throw the question into confusion,—to admit the right, and thereby gain the reputation of some degree of liberality; and, at the same time, to put every difficulty in the way of the exercise of that right. Who would expect to find, in the journals of the Conference, the guarantee of the right to petition? And if, on searching those journals, nothing was found either for or against that right, why were the journals mentioned?

We contend that neither the guarantee of that right nor a deprivation of it ought to be found there. On Methodist principles, the quarterly meetings appoint ministers to labour among them in the Gospel, in the first instance; consequently, the same authority has an inherent right, not, perhaps, so much to petition, as to control the Conference,—to call them to account for their conduct. Where there is power to make, there is power to superintend and regulate.

On New Testament principles, Ministers are not absolute lords, but the servants of the Church of God. This pretended concession of the right to petition is an assumption of power, in opposition to the Scriptures; it is the very essence of Popery. Take this away from the system of Popery, and there remains nothing not removeable and curable in the institutions of that Church. Add this to any Church, no matter by what name it is called, and antichrist rules in that Church.

On moral principles, ministers have no right to assume absolute authority over the Church, as they are paid for their labour; the buyer and the seller are equally responsible to each other. We make these remarks, because, even the act of conceding the right to petition, implies absolute power on the part of the conceding party.

The second clause of the resolution admits the right to petition, but embarrasses its exercise by declaring that it

is optional with a minister or any other person to be the bearer of it. This simply informs us that if we cannot procure a bearer for our petition it cannot be sent. Surely, it was not intended that the time of the Conference should be thus wasted in making a formal resolution of this nature.

We suspect it is a sort of *post facto* law, to help the President of the Conference out of the difficulty he placed himself in, by suppressing the memorial of the Toronto City Quarterly Meeting last year. But there is no analogy between the case as stated in this resolution, and that of the suppressed memorial. The President of the Conference was under no obligation to take charge of that memorial; it might have been sent by other means. But when he made himself a party to it, by suggesting the strongest part of it,—the Postscript,—and when he expressed his desire "to be sent strong to Conference," he was under a *strong* moral obligation to lay it before the Conference, and even to plead in favour of it.

Being well acquainted with the peculiarities of Methodism, we suspect another object of this resolution to be to prevent Ministers in future being *officially* parties to sending memorials to Conference. By the word *officially*, we mean that as presiding over the Quarterly Meeting, they shall have nothing to do with petitions,—they shall not offer a resolution for the approbation of the meeting on the subject; thus is the right of petition quashed at once. You may petition is the ironical concession; but no preacher shall sanction a petition, is the condition of it; and without that sanction, it will be unofficial, and of course inadmissible to the Conference. If this is not the object of this part of the resolution, it must be the effect of it in all cases where the object of the petitioners is not agreeable to the Preachers. We conclude that the right to petition is denied, the power to do so is implied in the assumption of conceding it; for, if the Conference can grant, they can withhold. It is implied in the guileful and disingenuous language of this resolution, which affords another instance of the machinery of Methodism being managed by artful, special pleading and crafty expedients.

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#### THE MISSIONARY SOCIETY.

In a former number, we pointed out the objectionable construction of the Missionary Society, or rather, showed that there was no such Society in existence, for want of that organization which could give it an existence, distinct from that of the Conference, or that of the membership at large. We now learn from the *Guardian* of June 25th, that a new constitution has been formed, the nature of which will, doubtless, appear in the next annual Missionary report. So far, our complaint in relation to this subject, is justified. We have no further remark to make now, than to notice, that, on the occasion of rescinding the old, and adopting a new constitution, for anything revealed to the public, there was no meeting of the Missionary Society held for that purpose, the parties present being only the Ministers who transacted the business. We always thought the Missionary Society consisted of its subscribers, and, according to the old constitution, all subscribers of £1 and upwards were eligible to vote for

the election of officers, &c. Consequently, a general meeting of the Society ought to have had a Provincial character,—it ought to have been held at Toronto, the seat of the Executive of Methodist Government, and the Committee should have included active and influential persons, friends of the cause in every part of the Province. It appears that it is not necessary to have such a meeting; the preachers who manage the funds can do all the business. On this occasion, a preacher was in the chair, the resolutions were moved and seconded by preachers, and a majority of preachers constituted the Committee, and as to the laymen added to it, not one was of St. Catharines, where the meeting was held, but all of Toronto, not one of whom was then present. We do not say that preachers, as subscribers, have not the same privilege as other subscribers, but that there is no real society in existence if the affairs are managed by them entirely. These remarks are only intended to show the assumption of the entire control of the mission funds by the Preachers. We dare say that those laymen who have been added to the Committee, without consulting them, will never be further consulted, or know anything more of the management of the funds, than if their names were not on the list of the Committee. Of this Committee, some are persons of very recent connection with the Church, and some have not even the qualification for voting, not contributing £1 per annum to the funds of the Society. The principle on which the selections have been made, we shall notice on some other occasion.

Methodism generally does more for the Methodists, than the Methodists do for Methodism."

We take the above extract from the *Christian Guardian*, of the 30th instant. On the occasion on which that sentiment was expressed, the editor of the *Guardian* was giving a statement of the number of collections made in the Methodist Connection, by the preachers in England. That subject we have no occasion, at present, to notice; but the last sentence,—that which we have extracted,—is one from which we dissent strongly, whether it is intended to apply it to the Methodists of Canada or England. Let us ask what the Methodists in England do for Methodism? They pay all the demands upon them, specified in the *Guardian*,—maintain all their funds, and give £100,000 per annum for the support of missions throughout the world.

What do the Methodists of Canada do for Methodism? The answer is a short one, they maintain it; and, in addition, contribute £2000 per annum for missions. A few years ago, they raised, on an emergency, £4000 for Victoria College, and since that, nearly the same sum, in commemoration of the centenary of Methodism; all this in addition to supporting their ordinary funds. We can answer for them that they always will do so, if properly treated. What can the *Guardian* want more than maintenance for the funds of Methodism, and has he not got that? People are not made liberal by complaining of them. Have not all the preachers the necessities and comforts of life, and some even its luxuries? What, then, does he want? Certainly it seems ungracious to tell the public that the Methodists do not do enough; it is not the best way to en-

