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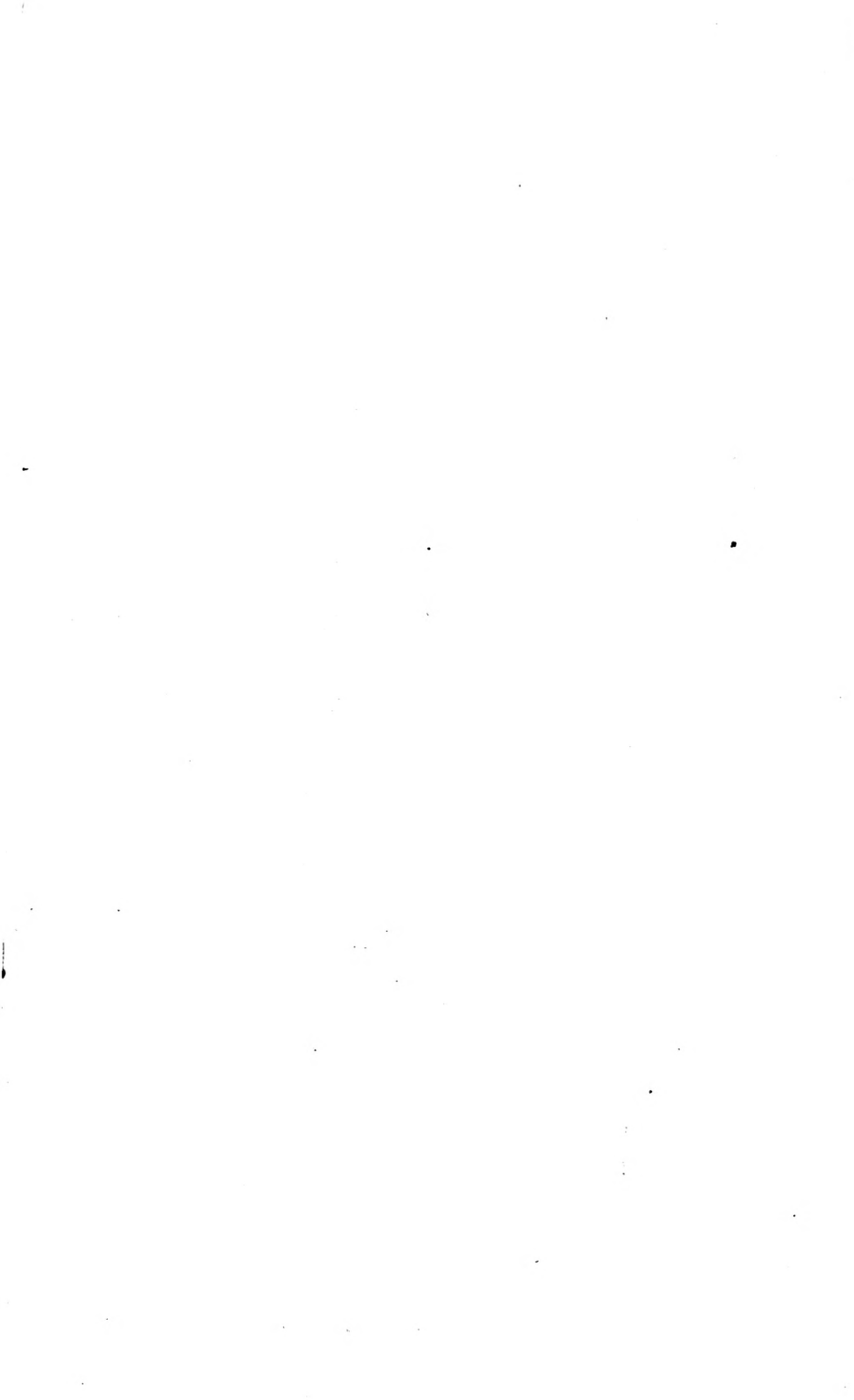
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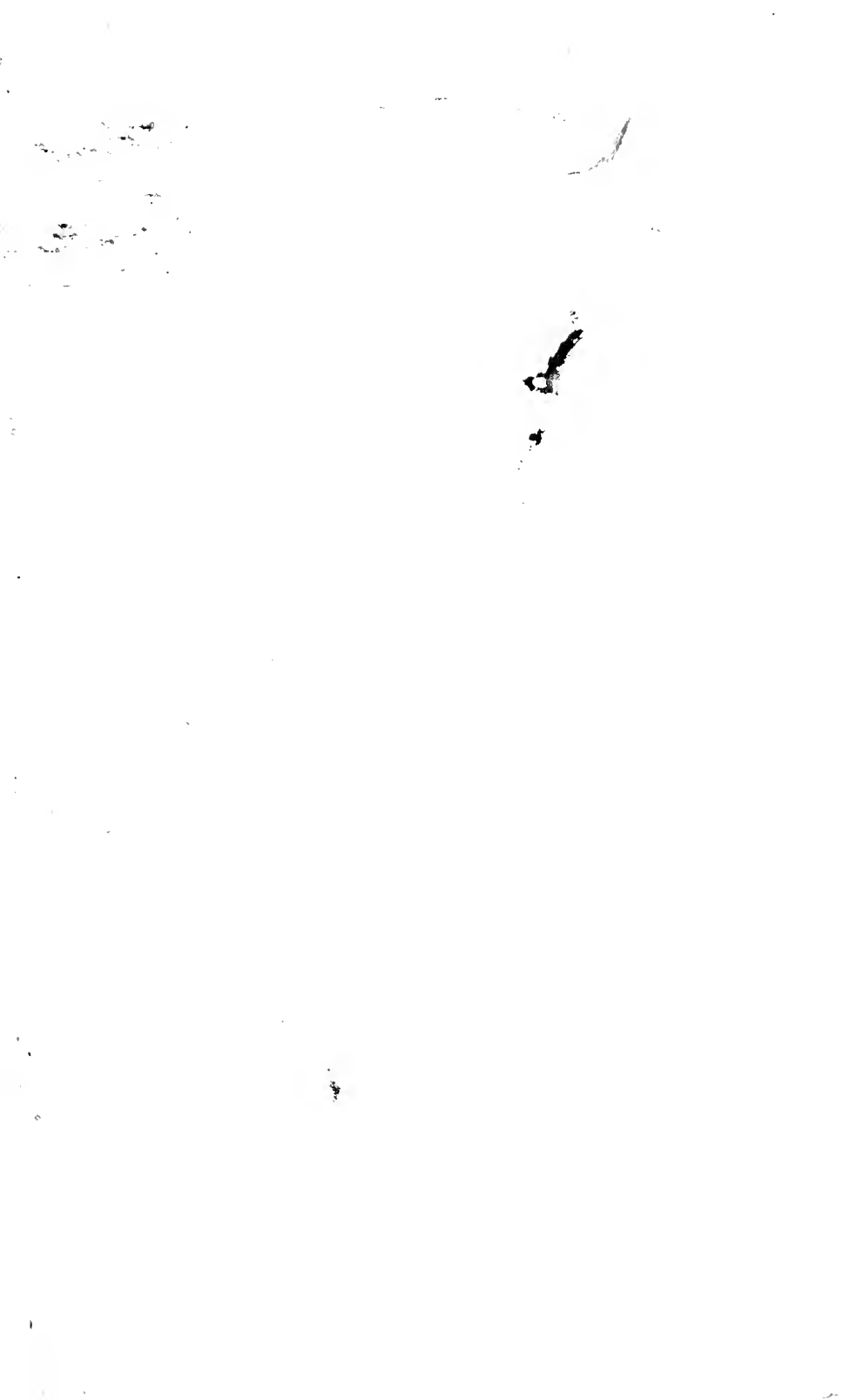
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The "Fly sheets" vindicated

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THE

1847

“FLY SHEETS” VINDICATED:

OR

THE STATEMENTS AND ARGUMENTS

OF

THE WRITERS IN THE FLY SHEETS

**RE-ASSERTED AND DEFENDED,**

IN ANSWER TO OBSERVATIONS IN “THE WATCHMAN,” “PAPERS ON  
WESLEYAN MATTERS,” “REMARKS ON THE FLY SHEETS,”  
AND OTHER ANONYMOUS PUBLICATIONS.

**BY SOME OF THEM.**

TO WHICH ARE APPENDED,

REMARKS ON THE CASE OF THE REV. DANIEL WALTON,

AND OBSERVATIONS ON THE CONFERENCE RULE OF 1835.

“Measures, not Men.”

LONDON ·

JAMES GILBERT, 19, PATERNOSTER-RROW.

MDCCCLXIX





## PREFACE.

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AN attempt having been made, by the writers of the "Fly Sheets," at great personal inconvenience and expense, to effect a peaceable reform in various departments of the Executive of Modern Wesleyan Methodism; and that attempt having failed, through the supineness or timidity of those who ought to have been the first to move in such a cause, they now reluctantly, and as a last resource, bring the case before the Wesleyan Community at large. To the people they now make their appeal. It is in the power of the people to remedy the mischiefs of which the writers complain, and to restore their beloved Methodism to its original purity and efficiency. Let them but speak with sufficient plainness, on the various questions now in agitation, and all will be well. No grasp, however tenacious; no effrontery, however bold; can long retain and support an abuse upon which the people have once past the sentence of condemnation.

That the writers of the "Fly Sheets" were anxious to preserve the peace of the body undisturbed, is obvious from the fact, that, with few exceptions, the circulation of those papers was confined amongst the preachers. Had they been desirous to stir up strife, or had their motives been mercenary, the publication of those documents in the ordinary method, would have amply secured both those objects. This, however, was far from their thoughts, whilst engaged in their unpleasant task. It was hoped, that, as the evils on which the writers animadverted originated with, and were perpetuated by, the preachers, the remedy would also have been found by them, and by them promptly applied; to them, therefore, in the first instance, the appeal was made. This hope,

however, has proved fallacious. With a few noble exceptions, the preachers have allowed themselves to be either cajoled or terrified into a measure intended to throw discredit on the statements contained in the "Fly Sheets," and consequently to perpetuate the evils exposed. Indeed, it has been the fashion to denounce the "Fly Sheets" as the repositories of all that is calumnious and false; and that, too, in many instances, by men who have never bestowed the requisite pains to investigate the statements they contain. This, doubtless, has been found the most convenient mode of settling the questions mooted in those obnoxious papers. It is much less difficult to make a bold assertion, than to originate a sound argument; it is far easier to denounce a book as false, wholesale, and in the mass, than to demonstrate its falsehood in the detail. Hence the charitable credulity of a generous and Christian people has been imposed upon. And even those individuals who are too well acquainted with the administration of "*Methodism as it is*," to be altogether deceived by sweeping assertions, in the absence of logical and documentary proof,—(not having had an opportunity of judging for themselves as to the truth or falsehood of the allegations contained in the "Fly Sheets,")—have been considerably mystified in their attempts to form an opinion on the subject.

Nor is this the worst feature of the case. There has arisen a spirit of furious persecution against all who are supposed to sympathize with the writers, or who are in the least suspected of being "cognizant" of, or in any way participant in, the aiding or abetting of the composition and circulation of their statements. Measures have been originated, for purposes of detection and intimidation, to which history affords no parallel, except in the records of the Romish Inquisition, or the English Star Chamber in the reign of the Stuarts: all law—social, civil, and Christian—has been most shamelessly violated; a highly esteemed minister of the Gospel has been subjected to torture, in comparison with which the rack is but a couch of eider down;—whilst others, whose guilt is merely that of being "*suspected*," have been covertly threatened with the application of a similar inquisitional process.

It is time, therefore, that the "popular ignorance," as to the allegations and arguments of the "Fly Sheets,"—on which their impugnors have so largely calculated,—should be removed. It is time, also, that the iron hand of persecution, which has already seized one victim, and which is even now "stretched out" to "vex certain others," should be arrested and broken. This two-fold object, the writers feel, can only be effected by a publication to the Wesleyan Community at large, of the substance of the "Fly Sheets;" accompanied by such additional arguments and illustrations as may appear necessary to remove the false glare thrown over the subject, by a certain "Guardian of the *Night*,"—whose special vocation seems to be to keep the community in a state of profound repose, that certain characters may "*walk and work in darkness*" undisturbed.

Should the present publication fail in producing the desired reformation, it will be followed by other revelations. The writers have not yet exhausted their arrows,—would that they had, for they delight not in war,—their quiver is yet "full of them." They have taken their stand, and are not to be put down either by clamour, or misrepresentation, or persecution. A clear justification, or a total abandonment, of what they conceive to be evils of enormous magnitude, is what they seek,—and with nothing less will they be satisfied.

The writers would observe, that though they adopt as their motto "Measures, not men;" they do not wish it to be understood that men are to pass unnoticed, either in their sentiments, expressions, or proceedings. All that is meant is, that men are not the primary objects of attack. And this is sufficient as a vindication against the charge of personality. There can be no measures without men; the motives, arguments, and conduct of the men are mixed up with the measures, and they generally, as to merit or demerit, stand or fall together. Hence it is, that though MEASURES constitute the theme, their supporters are of necessity named in the same category. It is in this sense that the writers, if personal at all, are to be understood as being personal. A personality with which every man is chargeable who undertakes the

exposure of wrong-doing ; and which is no more than that which the prophet Nathan exhibited when he said to a guilty king,—“ Thou art the man.” All other personality the writers disclaim. If the names of certain men are found associated with certain measures which are the subjects of animadversion, the fault is not to be charged on the writers, but on the men who have placed themselves in such an obnoxious association. Viewed abstractedly, indeed, the men are themselves personally insignificant, and would never have become the objects of personality of any kind, had not their relative position enabled them, unhappily, to originate measures by the operation of which, it is conceived, the well-being of the entire community is placed in jeopardy.

It is but due to the Rev. Daniel Walton, to declare, that the persecution to which he has been, and is still, subject, is as unrighteous as it is cruel. The writers, who are familiar with the whole history of the “Fly Sheets,” from first to last, distinctly affirm the truth of his statement, when he declares that he never wrote a single line derogatory to the character of Mr. T. P. Bunting ; and that he knew nothing of the design, and could not by possibility know any thing of even the existence of the “Fly Sheets,” previously to printing and circulation. That knowledge he then had in common with Doctor Bunting, his persecutor, and his judges ; and with equal fairness may they also be charged with being “cognizant.” This announcement is due to him ; and whilst the writers regret that circumstances have prevented an earlier avowal of the fact, they regard it as cause of triumph that hitherto he has been able to hold head against the storm by which he has been so cruelly assailed. His firmness, under circumstances so peculiar and trying, has raised him high in the estimation of all right-minded men ; whilst the pertinacity with which he is still pursued, cannot fail ultimately to overwhelm his betrayers and persecutors with well-merited obloquy and disgrace.

Meanwhile we would affectionately exhort him to be of good courage. He is not the first of his name who has fallen for a time under the power of designing men. “Fear not, Daniel ; thy God, whom thou servest continually is able to deliver thee from the mouth of the lions ; yea, and

*He will deliver thee.*" To certain other gentlemen connected with the doings of the Manchester Minor District Meeting, we respectfully commend a thoughtful consideration of the terrible catastrophe which befell the Chaldean conspirators. There may, perhaps, be a closer parallel between the two cases, than they think of.

In conclusion, the writers have to remark, that should the publication of the present volume tend to disturb the harmony of the community, they will take no blame to themselves;—they have been *compelled* to the step, by the reckless and insane conduct of others;—upon others, therefore, let the odium fall. They love peace, and would do and suffer much to promote it; but they cannot forget, that the wisdom coming from above is "*first PURE, then PEACEABLE.*" There are some who cry "peace, peace," for the purpose of securing impunity in wrong; whilst others,—amiable and well-meaning, but mistaken men,—are willing to purchase peace at the expense of principle;—healing slightly the wound,—causing it to assume externally the appearance of soundness,—whilst, at the same time, the disease is eating its way, silently but surely, to the very heart of the system. In such a cry for peace—whether raised by the one party or the other—the writers will not join. Peace, like gold, however valuable, may be bought too dear. Better live in perpetual strife, as some of the best men the world ever knew have done; better become a very Ishmael,—wearing the harness of war all your life; and at last die manfully, with the sword in your hand, and your face to the foe,—than purchase peace at such a sacrifice.



# THE "FLY SHEETS" VINDICATED.

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THE "WATCHMAN" Newspaper, after having repeatedly denounced the "FLY SHEETS," has at length entered the arena against them, selecting as the points of his assault, the questions of Location, Centralization, and Secularization : and has endeavoured to show, in opposition to the Fly Sheet writers, that these are not evils in Methodism. As these are only a part of the evils argued against in the Fly Sheets, observations offered in this pamphlet will not be limited to these particulars, but will embrace, in substance, *the pith and marrow of those publications*, on the various items which they contain.

1. THE OBJECT OF THE FLY SHEETS, as stated by the writers themselves, is not the mean, selfish, personal one, attributed to them by The Watchman. Let them speak for themselves. "As our object is not to sow discord in the body, we are anxious to preserve them, (the Fly Sheets,) as far as possible, within the range of the priesthood." "We have no private, personal ends to accomplish ;—nothing beyond the good of the body, and the liberty and comfort of the preachers: we are working not for ourselves but for others. We pay all our own expenses, and forward our observations free of cost. When Dr. Bunting has any measure to introduce, as in case of forcing the Theological Institution on the people, he has the privilege of making the Book-Room and the preachers pay for the whole." "*Measures*, not *men*, have inspired our movement. A system, not the originators and supporters of that system, is the object of our assault. Could we have opened up the system in all its evils, and kept its authors and abettors out of the reach of our dissecting instruments, we would have spared the men, while we laid open, without pity, their measures. But this was impossible. The men were implicated in the measures ;—the abettors were the very life and soul of the system. No weapon could reach *it*, without piercing *them*. This was our *misfortune*, but their *fault*. Our blows, though aimed directly at the system, strike hard on a few individuals. We cannot help, though we sincerely regret this. They have placed themselves in a false position—in the forefront ; and when our lusty yeomen let fly clouds of arrows

from their trusty bows, the van are the first wounded. But this is no fault of ours."—F. S. No. 1, p. 3.—No. 3, p. 5.—No. 4, p. 2.

If the writers are sincere, whatever opinion may be formed of their judgment, their object is defensible: they are desirous of bringing to an end what, in their opinion, is a system of misrule, which is acting detrimentally, in a high degree, to Wesleyan Methodism. Much dust has been thrown into the eyes of the public by *The Watchman*, when insinuating, and even asserting, that the writers of the *Fly Sheets* are opposed to Methodism; though they have again and again shown, that their opposition is directed against the administration of Methodism. The distinction is obvious. A Briton is not disloyal because he finds fault with the Russell or the Peel *administration*. *The Watchman*, in this respect, has not done justice to the writers, who have not penned a line hostile to Methodism. Let any man, with the *Fly Sheets* in his hand, point out a single paragraph, sentence, or sentiment that will disprove this assertion; that by any ingenuity or perversion can be interpreted or twisted into evidence of disloyalty to Methodism. The writers appear to be as strongly attached to the body as *The Watchman* itself. Their crime—if it be a crime—is, that they are not blind to, or silent respecting, the faults of its executive.

2. The chief anxiety manifested by the assailants of the *Fly Sheets* has been to DISCOVER THE AUTHORS. If they have done wrong, let them be discovered, and let them be punished. But in the mean time, let the *Sheets* themselves be refuted. Whatever interest the Wesleyan public may take in the authorship, they feel that they have much more at stake in the nature of the statements, and in the force of the reasonings, of the *Fly Sheets*. The former is a small question compared with the latter. Why, then, has there been such anxious, unremitting, and not over scrupulous effort on the one point; and, until lately, no attempt whatever to satisfy the Wesleyan public that the allegations are false, and that the administration of Methodism deserves well of the body, on account of its impartiality and disinterestedness? The writers ask, "Why this expressive silence? Is it the calm bearing of conscious rectitude? or the dignified indifference with which sovereign majesty pours its contempt on malignant but imbecile assailants? Or is the clique deserted in its extremity, and does no man care for it, under the heavy censures, which, we confess, are found in our pages? Osborne and Co., have shewn their good will towards the assailed; and had it been as easy to accomplish the refutation of the *Fly Sheets*, as they were willing to stoop to



the office of servitors of the Inquisition, depend upon it, that instead of a harmless declaration that has missed the mark, the public would have been favoured by these chivalrous brethren, with an unanswerable reply to our reasonings, and a triumphant demolition of our facts. No refutation has been attempted—for the most weighty of reasons—*no refutation was possible.*”—No. 4, p. 2.

Who, knowing that these Fly Sheets have been in the hands of the preachers for four years, and remembering that our leading men have the control of the Book-Room, the Magazine, and The Watchman, will deny that there is much force in these interrogatories; and that this silence argues little generalship or considerable weakness—want of tact or want of resources? A spontaneous offer on the part of the Missionary Secretaries, for instance, to have their accounts for repairs and furniture of their houses examined by a Committee consisting of men who were not on the standing Committee, and then published, would have given much more satisfaction to the body, and have done more to confirm its confidence, than the unwearied and dogged efforts to discover the men who first mooted the apparently extravagant items of expenditure. The one smells of vengeance: the other would have betokened conscious rectitude of administration. The one may be perilous to an individual: the other would have been highly satisfactory to the whole body. If the author be discovered, and punished, the facts which he has but narrated, the narration of which has aroused so much wrath, remain as they were. His punishment is not the vindication of our executive. He may deserve what he gets, but for all that, they may deserve much more. Mr. Vevers\* is not the only man who has said that the Fly Sheets should be refuted. Do not all men see this plain point? Can there be any difference of opinion here? The propriety of a refutation is obvious—Why has it been so long delayed?

At the eleventh hour, The Watchman comes to the rescue—of what? Does he offer to disprove, one by one, page by page, the reasonings and facts of the Fly Sheets? He has not engaged to do this. If he should hereafter buckle to, in order to accomplish this, he will have the credit of

\* Why has not this gentleman himself got up a refutation? He has the pen of a ready writer, and has generally been among the first to throw himself into the breach. Does he believe it to be the duty of the Missionary Secretaries, of whom he is reported long since to have said that they “ought to refute or to resign;” and is he unwilling to do the work of officials? His recent correspondence in The Watchman indicates no want of will in the matter. Why then does his pen stick in his inkstand? Can he not refute? Is he afraid to enter the lists? He is not wanting in courage. Rarely does he flinch.

great courage or of singular temerity ; or he will come into the field with this disadvantage—that the enquiry will be made, “ Why did not he appear in it before ? ” The long silence of *The Watchman* is extraordinary. It has not been the result of exemplary patience, as its occasional growl through the four years has shewn ; it can hardly be because the publications are contemptible ; for, having at length broken silence on three points, he is writing on these with more force, and energy, and spirit, than he has shewn for years ;—thus proving, that, in his estimation, a feeble attempt will not give security to the assailed. Time will shew whether *The Watchman* intends to defend every position, or whether he will only take under his wing Location, Centralization, and Secularization, which the writers of the *Fly Sheets* evidently deem to have been productive of great evils in Methodism, and which aggravate, as they seem to think, the other evils in our administration against which they have taken up their pens.

I. LOCATION. Subjoined is the substance of the *Fly Sheets* on this branch of Wesleyan administration :

1. It is opposed to the Apostolic plan of spreading Christianity through the earth.

2. To the spirit and practice of Methodism as introduced and established by its Founder, whose well-known sentiment, “ The world is my parish,” is often quoted by the located, with whose habits, however, it hardly seems in keeping. Wesley dreaded location. “ I beg,” says this apostolic man, “ my brethren, for the love of God ; for the love of me, your old and well nigh worn out servant ; for the love of ancient Methodism, which, if itinerancy is interrupted, will speedily come to nothing ; for the love of mercy, justice, and truth, all of which will be grievously violated by any allowed inroads on this system ; I beg that you will exert yourselves to the utmost to preserve our itinerant system unimpaired. It is a shame for any Methodist preacher to confine himself to one place.” And shall any, calling themselves his sons in the gospel, and affecting to be zealous in the maintenance and promotion of the cause which he had at heart, fritter down his system of itinerancy ? Shall a privileged few, who, while lauding Mr. Wesley’s plans and procedure, and affecting to be anxious for its conservation, destroy it by locating themselves in London, and by bartering the spirit of ministers of Jesus for one of fleshly ease and sloth ? Spirit of consistency ! whither art thou fled !

3. There is a painful incongruity when these located ministers hesitate about taking out young men who offer themselves only for the home work, and manifest also an anxiety to keep their missionary brethren out in the foreign field for life. Located ministers are not the men best fitted, though they are among the most forward, to urge these acts of self-denial; but it is done with an ill grace by any one who, for the best part of a quarter of a century, has been luxuriating in a metropolitan home!

4. It prevents a fair distribution of ministerial talent: depriving various parts of the connexion of the diversity of gifts conferred by God on ministers for the perfecting of the saints. With regard to the Missionary Secretaries, in particular, What are their congregations? When their pastoral visits? What have they to do with the regular duties of a Wesleyan preacher? The office of sending others abroad is converted into a pretext for them to sit down at home. One sermon per Sabbath includes the ordinary ministerial labour calculated on by the metropolitan located, and of this they are often relieved by returned Missionaries and Theological Students.

5. It is unjust to their brethren who have sustained all the inconveniences of itinerancy. And what renders the presence of a privileged few so necessary in London as to be located there for a large portion of their ministerial life? What talents have they for the management of connexional interests, not shared in by hundreds of their brethren? And why should not these take a fair proportion of the toils and dangers of office, if toils and dangers attach to it?

6. Dissatisfaction with itinerancy is a natural consequence. How would men like a poor circuit, a circuit in Dorsetshire or in Cumberland, after the sweets of metropolitan centralization. It is an injury! an invasion of right! to mention it after long enjoyment of office has almost legalized it in their esteem! Imitate the located, and itinerancy is at an end! Imbibe their spirit, and self indulgence is the order of the day! And these are itinerants! These the admirers and eulogists of Wesley! These the great pillars of Methodism! Why, if their example prevailed, and had we but funds on which we could depend, independently of the people, a race of Methodists preachers would arise, whose like would not be found in the Wesleys, Whitfields, Nelsons, and Pawsons, of a golden age, but in lazy, fattening rectors, and obese dignitaries of an established church. And yet, he who is the great exemplar of location, could ask, in two successive Conferences, why

Mr. Everett, who, for a second time, is forced to become supernumerary, does not again itinerate; although it is very certain, that, during the summer months, he preaches more sermons than his interrogator does in the whole year!

7. Preachers are diverted by it from their original destination. Whilst there is no small danger of exercising the insolence of office, and of exalting the secular office in themselves over the apostolic office in their itinerant brethren, they are subjected to the almost unavoidable loss of that compassion for men's souls, which constant pulpit exercises are so much calculated to inspire. The longer they are kept in these secular offices, the greater is the danger of their losing the spirit of their calling. What then must be thought of Methodist preachers, who, in the prime of their health, strength, and means of blessing society, have shut themselves up in the metropolis for the last fifteen, twenty, or thirty years, averaging barely one sermon per week?

(8.) It makes their ministry insipid: the secularities of their office destroying their taste for pulpit studies, till they come to a persuasion that they have no time for pulpit preparations, and the less they are required to preach, the better they are pleased. Pastoral duties are quite out of the question.

9. It is the fruitful parent of intrigue: the located employing the influence which their long residence gives them to secure such men in the metropolitan circuits as will chime in with, or not oppose, their measures. Hence, while one preacher, who would be very acceptable to the societies, is studiously kept out of London, another has been hawked about from year to year in London, till the people have been drugged with him. A law made to keep the venerable Henry Moore out of the city, after a limited period, has been violated to keep another in, under the pretext of his being so useful as a treasurer to the funds; as though it were one of the highest honours of the apostleship to hold the bag, or no other but this one were fit to hold it! When a man is not approved, arguments are always at hand, either to get quit of him, or prevent his station.\*

\* A conversation between Doctor Bunting, Mr. J. Scott, (too long located in London,) and another, is thus reported;—This last stated to these two worthies, that, in his judgment, it was a pity that Mr. Bromley had not been appointed to London, as some popular men were wanted there. With an unjust and cruel remark that was then made, Mr. Scott chimed in, adding, "Mr. B. must not come to London. We have no confidence in him; and no man must come to London who has not the confidence of the leading men." So then, unless a Methodist preacher has wriggled himself into favour with Bunting, Scott, clique, and Co., he must be

10. Selfishness, or mere seeking their own. One of the arguments for the Missionary Secretaries retaining office from period to period is, that the longer they are in office, the better are they acquainted with Missionary affairs. Doubtless. Who questions this? Apply the principle: the longer a man continues in a circuit, the better he becomes acquainted with the people in it. Now, adopt it; and good circuits, as in the case of good offices, with easy work and good salaries, will not be often quitted. The argument is an argument for holding office for life!

11. Location lies at the root of Centralization: furnishing time and opportunity for men to enter into compact with each other, and to work for themselves and one another, to the injury of others.—No. 1, p.p. 5—10; No. 4, p.p. 7, 8.

These, in substance, are the points argued in the Fly Sheets, and substantiated by illustrations and facts, as indicating the serious evils to which Location tends, and which it has actually produced. And will any one deny that these are its tendencies? Is there no force in these suggestions? Is not Location, if at all necessary, to be closely watched—watched with a godly jealousy, as a very possible inlet to at least eleven very serious evils to Methodism? Is not our connexion interested in observing the effects which a system, so capable in the hands of the best of men, of great evils, is producing? Is not this a vital question both to people and to preachers? Are they enemies of Methodism who sound an alarm now that the system is becoming every year more and more established and extended? If the evils incident to Location had not made their appearance, it would be wise and prudent to keep in view their possible developement. Or will any one affirm that these alleged evils are not incident to Location? Or that these allegations are not evils?

The Watchman professes to take up the question. He has not noticed one of these reasons urged in the Fly Sheets against Location! Why not? Has he not seen them? Does he not know that they are laid down in the publications which have aroused him to the defence of Location and Centralization, and to the vindication of them as not leading to excluded from a London appointment, be his talents, his acquirements, his fitness, what they may! Are none but their serving men to occupy London circuits? Is London to be a rendezvous for their myrmidons? Is this pettifogging conduct to be the guide of the Stationing Committee? Whatever qualifications the Head of the Church has given a man, are they less than nothing, if he has the misfortune (?) not to be a pet of the Mission House?

Secularization? Why then has he not grappled with these arguments? His argument shall be examined presently. But the question arises, Why, as he has undertaken the defence of Location in opposition to the views urged in the Fly Sheets, did he not grapple with the arguments contained therein? He has not done so. They remain, each one, untouched. Whether they are weak or strong, truthful or sophistical, real or imaginary, he has passed them by, as soldiers have been known to pass by a castle which, it may be, would have proved too strongly fortified to yield to their forces.

What does The Watchman urge in defence of Location, notwithstanding the evils which it may bring upon the connexion?—Nov. 1, 1848. He defines it, correctly enough, as “the continuous occupancy of office by the same individuals, which leads to their settled residence in the same place.” He then enquires, “Would a regular and systematic removal of individuals from office at the end of ... six years be advantageous to the Institutions of Methodism? We are not prepared to answer that question in the affirmative.” He then proceeds to notice our several Institutions; and, on his observations respecting the *principal* of them, some remarks shall be made.

In the BOOK-ROOM department he “more than doubts” whether the regular enforcement of the rule for six years service would be for the advantage of our periodical literature, as “Editorial habits can only be formed by experience.” He “can conceive cases in which it would be very unwise” thus to remove “a minister from the Editorship.” Cases too can be conceived in which it would be very unwise *not* to remove an Editor, long before his time of service had expired. Some may think that it would have been for the advantage of our periodical literature, if there had been a more frequent change in the editorship; on the efficiency and skill of our editorial staff, he must know, that different men have different views. Besides, if Location here were beneficial to our literary interests, does it follow that it would be beneficial to our spiritual interests? And if in a pecuniary, or literary point of view, the Book-Room be a gainer by it, may not this gain be obtained at the expense of the Editor, who may degenerate from a minister of Christ into a literary man; who, amid the charms and delights of literary pursuits, to which his release from almost all ministerial duty gives him full leisure, may be lured from the paths of an experimental and practical theology into the attractive walks of secular science? Besides, there is another official in the Book-Room, as well as the Editor—the Book

Steward, whose office is exclusively secular, and who is necessarily up to his eyes in business all the year through, as much so as any London citizen. The argument derived from experience, which, in this case, is of force, is rather an argument for putting the *business* department of the Book-Room under the management of a layman, and not of a minister, whose habits, if he will maintain the ministerial spirit, are almost, if not quite, irreconcilable with the intense attention to business matters which the superintendence of so vast a secular concern must demand.

“A similar difficulty presents itself in reference to the MISSIONARY SECRETARYSHIP. . . . A lengthened practical acquaintance with which appears to be indispensably necessary to the prosecution of an intelligent and consistent plan of operation.” For this opinion *The Watchman* offers no reason, and merely cites the happy result of our intervention with New Zealand, as a case in point. There would be more shew of force in *The Watchman’s* view, if our principles, as a Missionary Society, were not fixed and settled; or if the line of things were not marked out for our officials; and, on the same ground, he should argue for a standing Committee; for, no doubt, the same seculars and the same Committee, working together uninterruptedly, could more effectually work out one uniform plan of operations. Let a national administration continue holding the reins, and it is obvious that they have thereby a better opportunity of carrying out one consistent plan. But will it not suggest itself to *The Watchman*, that the argument cuts two ways; that this perpetuity of office allows opportunities and facilities for carrying on a plan of operations not exactly consistent with the original design of the society; and that if the officials are not chargeable with this conduct, their mode of carrying out its recognised principles may not be the most intelligent and fitting? No head carries all wisdom. The most comprehensive mind is too apt gradually to take a one-sided view of matters: the introduction of an inferior mind into the council may be the means of suggesting modes of operation never before thought of, and of forming a happy innovation upon, or an invaluable addition to, a plan of uniformity to which an unconscious partiality is too strongly attached. Besides, there is some space intermediate between extremes: if it were merely a question between incessant change and absolute permanency, decision would be hopelessly difficult. We are not reduced to this necessity. To a great extent the advantages of the one may be secured, and the evils of the other effectually prevented: the advantages of experience may be had, and the dangers of location avoided. Let one Secretary retire

every two years ; let a new man be as often initiated into the difficulties and duties of the office ; the *official* succession will secure, in a high degree, means for a continual and uniform plan of operation ; and the before-named evils, of a *personal* succession, will be very effectually guarded against.

“ THE THEOLOGICAL TUTORSHIP must be subjected to the same style of remark.” And the same style of reply will be applicable, and with much more force ; for it would be a severe reflection on the body of our ministers to suggest, that, though hundreds of them have been studying theology for twenty, thirty, or forty years, they are so little proficient in it that a minister or two must be abstracted from his work until he forms habits not at all favourable for resuming it, because of the paucity of men capable of giving Theological lectures to comparatively raw young men ! This is incredible ! Many of our ministers could furnish for three years a sufficiently ample, elaborate, and comprehensive system of divinity lectures, without recourse being had to a location of more than three years. This would not only diminish the evils of Location, but also prevent another, in reference to which many fears are entertained—a stereotyped theology—bearing too plainly evidence, that the students are only like two presses, throwing off multiplied copies of two editions of a standard work. If moulds cannot be dispensed with, let an imitation of nature that delights in variety, and more obviously abhors uniformity than a vacuum, be the model. The Theological Tutor is not the only Tutor. Still less can be said for the permanency of the office of the Classical and of the Mathematical Tutor. A clear and well put argument from The Watchman, or from any other source, proving, by good logic, the necessity or the wisdom of appointing a man called to save souls from hell, to the work of teaching The Rule of Three, Practice, or Euclid, or Valpy’s Grammar and Delectus, would well deserve to be published with all the eclat of a “ Prize Essay.” To the whole of this argument there is this fourfold answer ;—

1. The Watchman overlooks the fact, that his argument is one for converting these into *life offices*.

2. That this is a question of comparative advantages and disadvantages. It is not denied that the locating system has its advantages. To these exclusively does The Watchman direct the attention of its readers ; instead of meeting, as it would have been wisdom in him to do, the catalogue of evils which Location, in the best ordered community, is likely to entail on a religious body. He pleads as counsel where he should sum



up as judge. Besides, whoever said, that, under no circumstances whatever, should any case of re-election be allowed? The Watchman raises a wind-mill, and has the pleasure of knocking it down. An emergency, for instance, may occur, when it becomes desirable to deviate from the established Rule. But the deviations have become *so numerous, so common*, as to MAKE THE LAW A DEAD LETTER. Would not Mr. Wesley have had the officers changed, as he required the stations of the preachers to be changed? The principle of change was thought of in every thing belonging to Methodism. Ministers must leave their circuits at the end of three years; and towns, (except in the case of Mr. John Scott,) at the end of six years. Whatever influence they have acquired, it must be sacrificed. And what if something be sacrificed at the Mission House, as well as at the other great seats of Location? Might not the good resulting quite compensate for the partial loss?

3. That, whatever apparent advantages may accrue to the body in the management of its Institutions, by ministers long-continued in these offices, the officials themselves are likely—such is poor human nature—to suffer seriously in their ministerial and most important character.

4. That the question is really not of holding office for six years, but of holding office six years upon six, and six upon another six; and thus *ad infinitum*.

“Till about nine years ago, the appointment of Missionary Secretaries, as well as of Editor, Book-Steward, &c., was limited to six years. There appears to have been sound wisdom in this. But it did not suit the views of some in office, who had made up their minds to a life-appointment in the metropolis. At the Birmingham Conference, therefore, a proposition was brought forward, substantially, to make these offices for life....The arguments adduced were some of the most flimsy that a deliberative assembly ever listened to. But the spirit of the Conference was, at that time, at its lowest ebb. A little, and but a little, was said against it: only two hands were held up in opposition. Were there only two men in such an assembly capable of perceiving how such a measure would work? We cannot believe it. But, if there were dissentients, they remained in silent neutrality. That, in its practical workings, it makes these offices substantially for life is too plain to be questioned. Every six years the solemn farce of deliberation takes place,—‘Whether there exist sufficient reasons for recommending to Conference another six years of office.’ Have they, in any one instance, failed to find the required reasons? Never! Did any man in his senses

ever believe they would fail to find the reasons? If such a man there be, he may take to himself the credit of enormous credulity.... Our own impression is, that things will never be on a safe footing until the Secretaries, Editors, and all the rest, are chosen by the free votes of their brethren.\* The way in which they are chosen now is disgraceful: fifty, sixty, or seventy hold up their hands—two hundred remain quiescent! And this is called a unanimous vote! It may be said, that there is the utmost liberty given to any one who thinks proper to hold up his hand against the election. Yes, very true. But who, except in a very extreme case, would like to appear as the opponent of a man for whom he is bound to cherish friendly sentiments, who is, or has been, or may be, his colleague in the ministry.”—F. S., No. 2, p.p. 19, 20.