courage them to do more. Having shown that the Methodists do for Methodism all that is required, we come to the next question,—what has Methodism done for them? It is a strange idea to separate the Methodists from Methodism as the editor of the *Guardian* herein does,—to separate the abstract term from its substantial representative. We have always thought that as Methodism was the system, Methodists were the very life of it; but, according to the *Guardian*, Methodism is something distinct and separable,—something that does more for the Methodists than they do for it. If the *Guardian* means, by the word Methodism, the Preachers; if that interpretation were true, there is a want of delicacy in making the complaint; for, surely, the *Guardian* does not mean to say that the Preachers do more for the Methodists than the Methodists do for them. When they reflect a little, and recognize their present station in Society, we think this assertion cannot be made good. If the *Guardian* means Methodist Institutions, by the word Methodism, we think that those who so love them as to be induced to sustain them are not on the debtor side of the account. We must now come to the other side of the question,—Regarding the word Methodism to imply, jointly, Methodist Institutions and the agency of management,—the Preachers. We have to answer the question, what has Methodism, as a system, done for the Methodists in Canada? We might add, for the inhabitants generally? There are about 140 preachers who have the machinery of Methodism, in order to contribute towards the evangelization of Canada,—a machinery undoubtedly efficient and well adapted for the purpose, as proved by unvarying success in every part of the world where it has been in operation. Let us see what they have done, bearing in mind that they have the gratuitous assistance of, perhaps, 300 local preachers, and about 1000 leaders. In 1833, they had 16,000 members; in 1845, 23,000. In another part of this number we have shown the rate of increase for the last thirteen years. If about 1450 clerical and lay agents were instrumental in adding one each to the church every year, the number of members would now be 35,000 instead of its present number 23,000. We say, then, that in proportion to the instrumentality employed, and to the expense of maintaining that instrumentality, Methodism in Canada has done next to nothing. About 50,000 sermons and exhortations are delivered in a year in the Methodist Church, besides those at protracted and camp meetings; there are also prayer meetings in great numbers. This increase of 7000, or about 540 members per annum requires about 1000 sermons to add a member to the Church. This differs a little from the Apostle Peter's one sermon, which added about 3000 to the Primitive Church. We trust the reader will enter into these calculations, and have no doubt he will agree with us that adding to the Wesleyan Methodist Church is a work of difficulty unusual to Christianity, and that it proves, to a great extent, the absence of divine co-operation and blessing.

But we have another argument on this subject, the Methodist Institutions are operating upon a population increasing by other means than the ordinary mode of increase. We allude to the increase by immigration. This we have explain-

ed in another part of our present number. Now, the Wesleyan Methodist Church has gathered in none of these immigrants, or, it has gathered in the most of its increase by that means. If it gathered in none of them, how can it be accounted for that thousands of them were Methodists in the Old Country, and did not join the Wesleyan Methodist Church here. And, if it gathered in most or all of these that came by immigration, where is the increase from the original stock of 16,000. If 7000 are added by immigration, there is no increase whatever by the labours of the preachers. If put only are added by immigration, then the increase is too inconsiderable to be worthy of notice.

There is also an argument on the question, of a moral character, what has Methodism done for its own people? Has it made them all eminent for holiness of heart and life?—Has it presented to the world an eminently holy people?—Are all the Churches at peace, and edified? Can it be said that great grace is upon them all,—that they are walking in the comforts of the Holy Ghost, and are multiplied? It is too well known that this is not the state of the Church; a decrease of 803 this year contradicts the whole. The Church is in a deplorable state, owing to political meddling of the Conference with the affairs of the Province. It has been said that the decrease of 803 has been the consequence of a more rigid application of the discipline. If this is true, what an admission! that the preachers so neglected the discipline as to retain 803 unworthy members. But this is not the truth; the discipline has not been so honored; for we could point out so many that would not have been passed over, if that had been the case. Did these 803 suddenly fall from their steadfastness, or have they gradually amounted to this number, by years of a laxity of discipline? In either case, the Ministry are equally to blame; there is some serious defect of some kind in relation to this question.

#### THE CENTENARY FUND.

In our number for May, we gave a statement, made out as fully and correctly as was in our power, of the state of the Centenary Fund. We pointed out as a fact, that either the amount contributed was loaned out at three per cent, or that the whole amount received had not been acknowledged. If the managers of that fund wished to deserve the confidence of the members of the church, they were bound to publish a full explanation of the state of the Centenary Fund. Our case is clearly proved, for they acknowledge to have received up to June 1842, £3,266. Any one will see that the Interest for that sum is nearly the amount acknowledged to have been received as interest of that fund at three per cent; that amount acknowledged is £111 15s. 9d., and that is the interest of £3,742 at 3 per cent.

It was also stated that the subscriptions amounted to about £10,000. Now, we find no acknowledgment of any receipts since June 1842; and if such have been acknowledged, and we have overlooked them, where is the additional interest? Nor have we any further explanation till the appearance of the Minutes of Conference for 1845.

We then find that the interest of the Centenary Fund is £87 16s. 3½d; this reduces the principle to about £2,929,



at three per cent., and we are told, the money is invested in the Book Room, agreeable to our surmise on the occasion in May last, that the Book Room had got the money on easy terms. Here is an amount of interest acknowledged £24 less than was before acknowledged. It is true it is loosely stated on both occasions, that these sums were for "Interest on Centenary Fund"; if it be said no time is specified,—that one amount was for more, and the other for less than a year, the case is worse; for then, the amount of interest for the whole fund is under three per cent. No doubt there are concealed appropriations of this fund.

Now, here is a palpable violation of the condition on which the money was contributed. It is stipulated that half the interest should be appropriated to the Superannuated Preachers' fund—and as far as it appears, the whole is so appropriated. To the Book Room, two-tenths were to be appropriated; to the furnishing of Parsonage Houses, two-tenths; and the remainder to be at the disposal of Conference for Missionary and other purposes. If any portions have been so disposed of, it is strange it is not published, and that the managers should expose themselves to the charge of misappropriation, rather than publish full accounts. What satisfaction can it be to the members of the church only to have a part of the fund accounted for.

Now, what conclusion can we come to in relation to this fund, but that it is so disposed of that the managers must keep it a secret, or, that the Book Room have got it all, at a lower interest than it is worth? Besides, the investment itself is objectionable; for if the Book concern were ever so prosperous, we know that a trading concern is not first rate security. Either the Conference ought to stand on their arbitrary power, and refuse to publish accounts, or to publish full and accurate accounts; such as they have published would not pass any where, among persons in their senses. It is not because there are not wise and pious men in and out of the Conference, able to discover and disposed to condemn such proceedings, but from a false tenderness, a criminal fear of exposing imperfections and agitating the church, that they let these things pass unnoticed. They may be assured that if they do not expose little errors in time, when they may be amended, others will have to expose greater ones, when it is too late to amend them. Surely such questions as these ought to be answered, if it is wished hereafter the people should trust the same parties with the disposal of their contributions: What is the amount of the Centenary Fund, actually received? What interest is paid for it? What security is held for the capital? We confidently appeal to the members of the church, and ask them whether they can approve of such a mode of half publishing and half concealing accounts, as this; and whether the funds of the church, or its general business, is under proper management? As we are convinced these remarks issue from a sincere and honest desire for the prosperity of Methodism in Canada, we leave it to them to justify us in our present course in relation to the management of the Centenary Fund.

PROSPERITY OF THE CHURCH.

"Let her own works praise her in the gates"

A few facts only will be presented to the reader on this subject. We have

arrived at the 20th annual Conference, and to give some notion of the Church's prosperity as to numbers, we shall refer to the ninth Conference, as a period in which it will be allowed that the Church had attained something like a state of stability, and complete organization, after separation from United States connection. That year, 1833, was the year of the Union with the British Conference. The number of Church members then was:—

Whites,.....	15 024
Indians,.....	1,015
	16,039

This year (1833), the population census was published as taken in 1832. The number of the population was then in Upper Canada 260,992. By the last census, in 1840, adding thereto the rate of increase to 1845—the population is now, including the increase by this year's emigration, about 568,486; and the number of members in the Wesleyan Methodist church is 22,946. We notice that the number of Indian members has, during these thirteen years, decreased from 1085 to 876. The rate of increase of members of the church, and also as compared with the rate of increase of population, is as follows:—

	Population,	Methodists,
1843,.....	260,992.....	16,269
1845,.....	568,486.....	22,949

The rate of increase of the population, on its previous amount, is seven and seven-tenths per annum; and that of the members of the Wesleyan Methodist Church is, on its previous amount, only two and six-tenths per annum. The same period, 13 years, is taken for both calculations. If any one will doubt this statement, they have only to take the Minutes of the Conference for each year, and the population returns, and make the calculation themselves. They will find, as we have done, that the rate of increase of the Wesleyan Methodist Church is under one-third of that at which the population increases. But this is the most favorable statement. The population has increased faster in the Western portions of the Province than in the Eastern; while the bulk of the members of the church are in the Western portion. If we divide the Province into two portions, leaving Prince Edward District, the Western boundary of the Eastern portion, the Western part has increased in that time 192,000, and the Eastern 53,000 (omitting odd numbers), which for the Western portion is an increase at the rate of 125 per cent—or nine and six-tenths per cent per annum—while the rate of increase of the members of the Wesleyan Methodist church is only, as before stated, two and six-tenths per cent per annum. But this is still too favorable. This would imply a steady, permanent increase at that rate, though but a trifling increase;—there is no steady and permanent increase. There is but an increase of 7000 in thirteen years; we can select three years of this period when the increase was 5538, leaving only 1462 of increase to spread over the other ten years of that period. This is only an increase of less than one per cent per annum. Such is the prosperity of the church in relation to the whole of Upper Canada, as to the question of numbers for the last thirteen years; and, if our calculations are correct, it is evident that Methodism, as far as the Wesleyan Methodist church is concerned, is fast losing its influence and popularity among the people of Canada. But we have not done with this

calculation yet. The reported increase during these years is 7000, of which 3069 only are added to the Western portion as before defined, out of the whole 7000, the remainder being added to the Eastern part. And while as to the population of the Western part, the increase has been 96 per thousand per annum, that of the Methodists in the same portion has been only 19 per thousand per annum. Thus we find that where the Methodists are most numerous, and where the population has most increased, there is the smallest increase to the Wesleyan Methodist church. The relative numbers in these two portions of the Province are, Western, 14,378; Eastern, 7,307; which, with the Indians, make the total nearly 23,000. We would rather leave these calculations to the examination of the reader than account for this low state of increase, and shall be sorry to see it proved that Methodism is losing in influence and popularity in the Province; but nothing is gained by concealing the true state of affairs.

Having gone through these calculations, we invite all parties interested to an investigation of the subject. If it be clearly proved that Methodism, as far as relates to the Wesleyan Methodist church, is not making any progress, it is a fact of the greatest importance, and ought to command an immediate enquiry into the cause and the remedy. We consider that valuable service is done by pointing out such a fact as this, and the motive is as good as the act; we do not want to subvert any of the institutions of the church, but to make them as effective in practice as they have been in the first age of Methodism. We believe they are still as well adapted to the object of evangelical regeneration.

We have performed our duty in pointing out the fact—it is for others to investigate the cause; though we do not hesitate to say, that the intermeddling publicly in Politics, on the part of the Conference and by Dr. Ryerson, chiefly for the last twenty years, and the evident sacrifice of principle in the writings of that person, is the real cause.

That political intermeddling, we admit, may not consist in taking one side in the party disputes of the day, in preference to another, but in taking that side by which the church may be placed in a favorable position with the Government, for the purpose of receiving Government support. When the Israelitish church courted Syria and Egypt for help, their Strength forsook them, their God gave them up to captivity—their conduct was called by the Prophets, adultery. Such also, is the conduct of every Christian Church that looks to the State for help, especially at the sacrifice of truth. "Is it a time to receive money, and to receive garments and olive yards, and vineyards, and sheep, and oxen, and men servants, and maid servants? The leprosy therefore of Naaman, shall cleave to thee, and unto thy seed for ever." The reward having been taken, the leprosy must be expected.

To this it has been, and no doubt will again be answered, the Conference is not responsible for the acts of individual members of its own body, in relation to their interference in politics. Both the Church and the community at large, repudiate this doctrine, they hold the Conference responsible for the conduct of every member, while he is continued a member of their body—and more especially when truth is violated by such

member, for political or other purposes. No scripture illustration could be more appropriate, than a portion of the history of Jeroboam, the first King of Israel. It was policy only that directed the setting up the calves of Dan and Bethel. Jeroboam said, "If this people go up to Jerusalem to do sacrifice to the Lord, then shall the heart of this people turn again to their Lord." Did the elders of Israel, denounce Jeroboam, and dethrone him for this act? They did not; they were held responsible, and suffered punishment in the destruction of their nation; nor was a plea wanting to clothe the transaction. "It is too much for you to go up to Jerusalem." The Methodist Conference by their acts say, it is too much for you to support our institutions, we must get the government to help us.