The Watchman next enquires, “What has actually been the *practice* of the Conference in making its official appointments: and is the modern re-appointment to office an innovation on early Methodism?” Now, it is remarkable that the only rule on the subject dates no higher than 1836, and so far tends to support the theory of the Fly Sheets, that the system of Location is a growing system, and is assuming gigantic proportions; and, consequently, that the evils arising out of it are in a course of multiplication and aggravation. Except in the solitary case of Book-Steward, it formed no portion of “early Methodism.”† Modern Location and Wesleyan Itinerancy are the antipodes of each other. Modern Location abstracting numbers—and this increasingly year by year, from the ministry—and a solitary instance of a Location under Wesley, are as far as the poles asunder. Modern Location, that can sum up a score of little short of thirty years! Why, did it enter the head of Wesley that Methodism would ever so far decline from its “early,” its primitive, its apostolic spirit, as to locate a man amid much that is secularizing for more than half his ministerial life? “The spirit of early Methodism,” does this illustrate? What! of that period when, with saddle-bags stored with furniture for brain and for back, the genuine sons of Wesley traversed counties as their “rounds,” and rarely occupied even the same extensive circuit two years in succession, and as seriously thought

\* For explanation of this, see the section on “Vote by Ballot,” or “the Core and Cure of Misrule.”

† The Watchman, apparently to answer a purpose, speaks of Doctor Clarke’s successive appointment in London, from 1805 to 1815, as illustrative of the spirit of “early Methodism.” It hardly belongs to the period of *early* Methodism. It would more properly be placed in the latter part of our mediæval age. It belongs to the period, when, in the judgment of the Fly-Sheet writers, the policy against which their pamphlets are directed, began to work. This can hardly be taken as an illustration of the spirit of *early* Methodism.

of locating themselves in Westminster Hall, or in Buckingham Palace, for life, as of locating themselves in Manchester, or in London, for the quarter of a century! This “illustrative of the spirit of early Methodism!” Shades of departed worthies, who in your truly itinerant labours for souls, had no certain dwelling-place, but were sojourners and pilgrims, well may ye complain, that, after all your self-denying toils and services, a professed friend should have dishonoured your hallowed memories, by holding up the location ye detested, as an illustration of your devoted and apostolic spirit!

The Watchman draws out a formidable looking catalogue of names of ministers who have been successively located by appointment of Conference. The list is formidable only in appearance. The list confirms the truth of the Fly Sheets on this point. Alas, for The Watchman! If his list furnishes no “wise saws,” it aboundeth in “modern instances!” With one exception, all of them date subsequently to the death of Wesley! Admirable period from which to draw illustrations of the primitive spirit of Methodism, and of the practice of the Conference from the beginning! “With the view of comparing the present location of officers, so loudly complained of in certain quarters, with the practice of Conference at a former period, we have carefully gone over all the published Minutes of the Conference, *from the life-time of Mr. Wesley*, and have been somewhat *surprised to find*, that the re-appointment of the same persons to office, beyond the ordinary term specified by rule, *does not furnish the least plausible occasion for the loud complaint that a departure has taken place from the practice of the connexion in the earlier periods of its history.*” And the first instance on which The Watchman alights in support of this statement—the first case he gives of re-appointment after the term of office is expired—is the case of Mr. Robert Smith, appointed Governor of Kingswood School in 1820, and continued in that office till 1843!! He must have been sorely driven into a corner, when the Governorship of Kingswood School, in 1827, is the nearest post into which he can throw his forlorn charge for security! In his long array of names connected with the Mission House, he has not, on *his own shewing*, a SINGLE CASE in point, up to the year 1834!!! The spirit of “early Methodism!” The Watchman brings up as his rear-guard, the Book-Room. Here he has power. Softly. Sift him; and his forces, though strong in appearance, are mere illusions,—such as the sky in some countries occasionally presents, alarming the ignorant as prognostications of wars and desolation, when armed men, in true

military array, appear in the illusive clouds. It is true that Mr. Whitfield was appointed by our venerable Founder to the office of Book-Steward in 1789—very shortly before his death—and that he continued in that office till 1805. Does The Watchman mean to intimate that Mr. Wesley would have sanctioned his continuance in office for sixteen years? Can he believe it? Will the body believe it? *Location*, The Watchman being witness, *dates from after Mr. Wesley's death. It is no part whatever of Methodism, as left to us by John Wesley.* It was not his spirit. It bears none of the marks of his genius. His “master-hand” is not in it. It was alien to his habits: it was inconsistent with his zeal for souls.\* It savoured too much of love of ease. John Wesley and *Location*! Methodism in Wesley's days and *Location*! It is like yoking together the noble horse of Arabia and a collier's ass. It is like associating Howard and inhumanity; Paul and the farmer-like possessor of a good fat rectory! “Mr. T. Blanshard succeeded in 1808, and remained in that situation until...1824.” In 1827 Mr. Mason succeeded, and has continued ever since. “Mr. G. Storey was appointed ‘corrector of the Press’ in 1793,...and continued in office till 1804, when he became manager of the Printing Office until the year 1808.† Mr.

\* “The time of Mr. Wesley spent in travelling,” says one of his biographers, “was not lost. ‘History, poetry, and philosophy,’ said he, I commonly read on horseback, having other employment at other times.’ He used to throw the reins on his horse's neck; and in this way he rode, in the course of his life, above a hundred thousand miles.”—Southey, Vol. II., p. 539. Mr. Wesley, in the seventy-second year of his age, referring to his excellent health and spirits, observes—“The chief *means* are, my constantly rising at four for about fifty years; my generally preaching at five in the morning—one of the most healthy exercises in the world; my never travelling less, by sea or land, than *four thousand five hundred miles in a year.*”—*Journals*. Take into connection with this, his preaching two or three times in a day—chiefly travelling on horse-back—all weathers—on unmacadamized roads—and ask how it bears on the feather-bed system of *Location*.—On completing his eighty-third year, Mr. Wesley remarks again, “I am never tired, (such is the goodness of God,) either with writing, preaching, or *travelling*. One natural cause, undoubtedly, is, my continual exercise and change of air.” A little change of air and exercise would do our locators good. Doctor Coke, speaking of the evil in America, observes, “The *location* of so many scores of our most able and experienced preachers tears my very heart in pieces.”

† “About two years before Mr. Wesley's death, Mr. T. Olivers being deemed unfit to be continued editor of the Arminian Magazine, Mr. Wesley introduced the subject of a successor to him into the Conference. Mr. Bradburn named Mr. Moore.... Mr. Wesley was silent, as he would never propose to any one to leave the itinerancy while *in health to continue it*. Mr. Moore promptly replied, that he hoped to live and die a travelling preacher; and *that he would not accept of any office* which would militate against, what he deemed, his higher, holier, and more imperative duty. If ‘with the ancients is wisdom,’ then this, uttered in the presence of Mr. Wesley, ought to settle deep into the spirit of the great Locator of other locators.”—Fly Sheets, No. 1, p. 5.

Benson succeeded to the same post, from which death removed him in 1821, in the seventeenth year of his official labours. Mr. Bunting, at that time Missionary Secretary, performed the duties of the Editorship till 1824, when Mr. T. Jackson entered upon the office, who held it until the year 1842." This is all that *The Watchman* can shew! That in modern Methodism Location was born, and that in modern Methodism Location has been very prolific! The very facts which the *Fly Sheets* affirm, and for which the *Fly Sheets* are so severely censured! The defendant's witness proves the case for the prosecution! His own testimony secures the verdict for his opponent!

And mark this! These cases of Location, especially for any length of time—for Mr. R. Lomas, who succeeded Mr. Whitfield, only held the office four years, and Mr. Kershaw, who succeeded Mr. Blanshard, only held it for the same period—belong to the period in which the writers of the *Fly Sheets* say, that, under the hand of a distinguished member of the body, the system of Location, Centralization, and Secularization, has been fearfully and most injuriously developed. And are they not sustained in their view by the opinion of one of the Presidents of the Conference, as quoted in the *Fly Sheets*? "During this period, (the last thirty years,) our legislation bears intrinsic evidence of being the production of one superior mind: other parties may have contributed original suggestions and emendations; but it is obvious, that one master hand has framed the great majority of the acts of the Conference."—*Grindrod's Compendium*. Intro. p.p. 15, 16.

And, mark another fact! Location at first, and Location as now existing, differ materially; more than the child differs from the adult. For instance, Dr. Clarke, or Mr. Benson filling, for fourteen years, the office of Editor, hardly filled the pulpit any the less! It was not then considered that one sermon a week was the maximum of a located minister's preaching duty. It was not thought then, that to renew the tickets of a class after preaching on the Sabbath forenoon was more than could be expected from, or would be done by, a located minister! The located, when the system arose, and in some degree was found necessary, were still considered Methodist preachers, and the offices were considered additional, not substitutionary, to that of the ministry. Is this the case in 1848? Notoriously not! It is common talk, and has been for years, in London, how seldom some of our officials preach. Surprise has often been expressed as to the views they can take of their divine call to the ministry. Wonder has again and again been expressed, that, being for

years located in the dense population of the metropolis, they have shewn so little zeal for its perishing masses, by the rare instances in which they have occupied the metropolitan pulpits, and the readiness with which they have availed themselves of substitutes. Nor can they be surprised that these opinions prevail.

In the face of all this, The Watchman can make this exclamation: "This result of our examination of the official publications of the connexion is, we candidly acknowledge, in some degree, different from what we expected. Having never before looked into the Minutes of Conference with any such reference, the confident assertions of a party had made upon our minds an impression, that some departure from the practice of earlier times, had doubtless taken place, which, however justifiable in itself, afforded at least the semblance of argument to those who complain of modern innovation. But the illusion which has doubtless been produced in other minds as well as our own, by the boldness and effrontery which have been displayed upon the subject, is at once dissipated by an appeal to the official records of the body. (!!!) The modern practice of continuing the same men in office, we are told, must be abandoned, and the practice of an earlier and purer age be restored. But who will undertake to point out that purer age, in the face of the fact, that the entire history of Methodism, since Mr. Wesley's days, affords only one instance in which an individual has been removed from office by the application of Conference Rule?"—*A Rule, be it observed, passed in so early a period of our history as the year 1836!!!\**

The Watchman's third point on Location may be dismissed with a sentence: "The re-appointment of the same persons to office is not their own act, but the act of the Conference." True; and the remarks upon Connexional and Nomination Committees, which appear in a subsequent page, will probably throw light upon this point.

It is well that the Fly Sheets have called the attention of the body to the locative system. For this they are deserving of praise. It will lead

\* "Mr. Watson had now for six years discharged the duties of Resident Secretary, and beyond this period the Rules of the Connexion would not allow him to continue in office. *He, himself, was also desirous of resuming the full labours of the Christian Ministry, which he regarded as his PROPER CALLING.*"—Jackson's Life, p. 453.

"Permit me to say, that in Mr. Watson's last appointment to office, as Mr. James' turn was expiring, it became a subject of discussion whether it would be proper to seek a re-appointment for that justly esteemed man; and I know—for I was in circumstances to know—that he resolutely opposed the proposition. There must have been some *principle* in this, for his regard for Mr. James amounted to more than friendship,—he entertained towards him the most ardent affection."—Doctor Dixon's letter to the Watchman, of Nov. 8, 1848.

to discussion. Some fixtures will be removed; other fixtures will be prevented. The question having been mooted, and *The Watchman* having shewn so earnest and warm a zeal, but having made so weak a defence of it, a more vigilant eye will be kept upon it, and it will only be allowed where some extraordinary train of circumstances vindicate a departure from a line of things essential to the itinerancy of Methodism.

The subjoined list of the Metropolitan located will probably surprise many, who have no idea that several of our ministers have spent a great—and, in some instances, the greater—part of their ministerial life in London. The facts are taken from Hill's Arrangement; and the mode in which the appointments are arranged in that work will strike every reader, who is entreated to get the work and read for himself.

MR. T. JACKSON	has been located in London from 1821—a period of 28 years!
MR. MASON	” ” 1823 ” 26 years!
DR. BUNTING	” ” 1815—1823 ” } 25 years!*
	and 1833—1848 ” }
MR. HOOLE	” ” 1829 ” 20 years!
MR. BEECHAM	” ” 1831 ” 18 years!
DR. ALDER	” ” 1833 ” 16 years!
MR. CUBITT	” ” 1833 ” 16 years!
MR. SCOTT	” ” 1836 ” 13 years!

And who of these is not a laudator of Wesley? Of primitive Methodism? Who, than these, are more earnest censurers of all innovators on Methodism?† And is this no innovation? Was the like to this contemplated by the great man who, under God, founded Methodism, when, in 1789, he appointed a Book-Steward? And will *The Watchman* publish the above list? analyse it? defend it? justify it? It will be a tough job for any man to do, on Wesleyan, Itinerant, Primitive princi-

\* This does not include Doctor Bunting's first appointment to London, which would with propriety be noted as Location.

† “ On a young preacher being named at Conference, whose ministry had been crowned with success, Doctor Bunting observed, that if we had more men like him, we should have no occasion for Mr. Caughey; forgetting, that, if himself and others located and secularized in London, were to go forth as labourers, there would be still less need of such men.... When complaints were uttered of a want of ministerial success through the year, both in the Conference and in the Missionary Committee, Doctor Beaumont observed, by way of putting down the frivolous apologies and causes resorted to, that, what was most wanted in the connexion was, a spirit of deeper solicitude for souls, and a larger class of labourers—men of toil and effort in the work. Doctor Bunting, who felt where this touched, and knew how it might be directed against himself and other located seculars in the metropolis, said, that there was no substantial

ples! Let some hand try its skill; and a demonstration here will make a man Senior Wrangler for the age!

But Location, with its ills, does not stand alone. It is not a upas tree growing in the desert. It is not a wild and ravenous beast of prey that only brings forth one birth at a time, and that at long intervals. It is the more to be dreaded because it is intertwined with, and has given birth to, Centralization and Secularization;—two other giant evils, which, as stated by the Fly Sheets, and as defended by The (valorous) Watchman, shall now be laid before the reader.

II. CENTRALIZATION. “This,” say the Fly Sheets, “is an advance upon Location; inasmuch as the individual only may be located: but here we refer to a number of persons thrown together for specific objects; and the objects themselves advanced as a plea for binding them to the spot.” The instances in which centralization appears are thus enumerated and stated in the obnoxious “Sheets” :—

1. The Book-Room. This is of ancient date; and as its necessity will be admitted by all, so its evils, arising from undue influence, were few, from the fact of the committee being repeatedly changed, and the members of it having formerly only two located brethren to contend with, viz., the Editor and Book-Steward. Still, even here, there is a tyranny very often exercised by the Book-Steward, owing to too long continuance in office, excessively annoying to the brethren.

2. The Committee of Privileges. We have this in the Metropolis, with its officers, meetings, and paraphernalia; and, in different periods of its history, we find it graced with the names of Doctor Bennett, &c.

3. The Missions. Here is the great starting point of abuse; and the occasion was seized with avidity by Mr. Bunting. He was the first

proof that the piety of the Wesleyans was declining—blinding his hearers, by shifting the point of Dr. Beaumont's remark respecting ministerial labourers to the people—and that we were in danger of discouraging one another—obliquely looking at the effects which the Fly Sheets might have on the minds of others respecting himself and his colleagues who are not burthened with labour. Different proposals were submitted to the Conference by Messrs. Fowler, Vevers, Cusworth, and Doctor Beaumont, to fill up the ranks; and, among other measures, it was recommended that young men should be taken out of the Institution, rather than that the work should be impeded,—Doctor Beaumont concluding an impassioned burst of eloquence with—‘Loose them, and let them go, for the Lord hath need of them.’ Doctor Bunting sarcastically replied, ‘You may loose the asses, and let them go.’ Doctor Beaumont retorted with his usual quickness and force,—‘There is a higher and a lower analogy, and a christian minister ought never to take the lower, when the higher is within his reach.’ This pinched, as well it might.—P. S., No. 3, p. 29-



to propose a house and office for the Missionary Secretary: he knew what he was doing. Mr. Benson argued strongly against the measure, and cautioned the Conference against what he termed ‘Brother Bunting’s colouring.’ The latter, however, gained the day, and obtained a settlement by the plan, as, indeed, he has profited by most of his other schemes.”

4. The Meetings of the Connexional Committees held in the intervals of Conference. We ask, was this the case before Doctor Bunting rose to power? Or, would it be the case now, if he was not located in the city? So, to suit his purposes, the freedom and well-being of the body must be menaced, by placing the strings by which the machinery of Methodism is to be regulated, either immediately in his hand, or constantly within his reach!\*

5. The President. The practice of removing the in-coming President to London is ‘part and parcel’ of Doctor Bunting’s policy; and this appears to have been projected from interested motives,—that he might place himself the more plausibly in the seat of state; and the honour applying to others, as well as himself, he was, of course, the less suspected in strenuously wishing it. Doctor Newton is an exception; but the reason to be assigned is, that his good lady prefers the country!

6. The Theological Institution. This, with its officers and students, is employed to serve and save the Secretaries and others from the toils of the ministry. A branch, it is true, has been established at

\* “We had intended, by way of strengthening our position, to offer a few remarks on the conduct of the united committees, which met in London, April, 1817, on the Educational Measure brought before parliament. When Graham’s Factory Bill was before the public, preachers and laymen, from different parts of the Kingdom, were invited to attend; and no less than 200 representatives of the people were present on that occasion. On the occasion of 1817, to which we now refer, we have Doctor Bunting’s narrowing system carried out. Why was every thing here done silently? Why was a promise of secrecy imposed on all the members? Had the hundreds of thousands of Wesleyans out of doors nothing at stake? To say that the committee represents the people, when they thus studiously hide their intentions from them, is a solecism. Why were not the views and decisions laid before the people? The course to be taken by a committee representing a large body, is, frequently to give opportunities for the inter-communication of sympathy and opinion with their constituents—to communicate fully and freely with them—and, at every stage of their labours, to make the fullest statements of their progress. Especially, should a new feature of the case turn up, is there a double necessity for communicating to their constituents, and taking their sense on the subject. But here we have two comparatively small packed committees, chiefly composed of Doctor Bunting’s friends and favourites—sitting with closed doors—under promise of secrecy—trifling with the interests of the people—dealing on nothing—and finally letting the people into the secret of their non-doings, at the last hour, when there was no time to give expression to public opinion, either for or against the measure. . . . Men of Israel, get rid of every Buntingian Committee!”—Fly Sheets, No. 2, p. 11.

Didsbury ; but still the parent expects to have homage rendered to it in the metropolis ; and the President of both must there also sway the sceptre ; not forgetting, that the branch has been delightfully located in the centre of Doctor Bunting's lay supporters."