### METHODISM IN THE CITY OF TORONTO.

In 1832, the population return of the city amounted to about 10,000; it is now about 20,000, being an increase of near 10,000 since 1832. In 1833, the number of members of the Wesleyan Methodist Church, according to the printed Minutes of Conference, was 486; in 1845, the number was 359. In 1832, the number, in proportion to the population, was 48 to every thousand of the population; in 1845 it is only 19 to every thousand. The Wesleyan Methodist Church has not only decreased in number, but has received no benefit from the increase of population. This is another painful proof of the stationary, or rather, retrogressive state of the Church. It is true that there had been a greater reduction some years before, viz., in the year 1834, when Mr. Ryerson's political writings agitated the Province and the Church, in endeavouring to procure the triumph of Sir F. B. Head, by his influence over the Conference and the members of the Church. At that time the Church in Toronto was reduced to 197. It has since only increased 18 members per annum, in a population increasing at the rate of a thousand per annum. Surely there must be a cause for this want of increase: it cannot be that Methodism has been carried into effect. Now we place these facts before the membership of the Church, as deserving their most serious consideration. It is for them to examine the accuracy of our statements, and if they find them fully sustained by fact, then they will surely inquire into the cause. We do not hesitate to say what we think is the cause. Our Church has long been used as a political engine, not perhaps for one party more than another, but for that party that would give it most Government money. We see the same effects in 1845, in relation to the whole Church, as in Toronto, in 1831, resulted from Dr. Ryerson's conduct. The position of the Church now is far worse. Truth and honesty are sacrificed; and as one wrong step invariably leads to another, a decrease in the number of members of the Church must be expected. We entreat the friends of Methodism to give these subjects the most anxious and serious attention, if they wish to preserve the institutions of Methodism in their purity and efficiency, and to hand them down in that condition to their children.

### CHAPEL PROPERTY.

We are not able, in our present number, to enter at any length into the subject of the Chapel Property of the Wesleyan Methodist Church,

though it is one of great importance in the present condition of the church. We do not enter on this subject for the purpose of innovation, or to find fault with the Trust Deed at present in use; but as an innovation most fatal to the prosperity of the church has already taken place, in the conduct of one of the leading members of the Conference, Dr. Ryerson—wherein every principle that ought to direct a Christian church has been disregarded for political purposes, or personal interests, the departure from Christian principles—from truth and uprightness, has been followed by the Conference who have identified themselves with Dr. Ryerson's conduct. Considering, therefore, that under the Chapel Deed now in use, the property is really vested in the Conference, that the Trustees have no control over it, and are merely servants in the business of the trust,—considering also that Trustees cease to be Trustees when they cease to be members of the church, and that the Preachers can expel whom they please—considering also, that those who have made one innovation may make others—that they who can violate truth, can change the Doctrines of the church, and act in every respect in defiance of the people who are now doing; and that there is no check upon them, either the leading lay-members must participate in the government of the church, or the people must hold the chapel property. We therefore think that instead of a trust deed, by which Trustees hold the Chapel Property for the Conference, there should be a trust deed by which the Trustees should hold the property in trust for the people. As affairs are now, the people have committed everything to the preachers, trusting they would act in good faith—they have trusted them with the entire government of the church, with the property of the Chapel, and with maintaining their religion, and as they have violated that confidence, and broken faith with the people, they ought no longer to be trusted to the same extent.

In the history of the church of Christ there is no instance of a general departure from Scripture doctrines on the part of the people, all deviations have originated with the Clergy. It is there fore reasonable and just that the people should hold the property as a check upon the preachers, and the only check they now can be certain of securing.

There are other grounds for suggesting and recommending emphatically that no new Chapel should be settled otherwise than on Trustees for the use of the people—for the use of those who purchased the land, and subscribed for the erection of the buildings; and we should think that 20,000 Methodists, are quite as trustworthy for the perpetuation of Methodist doctrines and discipline as 150 preachers, of like passions with other men.

### THE PASTORAL ADDRESS.

"My people are destroyed through lack of knowledge; because thou hast rejected knowledge, I will also reject thee; thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I also will forget thy children."

Criticism in relation to Methodism is a novel yet, but it is the natural consequence of the existence of an opposition, or rather, the people's press; accordingly, the annual pastoral address will require special attention, as it is supposed to have reference to the state of the church at the time the address is issued.

We have much to say with reference to this document, and must defer most of our observations to a future opportunity; at present we only notice part of its contents.

In the first place, we notice, that the address says "the number of members is less than last year, owing to the exercise of discipline and other causes." If to the exercise of the discipline, why was the discipline neglected till 800 wanted its operation? If to other causes? what are those causes? Why are they not stated? The people are interested deeply in the question, and ought to know what those other causes of the decrease are,—how many are cut off by the discipline—and how many by other causes. It further states that it is apprehended that this diminution has been attended with a personal scrutiny. Scrutiny on the part of whom, those that have left or those that remain? What has this to do with the 800 who have left the church? It is further stated, it is also attended with a self dedication and a consolidation among our people of considerable spiritual advantage to them, from which considerations future accessions may be largely and confidently anticipated. That is, from the loss of 800, gone, no one knows or cares where, the future prosperity of the church may be anticipated. This is bringing good out of evil in a manner quite beyond our comprehension. If so much good ensues of a loss of 800, how much would be the effect of the loss of 3,000 members? More consolidation, and more anticipations of increase, undoubtedly.

Again, the address says, One ground of anticipation is the unusually large number of proba-

tioners for the Ministry, cordially and publicly received into the Conference, and ordained since we assembled; and likewise the large number of brethren who have been received on trial for the Itinerancy. This says, there have been many preachers whose probation terminated this year, and many others have commenced their probation this year, and therefore we anticipate a great increase the next year. Did not the first mentioned class labour before this decrease took place? If they did not prevent the decrease of the past year, how are they to ensure an increase for the next? And as to the next reason—a great many have entered the itinerancy upon trial and hitherto there must be an increase of members in the ensuing year, it appears that all the expectations on the part of the Conference for an increase of members, rest on the young men received on trial, and not on the old and experienced preachers. Again, we say these considerations only show the endless formality with which this pastoral address was framed. It will not bear analyzing. And what ground of hope for the increase of the church is afforded by the increase of the number of preachers, when we have proved, as we believe, elsewhere, that the sermons of the preachers have long ceased to be the means of increasing the number of members, and that Methodism is most sustained by its excellent system of Class Meetings. If those who now preach every Sabbath day are not adding to the number of members, what is the use of increasing their number, by less efficient persons? for it must be admitted that those on trial are not so efficient as those who have laboured in the Gospel many years. The address asserts that the funds are in a favorable condition. This implies that the people have performed their duty in relation to the support of Methodism; an admission not quite consistent with the complaints of the *Guardian*, noticed elsewhere.

The next part of the address is that which cautions the members against indulging a secular party spirit; for which purpose the same words in the pastoral address of the previous year are quoted. We have been informed that Dr. Ryerson was the writer of the pastoral address of 1844, while he was the busiest man in the Province in relation to secular politics, and in yielding himself entirely to a secular party spirit. The Conference, as a body, is deeply immersed in this party spirit, which we have proved more than once. It is in vain that the Conference in this Pastoral address say, "With secular party politics we have nothing to do." "Our Conference could not be identified with any of the contending parties of the day." There is neither truth nor honesty in this declaration. At the present moment they have elected a President the person who said, *we will put out our feeler* when the elections come on, and the party that will give us most shall have our support. To contradict this many falsehoods have been uttered, but he dare not deny it now. In one sense, the Conference are neutral; they have nothing to do with the actual business of the political questions of the day truly, but they sell their political influence to that party which by their help proves the stronger. In another sense the Conference are one of the parties, and completely identified with the recent political agitation in the Province. We have only to refer to the last Minutes, and there we find Dr. Ryerson one of the committee appointed to confer with the Government. The Conference gave him all the assistance they could, and all they then durst do in the *Guardian*. He is now in Government employ, as the reward of his political writings. The Conference know also that they have offended all those in the church of opposite political opinions, and are fast diving them out of the church.

We can only notice, now, a feature in the character of this Pastoral Address, which we cannot designate more appropriately than to say, it is not honest and candid. They know the church is agitated throughout the Province, on the subject of Dr. Ryerson's political writings, wherein he has once more sacrificed principle and even truth to gain his ends; yet the Conference issue an address as if the church enjoyed the greatest degree of peace and prosperity, while they know it enjoys neither. The few words said about the decrease of 800 members, shows their reluctance to admit the truth; and for this cause, they cannot spare a word of regret for their loss, or suggest any mode of bringing them back. It is true they now propose to preach more on the offices and work of the Holy Spirit, and to urge prayer for the sacred gift; it is, however, in vain they preach and pray, if truth and honesty are disregarded. We predict a total failure of this and every other scheme, till the Conference give up their present false position.

### TO THE REV. WM. POLLARD.

Sir.—Under your signature, in the *Guardian* of the 11th of June last, I noticed a letter, professing to give an account of the state of the

Toronto City Circuit during the past ecclesiastical year. When I recollect, Sir, that you are both young in years, and of very recent standing in the Church; also, as a Minister, but of yesterday,—to which I might add, as to influence, talent, and weight of character, at the bottom of the list, it occurs to me that you are rather presumptuous in coming forward as the champion of the Conference, and that the cause you advocate does not require the best men to be brought forward to plead for it. I notice your letter more for the object of giving you a little advice, and of making your present charge a little better acquainted with their preacher, than of replying to the many crudities and inconsistencies it contains,—leaving this till I am quite sure that you are the authorized champion of the Conference.

I regard your letter as one of the most slender productions I have ever read. You do not scruple to censure the private character of one individual, and expose yourself to a prosecution, and you call those in whose families you have enjoyed the privileges of hospitality, a set of self-styled gentlemen and professed Methodists, which you knew to be untrue. At the very time you condemn evil speaking, you are guilty of it yourself; and you hypocritically and profanely compare your situation to that of the burning bush. You might have been on fire, but it certainly was not by fire from heaven.

Allow me, Sir, as to the first, as one of longer standing in the Church, to suggest a few hints for your guidance in your new circuit. Try to avoid your Scylla and Charybdis a little better than you have done in Toronto, for you have evidently dashed against both. Avoid tale-bearing: remember the rights of family hospitality; that it is not expected that ministers should tell in one family what they hear in another: remember that some gratitude is due to your late circuit, which is not repaid by your saying you are glad to get away from it. Think how intolerable it must be to an enlightened congregation to hear broken English from the pulpit, and make yourself more proficient, in order that so many proofs of a defective education may be in future concealed. Do not meddle with things in which you have no concern. It is not you who are attacked in the *Wesleyan Methodist*, but certain abuses not in your power to remove; you are not the Conference, nor a person of sufficient importance or ability to represent that body. And as to the second, let me remind you of your own words, spoken with reluctance to the cause of the present agitation in the Wesleyan Methodist Church. You said that if you had known the character of the leading men in the Conference before you joined that body, you would never have been among them; and that you disapproved of the conduct of your then "excellent Superintendent"; that had you to begin your year again, you would take care not to take part with him, as you had done; and, that what you had said in his favour was in consequence of his being your Superintendent; and also, that while officially you approved, unofficially you condemned his proceedings. I congratulate you upon having an official and an unofficial conscience: we laymen members of the Church have only one conscience; but it appears that we need not be afraid of not making a better use of it than you have done of your two. From your own language, it must be evident to all that you are quite an unsuitable person to undertake the defence of the Conference.

Wishing you more success in your next literary campaign,

I am yours, &c.,

AN OFFICIAL MEMBER.

POPULATION RETURNS OF UPPER CANADA.  
Extracted from the Journals of the House of Assembly.

Districts.	1842.	1849.
Eastern, .....	21,765	29,718
Ottawa, .....	5,223	6,927
Bathurst, .....	19,646	21,671
Johnstown, .....	21,299	31,750
Midland, .....	37,457	32,750
Prince Edward, .....	1,111	14,253
Newcastle, .....	12,321	39,010
Durham, .....	8,716	
Victoria, .....		15,629
Hornby, .....	40,650	57,449
Gore, .....	27,224	33,727
Middlesex, .....	15,226	
London, Norfolk, .....	6,031	31,821
Oxford, .....	7,471	
Niagara, .....	21,181	32,504
Talbot, .....		9,219
Brook, .....		14,155
Western, .....	10,627	21,221
	280,992	412,906

**The Mormonists.**—This singular sect of Americans formerly have installed themselves in Theobald's road, London, where on Sunday evening, "E. H. Davis" styling himself companion and intimate friend of the late martyr Joseph Smith, delivered the first of a course of lectures on their particular views and opinions.

TO WESLEYAN METHODISTS THROUGHOUT THE WORLD.

Just published, price 2s. 6d., cloth.

LETTERS to WESLEYAN MINISTERS, on MINISTERIAL DUTIES; and an Address to the Members of the Convention, Second Edition, with an Account of the Trial and Execution of the Author.

Published by Simpkin and Marshall, London.

It is on a subject of the most vital importance to Christians, and new to this question.—Considering the immense number of Preachers in the Methodist Societies throughout the World, how comes it to pass that there are comparatively so few persons brought over from the kingdom of Satan to the kingdom of Christ? It proves that the cause rests chiefly with the Preachers, and exposes and condemns, by constant appeals to the Holy Scriptures, the practice of preaching the same sermon in substance through a whole Circuit, and accompanying its delivery with the same actions, stamping, and weeping, having committed the whole to memory, and delivering it as an actor would in a theatre; and of preaching, but never reading, old sermons, instead of studying the Word of God by faith and prayer, thereby bringing the rich treasure to the House of God, and in the fulness of the Spirit delivering them to the people. It condemns, it is to be feared, a great majority of the travelling preachers, and that they are not like the Editor of the *Highland Record* newspaper, in a notice of the book on the 26th of June, "It is too strong for him. He dare not give it an impartial review, and his notice is a full testimony on the book and its pious author." All genuine Wesleyans will love the book; but the idle, the lax, and those who believe a preacher can do no wrong, will condemn the book.