"7. The assumed authority of the London District.

(1.) In issuing tests to all other District Committees, as in Doctor Warren's case ; to the principle of which some of the brethren objected, and for which they were black-balled, though among the brightest ornaments and firmest supporters of Methodism. Doctor Beaumont is an example, who, when proposed as a member of the 'Hundred,' was objected to by Mr. Grindrod, because he did not sign the 'Declaration,' and so vest the London Committee with the authority of a Conference !

(2.) In taking upon themselves the office, and assuming the right, to catechise the members of other Districts, as in the case of the 'Wesleyan Takings.' We are credibly informed that the three brethren who refused to reply to the interrogatories of the clique respecting authorship, did it, first, to impose a check on the usurped authority of the London District ; and, secondly, to prevent the establishment of an Inquisition in the body. For this Doctor Beaumont, Messrs. Burdsall and Everett, deserve the thanks of their brethren ;—aye, and on a future day, will be lauded for the act ; having saved the Connexion from an Inquisition. How humiliating that Mr. Dixon, the President, should be compelled, at the instigation of Doctor Bunting, to leave the Presidential chair, in the presence of his brethren, and then, like a criminal, wash his hands of the imputation of authorship ! What a spectacle !

(3.) In sanctioning in their collective form, and in their official character, schisms in other sections of the Christian community, as in the case of the Free Church of Scotland, before the sense of Conference could be obtained. Look at the virtual expulsion of Joseph R. Stephens in 1834, for withstanding church-rates, and compare it with the opening of our chapels in 1844 for public meetings in aid of the Scotch Free Church ; in which public meetings the Scotch Free Church advocates attacked the Establishment with strength and acrimony of which Stephens was incapable. What a pity that Doctor Bunting did not shield Joseph as well as the Free Church, instead of drawing up the resolutions against him ! If the Free Church was patted on the head, certainly the latter ought to have escaped being thrown overboard."

“8. The Final Examination of Candidates for the Ministry. When this was first proposed, Mr. Vevers and others opposed it. And well they might.

(1.) It goes on the supposition, that the London brethren are the men, and wisdom will die with them.

(2.) It is a reflection on all the other Districts, and especially the more respectable, which entertain the Conference, and in which men of first-rate talents are to be found.

“The last measure, like many other startling measures, was stealthily brought in at the close of Conference, when many of the brethren had left, and others were jaded with its heat and toil; but was afterwards denuded, of course, of its worst features.”—F. S., No. 1, p.p. 17, 18.

And the writers might have added,—

9. The Educational Committee, whose movements have been so tortuous, and whose decisions are about to inflict so heavy an annual expense upon our burthened connexion. In order that Mr. Scott, the chairman of this committee, may remain in London, the rule of limitation is violated by this stickler for rule; and that he may be released from all pulpit duty, save on the Sabbath, he is favoured with a curate at the expense of the Contingent Fund.

Now, can any one wonder, that, where there is such a concentration of office and power as the bare enumeration just given unfolds, there should be in the body, men who have a holy jealousy of this concentration of influence being abused? Or, will it overwhelm with surprise any one read in history, whether profane or of the Church, that the persons into whose hands this executive has fallen, have been, in some measure, perverted from their simplicity, humility, meekness, and disinterestedness? They would be more than human if they had not. Their clean escape from the uniform and universal influence for evil which, in any condition of society, vast power in human hands has developed, would have made their administration an exception to all history—a solitary oasis in a wide spread desert. Has this wonder of the world occurred? Is this rare bird—strange in history as a black swan in the old world—to be found in the pure, open, above-board, impartial, meek administration of Wesleyan Centralization? The Fly Sheets reply in the negative. Their indictment of this system, and their evidence in support of the indictment, shall be adduced; the defence of The Watchman shall then be heard; and without the formality of a “summing up,” the jury—the

Wesleyan Public, brought by this pamphlet into court—shall retire to consider their verdict.

The Fly Sheets affirm “the baneful influence which Centralization has on the Conference, constituting in itself, as some of the preachers observe, a Conference within a Conference; the latter forming only the outer circle, into which the brethren are admitted, with little or no power, and with but a partial knowledge of the wheels that work the machinery.”

“The old preachers, on the death of Mr. Wesley, before Methodism had reached maturity, in the change of officers, had comparatively little power in giving effect to their choice of men and measures. Doctor Bunting has been driven to more elaborate means in choosing men, and, therefore, has resorted, by his Nomination Committee, to the form of close nomination, as in civil affairs in the twelfth century; for, though his chosen men have to pass the Conference, all is settled beforehand by the centralized band in London; and then, to give form and legality to the whole, the several measures are gracefully proposed by them, either in committee or from the platform; so that the Conference Platform becomes, practically, a stifler of the spirit of freedom, in whatever form it periodically exists; being, with few exceptions, mostly composed of the same individuals, in consequence of the manœuvres and power of the London clique.”

“The Centralization System leads to—

1. Tyranny. The party domineer and ride over the heads of others. Methodism with all its excellencies.....is admirably adapted, when abused,.....for selfish, personal, and arbitrary ends. This receives an illustration in the Grand Centenary Hall in London. In the course of its erection, there were four or five committees (sitting co-temporary) yet one committee did not know what another committee was doing—no, nor any of the members of the several committees, with the exception of the centralizing Doctor himself,\* who contrived to put himself in

\* “As a proof of his exasperated feelings, he opposed the decision of no less than three committees, (at the Conference of 1846,)....Committees had comprehended one of the secrets of his strength, and to oppose the decision of the committee was an insult to the Conference that had appointed it! Whence this change? Did he feel the ground gliding from under his feet? What is singular, in the course of the sittings of Conference, when Mr. Fowler called the attention of the house to the London Committees acting upon laws of their own enacting before they received the sanction of the Conference, Doctor Bunting instantly arose, and told them that the recommendation of such committees, in which there were so many *respectable laymen*, should not be slightly passed over or rejected; observing,—“You are the Conference, but not the Connexion: and you must not ride rough-shod over it.” Here the lay-lords, who had bought

the way of all, and thus managed to pull the strings of each to his heart's content.....Mr. Wesley says, 'Count Z. loved to keep all things closely. I love to do all things openly.' Methodism is altered for the worse in this respect.....But, apart from the Doctor, one of the tendencies of the Centralization system is, to tempt the brethren in London to assume an air of superiority over their brethren in the country; a superiority to which they are on no account entitled—whether on the ground of talent, service, or ministerial character; and which they cannot be allowed to exercise, but at the risk of the liberties, the purity, and peace of the Connexion.

2. Pride.....For parade, look at the Centenary Hall, with its livery servants, ushering gentlemen into the august presence of the sovereign, or telling them to wait till royalty is disposed to give an audience. Look at the *Wesleyan Soirees*, the cab and carriage driving in the metropolis, the head inns and first-class carriages in the country: look at the platforms and their furniture—animate and inanimate. (And surely the Fly Sheet writers might have added, look at the pompous, self-important airs assumed by the Lilliputs who stand high because they are supported on the shoulder of one higher than they.)

3. Partiality. We here include personal gratification in its various forms. Having all power in their own hand, it leads to this. *In the case of Salaries.* Here we refer again to our table of costs for the sums which the self-denying Secretaries have appropriated to themselves, while teaching the Missionaries and others economy.\* The Secretaries do not cost the Fund less than £500. per annum, each; while Mr. Jackson from Manchester has £250. per annum. (Contrast, him with nine children, and Doctor Alder with none, and then say whether the Fly Sheet writers are too severe when they add)—We lie pretty soft when we have it in our power to feather our own nests. *In the selection of men; as,*

(1.) For London. Even the meek Joseph Entwistle could say,—him at Birmingham with £2000., were hung as a rod, *in terrorem*, over the Head of Conference. . . . We are not yet done with the Birmingham boon: it will be felt in succeeding years. . . . How admirably he can blow hot and cold!—cold on committees, of which he is not the head: and hot on those of which himself and his lay-patrons and benefactors are the principals. . . . The brethren will bear in mind, this new definition of a 'connexion.' The rich men in committee were the persons referred to; and they, of course, are the connexion! What would John Wesley think of this? The connexion is governed. . . . by London; London, by Doctor Bunting; and Doctor Bunting by the lay-lords!"—Fly Sheets, No. 3, p. 12, 13.

\* See (Table) Appendix.

'Oh, we must not have Doctor Beaumont in London; he won't do for us.' The question was not whether he would do for the people, the circuit, the work of God; but for *us*—the located, centralized clique! Most of the stations are at the beck and disposal of the party. The ears of the stewards are open to their whispers. They are in the quarterly meetings, in the Stationing Committees, in the Conference;—steady to their purpose—with their eyes fixed upon their chosen and marked men. When Mr. Fowler was stationed in London.....he remained only three years: there was not another circuit found for him: he did not suit the brethren who say, 'He won't do for us.'

(2.) For Committees. The Minutes of Conference establish the fact, that Doctor Bunting's clique are in the habit of not only helping each other from one London circuit to another, and to the best (?) circuits in the Connexion, but from one committee to another. Besides chairmanship, representativenesship, superintendency, deputation work, and a number of minor honours and committees, we find certain men, denominated Bunting's clique, generally holding the highest official stations in the Connexion, and placed on the more important and influential committees; while men of standing, eminence, piety, usefulness, and intellect are excluded: and for no other reason, than that of not being of Doctor Bunting's party. Take an example for the years 1839 and 1840, which is preserved in countenance by other periods."

(An extract only from the tabular view in the Fly Sheets is here given.)

Names of the Men.	Connexional Committees each is on.	Years in London.	Years each had Travelled.
<i>Of the Clique.</i>			
DOCTOR BUNTING, .....	12	18	41
J. SCOTT, .....	10	7	29
E. GRINDROD, .....	11	6	34
T. JACKSON, .....	10	19	36
J. HANNAH, .....	9	6	26
J. KEELING, .....	8	2	37
R. ALDER,.....	7	7	24
J. BEECHAM,.....	7	9	25
<i>Non-elect, or not of the Clique.</i>			
J. STANLEY, SERG., .....	1	7	43
J. HIL, .....		8	35
DOCTOR BEAUMONT,.....		5	27
J. FOWLER, .....	4		29
T. GALLAND, .....	2	2	24
S. DUNN, .....			21

“ On this Table it may be remarked.....2. That Messrs. Stanley and Galland could not, with any shew of decency, be omitted in reference to the Kingswood and Woodhouse Grove School Committees, in consequence of the one being stationed in Bristol and the other in Leeds. 3. That there is not a man in these packed connexional committees equal to Mr. Stanley for wisdom and experience, or to Doctor Beaumont for splendour and power; and yet, Mr. Stanley, senior to them all, is placed only on one Committee, from which he could not, for the sake of common decency, be excluded; and Doctor Beaumont... ..has not a single election. If there is not in this hypocrisy, there is certainly partiality,—the latter of which has as little to do with the ‘ wisdom from above ’ as the former. But the general feeling of the brethren has been manifested in reference to Mr. Stanley;.....and Doctor Beaumont’s day will also dawn, powerful as has been the hand, and base the means, to crush and keep him back.

As to the lay portion of the connexional committees, we wish to know what claims Mr. T. P. Bunting has to be pushed forward in the way he has been? He is Doctor Bunting’s son, and that is a sufficient passport to the highest honours!

(3.) For Governors. We have often felt indignant at the arguments resorted to, to accomplish certain objects; particularly in the case of the Theological Institutions. To secure the election of Mr. Entwistle, the argument of age, experience, and standing in the Connexion was employed.....After this, being anxious to introduce a pet, the propriety of selecting a man full of health, vigour, and action was urged. Subsequently to this, another friend was to be served; but what was to be done? The old argument would not answer in this case, as a person shaken with paralysis was to be served. Never heed; the Doctor stands too high for a little inconsistency to shake his credit.....The first argument involved in it the dotage of declining years; the second included the strength of a stone-mason; and the third required a crutch to support it. At the Conference of 1846, on the election of Mr. Stamp, he gravely observed, that ‘ he respected age; but that it did not follow, because a man was a senior, he was to be put in this office, as it would not follow, that the oldest officer in the army, or the oldest surgeon in an hospital, should fill an important vacant post.’ At the same time he opposed the election of Mr. Fish to the office, because he was not equal to all the duties of a circuit! He had forgotten Mr. Bowers, poor man!

(4.) For editors, paid agents, and different posts of honour." (Here the Fly Sheets name several offices, particularize the individuals filling them, and state various circumstances connected with their appointment; which, if true, certainly disqualify some of them for office; and, in other cases, throw much doubt on the need of having some of the offices at all. Several of the alleged cases deserve, for its own honour, the investigation of Conference. They will ooze out. Indeed, some of them have got into the ears of the laity, and will probably lead to enquiries which will only confirm the views of the Fly Sheets, as to the baneful influence which Centralization has exerted upon the body.)

"4. Centralization leads to a misapplication of the Public Funds :\* *Four Missionary Secretaries* costing in thirteen years TWENTY SIX

\* "The Missionary Secretaries who had felt the force of our remarks, in No. 1, were not prepared to meet them in the usual way of a formal defence. Dr. Bunting now felt the need of the lay-aristocracy, which he had long laboured to establish, and into whose hands the connexion is in danger of falling. Mr. Heald started up in the 'special Committee of Review,' and proposed a resolution, which, in substance, declared the satisfaction of the meeting, with the proceedings of the Committee; thus white-washing both the men and the cellars beneath the Mission premises. Any allusion to the Fly Sheets would have been like a fly in the pot of ointment. Hush! it was hoped that all was over. This was fittingly preceded by Mr. Beecham and Dr. Alder, (the latter of whom is an admirable example of economy and self-denial,) 'who read the Minutes of the General Committee, manifesting, as usual, the utmost attention to every particular which could increase the income, or diminish the expenditure of the Society.' Watchman, July 29, 1846. A triumphant answer to all the charges!... We should be glad to learn when this 'diminished expenditure' took place. By turning to the Minutes of 1844, p. 127, we find £12. 12s. placed to the account of Mr. W. Bunting, for a jaunt to Scotland to present a copy of Mr. Wesley's Works to the General Assembly of the Free Church of Scotland. Why not present them by the superintendent preacher on the spot? Or, if it were absolutely necessary to pay for far carried respect, why not send age and experience down to the north?... We find a second £12. 12s. for a jaunt of another with the President; and notwithstanding the £50. quietly pocketed by Dr. Bunting, on the motion of Mr. Scott, the sum of £80. additional is placed to his account as President, which alone is sufficient to cover the expenses of other Presidents. With regard to Dr. Alder, it is offered as an apology for his extravagance, that he is called upon, in his official capacity, to mix with the aristocracy, and that therefore it is proper to maintain a position of dignity in his movements in society.... What says the venerable Wesley? 'Hold not the faith of our common Lord, the Lord of glory—of which glory all who believe in him partake—with respect to persons. That is, honour none for merely being rich; despise none for merely being poor.' And if none are to be honoured merely for being rich, would the same devout expositor think that any are to be flattered and initiated, merely because they are prodigal and expensive? How admirably Dr. A. understands and adheres to his commentator in his missionary excursions,—travelling in first class carriages, and tarrying at the first hotels and inns, and living at first-rate charges, because he is the Missionary Secretary who mingles with the aristocracy of Methodism! At the next meeting of the Committee of Review, a vote of thanks should be tendered to the Dr's. friends who have assigned this most appropriate and potent argument in justification of the expensive course he has long been pursuing. Should it in future be found necessary to address any of our missionary functionaries on the necessity of curtailing their extravagant expenditure, the Rev. Dr. A. should be specially requested to draw



**THOUSAND POUNDS!!** *Enormous prices for literary productions*, if a man is a favourite.....if not, he is sent empty away. On Mr. Watson's death, £2000., were given for the copy-right of his works, the first edition of which was published several years ago, and is either yet unsold, or the demand has been of such a character as to prevent the publication of a second. The Book-Steward—a fine literary character.....informed Doctor Clarke that £400. or £500. was the utmost to which he could go for the copy-right of his Commentary; a work for which Tegg is stated to have given £2000. after the market had been supplied with the first edition, and by which, it is stated on good authority, he realized £30,000. Either there was a want of judgment, or there was gross partiality. *Needless Parade.\** £40,000 were extracted from the Cen-

up such an address, as it will come from him with uncommon force, as to use the language of Dr. Bunting in reference to Mr. Scott, he knows all the '*ins* (inns) and outs' of the subject.

A circular, signed by the four Missionary Secretaries, is forwarded to the preachers on the several circuits which the lay-agent is appointed to visit. In this document the following paragraph is found:—'We are persuaded that you and your colleagues will do what you can to make his stay as efficient as possible; and that if there be any *friends* who can *entertain* him during his stay, *without cost* to the FUNDS of the Society, they will *gladly receive* him into their houses, and bid him, 'God speed.'—Signed,—Robert Alder, &c.

We have italicized the words to which we especially invite the attention of Dr. Alder, who prefers the INN to the house of a FRIEND—COSTLY to CHEAP travelling—and who saddles the FUNDS rather than the FRIENDS of the SOCIETY with his expenses.....We wish to know, 1st, Whether Dr. Alder has the sanction of the body, and especially the poor, to spend their money in this way? 2. Whether any honour is reflected either on the sincerity or simplicity of Methodism, in taking up an assumed character—in thus passing off for what he is not—a gentleman, at the expense of others?

Great courage (was shewn) in the Conference to have read, not from the Fly Sheets, where substantially, it had long been, but from the letter of 'an old Wesleyan,' some good advice, viz., that 'stiff preachers be thrown overboard;' that 'good preachers be sent to poor circuits with a view to raise them;' that 'younger men, if suitable, be made superintendents, and the older men not to be jealous;' that preachers 'should cost as little as possible in going to Missionary meetings, and *should never go to inns when private friends will be glad to see them.*'—Fly Sheets, No. 3, p.p. 13—15; No. 4, p. 21.

\* The system which has called the Fly Sheets into existence furnishes various incidental instances of love of parade and shew engendered thereby. "At the last Manchester Conference, after Doctor Alder had received his title, he was anxious to appear in full costume before the public, and hand down his doctorate to posterity. He urged the committee to allow his portrait to be taken and to appear a second time in the Wesleyan Magazine; stating, that he thought it ought to appear on public grounds—because of the services he had rendered the connexion, especially in Canada! A sarcastic wag, Mr. Atherton, referring to the difference in his appearance, being slender when first taken, said, 'I for one have no objection to a second appearance, provided all the additional matter is published with it.' This gentleman, it would appear is unusually fond of his face. He was not at the Centenary Meeting in Manchester, and yet he is in front of the Centenary picture? Having heard of this forthcoming exhibition, and anxious to appear in it, he hastened to the publisher, and requested to be introduced: there

tenary Fund for a couple of spirit cellars, a large room, and two rooms for each of the Secretaries! *No less a sum than £2,406. 13s. 7d.* was taken from the contributions of the people to support *The Watchman!* Would the whigs of the Wesleyan body, if they had known it, and been allowed a voice on the occasion, have given their vote to support a tory paper;—a paper raised to support the interests of a Church and State

was naturally some demur: but secretaries have good salaries; down went the sovereigns into the teens; and the publisher instantly saw an open door for his admission, and thus smuggled him in, with a few other contraband articles, that were not at the meeting."—F. S., No. 1, p. 7.