A WESLEYAN OF THE OLD SCHOOL.

N.B.—For writing this book, which is unanswerable, the Author was expelled from the Society.

[The above work, as it will be seen, has passed through two editions in London, and consequently has excited considerable interest there. We hope to have a copy of it shortly, and will make our subscribers acquainted with its contents as soon as we are able.—Ed.]

It used to be the custom with the public bodies to propose to the church, in connection if not with the Queen, at least as a toast of equal importance, *Tempora mutantur*. At the end of the toast given last week at Fishmongers' Hall, the chairman gave—"The Ministers of all religious denominations." The Bishop of Norwich and the Bishop of Worcester severally acknowledged the toast.

**New Feature in Congregationalism in England.**—Mr. James, of Birmingham, has lately proposed to relieve individual churches from the responsibility of choosing their own pastors. He suggests that there should be appointed "a small committee in London, appointed by the Congregational Union, to whom application should be made through the medium of country associations," by the "smaller churches in remote places, who want pastors." He remarks in the same document that "the pulpit is the pivot, so far as means are concerned, on which our whole system turns." The people are resisting this new doctrine as "a clumsy substitute for a presbytery" and synod.

"John Ronge, the Holy Coat of Treves, and the New German Catholic Church," is the title of a new work just issued by the Harper. It gives an account of the exhibition, in Treves, of the "Holy Coat," said to have been worn by our Saviour, and brought by the mother of Constantine from the Holy Land, in the fourth century, and deposited in the cathedral of Treves. Price only 2s. cents. To be had at H. Adriaens' Bookstore.

From the Louisville Journal.

PONTIUS PILATE AT VIENNE.

Translated and abridged from "Le Courier des Etats Unis."

Vienne in Dauphiny, a Province of France, the ancient capital of Transalpine Gaul under the Romans, is situated on the Rhone. There, on the left bank of that beautiful stream, is seen a tomb of an ancient architecture, which, according to the tradition, is the tomb of Pontius Pilate—Pilate, under whose government Jesus Christ suffered. *Pussus est sub Pontio Pilato*. It was at Vienne that the Wandering Jew revealed himself in 1777—a most remarkable occurrence, the spot that contained the ashes of the Judge of the Righteous, was to be trodden upon by a descendant of his accuser.

The following chronicle was extracted from an old Latin manuscript found in a monastery near Vienne.

It was under the reign of Caligula, when C. Marcianus was proctor at Vienne, that an old man, bent with age, yet of a tall stature, was seen to descend from his litter and enter a house of modest appearance near the temple of Mars. Over the door of this house was written, in red letters, the name of F. Albinus. He was an old acquaintance of Pilate's. After many salutations, Albinus observed to him, that many years had elapsed since their separation. "Yes," replied Pilate, "many years—many years of misfortune and affliction. Accused on the day on which I succeeded Valerius Gratus in the government of Judea! My name is ominous; it has been fatal to whomsoever has borne it. One of my ancestors imprinted an in-

delible mark of infamy on the fair front of imperial Rome, when the Romans passed under the *condemna Ferenda* in the Samnite war. Another perished by the hands of the Parthians in the war against Artabanus. And I miserable one!

"You miserable!" asked Albinus: "what have you done to entail misery on you?" True, the injustice of Caligula has exiled you to Yenne. But for what crime? I have examined your affair at the *Tabularium*. You are denounced by Vitellus, prefect of Syria, your enemy, for having chastised the rebellious Hebrews, who had slain the most noble of the Samaritans, and who afterwards withdrew themselves on Mount Gerizim. You are also accused of acting thus out of hatred against the Jews.

"No!" replied Pilate, "No! by all the gods, Albinus, it is not the injustice of Caesar that afflicts me."

"What then is the cause of your affliction?" continued Albinus. "Long have I known you—reasonable, just, humane. I see it;—you are the victim of Vitellus."

"Say not so, Albinus—say not I am the victim of Vitellus—No; I am the victim of a higher power. The Romans regard me as an object of Caesar's disgrace; the Jews, as the severe Proconsul; the Christians, as the executioner of their God!"

"Of their God, did you say, Pilate!—Impious wretches!—Adora a God born in a manger, and put to death on the cross!"

"Beware, Albinus. Beware!" continued Pilate. "If the Christ has been under the purple, he would not have been adored—Listen. To your friendship I will submit the events of my life; you will afterwards judge whether I am worthy of your hospitality:—"

On my arrival at Jerusalem, I took possession of the Pretorium and ordered a splendid fest to be prepared, to which I invited the Tetrarch of Judaea, with the high priest and his officers. At the appointed hour no guest appeared. This was an insult offered to my dignity. A few days afterwards the Tetrarch deigned to pay me a visit. His deportment was grave and decent. He pretended that his religion forbade him and his attendants to sit down at the table of the guests, and to offer up libations with them. I thought it expedient to accept of his excuses, but from that moment I was convinced the conquered had declared themselves the enemies of the conquerors.

At that time, Jerusalem was, of all conquered cities, the most difficult to govern. So turbulent were the people that I lived in momentary dread of an insurrection. To suppress it, I had but a single Centurion, and a handful of soldiers. I requested a reinforcement from the Prefect of Syria, who informed me that he had scarcely troops enough to defend his own province. Insatiate thirst of empire,—to extend our conquest beyond the means of defending them!

Among the various rumours which came to my ears, there was one that attracted my attention. A young man, it was said, that appeared in Galilee, preaching with a noble eloquence, a new law in the name of the God who had sent him. At first, I was apprehensive that his design was to stir up the people against the Romans; but soon my fears were dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews.

One day, in passing by the place of Silos, where there was a great concourse of people, I observed, in the midst of the group, a young man leaning against a tree, who as calmly addressed the multitude. I was told that .. was Jesus. This I could easily have suspected, so great was the difference between him and those who were listening to him. He appeared to be about thirty years of age. His golden colored hair and beard gave to his appearance a celestial aspect. Never had I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexions! Unwilling to interrupt him by my presence, I continued my walk, but signified to my secretary to join the group and listen.

My secretary's name was Manlius. He was the grandson of the chief of the conspirators, who encamped in Etruria, waiting for Catalus. Manlius was an ancient inhabitant of Judea, and well acquainted with the Hebrew language. He was devoted to me, and was worthy of my confidence.

On returning to the Pretorium, I found Manlius, who related to me the words that Jesus had pronounced at Silos. Never have I heard in the works of the philosophers, anything that can be compared to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Caesar or not, Jesus replied: *render unto Caesar the things which are Caesar's, and unto God the things which are God's*.

It was on account of the wisdom of his sayings, that I granted so much liberty to the Nazirane: for it was in my power to have him arrested and exiled to Pontus; but this would have been contrary to that justice which has always characterized the Romans. This man was neither seditious nor rebellious. I extended to him my protection, unknown perhaps to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples, unrestrained by any praetorian mandate.

Should it ever happen—may the gods avert the omen!—should it ever happen, I thought, that the religion of our fathers be supplanted by the religion of Jesus, it will be to his noble toleration that



Rome shall owe her premature obsequies—Whilst I, miserable wretch!—I shall have been the instrument of what the Christians call Providence, and we—Destiny.

But this unlimited freedom granted to Jesus, revolted the Jews—not the poor, but the rich and powerful. It is true, Jesus was sovereign the latter; and this was a political reason, in my opinion, not to control the liberty of the Nazarene. 'Scribes and Pharisees!' would he say to them, 'you are a race of vipers!—you resemble painted sepulchres!' At other times he would sneer at the proud aims of the publican, telling him that the mite of the widow was more precious in the sight of God.

Now complaints were daily made at the Pretorium against the insolence of Jesus. I was even informed that some misfortune would befall him—that it would not be the first time that Jerusalem had sinned those who called themselves prophets—and that if the Pretorium refused justice, an appeal would be made to Cæsar.

This I had prevented, by informing Cæsar of all that happened. My conduct was approved of by the Senate, and I was promised a reinforcement of troops after the termination of the Parthian war.

Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to re-establish tranquility in the city, without subjecting the Pretorium to humiliating concessions. I wrote to Jesus, requiring an interview with him at the Pretorium. He came.

Oh, Albinus! now that my blood runs cold in my veins, and that my body is bent down under the load of years, it is not wonderful that Pilate should sometimes tremble; but then I was young—in my veins flowed the Spanish mixed with the Roman blood, as incapable of fear as it was of puerile emotions.

When the Nazarene made his appearance, I was walking in my bath, and my feet seemed fastened, with an iron band, to the marble pavement. He was calm, the Nazarene—calm as innocence. When he came up to me, he stopped, and, by a single gesture, seemed to say to me, here I am.

For some time I contemplated, with admiration and with awe, the extraordinary type of a man—a type unknown to our numerous sculptors who have given form and figure to all the gods and all the heroes.

"Jesus," said I to him at last—and my tongue faltered—"Jesus of Nazareth, I had granted you for three last three years ample freedom of speech; nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates and Plato; but this I know, that there is in your discourse a majesty and simplicity that elevates you far above those great philosophers. The emperor is informed of it; and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However I must not conceal from you, that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours no doubly increased against you, on account of your sayings; against me on account of the liberty extended towards you. They even accuse me indirectly of being leagued with you for the purpose of depriving the Hebrews of the little civil power which Rome has left them. My request—I do not say my order—is, that you be more circumspect for the future, and more tender in rousing the pride of your enemies, lest they raise up against you the stupid populace, and compel me to employ the instruments of justice."

The Nazarene calmly replied:

"Prince of the earth, your words proceed not from true wisdom. Tell the torrent to stop in the midst of the mountains, or it will uproot the trees of the valley; the torrent will answer, that it obeys the laws of the Creator. God alone knows whether flow the waters of the torrent. Verily I say unto you, before the rose of Sharon blossoms, the blood of the just will be spilt."

"Your blood shall not be spilt," replied I, with emotion. "You are more precious in my estimation, on account of your wisdom, than all these turbulent and proud Pharisees, who abuse the freedom granted them by the Roman, conspire against Cæsar, and construe our bounty into fear.—Insolent wretches! They are not wiser than the wolf of the Tiber sometimes clothes himself with the skin of the sheep. I will protect you against them. My Pretorium is open to you as a place of refuge—it is a sacred asylum."

Jesus calmly shook his head, and said, with a graceful and divine smile—

"When the day shall have come, there will be no asylum for the Son of Man, neither on earth nor under the earth. The asylum of the Just is there (pointing to the heavens). That which is written in the books of the prophets must be accomplished."

"Young man," answered I mildly, "you oblige me to convert my request into an order. The safety of the province which has been confided to my care, requires it. You must observe more moderation in your discourses. Do not infringe my orders; you know them. May happiness attend you. Farewell."

"Prince of the earth," replied Jesus, "I come not to bring war into the world, but peace, love, and charity. I was born the same day on which Cæsar Augustus gave peace to the Roman world. Persecution proceeds not from me. I expect it from others,

and will meet it in obedience to the will of my Father, who has shown me the way. Resist, therefore, your worldly prudence. It is not in your power to arrest the vicium at the foot of the tabernacle of expiation."

So saying, he disappeared like a bright shadow behind the curtain of the basilic.

Herod the Tetrarch, who then reigned in Judæa, and who died devoured by vermin, was a weak and wicked man, chosen by the chiefs of the law to be the instrument of their hatred. To him the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene.

Had Herod consulted his own inclination he would have ordered Jesus immediately to be put to death; but though proud of his regal dignity, yet he was afraid of committing an act that might diminish his influence with Cæsar.

Herod called on me one day at the Pretorium; and on rising to leave, after some insignificant conversation, he asked me what was my opinion concerning the Nazarene.

I replied, that Jesus appeared to me to be one of those grave philosophers that nations sometimes produce; that his doctrine was by no means dangerous; and that the intention of Rome was, to leave him that freedom of speech which was justified by his actions. Herod smiled maliciously, and saluting me with much ironical respect, he departed.

The great feast of the Jews was approaching; and their intention was to avail themselves of the popular exultation which always manifests itself at the termination of a passover. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. My emissaries informed me that the treasure of the temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted.

I wrote to the pretent of Syria, requesting a hundred foot soldiers, and the same number of cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city—too weak to suppress disorder, and having no other choice left than to tolerate it.

They had seized upon Jesus; and the seditious rabble, although they knew they had nothing to fear from the Pretorium, believing, on the faith of their leaders, that I winked at their sedition, continued vociferating—"Crucify him! crucify him!"