"When the 'John Wesley,' respecting whose launch, fitting out, and sailing, we had such flaming accounts in *The Watchman*, was at Southampton, the Missionary Secretaries went down at the expense of the committee, to add dignity to the occasion, and to give an air of religious solemnity, by their christian presence, to the whole affair.... The good people expected that a sermon would be preached, or some religious service held for the benefit of the society. Nothing of the kind! The worthy secretaries enjoyed two or three delightful holidays *at one of the principal inns*, instead of mingling with the *society* and holding *religious services*. Why did *The Watchman* keep this back?.... Would the man whose name the vessel bore have acted thus?.... One gentleman was so disgusted with the whole, that he withheld £100., his wife another, and his daughter £50., which was purposed to be given, in consequence."—Fly Sheets, No. 4, p. 14.

The vain and childish love for titles, without even the semblance of scholarship to entitle men to them, is another instance of the parade and love of shew which have been, if not engendered, stimulated by the system of "Location, Centralization, and Secularization." For, would Alder and Beecham,—names never heard of by a scholar, names unattached to any work of literary pretensions, names unsuspected of the most ordinary amount of scholastic lore,—would these men ever have thought of a Doctorate had they not first been injured by place and power? "We would, if we could, call this gentleman *Doctor*. But, really, it is such a farce, we cannot. We burst out into a loud exclamation at our desk at the very thought of Beecham—a Doctor! We will not—though under strong temptation—add more of our own, but will sub-join a tit-bit from the "Fly Sheet Test Act Tested:"

"It has been quaintly hinted, that as *tests* are to be the order of the day, and are supported by some of the *titled* brethren, it would be well, for the credit of learning, and to prevent the body from becoming a laughing-stock to others, to establish a committee for the purpose of *testing the genuineness and real value of the title*—its *sources*—the *means* by which it has been obtained—its *adaptation to the wearer*—and the *superior claims* of the individual on whom it is conferred.' And we add, to publish and present a copy to each University in Europe—it is needless for America—that the heads of houses may know how to confer,—with honour to themselves, credit to the receivers, and the applause of the sensible and well-wishing,—scholastic titles on men destitute of even the elements of scholastic lore. It is perfectly contemptible!.... What would John Wesley say to it? Would he ever, save in derision, say *Doctor* ——? It is said in derision by most who use it. The following inpromptu was written as soon as this doctorate was announced by—oh, how fitting!—another Yankee Doctor—the celebrated Robert Newton:

'Thou of the silver trump—immortal Fame,  
Now blow thy sweetest, loudest, loftiest blast!  
Blow, as at a Wellington's or Nelson's name,  
Blow with an energy, as 'twere thy last;  
Till—all around—  
'BEECHAM'S A DOCTOR!' earth and heaven resound!

party? We know most of the shareholders; among whom are Messrs. J. Wood, T. Burton, P. Rothwell, Sands, Crook, Farmer, Elliot, Kaye, &c.\* What! are the centralizers in London to have the privilege of dipping their hands into the pockets of the subscribers, many of whom

Trio of learned Doctors, now they stand,  
 With all their blushing honours fresh about them,  
 The glory and the wonder of our land:  
 I wonder how the land could do without them!  
 Most learned three!  
 Profoundly do I reverence your D. D.

But O! 'illustrious Hoole!' on whom conferred  
 The honour is not yet—I grieve to think  
 How, of the bitter streams of hope deferred,  
 Thou art, and hast been long, compelled to drink  
 Upon my word—  
 Thou standest now much like a speckled bird!

But pluck thy courage up, man; soon no more  
 Shall thy conspicuous fitness smothered be:  
 I'll match thy Latin, Greek, and Hebrew lore  
 Against the TOTAL of the other three.  
 Be sad no more!  
 We have *three* learned Doctors, why not *four*!

I have thought of putting in my claim to D. D. that is Double Dounce, upon good grounds. One is, that, like one of the D. D.'s in the Mission House, I have been employed for — years about £. s. d.; and have, therefore, an equal claim with him to the title. Indeed, I am sometimes half tempted to assume it, since no one will give it me, and I have not money enough to purchase it.—A preacher who is not a D. D. in either sense.—No. 4, p.p. 17, 18.

The possibility of a scholastic title being appended to a name whose owner has little pretension to scholastic lore, is well illustrated by the author of a work whose title-page announces him in full as, 'Fellow of the Royal Society, Honorary Member of the Royal Irish Academy, Corresponding Member of the Royal Society of Northern Antiquaries, of the Society of Antiquaries of Scotland, of the Archaeological Society of Stockholm, and the Reale Accademia di Firenze, Honorary Member of the Royal Society of Literature, of the Newcastle Antiquarian Society of the Royal Cambrian Institution, of the Aslanleian Society at Oxford, and of the Society for the study of Gothic Architecture, Fellow of the Society of Antiquaries, Corresponding Member of the Comité des Arts et Monuments, &c., &c.!' And this same person, thus loaded with literary honours, in editing a work for the Percy Society, has illustrated it with notes as profoundly erudite as the following instance:—

"Which was the cause of his *sepulture*—Burial. From the Latin!"

\* It should not be forgotten, that the most active originator of The Watchman was the renowned *T. P. Bunting*; who is said to have been the largest holder of the £100 shares, and who prevailed upon his Tory friends to subscribe the necessary capital, in order that his honoured father might have an organ to defend and uphold his character and policy. But alas, the poor shareholders have never received a single shilling in the shape of profit; nor do the Reports, of any of the Connexional Funds, acknowledge any supplies from that quarter!

could ill afford to contribute, to save the pockets of these squires, in an unfortunate speculation on toryism? Some of whom might have paid the whole out of their own pockets, without injury to themselves! Such misapplication of public money would have been unknown but for the system we here expose—that of Location and Centralization. The Centenary Hall, and the Richmond Institution.....trick out Methodism as a thing to be admired by the world. But, as if this piece of pomp were to be tarnished, a permissive providence allows the serpent to enter both, in order to open the eyes that have been dazzled into blindness;—a gin shop appears within the walls of one.....Puseyites, Socinians, Infidels, spring up in the other!

5. Insincerity. A system of tricking is practised to keep certain men in office, and others out; and this again supplants the spirit of brotherly love, frankness, and confidence,...the services are less effectively performed than they might be...and tacitly reflects on all the brethren in the connexion, except those in the London District, as unfit to take any responsible part in the management of our connexional affairs.

6. It saps the foundation of the pastoral and apostolic office. There is no escape from the fact, that it draws so much on the time of the brethren in London,—time which ought to be employed in pastoral visitations and ministerial studies...When is it heard, that metropolitan officials ever visit the sick, or even give tickets?

From what has been stated, the propriety, nay—the necessity of changing the preachers in London must be apparent to all;—changing them as often as the other preachers in the body.....The subject must be considered connexionally. The men have the sweep of the whole body. The spirit of Methodism, which is locomotive, is opposed to it.....to every thing like ease, aggrandizement, selfishness and oppression.”—Fly Sheets, No. 1, p.p. 19—30.—No. 4, p. 43.

Such are the views of the Fly Sheet writers. Have they not made out at least a *prima facie* case? Would a grand jury throw out the bill? Is there no cause of alarm to the Wesleyan body in this system of centralization? Does it not demand investigation? Should it not awaken, on the part of the Wesleyans, a caution and vigilance not far remote from suspicion and jealousy, lest a system, that throws a number of persons together, giving them facilities for combination possessed by no other men in the body, should result in the evils which, *à priori*, may be shewn to be incident to religious centralization, whatever may be the advantages of the system? The Fly Sheets overlook not this latter point:

“ We have sense enough to know, that it is of importance to have our forces concentrated, whether civil, military, or ecclesiastical, that we may be able to bring them to act either in a combined or in a separate form, either simultaneously or successively, as the case may require ; but we object to their being drawn by aspiring men who are incessantly grasping at the management of all our connexional affairs, and who cannot obtain their object so well, if at all, unless these things be placed in London ;—men whose affection for, and interest in, the country parts of the Connexion have been annihilated by their long residence in the metropolis. There it is that they find their connections, their friends, their interests, and nearly all that is dear to them. On this account they cannot leave London ; and, hence, if they are to be leading men in, and governors of, the body, the apparatus which they have to manage must be there. Mr. Scarth, of Leeds, one of Doctor Bunting’s friends, spoke out on the centralization system, in one of the more recent Committees, strongly and honestly : he could not see why the country should not share in the power and privileges of the metropolis, being possessed of equal sense, and more abundant in contributions. We say, why not shift them with the Conference ? It does not suit the policy of the sovereign.”—Fly Sheets, No. 1, p. 19.

The question to be decided is not,—Are there no advantages in centralization ? The Fly Sheets admit that there are. The question in which the Wesleyan body is interested is,—Are the evils arising out of our peculiar centralization more than counterbalanced by its benefits ? The Fly Sheets reply—distinctly, positively—No ! The Watchman answers chivalrously—Yes ! He shall be heard in defence of centralization, as he speaks in his number for October 25, 1848.

“ The thing complained of as Centralization, is, as we understand it, that the principal Institutions of Methodism are placed in London ; and, that, by this arrangement, the metropolis of the empire is made the great centre of Methodistical operation : the point to which candid enquiry should be primarily directed, as it further strikes us, is whether this arrangement was obviously contrived with a sinister design to subserve the purposes of personal or party ambition, or whether it was not adopted from prudential considerations, if not indeed called for by the necessity of the case.”

The Fly Sheets have enumerated eight, and might have enumerated nine, cases of metropolitan centralization. Why were four omitted by The Watchman ? Was it because the enumeration of so many, and

some of them without the shadow of a reason drawn from "necessity," all centralized in London, might have startled the suspicions and fears even of *his* readers? Again, Why did not *The Watchman* detail the evils of centralization, as given in the *Fly Sheets*, and disprove them altogether; or shew that they were greatly exaggerated; or compensated by the greater good arising from centralization? Though it is evident he has seen the *Fly Sheets*, not one word has he uttered in reply to the serious allegations extracted in the preceding pages from these obnoxious pamphlets! It is a queerish way of defending accused persons! A man hardly deserves to be bolstered up in his office, if he cannot serve his clients more efficiently! He gives the go-bye to almost the whole, and dwells only upon the points where he and his opponents are not much at issue! He flies to the strongest parts of the fortification with all his forces: the weak parts, which consist of more than a moiety, he leaves to shift for themselves as they best can! Wondrous policy! Valorous shrewdness! He deserves an ovation, if not a triumph!

"*The Book-Room*.....was placed in London by Mr. Wesley himself. Would the objector to centralization have it removed? and, if so, to what other locality?" There are obvious reasons why the *Book-Room*, which is a trading concern, should remain in one locality: and, if in one, on principles of business, there is none so fitting as London.

"*The Mission-House* is also situated in London, and the management of the foreign missions of the Society is committed chiefly to a metropolitan committee of ministers and laymen. But this is not peculiar to Methodism. All similar institutions have their head quarters also in London." Their conduct is not a model for us: the Wesleyans are a connexion, and our missionary arrangements are connexional. The "similar institutions" belong to independent bodies and churches which, in their corporate or church character, cannot be affected by any centralization of their missionary institutions. The men who are at the head of our mission institution in London, are at the head of *all* our institutions in London. The comparison fails utterly. There can be no intrigue, for instance, at the *London Mission-House*, the *Church Mission-House*, or the *Bible Society's House*, at all analogous to what might occur at the *Wesleyan Mission-House*; the leading men of which might combine, and effectually, with other connexional committees or authorities, to keep a man out of London, or out of the committees, because "He won't do for us." Neither of the "similar institutions," could connexionally combine with other committees swayed by one common influence, to keep

Mr. James of Birmingham, or E. Baines, Esq., of Leeds, out of London. All their acts are limited: the acts of ours are connexional: in touching one, you touch all. There is no parallel.

The Watchman proceeds: "In what provincial town would it be possible to conduct with efficiency, the affairs of the great Missionary Society?" He enumerates what these affairs are. "The directors of every society have to maintain an extensive and multifarious correspondence,"—which might be as efficiently done in any principal town in the kingdom, as in London. "Missionaries are embarking for distant stations; others are returning from foreign service;" in this respect, London probably has decided advantages. "Frequent intercourse with Government is indispensably necessary;" if so, it is not indispensably necessary that the missionary officials should reside in London, as written correspondence will, except in rare instances, answer every requisite end, and not so much endanger our simplicity and spirituality, nor be so likely to inflate little minds, as the habit of deputations, with announcements in the Court Circular to the effect that "The Rev. Dr. —— had the honour of an interview with ——." But is "*frequent* intercourse with Government indispensably necessary"? Is there not too much of it? Would not a residence of the official staff in some provincial town be a blessing, by rendering such intercourse less frequent? It might not then be deemed necessary that either of the missionary secretaries should have a table service at which, with much of the appearance of a table of fashion, one of the aristocracy can sit down to dinner. But if any of the nobility should dine with a Missionary Secretary, he should sit down to the plain table, plain furniture, and plain diet that becomes a Methodist preacher, the son in the Gospel of him, all whose plate amounted to two silver tea spoons. This intercourse with Government and nobility is very costly. A nobleman, or the governor of a colony, cannot sit down at a plainly furnished table. The wonder is, that the Fly Sheet writers have not taken up this evil of Centralization. It is said, that one of the Missionary Secretaries can have as fine a set out, for a fashionable dinner, as a nobleman or one of the ancient gentry can desire, when, as is not rarely the case, one of those classes does him the honour to dine with him and drink wine, after the ladies have retired. This would not occur in provincial towns. The provincials would not stand it.

"Necessity arises for frequent application to members of parliament, or attendance on parliamentary committees," quoth The Watchman. The necessity is not frequent; and a journey to London by second class

—though officials must now take first class carriages\*—would not be very expensive. The expense of attendance on parliamentary committees, the parliament defrays; and the tory bias that has been given, in general, by our officials in their parliamentary evidence, makes the less of this dancing attendance at St. Stephens that can be, the better.

“Every Society must have its anniversary meeting in London, to maintain its proper place in the public mind.” The British Association for the advancement of science, to secure a greater hold on the public mind, holds its annual meetings in various parts of the kingdom. If, however, the anniversary of the Wesleyan Missionary Society *must* be held in London, its business throughout the year might, for all that, be transacted in a provincial town. We are free, however, to concede to The Watchman, that one department could not be carried on so well, if indeed at all, anywhere but in London:—namely, the annual Soiree at the Mission-House,† at which only the elect are admitted, cards of invitation being issued to the gentlemen and ladies who promenaded at them.

“The directors of the several societies must have opportunities of intercourse with each other.” Granted; but second class carriages would allow this at but little expense comparatively, on the very few occasions when a queen’s head or two might not be sufficient to answer all the necessities of the case.

This is all that The Watchman has advanced on behalf of Centralization at the Mission-House; and if this be all that can be said for it, verily it has hardly a leg to stand on! And when these, for the most part, flimsy arguments, are weighed against the evils of centralization, as pointed out in no less than five particulars in the Fly Sheets, the case may

\* A Wesleyan Minister was revolving in his mind how he could, with his limited means, double his subscription to the mission cause. As an expedient, he resolved to travel, when he could, by third class, instead of the second, as he had been used to do. What was his surprize, and what his mortification, as he was hastening to the train, with third class ticket in hand, to see a Rev. Secretary seated in a first class train! This is one of the evils complained of in the Fly Sheets. The centralized Locators cannot travel like the Methodist preachers! Oh, no! this would be beneath their dignity! They must travel like gentlemen! But, who pays for it? Themselves? First class carriages, and first class hotels, and first class dinners, and first class wines, are costly to all who pay for them out of their own pockets!

† Plain members of society will hardly understand this foreign and fashionable term. Once a year the Missionary Secretaries issue cards of invitation to their favourites, who come with white kid gloves—think of Wesleyan ministers shewing off in white kid gloves!—and the gentlemen and ladies, after walking about arm in arm through the suite of apartments, refreshing themselves with wines and other drinks, cakes, &c., and indulging for some hours in this fashionable lounging, retire, without singing, without prayer, without devotion of any kind! And these men are to be lauded to the skies!



stand because of usage, but can never be defended on the ground of right. Except in one particular, there is not one of the points mentioned by The Watchman, but what might be efficiently done in several of our provincial towns, and the body, at the same time be saved from the evils of centralization. Of these evils The Watchman seems to make no account, as he takes no note of them. But will the Wesleyan Public take no note of them? Will the Wesleyan Public take no account of them? Will they not be placed as a heavy set off against the problematical necessity or importance of having our missionary affairs centralized in London? A stronger case might be made out; and even the Fly Sheet writers themselves, who admit the advantages of centralization, would concede, that with regular change both of secretaries and committees, it is desirable that the Mission-House as well as the Book-Room, should be located in the metropolis.

The Watchman employs precisely the same argument to justify the placing of the *Educational Department of the Connexion*, and the *Committee for guarding its privileges*. It would be tedious to repeat the same reply. Indeed, for both of these there exists not the shadow of necessity that either should be located at all, still less located in London. The more these committees, and all other connexional ones, can be distributed and shifted, the greater amount of interest are they likely to create, and the larger number of individuals will be interested in them. This centralization without necessity, is as bad in policy as it is bad in principle. Acquaintance with the workings of Methodism is limited to a few; and these few are the same individuals, from year to year. The mass of our influential friends take no part whatever in our *connexional* operations. The laymen of London and Manchester, with few exceptions, are the only members of our societies who have anything to do with connexional matters. Break up the combination system; let one connexional committee meet in one neighbourhood, a second in another, and so on; change the locality for each committee, from time to time; and though there may be some inconveniences, the fatal evils of our centralization will be escaped, and the interests of hundreds and thousands in maintaining every department of our system be enlisted. And yet The Watchman, with nothing more than the above cobweb arguments, ventures to say:—"We give credit to the intelligence and candour of our readers, by presuming that they must at once perceive, and be prepared to admit, that the Conference was influenced by the most weighty reasons for placing and continuing those institutions where they are."

“All the important institutions of Methodism are not placed in the metropolis. Those which might be managed as well elsewhere, are all situated in the provinces.” The Watchman gives three instances.—“*Kingswood and Woodhouse Grove Schools* :”—these must be fixtures : so this is but little gain to his defence. “*The Chapel affairs* :”—which are managed in Manchester, in the very centre of the wealthy lay supporters of the great Locator and Centralizer. “*The Theological Institution* :”—at least one branch of it, and that in the suburbs of Manchester again.