Three powerful parties at that time had combined together against Jesus. First, Herodians and Sadducees, whose seditious conduct appeared to have proceeded from a double motive: they hated the Nazarene, and were impatient of the Roman yoke. They could never forgive me for having entered their city with banners that bore the image of the Roman emperor; and although, in this instance, I had committed a fatal error, yet the sacrifice did not appear less heinous in their eyes. Another grievance so rankled in their bosom. I had proposed to employ a part of the treasure of the Temple in erecting edifices of public utility. My proposal was scouted at. The Pharisees were the avowed enemies of Jesus. They cared not for the Governor; but they bore with bitterness the severe reprimands which the Nazarene had during three years, been continually throwing out against them wherever he went. Too weak and too pusillanimous to act by themselves, they had eagerly embraced the quarrel of the Herodians and Sadducees. Besides these three parties, I had to contend against the restless and profligate populace, always ready to join in a sedition, and to profit by the disorder and confusion that resulted therefrom.

Jesus was dragged before the Council of the Priests and condemned to death. It was then that the High Priest, Caiaphas performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation and secure his execution. I informed him that the prosecution of the whole affair came in Herod's Jurisdiction, and ordered Jesus to be sent thither. The wily Tetrarch professed humility, and protesting his deference to the lieutenant of Cæsar, he committed the fate of the man to my hands.

Soon my palace assumed the aspect of a besieged citadel; every moment increased the number of the seditious. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judæa appeared to be pouring into that devoted city.

I had taken to wife a girl from among the Gauls, who pretended to see into futurity. Weeping, and throwing herself at my feet, "Beware," said she to me, "beware and touch not that man, for he is holy. Last night I saw him in a vision—he was walking on the water,—he was flying on the wings of the wind. He spoke to the tempests, to the palm trees, to the fishes of the lake—all were obedient to him. Behold the torrent of Mount Cedron flows with blood—the statues of Cæsar are soiled with the filth of the gemonia—the columns of the Pretorium have given way, and the sun is veiled in mourning like the vestal in the tomb! O, Pilate! evil awaits thee. If thou wilt not listen to the words of thy wife, dread the curses of a Roman Senate—dread the frowns of Cæsar!"

By this time my marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the Hall of Justice, followed by my guards, and asked the people in a severe tone, what they demanded? "The death of the Nazarene," was the reply. For what crime? "He has blasphemed; he has prophesied the ruin of the temple;

he calls himself the Son of God—the Messiah—King of the Jews." Roman justice, said I, punishes not such offences with death. "Crucify him! crucify him!" shouted forth the relentless rabble.

The vociferations of the infuriated multitude shook the palace to its foundation. One man alone appeared calm in the midst of the tumult. He was like unto Statue of Innocence placed in the temples of the suicides. It was the Nazarene.

After many fruitless attempts to protect him from the fury of his merciless persecutors, I had the baseness to adopt a measure which, at that moment, appeared to be the only one that could save his life, I ordered him to be scourged; then calling for an ewer washed my hands in presence of the clamorous multitude, thereby signifying to them my disapprobation of the deed.

But in vain. It was his life that these wretches thirsted after. Often, in our civil commotions, I witnessed the furious animosity of the multitude, but nothing could ever be compared to what I beheld in the present instance. It might have been truly said, on this occasion, all the phantoms of the infernal regions had assembled together at Jerusalem. The crowd appeared not to walk; they were borne off whirled as a vortex, rolling along like living waves from the portal of the Pretorium even unto Mount Zion, with howling screams, shrieks and vociferations such were never heard either in the seditious Panona, or in the tumults of the Forum.

By degrees the day darkened like a winter twilight such as had been seen at the death of the great Julius Cæsar. It was likewise towards the ides of March, the condemned governor of a rebellious province was leaning against a column of my basilic, contemplating with the dreary gloom, this Theory of Icarus dragging to execution the innocent Nazarene. All around me was a desert. Jerusalem had vomited forth her indwellers through the funeral gate which leads to the Gemonia. An air of desolation and gloom enveloped me. My guard had joined the cavalcade and the Centurion, to deplore a shadow of power, was endeavouring to maintain order. I was alone, my breaking heart admonished me, that what was passing at that moment appertained rather to the history of the gods than to that of man. Loud clamors were heard proceeding from Golgotha, which, borne on the winds, appeared to announce an agony such never had been heard by mortal ear. Dark clouds lowered over the pinnacle of the Temple, and his vultures settled over the city and covered it as with a veil. So dreadful were the signs that were manifested, both in the heaven and on the earth, that Dionysius, the Ar-waspige, is reported to have exclaimed—"Either the Author of Nature is Suffering, or Universe is falling apart."

Towards the first hour of the night, I threw my mantle around me, and went down into the city towards the gate of Gogatha. The sacrifice had been consummated. The crowd were returning home; still agitated, it is true, but gloomy, sad, taciturn, desperate. What they had witnessed, had struck them with terror and remorse. I also saw my little Roman Cohort pass by mournfully, the standard bearer having veiled his Eagle in token of grief, and I overheard some of the soldiers murmuring strange words which I did not comprehend. Others were recounting prodigies almost similar to those which had so often smitten the Romans with dismay by the will of the gods. Sometimes groups of men and women would halt then, looking back towards Mount Calvary, would remain motionless, in the expectation of witnessing some new prodigy.

I returned to the Pretorium sad and pensive. Ascending the stair, the steps of which were still stained with the blood of the Nazarene, I perceived an Egyptian in a suppliant posture, and behind him several women in tears. He threw himself at my feet, and wept bitterly. It is painful to see an old man weep. "Father," said I to him mildly—"who are you, and what is your request?" "I am Joseph of Arimathea," replied he, "and I am come to beg of you on my knees the permission to bury Jesus of Nazareth." "Your prayer is granted," said I to him; and, at the same time, ordered Manlius to take some soldiers with him to superintend the interment, lest it might be profaned. A few days afterwards, the sepulchre was found empty. The disciples of Jesus published over the country that he had risen from the dead, he had foretold.

A last duty remained for me to perform. It was communicative to Cæsar the details of this deplorable event. I did it the same night that followed the fatal catastrophe, and had just finished the communication when the day began to dawn.

At that moment the sound of clarions playing the air of Diana, struck my ear. Casting my eyes towards the Cæsarean gate I beheld a troop of soldiers, and heard at a distance other trumpets sound Cæsar's March. It was the reinforcement that had been promised me—two thousand chosen men, who to hasten their arrival, had marched all night.

"Has then been decreed by the Fates," cried I, writhing my hands, "that the great iniquity should be accomplished—that, for the purpose of averting the deeds of yesterday, troops should arrive to-day. Cruel destiny, how thou sportest with the affairs of mortal men! Alas! it is too true, what the Nazarene exclaimed when writhing on the cross: All is consummated."