And does The Watchman give us so little credit for intelligence, as to suppose, that these three are a set off against the other nine? That the Wesleyan public will be satisfied that this arrangement is a safe one, because out of twelve sources of influence three are deposited in the provinces, and two of those three in Manchester, among the very men who are on all the principal committees that hold their sittings in the metropolis? Does this location of three departments in the country, while nine departments are drawn together in close contact in London, shew that metropolitan centralization does not, as affirmed in the Fly Sheets, lead to “Tyranny ;” to “Pride ;” to “Partiality in the case of salaries, and in the selection of men, for London, for committees, for governors, for editors, paid agents, and different posts of honour ;” to “Misapplication of the public funds, in extravagant salaries to missionary secretaries ; enormous prices for literary property, if the man be a favourite ; to needless parade at the Centenary Hall and Richmond Institution ;” to “Insincerity ;” and to the sapping of “the pastoral and apostolic office” ? Has The Watchman’s empty rattle driven away these mischiefs? Does he suppose that the public has so little intelligence, that when the advantages of Centralization are placed by him in bold relief, the serious evils alleged to be its fruit, are so completely thrown into the shade as to be altogether out of sight? Of the three, one department, the Schools, must be located, and located in the provinces. The other two are placed where there is much sympathy with the men who figure in the nine. To have had none in the provinces, would have been too glaring as to the design and policy ; there are, however, as few as possible out of London : and these few can scarcely be deemed a counterpoise to metropolitan centralization.

III.—SECULARIZATION. The views expressed in the Fly Sheets on this evil, may be gathered from the following extract. “This endangers

not only the connexion, but the souls of the persons in question. Being located, and constituting a centre, towards which money is constantly flowing, and where matters of finance constitute the grand staple of their business and conversation, scarcely any thing, save that which is worldly, is permitted to come over their spirits. In the early Minutes of Conference, we have the following question and answer :—

‘ We have this year spent about two days in temporal business: how may we avoid this for the time to come ?

Let the clerks do as much of it as they can by themselves, and it will save us half the time.’

‘ Two days ’ were considered too much.....in consequence of the baneful, secularizing influence it had upon the mind, and the time it took away from higher and holier considerations—the spiritualities of the church. If ‘ two days ’ were distressing to the mind of John Wesley, what would be his feelings now, to find the Missionary Secretaries, Book Steward, and others, steeped in secularities the year round,..... and buried in them the half of a long, and, what should be, a ministerial life.....Observe, we do not lose sight of the fact, that, in consequence of the largeness of the connexion, more time must necessarily be spent upon merely financial matters, both by the Committees and the Conference. It is against the secularizing tendency of these things that we direct our remarks....The sense in which we employ the term ‘ *secular*, ’ differs from this—(the Romish.) Our seculars have their ‘ religious houses ’ in London, in the Book-Room, and Centenary Hall; and they have their own ‘ rules and regulations,’ too; but then, they have the care of no ‘ parish,’ or circuit: so that they enjoy their ‘ houses ’ with the bare semblance only of their priestly functions; combining in the two, just what preserves them ‘ well-favoured,’ lofty, easy, and comfortable.....Whatever, therefore, renders the spirit of a man thus secular, deprives him of the qualification essential to a christian minister..... These observations apply with peculiar force to Wesleyan Ministers. Whatever tends to lower their concern for the souls of men, and for the Saviour’s glory—as less general intercourse with the people, less frequent exercise of their talent among them, and less thought about them, will indirectly do—will lead to secularity of spirit: and whatever requires their time and talents to be employed about other things, which rather rob them of, than add to, their inclination to be found in the studies and exercises which are essential to the effective discharge of ministerial and pastoral duties, directly secularizes their character.....They become

isolated; and their feelings, interests, and friendships, become limited and localized: and so far as their minds and time are occupied with things that rather quench than fan, the flaming love and zeal which are the glory of the ministers of Christ, though connected with the cause of God, and essential to it, so far they secularize the spirit, that God had specially called to, and fitted for, the performance of a spiritual work.

What, then, must be the tendency of the offices of the Book-Steward, Editors, and Missionary Secretaries, without change, and for a succession of years?.....Can they, thus remaining localized and centralized, avoid being secularized in their thoughts, affections, desires, purposes, and habits? Otherwise than this, it is impossible to be, while hands and heart are engaged from the beginning to the end of the week, month, and year, in things less spiritual than those to which they profess to have a special call. They are, in their spirit and habits, not only bringing the world into the church, but withholding the genuine apostle of Christ from the Christian pulpit!.....The Book-Stewards have all participated as much in the spirit of the world, in buying and selling, and making the best and hardest bargains for Methodism, as the private members of society do, in driving the most advantageous trade for their respective families, or the persons by whom they happen to be employed.....This was especially felt by that excellent man, Mr. Robert Lomas; and we could mention another case, in which one of these men was so completely imbued with the spirit of the world, that he availed himself of his situation of bartering, buying, selling, and doing business for himself. Let the world once enter the soul, no matter how, whether through the counting-house or the church doors, and a man will soon reason himself into a variety of things, with which his more delicate sense of propriety would be shocked, if he possessed the genuine spirit of the ministerial office. He will not hesitate to lay a handsome per centage on his travelling expenses; whereas, simple wear and tear might be the only things that entered into his early considerations; forgetting, as habits become fixed, that regular board and quarterage are going on, besides the payment of others for doing the work at home, while himself is abroad..... We ask, then,

1. Is it agreeable to the original design of Methodism, that the preachers should either withdraw of their own account, or constitute such a state of things as to throw temptations in the way of others to withdraw them, from the all-important and regular work of the ministry, to sit and serve at tables, in committees, the greater part of whose busi-

ness is merely of a financial character, and to exchange the ministerial office for that of accountant—spirituals for temporals! But, admitting the evil to be allowed by ‘Methodism as it is,’—a term admirably hitched in during the struggle of 1834,—we ask,

2. By what authority the Wesleyan Church requires any man so to desecrate his talents, or to be fixed in offices, that, directly or indirectly, war against his ministerial calling, and deprive him of the spirit given him of God for the best performance of his highest and holiest work?

3. How can any man, consistently with the fidelity he owes to God, with the testimony of a good conscience, or with a hope of the final approval of his Lord and Master, either station himself, or allow himself to be stationed in such offices for six, twelve, twenty, or thirty years together? and, at the close of a long period, maintain his hold of them with the tenacity with which he clings to life; or go out of them growling, as if he had received an injury, and as though he had not had his over and above quantum of honour and ease?

4. Why should such preachers in the connexion be located, and laid aside from their pulpit labours, as Messrs. Bunting, Hannah, Farrar, &c.,—labours to which they consider themselves expressly and exclusively called by God and the Church?.....It may be stated, that the order of things has been changed in the body. *This is the core of the mischief.* Why allow the change?—a change injurious to the ministry among us? That men ought to fill these offices is admitted: but,

5. Why cannot laymen be found to attend to the more secularizing part of the business, under the supervision of a committee? Is there any thing in these offices to which a good clever layman, versed in business, cannot attend, and for which his commercial pursuits have not fitted him? Nay, why call in the aid of laymen at all, as clerks and committee men, if none but divines were equal to the work?

6. If it is still insisted that none but preachers can fill these offices, why not introduce less acceptable men, as to pulpit talent, but of equal, if not superior business habits? If men are to be spoiled by secularity, let them, for the sake of the pulpit and the church, be taken, like some of the Book-Stewards, from the less acceptable of the priesthood.

7. If the Saviour is to be robbed of his apostles, and their number must be decreased by draughting them into the ranks of the scribes and idlers, why keep them in office till ‘twice dead, and plucked up by the roots,’ before they are removed? Let them have a chance of recovering

themselves, and of entering into their former spirit and usefulness, before they are called upon to give an account of the apostleship, to which they professed to be called, and in which they were to live and die. With the exception of Messrs. T. Jackson and J. Farrar,—(and these, being steeped in divinity through the week, are happily saved—at least, in part.)—there is not a man among them, that has not been injured in his primitive character, as a preacher, by his office.....And these seculars, forsooth, are the men generally employed in ordaining others, by the imposition of hands, to the apostolic office, to go and preach when, and wherever they can, till they fairly die in the harness,—urging them in their addresses, to be diligent and faithful in the work of the ministry and pastorate!!—offices which they themselves have left, and the spirit of which they have lost! They remind us of a set of fat, downy bishops; or, in the less complimentary language of Pope, ‘oily men of God,’ appointing others to work which they themselves rarely touch;—masters sending their servants into the field—a field in which they themselves ought to be found, agreeably to the mandate of their Lord—‘Go work in my vineyard,’—but in which they are only found by proxy. Substitution is easy work: go on with it, and the work of God will soon be destroyed.

In support of the non-usefulness of these seculars, and the sapless character of their ministry, it may be remarked, that it was found in the December quarter of 1845, that, in the eight London circuits, there was a decrease of 380 members, and in only one circuit an increase of 10. In these eight circuits, exclusive of the labours of the students in the Richmond Institution, most of whom are employed every Sabbath, together with the labours of returned missionaries, and local preachers, there are between fifty and sixty preachers, including a sprinkling of supernumeraries, stationed by Conference. This, it may be stated, will apply to the comparative non-usefulness of the itinerant as well as located: but it does not follow that good time-pieces will always be exact in their movements with a number of dead weights appended to them; or that carriages will roll on with celerity with drags attached to their wheels. It is a fact, stated by.....one of the longest of the located, that the London societies are mostly kept up by accessions from the country. Even the missions appear to begin to feel the deadening influence of these ecclesiastical worldlings: an increase of only between three and four hundred in 1845 and 1846 for an expenditure of upwards of £100,000! per annum. Nor does it comport with God’s general dealings, that

spiritual prosperity should follow, when guided solely by the hand of secularity. Where is the prosperity of the English Church? It is directed by a set of temporals, falsely denominated spirituals. Well may the missionary part of our church languish under the hands of the lords spiritual and temporal in the Grand Centenary Hall. There is scarcely a returned missionary with whom they have not had a squabble; and several have been compelled to go without a redress of grievances, and the payment of their just demands. We can name the men."—Fly Sheets, No. 1, p.p. 30—35.

Such is the tendency, according to the Fly Sheets, of the system against which they have directed their missiles. It is difficult to conceive how men "steeped in secularities all the year round," and this *for an uninterrupted period of a quarter of a century*, can retain the views, the feelings,—habits are out of the question—of christian ministers. To call them christian ministers is a misnomer. They are not so much christian ministers as the majority of local preachers who are not more "steeped in secularities" than they; and who are not so likely to be secularized by their daily occupations, as these located officials, because the local preachers, in addition to quite as much preaching at least, are often engaged in visiting the sick, and in attending prayer-meetings—spiritualizing means these in which it is rare to see a centralized locator engaged. At any rate, he must have an extraordinary stock of grace, and must be a very Fletcher, Bramwell, Benson, or John Smith in spirit, if, despite of this close attendance in serving tables, he can keep up the fine sensibility, the ardent compassion for souls, the enthusiasm for preaching, the passion for sinners' conversion, that are indispensable elements of an apostolic minister. Certainly there is not a general impression that the centralized located are as elevated above their brethren in spirituality, in impassioned earnestness for souls, in habitual self-denial and mortification of the body, as they are distinguished from their brethren by the long retention of seats of ease and of power. It is easy to give credit to a fact "stated by one of the most intelligent, useful, and devout officers in the metropolis, and reiterated by the private members, that there are not more than two of the preachers who have retained their unction, and only one his popularity, on the event of location."—F. S., No. 1, p. 33.

This may be very unpalatable to the located; their flatterers may persuade them that this is a false statement; that their popularity and the unction of their occasional ministrations have suffered no diminution. It is their misfortune, as it is the misfortune of kings, seldom to hear the

truth. This is the truth. Would that they would heed it! They are not regarded, in general, as "examples to the church of God," or as towering high above their brethren in "spiritual gifts." Their willingness to continue so long in offices,—which, by their own shewing, curtail largely their opportunities of preaching the gospel—that blessed work, compared with which all other is dung and dross,—awakens, and can any wonder at it?—the suspicions that the love of office has sadly neutralized the love of souls: that the ease and comforts of location have produced an apprehension of, and a dislike for, the inconveniences of itinerancy; and that a clerkship has the preference of the heart to the pastorate! This suspicion has been awakened. It is a pity that it has been awakened: it is a greater pity that there should have been occasion given to arouse this suspicion!

But both the fact, and the tendency are denied. The Watchman treats the arguments as lying slander. Let him be heard. He shall speak freely and fully in these pages.

The Watchman, Nov. 8, 1848, commences his argument by taking exception to the sense in which the Fly Sheets use the term "Secularization." "Our first business is to record our protest against a style of writing and speaking only calculated to mislead. The management of church affairs is not 'Secularization,' if words are allowed to retain their definite and appropriate meaning. According to the ordinary and established forms of speech, when an individual is described as being employed in secular pursuits, the meaning conveyed is, that he is not devoted to the work of the christian ministry, but is engaged in some worldly profession, or line of business, with the view of obtaining a livelihood for himself and his family. But a minister of the gospel, while engaged in the management of those temporal matters on which the great Head of the Church has made the maintenance and extension of His own cause so considerably to depend, is not to be represented as engaged in secular affairs, as employing his time and energies in secular undertakings. When persons write and speak of this as 'Secularization,' they awaken the suspicion, that they are not anxious to avoid the use of language which can only serve to injure the cause of truth and righteousness."

The writers of the Fly Sheets seem to know full as well as The Watchman, the meaning of the term "Secularization," and to have a more legitimate dread of its effects than he. While The Watchman gives one sense of the term, he appears to forget, that it has other senses,



one of which, on the authority of that prince of lexicographers, Doctor Johnson, is "to make worldly;" and that it is in this "ordinary and established form of speech," and with this "definite and appropriate meaning," that the tendency of the system is said in the Fly Sheets to "secularize" the centralized located. "When persons write and speak" of a term used in controversy, as if it had but one fixed sense, whereas it happens to have another "established meaning," and moreover, it is in this latter sense that their opponents use it, "they awaken suspicion" too, even if they write as The Watchman does;—a suspicion that they wish to blind their readers to the merits of the case, and to misrepresent the arguments which they are opposing. The Watchman, at the onset, must be regarded as fighting with a shadow. It is the worldly tendencies of this system which the Fly Sheets affirm. But take him on his own definition, and it will be found that the "legs of the lame are not equal," and that his is a limping argument at best: "He that is not devoted to the work of the christian ministry, but is engaged in some worldly profession, or line of business, is described as employed in secular pursuits." And is the daily business of the Book-Steward the work of the christian ministry? How so? any more than in the case of other great publishers, Longman and Co., Murray, &c. Is the occupation of the chairman of the Education Committee all the week long throughout the year in collecting statistics, watching parliamentary movements, corresponding with all kinds of people, on all kinds of questions which the Education scheme opens, a part of the work of the christian ministry, any more than the active life of a political economist, or of a parliamentary agent? Or the entire occupation of the time and labour of a Missionary Secretary, in managing the financial affairs of the Society, and in fitting out and making all necessary purchases for the fitting out of missionaries;—whether from a stock-in-trade kept in his own house, under the care of his wife, or taken direct from the warehouses of others;—is this so different from what is "secular," that a man by his vows, by his divine call to preach, by his ordination called to the pastorate, is proving himself thereby a whit more "devoted to the work of the christian ministry" than a public accountant; or, what is technically called, "a ship's husband?" "A minister of the gospel engaged in the management of those temporal matters on which the great Head of the Church has made the maintenance and extension of his cause to depend, is not to be represented as employing his time and energies in secular undertakings." Agreed. There will be no diversity of judgment on this pro-

position. But the question suggests itself: May not gospel ministers take the management of temporal matters which the Head of the Church never intended should be in their hands; or, of which, at the most, they were to take but a most general supervision—such supervision as would not prevent their *devotedness* “to the work of the christian ministry?” Otherwise, if a church only authorize it, its ministers may engage in any temporal matters without being secular! And the English Bishops in the house of lords are not secular! And clerical functionaries in ecclesiastical courts and Doctor’s Commons, and on the magisterial bench, are not secular! And Roman priests, under the guise of Jesuits, and practising as merchants, schoolmasters, lawyers, physicians, prime ministers, and pedlars, are not secular! for they are managing the temporal affairs of their church. And men, holding their fellow-men in bondage, and making merchandise of them, or working them like brute beasts, are not secular! because they are “employing their time and energies” in the temporal affairs of a church, a part of whose property consists in human chattles! “The law and the testimony” must be appealed to, before The Watchman can be allowed to throw his lexicographical shield before “The Location, the Centralization, and the Secularization,” assailed in the Fly Sheets.

After this vague and useless flourish of trumpets, The Watchman proceeds. His argument shall again be given *in full*, though it trespasses on the space within which it is intended to confine this enquiry. “Rejecting then the term ‘Secularization,’ we may inquire, if the occupancy of time and attention on the part of the ministers of the gospel, in the management of such church affairs as are committed, by the Wesleyan Conference, to its various officers, is in itself an evil, which must necessarily prove injurious to the spiritual interests of the connexion? Were it the inevitable consequence, that any other employment than pulpit labour and pastoral visitation, injured the spirituality of a minister, and seriously unfitted him for higher functions, *the cause of religion itself would certainly suffer*. But where is the evidence to be found, that this must necessarily be the result?” Have the Fly Sheet writers, in one single sentiment, or in one single expression, affirmed, or insinuated, that “*any other employment than pulpit labour and pastoral visitation*” is injurious “to the spirituality of a minister?” They do not appear to be such children in understanding—to have so limited a view of things—or to be so little read in scripture or in history, as this supposes. What they affirm, and what they prove is, that the system of “Location, Central-

ization, and Secularization," so entirely precludes the possibility of pastoral visitation, and so fearfully trenches upon the regularity and fulness of pulpit labour, that the gospel minister is sunk in the financier, and the pastor is lost in the committee-man! And this is the bull which The Watchman should have taken by the horns, if he designed to help his friends. Instead of this, he has set up a shadow, and fights with that, as though it were the creature of the Fly Sheets.

The Watchman advances in the defence, and Samson-like, drags Paul, head and shoulders, into "Secularization!" The apostle Paul an instance of Location! The apostle Paul an illustration of Centralization! The apostle Paul brought forward to justify the Secularization of a gospel minister! Paul who, as a marvellous incident in his history, "dwelt two whole years in his own hired house," at Rome, because he was a prisoner and could not leave the imperial city, but who then "received all that came in to him, *preaching the kingdom of God, and teaching those things which concern the Lord Jesus*;"—Paul, who "from Jerusalem, and round about unto Illyricum, fully preached the gospel of Christ;"—Paul, who was, "in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft, (like Brother C. Prest.) in journeyings often, in perils of waters, in perils of robbers, &c., in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness:"—this is the man held up, by The Watchman, as a scriptural apostolic illustration and vindication of the Wesleyan Centralized, Secularized, Located! "Misfortune," quoth the proverb, "gives a man strange bedfellows;" "Drowning men catch at straws," is another wise saw; and the pressing difficulties of an argument urge men to the most monstrous and absurd subterfuges!

"What may be termed," quoth The Watchman, "the temporalities of the church, occupied a considerable share of his attention, as is apparent from his writings; but the manner in which he blends these things with matters strictly spiritual, shews that the two were in his view, perfectly accordant with each other." *What may be termed the temporalities.* "When persons write and speak thus, they awaken suspicion that they are anxious to avoid" meeting the question at issue, and to cover over the conscious weakness of the cause they have espoused. Does The Watchman mean to affirm, that Paul was located and centralized as our located and centralized are? "The manner in which he blended these two things"—aye, that is the point. Do Messrs. Mason, Bunting, Alder, Beecham, Scott, Hoole, thus blend the two? But think of

Paul shut up in Jerusalem, or in Antioch, or in Athens, or in Rome, or any other metropolitan city, for twelve, eighteen, twenty-five, nearly thirty years, and loathe to leave it! It is the very antipodes of Paul! It is a libel on that unparalleled minister of Christ! Paul for a quarter of a century in a metropolitan city, with hundreds of thousands of perishing sinners around him, and so taken up with financial matters, legislative proceedings, educational statistics, and "what may be termed the temporalities of the church," that his zeal for the conversion of these Christless thousands, deems it onerous work to preach to them for years in succession, but one sermon per week, and hardly that! This Paul, who when he went to Athens, so rich in every object, both of nature and art, that could arrest the attention of a man of taste and genius and erudition, only beheld their superstition, and only laboured to preach Christ to them! What an argument for infidels! Did Gibbon himself ever insinuate a viler calumny against the genius of apostolic Christianity? Paul was all but ubiquitous; his zeal was untiring, and his attention to the temporalities involved much more of giving advice to others how to manage them, than it illustrates how deeply a christian minister may be steeped in them, without hazarding his spirituality of mind and his ministerial character! The Watchman must have been driven to a corner, so much as to name this illustrious man in so incongruous and inapposite a connexion! Nor less apt is he in his reference to the closing portion of the 15th chapter of the first epistle to the Corinthians. Had our Locators and Centralizers always "blended the two" as Paul did, or had they come within a reasonable approach to it, the Fly Sheets would never have contained the powerful reasoning, the distressing facts, the painful disclosures, with which they abound. Never, never again, let the noble, self-denying, laborious, unwearied, disinterested apostle of the Gentiles, be so dishonoured as to be called up, as was Samuel by the witch of Endor, to give his sanction to a system as much at variance with his practice, as the ease and pomp of an English bishop, dean or rector, differs from the habits of a Schwartz, a Brainerd, a Williams, or a Shaw!

The Watchman having sought to bolster up his tumbling-down argument by the life, labours, and zeal of him who was not behind the "chiefest of the apostles," seeks another confirmation of his argument in the life, labours, and zeal, of one who will ever stand distinguished among the modern apostles of Christianity. The Watchman is certainly a bold and chivalrous fellow. He aims at the stars, if he does not reach

them: he attempts high argument, if he does not accomplish it; he calls mighty spirits, not from the "vasty deep," but from the loftiest heights of pure, disinterested, unparalleled ministerial zeal, whether they come or not at his bidding. Having subpoenaed the chief of the inspired apostles to vindicate the ease, parade, and secular habits of the centralized and located of Methodism, he summons to the court, and places in the witness-box, one who in labours, in self-denial, in unwearied constancy in preaching Christ, until "the weary wheels of life stood still," is second to no uninspired man! A singular selection! John Wesley a type of "Location, Centralization, Secularization!!!" The Watchman must have been dreaming! His compositor or printer's devil must have played a joke on him; and, instead of the "masterly argument" which a "Junior Wesleyan"\* has discovered in this wondrous composition, must have substituted this admirable piece of practical satire and sarcasm against the evils so loudly complained of in the Fly Sheets!

These observations, however, shall be considered as though The Watchman had not been nodding, or one of its officers had not been practising a hoax upon its too incautious and somnolent editor. "Few ministers," quoth The Watchman;—and here he speaketh truly, but not wisely, nor to the building up of his cause;—"Few ministers of the gospel have been more extensively engaged in the management of church affairs than Mr. Wesley; but were his spirituality and ministerial usefulness injured by his literary labours, and oversight and direction of all affairs, temporal as well as spiritual, of the society which was founded by his labours?" No, for Wesley "blended these two," as previously shewn, much in the same way as Paul of Tarsus did. He took effectual means to neutralize what he well knew was their tendency. Did John Wesley "squat" himself for a quarter of a century in the metropolis, rarely shewing himself, except on some great public occasion, in the provinces? Did John Wesley confine his attention exclusively, six days out of the seven, for six, for twelve, for eighteen, for more than twenty-

\* Every one will readily believe, that the letter in The Watchman for Nov. 15, is the promotion of one not only "Junior" in years, but "Junior" in thought. "Every true Wesleyan must have read with delight the *triumphant refutation* you have furnished, to one of the vilest specimens of Jesuitical sophistry ever penned against Methodism, to wit,—'The three great bases to prosperity—Centralization, Location, and Secularization,' &c. The occasion of this rancorous will hereafter be less deplored, because of the *unanswerable argument* which have been used to repel false charges, and the *masterly defence* of Methodism and the Conference, which have been placed before the Wesleyan public, through your medium." Surely an enemy or a flatterer hath done this! Some playful had has been trying his first head on the unsuspecting Editor, and is now laughing at his boyish success!

five, and almost thirty years, to the temporal matters of the society? Did John Wesley decline,—and on the plea of the pressure of “what may be termed the temporalities of the church,”—preaching a single sermon on a week night for years together: and was John Wesley content with delivering his soul once on a sabbath on the average for years together: and was John Wesley glad to get some substitute for this occasional ministry in the word and doctrine, so as to almost bid adieu to the pulpit, and to make his appearance there one of the wonders of the age? John Wesley an illustration that the modern system of “Location, Centralization, and Secularization,” will not injure a man’s “Spirituality and ministerial usefulness!” Who would have expected to see his name in this connexion? A man who, for ministerial toils, and for missionary spirit, and for self-denying habits, through a long life, came as nearly up to the blessed apostle Paul as any uninspired man! A man who rarely allowed a day in the week, save Saturday, to pass without preaching, and not seldom twice, three times, and even four times in the day;—a man who preached oftener out of doors in one year than these located ones have in all their lives;—a man who, besides this constant preaching, occupied much of his other time in society meetings of the most spiritual and devotional class:—his life, forsooth, shews how possible it is to “blend the two!” The case must be desperate that has recourse to such evidence as this! John Wesley would look aghast at “Hill’s Arrangement,” p.p. 2, 15, 27, 44, 83, 91, 113, &c. He would hardly believe these were the stations of his itinerant “sons in the gospel;” he would be surprised, perhaps shocked, to hear these “Located Centralizers” laud and hold him up as the model for methodist preachers! John Wesley stationing a preacher in London for 29 years successively; appointing a preacher of the gospel for 25 years successively to superintend a publisher’s office, and a book establishment! If there be any thing libellous in the Fly Sheets, here is a heavier libel on the character of the illustrious dead—John Wesley. His name alone repudiates the connexion in which The Watchman has so ingloriously placed it, and where, like light, it makes so manifest the evil and the deteriorating effects upon Methodism of a system of Location, Centralization, and Secularization, which was abhorrent to Wesley as sin itself!

The oracle shall speak on: “The preachers whom Mr. Wesley called to his help were the principal salesmen of the books which he provided for the instruction of the people, and wherever they went to preach the gospel they carried them.....But did the practice generate in them a

mercenary, worldly spirit, and deprive their ministry of unction and success?" As these salesmen were neither located, nor centralized, but went about preaching as well as selling, the evidence may be dismissed as not bearing upon the question how far "Secularization" is a necessary effect of "Location and Centralization."

"Mr. Benson was shut up for a long time in London, employed on the week days in the duties of the editorship; and Dr. A. Clarke also was extensively occupied, a considerable number of years, with public engagements: but did these engagements injure the work of religion in their souls, or render their ministry less effective? ..... One of the public undertakings of Dr. Clarke was not, indeed, ecclesiastical at all,.....but will those who now so loudly declaim on 'Secularization,'.....venture to assert that Dr. Clarke yielded to a secular spirit, and that his public ministry lost, in consequence, its spirituality, influence, and power?" One reply might be, if an editor could retain his spirituality and ministerial unction after filling the office seventeen years, it does not follow that a book-steward would to the close of a quarter of a century: another reply is, that whilst these two distinguished men—Benson and Clarke—remained in London, few preachers in the connexion filled their pulpits more frequently, and attended the various spiritual meetings of the societies more conscientiously than they. Preaching was not to them a burthen; and, therefore, a rare event, escaped from whenever escape was possible. This makes a most material difference, and destroys the parallel attempted as effectually as an acid neutralizes an alkali.

"We refrain," continues *The Watchman*, "from pursuing any further this style of remark, under the conviction that it would be a rebellion upon the great Head of the Church, seriously to argue, that a loss of spirituality, and a decrease of ministerial efficiency, do not necessarily result from an attention, on the part of the ministers of the gospel, to any of those church-matters on which the support and extension of the church are made materially to depend. We dare not summon the ALMIGHTY to the bar of human reason, and presumptuously enquire whether a practical regard to those things which He has rendered indispensable, is not inconsistent with the sacredness of the ministerial character." And what Wesleyan presumes to do this? In what page, sentence, line, word of the *Fly Sheets*, is this presumption seen? The *Watchman*, before retiring from the field, pleased with having raised this note of triumph, should have first proved that God has "rendered it indispensable," for the "maintenance and extension of his cause," that

one minister of Christ's gospel should be located in London between twenty and thirty years! that another minister of Christ's gospel should rival in his attention to business, six days out of seven, for between twenty and thirty years, a leading London publisher; that other ministers of Christ's gospel are, by an ordinance of the great Head of the Church, so immersed in temporalities, that a weekly discourse is the very maximum proportion of preaching Christ's blessed gospel, to be expected from them for twenty to thirty years. If *The Watchman* had proved that this was "rendered indispensable" by God's ordination, no Wesleyan would have presumed to set up his folly against divine wisdom. But after the "masterly argument," and the "triumphant refutation" of *The Watchman*, there are Wesleyans who will presume still to ask how this system works; who will require abler arguments and stronger facts than yet adduced, to satisfy them either that the system works well, or that it is in accordance with the spirit of the apostles who said "to the multitude of the disciples, It is not reason that we should *leave the word of God, and serve tables*. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. *But we will give OURSELVES continually to prayer, and to the MINISTRY OF THE WORD.*"—Acts vi. 2—4.

"What decision, then, may we now ask," enquires *The Watchman*, "are we to pronounce upon the entire case?..... We have seen that not any of these alleged causes is injurious in itself; and we cannot, therefore, conceive, how the union of the three, each harmless in itself, can possibly be unfavourable to the Society's interests..... If our readers are by this time convinced—and we flatter ourselves those are who are *willing* to be convinced—that the *alleged* 'three great banes' to prosperity are no *banes* at all;.....then are they prepared with ourselves to attach its true value to the exhortatory language of 'An Englishman,' when he recommends the Wesleyan people not to forget 'what has grown out' of Location, Centralization, and Secularization." The last words of *The Watchman* shall be left now to sink or swim according to the specific gravity of the waters into which they fall.

IV. MISSION HOUSE EXPENDITURE. In the Fly Sheets, No. 1, p. 11, 12, is given a tabular view of the expenditure for the Home department of our Missions. On this table the writers observe;—

"1. The calculations are taken for a period of thirteen years: from 1833 to 1845.



2. From 1833 to 1836, there were only three Secretaries on the reports; consequently, as the average is for four, it will be in favour of the three.

3. From 1834 to 1843, the Repairs, Furniture, Coals, Candles, Rates, Taxes, &c., of the *Mission House*, were mixed up with the *Houses of the Secretaries*. But this is of little importance; for when the covering was taken off, the expenses absolutely accumulated on the part of the Secretaries.....The Mission House and the houses of the Secretaries cost, in 1836, £769. 17s. 4d.; in 1837, £782. 16s. 8d.; in 1841, £606. 17s. 10d.; in 1842, which was the year before they were separated, £645. 5s. 3d.; whereas, the cost in the same items, for the Secretaries' Houses alone, amounted in 1843, the year after the separation, to £929. 13s. 6d.; in 1844, to £820. 19s. 9d.; in 1845, to £864. 18s. 5d. The less, therefore, this part of the expenditure is explored the better. (No, no, the sooner, and the more rigorously this extraordinary fact, taken from the Annual Reports, is enquired into, the better. The items for repairs and furniture seem most lavish, excessive, unaccountable, incredible, unless the Secretaries' Houses are little palaces.) The article of furniture\* alone is sufficient to furnish the houses of a whole village. Either there must have been wanton destruction,—the houses must be stocked like furniture warehouses,—or the prominence given to the article must have been to serve as a decoy to something else.

4. ....Here we find several omissions.....all of which tell in the shape of perquisites.....Travelling expenses, which, in the case of Dr. Alder, will be heavy, as he travels in the first class carriages, and frequently stops at the first inns, to the great pain of our best friends, who ask where the moral feeling of a man is who prefers the mixed company of an Hotel to the religious quiet of a Wesleyan family? We may just state that we have a long list of the places, and we are not without a tolerably correct knowledge of several of the charges.... This gentleman refuses to charge for his expenses in the country; he takes them to London.....without a single provincial check, while his brethren have to undergo an annual drilling in the District Committee on the subject of

\* It is generally rumoured that a costly article of furniture has recently been introduced into Doctor Alder's house—Library shelves, at an expense of seventy pounds hard cash! Who pays for this extravagance? The subscribers to the fund! At the very time, too, when an appeal—"urgent and important,"—is circulated through the country urging more supplies! Is all shame fled? Will the force of effrontery go to the very extreme of daring? Missionaries put on the lowest scale of diet and living; subscribers urged to renewed liberality; treasurers and committees stimulated to greater efforts in an emergency of a very threatening nature; and *seventy pounds* spent in library shelves for one of the Secretaries! It is intolerable.

economy and retrenchment. The hard treatment, scanty allowance, and threatenings to abridge still more the stipends of the Missionaries, render it doubly painful, when it is known, that the screw is put on by persons who are at ease at home, and fed on the fat of the land.

5. Exclusive of the five items just noticed [they are omitted in this pamphlet] which will form a round sum during the year, each Secretary has cost the Missionary fund, on an average, for the last thirteen years, a sum of £373. 7s. per annum. A handsome sum for a man and his wife—upwards of ONE GUINEA per day!!! Add the other items, with the exception of travelling expenses and the advantage of a lodging house for Missionaries—all of which enhance the value of the office.....and it will be found, that these four men have cost the fund, not less than £500. per man, or TWO THOUSAND per annum! And, yet, this is not all; for,

6. We have another entry, in connexion with the salaries, which implies much more than is expressed. Whatever is actually received, there is still more in the rear: the amount received is only 'in part.'

The ever memorable William Dawson was not allowed to go on the Mission Fund: it was too sacred a thing for him; the connexion, therefore, was to be traversed from one end to the other to raise an annuity for him to do the drudgery of these four privileged beings, when the paltry sum of £150. per annum could only be raised for him. A short time after this, Mr. Jackson, of Manchester, was handed forward,..... and so, the Missionary Fund, which was too ecclesiastical in its character to be touched by a layman like Dawson—but who, nevertheless, preached and speechified more than the four apostolic Secretaries—was to be saddled with a man, his wife, and nine children, at a cost of £200. a year exclusive of travelling expenses!!.....Think again of this poor fellow, with a wife and nine children, being indulged with £200.\* and Doctor Alder and his lady costing the fund £500. at least; and Dawson only £150.

Whatever wriggling, shuffling, and softening there may be, we have a right, as subscribers to the Missionary Fund, to know what becomes of our monies, and whether retrenchments cannot be made in the metropolis as well as in the provinces. We have in these 'pickings' alone a substantial reason for location."—Fly Sheets, No. 1, p.p. 13—15.

\* "We hope we are understood; and, if the office is necessary, (that of lay-agent,) and the man is qualified for it, we shall rejoice in the addition of £50. being made to his salary."—Fly Sheets, No. 3, p. 11.

“ We have shewn that the *cost of the Mission House is excessive*, averaging for each Secretary £500. per annum. We have asked why four Secretaries, and one lay-agent, besides clerks, are necessary in the Wesleyan Missionary House, when two Secretaries can transact the business of the London Missionary Society? And who has given us an answer? Doctor Alder could be spared for Canada some months..... Doctor Bunting has not been seen at the Mission House for lengthened periods together.....three of the Secretaries—learned Doctor's of course—have been missing at once. We have asked, why an independent committee of examination of the expenditure of our Missions, has not been appointed.....and who has given us an answer? We have stated, that whilst the Missionary Secretaries have cost the society £2000. annually, the labourers abroad have had their salaries cut down, their smallest items of incidental expenses most unmercifully examined, and reductions in the income of our heroic, self-denying Missionaries made to such an extent, that some of them have, to our knowledge, bitterly complained; and yet, while all this close shaving is going on abroad, by orders from Somerset House, Doctor Alder, forsooth, is allowed to travel by post-chaise, in first-class carriages, and to put up at first-rate hotels; and we have asked plainly, ‘ Is this right? Is it just?’ And none of the well-paid functionaries, to this moment, has dared to give a reply. Why? The Secretary knows too well that the facts are undeniable;—that if he were venturous enough to give them a denial, we should give time, place, date, inn,—every detail: aye, even to the expensive bills themselves, with their curious and suspicious items.”—Fly Sheets, No. 4, p. 89.\*

As these facts become known in the Wesleyan body, it will become necessary that an enquiry—not of, Who first circulated them? but of,

\* An excellent letter appeared in the Wesleyan of June 22. 1848, entitled “ The Mission House and its Management.” The writer says, “ I find their (the Missionaries’) income averaged, in Van Dieman’s land, £193.; in Hudson’s Bay, not £200. a year; and in other districts not so much; while in England, the lay-agent, who does just the work of a city missionary, exclusive of travelling, has £377. 14s. 1d. The town Secretaries had among them the sum of £1356. 13s. 8d. *last year*, besides *travelling expenses*. Let the Committee think of this when they call upon the Missionaries to retrench. Let them ask the Secretaries to begin at home.... Is it too much to ask, that a Committee be appointed, of gentlemen *actively engaged* in the Mission cause, but *not connected* with the *officials* at the Centenary Hall, to examine into the accounts, and to *report* to the *subscribers* what *reductions* could be made in the *office* and in the *salaries* of the Secretaries?.... The labourer is worthy of his hire; but why should the labourers (?) at the Mission House have *double* the salary of *London circuit preachers*, or the *foreign missionaries*? Do they work harder? Are they more zealous, devoted, holy?.... Cannot *two*, or at most *three*, do all the work that is *nominally* done by four? Can any one, on going on business to the Mission House, see any other than Mr. Hoole? Where are the three D. D.’s? Are they engaged in their rooms, or are they found snugly at home?”

Are these things so?—be instituted. General assertions, made by the general Secretaries, as to the items of home expenditure for printing, or such as that made by Mr. Heald, who said that he was ashamed to see one of the secretaries' houses, so badly was it furnished, will not inspire confidence in the administration of our Mission House finances for the Home department. As the facts have begun, by means of *The Watchman* and *The Wesleyan*, to ooze out into public,—for their own credit, for the satisfaction of the subscribers, and for the conviction of the *Fly Sheets* of lying slanders,—the Missionary Secretaries should furnish an independent committee with the opportunity of examining their entire financial proceedings for the last twelve years; and then issue a report that will prove, that not alone in the foreign stations, but that also and equally in personal expenses of the home department, the most conscientious economy has been observed;—that is, if they can do so.

Till this is done, the *Fly Sheets* may be denounced, their authors censured, declarations affirming their falsehood numerous signed by ministers, re-issue upon re-issue of obnoxious and inquisitorial tests make their appearance, Manchester Minor District Meetings by the perversion of a law which itself involves an *impious rejection* of the law of Christ be repeated till the tyranny is intolerable; but all this will not have the effect of giving confidence to the Wesleyan body as to the wise, economical, and disinterested expenditure of Missionary monies. A well drawn up report, after an impartial examination of all documents, ledgers, and officials,\* signed by men, a majority of whom have not been officially connected with the Centenary Hall, or any other great centre of “Location,

\* The *Fly Sheets* have intimated that there is great danger, lest by retaining men of limited incomes in offices which cause considerable sums of money to pass through their hands they should be tempted, especially if the system favours their continuance in such offices for an unlimited period, to misappropriate, and apply them to their own uses. For this uncharitable suspicion, for this groundless apprehension, they have been most severely censured as traducers and false accusers of the brethren. Are they so? Was there no ground of apprehension? Does not every man see that when men of limited incomes are living luxuriously either as to viands or to drinks, in their mode of travelling, or their habits on the road, they must either get frightfully into debt, or be making too free with money not their own? The conclusion is inevitable. What is the fact? Providence, at this very juncture, when by Osborn's Test Act Screw, and Duntin's Manchester Inquisition, the interested parties are employing all their means to put down the *Fly Sheets*, and to visit with condign punishment their authors if found to be within their reach; at this very juncture, PROVIDENCE itself issues forth a *Fly Sheet* to the whole connexion, by bringing to light a fact sustaining one of the heaviest charges of the *Fly Sheets*. It is now no secret. It is known in town and country; by laymen and by ministers: in London it is the common talk: it has produced consternation; it has induced some, who before treated the *Fly Sheets* as a pack of lies, to believe that they are not so false in other particulars, since they prove correct in one of their most awful allegations—embezzlement of public funds. A Trea-

Centralization, and Secularization," would be worth £10,000, just now to the Missionary Society. It ought to be furnished. The Secretaries may flatter themselves that it is unnecessary. They do not hear what is said in the provinces. They do not even hear what is said in the metropolis. The Fly Sheets on this point are only the organ of Wesleyan opinion. And if the officials at the Mission House will keep their affairs wrapped up in mystery, if they will not explain these heavy furniture items, if they will not explain the necessity of the large personal expenditure, instead of the Fly Sheets, they will have public opinion, in tones not to be mistaken, and with an authority not to be resisted, summoning them to its bar, and demanding an account of their stewardship. The Mission House will be searched: nothing can prevent it. The time is not distant.

V. THE PRESIDENTIAL CHAIR. "Though," say the Fly Sheets, "the world may be disposed to think lightly of the office of the President of a Wesleyan Conference, it may be doubted whether a more really honourable office exists than that of a minister of Jesus Christ, chosen by the spontaneous suffrages of five hundred of his brethren to preside over them.....Its qualifications are,—

1. Age. We may safely predict that the Conference will not again select for its President a man of (only) twenty years standing, as in the case of Mr. Bunting. It is not for the honour of the body: it is scarcely an ultimate advantage to himself. Thirty, or between that and forty years of ministerial labour, seem desirable—and that spent in the regular

surer of one is under suspension. Already TORY LAYMEN are saying—this is a fact—That our financial accounts must undergo impartial investigation *in every department*, or the credit of the body will be seriously affected; and that more frequent changes must be made of our principal officers. The matter cannot now rest where it is. Honourable men, who hold other equally and similarly responsible positions, will now be anxious for a thorough examination into their respective departments, that they may stand free of all suspicion of malappropriation of the contributions of the body.—But what have the auditors of this Treasurer's accounts been about, that they did not discover defalcations amounting to some thousands? Who are they? Are they among the located?

These remarks will probably be severely censured. By whom? By none more severely than by those who could hardly have been without suspicion of *some* of the delinquencies of the party in question. By none more severely than by those whose activity and zeal in getting private subscriptions in another case suggest the idea, that a man unfit to superintend a journal at home, is a very fit person to exercise that supervision abroad, and on a Mission station too. By none more severely than by those who wink at an official slop shop for the outfit of Wesleyan Missionaries, where the best articles may be had at the lowest prices—and *may not be*:—parties at home and abroad, in town and in country, will understand the allusion, even if none should exclaim, "Ah, I was duped there." Let Sampson's companions puzzle out this riddle.

ministerial work—that the man may be thoroughly acquainted with the workings of the system.....Men who are located are not the men to be elected.....they want the proper sympathies requisite for the discharge of the duty: their habits and associations render them cold, distant, strange. ....Men engaged in the work can alone sympathise with their fellows.

2. *Wisdom.* Without this the head will require a head;—a prompter by his side who either voluntarily, officiously, or mechanically, turns to him.

3. *Firmness.* This is necessary to control and command; but then it must steer clear of obstinacy. How would such a man as Joseph Taylor, all gentleness, have met a storm?

4. *Dignity.*

No man possessed of these qualifications should be deemed ineligible; or even less eligible because of his political principles. Think of the absurdity of rejecting any man, simply because he is known not to be a tory! or because he has been known to express a doubt whether the union of Church and State works well for either party!—Fly Sheets, No. 2, p.p. 3—6.

“The impropriety of re-electing to the office any who have filled it, while there are others equally eligible, as to qualification, who have not yet been so honoured,” is thus put by the writers of the Fly Sheets:

“1. The honours of the body are denied to those who are equally entitled to them.....

2. The respectability of the body is prostrated. Instead of having twelve patriarchs to look up to in twelve elections, the brethren are favoured with four, in consequence of triple elections; instead of ‘twenty four elders’ we are furnished with eight: and these passing from little more than boyhood to manhood, on their third election, and not even then ripe for veneration.....Where is the respect due from the body at large to five or six comparatively young men,—say, Bunting, Jackson, Grindrod, Scott, &c., elevated above their brethren, instead of a score of sages, venerable for years, with the wisdom and experience of the Church embodied in them?.....And what must be the opinion of other sections of the church, when they perceive us practically declaring, that there are only three or four men in the whole Conference, capable of filling the Presidential Chair?—these men occupying it for a series of years, and thus confirming, though in reference to one of the largest christian communities in the Protestant world, the low views which many have entertained of the talents and attainments of Methodist preachers!

3. The liberties of the body are jeopardized. However it may be accounted for, the first election of a man (and his discharge of his duty) has had a freshness about it, seldom, perhaps, never equalled on the repetition of the honour. Doctor Bunting, in his first election, did more of unmingled good to the connexion, (or less evil, which you will,) than in any of his subsequent elections.....

4. Re-election is no exaltation.....Were it the understood usage not to re-elect, no man could deem himself slighted for not being re-chosen. Not to be chosen again when eligible, is a slight; almost as bad as not being chosen at all. But all cannot be re-elected; therefore, this serious evil should be removed.

5. It is a piece of flagrant injustice to others of equal, and, in many instances, superior claims to the persons elected, whose wisdom and experience, as in the case of Mr. Stanley, are placed under a bushel, by lesser lights being put in their place.

6. It is unnecessary. There are other men able to fill the office. Who ever filled it more creditably than Mr. Stanley? (who was so long kept out of it for no other reason than that he was known to be a liberal.) Actual experience and practice in the office, cannot be employed as an argument; for—First, That would operate against any man's entering upon it, since no one could acquire its experience till he first filled it. Secondly, The practical working of the office is familiar to every man that attends Conference, and on which he may be said to receive lessons annually, in the conduct of those who fill it. Thirdly, There are certain contingencies that cannot be foreseen, respecting which a re-elected President would feel himself as awkwardly placed, as any other member of the Conference.

No private or party consideration should be allowed either to promote or to hinder an election to this office.....To secure elections, arguments have frequently been resorted to, not only pitiful in the extreme, but utterly derogatory to christian character. *Firmness* was pleaded to secure the re-election of Mr. Reece, it being affirmed that he would be able to meet the Warrenite storm at Sheffield. This, with some who employed it, was only another word for obstinacy, which was no less than a reflection on the man himself; nor would such a quality have disturbed the minds of those who put it forth as an excellence. *Loyalty* was pleaded by the same party on behalf of Mr. Stephens, at the Manchester Conference;—a man who, because of his preaching King George more than King Jesus, gave great offence to the people, and

sacrificed nearly five hundred members of the Society, through his haughty, political bearing. The monument, it was urged, was to be raised where the battle was fought! and this irrespective of every other qualification, or even private virtues, of which he had many. *Honour* was advanced in favour of Mr. Grindrod's election at Leeds, he having been actively engaged in the ill-fated organ case. Here again, the monument was to be erected on the battle-field, and the people to be additionally irritated by the preferment. 'Well,' said Doctor Clarke to Doctor Townley, 'I have known and loved you; but I never thought you were the man to move a resolution to white-wash these Leeds fellows: they will never be white-washed to eternity.' This is, perhaps, too strong.... *Whiggism* was urged against Mr. Stanley, by the London clique; and, yet, Mr. Atherton, another whig, was nominated by the tories, when, in order to serve a purpose, it became convenient to forget his political sins. Other arguments, that have been employed, are as contemptible as the above. 'Mr. T. Jackson ought to be re-elected, because he had the *fac* of the Centenary work, and he had the principal part of the work of Mr. Lessey, his successor, to do.' On Mr. S. Jackson being named, 'Oh,' said one of the tory ex-presidents, 'he won't do; he has been awkward some years;' that is, not sufficiently supple for the party. 'We cannot,' said another of them, give appearance to a man.' This is as laughable as it is contemptible, and implies that Messrs. —— were perfect beauties.....Just as the brethren were proceeding to vote, Doctor Bunting said that the step he was going to take was unprecedented; that it had only within a few minutes entered his mind, and respecting which he had the sanction of those around him—that it was very desirable, that united as they were in reality, they should also keep the semblance of it before the world; and that as it appeared a very general feeling on the part of the preachers, that a certain venerable minister, (Mr. Atherton,) should be elected, he, and others with him, who had actually had other intentions when they came to Bristol, should submit to the known desire of the majority, and give their votes to that venerable man. On the face of this it is evident,—

1. That Doctor Bunting and his party had fixed on another man.
2. That they were so completely wrapped up in the plenitude of their supposed power, owing to their plans and past success, that it was only on the eve of the election that they discovered and felt their weakness.
3. That Doctor Bunting felt the impertinence of his position when he stepped forth as he did.....



4. That he wished to impose upon others, by conveying the impression, that Mr. Atherton's election was likely to be the result of his cooperation, when it was firmly believed by the opposite party, that it really did not make the difference of twenty votes.....It was well remarked—aye, by a tory too, 'When the Doctor found he must fall, he ought to have fallen with dignity; and when he found he could not keep Mr. Atherton out, he ought not to have appeared to help him, when it was apparent enough that his professed help was only a cover to his own defeat.'.....On a motion of thanks to the ex-president, (Mr. Stanley,) Doctor Beaumont observed.....that he rejoiced in the choice made in the President for the present year, on the ground that the Rev. W. Atherton had never filled the office before, and expressed a hope that henceforth Presidents would be chosen on this principle. This sentiment was loudly cheered by the majority; but Doctor Bunting.....endeavoured to put the latter down, by stating, that he was not speaking to the point, but introducing matter "most unwarrantably and unjustifiably".....by referring to the "question of re-election," which, he averred, was out of season. Doctor Beaumont came down upon him with an advantage only equal to the force with which he dealt out his blows; stating, in reply, that his remarks were neither unseasonable nor unwarrantable; and that, if they were, Doctor Bunting, of all men in the world, should be the last to prefer such a charge, as he was notorious for taking occasions, while speaking on one subject, of forstalling the Conference upon others, that he might the more readily insinuate his views and measures. Mr. Jackson was elected President by a triumphant majority of 174 over Mr. Beecham; on whose behalf the clique exerted all their power both before and at Conference, but who only obtained 56 votes,—votes *by ballot*, be it remembered. The defeat was complete, as they had strained every nerve to get him into the chair. The vanquished could not conceal their chagrin. 'We thought that *we* ought not to vote for you, *you being the nominee of a faction!*' Such was the language with which the only man in the Conference who would have had the temerity, and who would have been allowed the opportunity, insulted the President, after he had taken the chair. 'The nominee of a faction,' indeed! 174 being the faction, and 54 being the Conference. Any other man would have been clamoured down: would have been compelled to make an apology. When, during the same Conference—and that was often—Doctor Beaumont came down upon the clique with his avalanche powers, scores of voices at their highest pitch, bellowed

'order, order;' and shewed intense sensitiveness to decorum, moderation, and meekness in the speaker: but when the President was insulted to his face, in the open Conference, these throat-orators were quiet and unmoved.....Whom was G. Morley, J. Taylor, E. Grindrod, or J. Scott, the nominee of? Of Doctor Bunting. Surely 174 brethren have as good a right to nominate as one. But the good Doctor forgot his own towering assumptions when, himself filling the chair, he coolly told the wondering and gaping brotherhood, that they were to look upon *him* as John Wesley! The very same chair (now) filled by the nominee of a faction."—Fly Sheets, No. 2, p.p. 6—10; No. 3, p.p. 16, 17; No. 4, p.p. 17—19.

Not even *The Watchman*, that has come so valorously, and, according to "S.," in a letter in *The Watchman* for Nov. 22, so successfully, that he wishes the articles on Location, Centralization, and Secularization, cheaply printed and extensively circulated;—this pamphlet is circulating them more widely, it is presumed, than some friends of Location will desire, as the "triumphant refutation" of *The Watchman* has been itself exposed in all its sophisms and hollowness;—not even the *Watchman* has entered into the arena, and offered combat to the arguments of the Fly Sheets, against re-elections. It may be because they are weak and untenable; that the wisdom and advantages of confining this office to as few of the preachers as possible are so obvious that the case may be left to its own merits, as one that speaks for itself. The Wesleyan public will now be able to judge whether there is any, and how much there is of, force in the arguments adduced to prevent the Conference from electing preachers twice, thrice, and even four times, while others, not less eligible than the choicest of the re-elected, have not the honour once during their long, zealous, and labourious lives! That the general opinion without is unfavourable to this monopoly of honour, will hardly be doubted by those who mix and converse freely, with, if not the *elite*, the masses of the Wesleyan public. Doctor Newton evidently felt at the Hull Conference the pressure of the arguments against re-election, that had been urged during the year, as he observed, that, doubtless, except in *extraordinary* cases, a man should not be re-elected to the office. What an *extra* extraordinary case then must it be to justify a fourth election. Members of other christian communities are led by this monopoly of office to conclude, either that Methodism labours under a

\* "Subsequently he struck the Conference with amazement by claiming to have 'liberty of speech.' As though *he* had ever been tongue-tied or gagged!"

sad paucity of men to fill honourably this office, or under a servile yoke that prevents the Conference from doing itself the honour of shewing that the Head of the Church has blessed us with men enough yearly to fill this distinguished position in uninterrupted succession.\* Besides, it has a tendency to preserve that equality among presbyters so indispensably necessary in a connexion like ours. A large and annually increasing number of ex-Presidents could not form a junta: and the platform would be inconveniently small, or most significantly and too strikingly enlarged to contain them all: and thus another evil, in the estimation of the writers of the Fly Sheets, would disappear: the platform would soon give way under the weight of once-elected Presidents. Will they stand or fall together?

VI. THE PLATFORM. Many will not understand this term. In the chapel where the Conference assembles, a platform is erected, on which the President, the Secretary, the ex-Presidents, the Letter Writers, Missionary Secretaries, School Governors, and other official, and semi-official characters sit. The Fly Sheets regard this as an evil. Many will think that the Fly Sheet writers are very captious, and very censorious to devote several pages to such a trifle as this, and particularly as

\* "Till the publication of No. 2 of the Fly Sheets, this matter had scarcely been discussed any where, or by any one. It seemed to occur as a matter of course, that the Presidential chair should be reserved for a very elect few; who for life, as often as the constitution of the body would allow, should engross this honour to themselves. No. 2 was a bomb-shell thrown into this coterie of Presidents elect. It exploded for ever the idea of its revolving in regular but extremely limited cycles. The new idea spread like the light of the morning. It is amazing how it commended itself to the judgment of candid men.... These reasons, *we know*, have induced many preachers to declare themselves against the re-election of any man to this office. The extent to which this opinion prevails... will be severely tested when Doctor Newton becomes eligible for a fourth time. Various pleas are assigned, even by such as are wedded to the non-re-election principle, why in this instance, and in this only, it should have the go-bye.

'If any man deserves this distinction, Doctor Newton deserves it.' We cannot allow that any preacher has either such peculiar qualifications for the office, or has such extraordinary personal merit, that he deserve the honour a *fourth* time, rather than another *first* time. He would himself shrink from the supposition. 'If Doctor Newton has not the chair this year, then it will go down in the history of Methodism that Doctor Bunting alone had the distinction of the Presidency for the fourth-time.' This plea supposes the re-election to be an evil. Shall it be repeated? Our reply is.... 'Let the system begin and end in *hinc*.' It will be a beacon to all future Wesleyan legislators and constitution members. 'Doctor Newton was so ill-used at Hull by the friends of Mr. Caughey that, in this instance, we should make an exception to what henceforth must be the general rule.' The set-off against this plea is—For years he has had a unique honour: that of an extraordinary commission to have no circuit duties except on the Sabbath. For years he has been permanent Secretary of the Conference, has *once* crossed the Atlantic as the representative of the Wesleyan to the American Conference, and *run* already

platforms are very common affairs at annual meetings, and are very innocent things, and even very useful on public occasions. Granted. But the Fly Sheets shall speak for themselves, before any observations are made upon this part of their contents.

“ We might be charged with a want of christian charity were we to assert, that pride prompted the erection of the platform at our Conferences. The presiding officer.....should be in such a position as to be able to determine who is the speaker.....and what is the opinion of the majority. All this may be done without the appendage of an unwieldy platform.....The greatest outcry against our remarks will be from those who occupy that elevated post: but then the opposition will be from an interested party, whose hostility.....will be open to considerable suspicion. We intend to be simply argumentative—to appeal to the unbiassed judgment of all. *If our arguments can be met, let them be met.* We argue for our brethren on the floor of the house.

The following are the particulars to which we beg attention:—

1. The platform being of comparatively modern date, it cannot claim any regard on account of age. Abstracted from the policy (which introduced it) it has neither beauty nor comeliness to plead. It is a formless, unsightly, inconvenient monstrosity; and would appear much as he filled the Presidential chair. Surely this is honour enough from his brethren; and may be placed as an ample set-off against any measure of dishonour which his friends may suppose he has received from another quarter!... Besides, what will the Hull friends of Caughey think of the party who set up this plea?... Will it give them an exalted view of the Christianity of the brethren, if they see them elevating a *thrice-chaired* Doctor to the chair again—not because they dare pretend that he has any *remarkable qualifications* for it, but because on one occasion they choose to make a poor collection?... Make him president anywhere rather than Hull. ‘It will go near to breaking his heart if he be not re-elected this year.’ We are loathe to believe any thing of the kind. We would not have named it, though we have heard it from some of his own friends, only that, on the supposition that it is a libel on him, it serves to shew up the villainess of the system against which we take up our pens. We do not represent this plea as the statement of a fact. We hold him not to have so overweening a vanity and self-esteem as to suppose himself injured, because he has not for the fourth time, the Presidential chair, when Fowler, Beaumont, Haswell, Lomas, Walton, &c., have not had it once. Well may he exclaim, ‘Heaven save me from my friends!’ The plea, if true, would be a most powerful reason for keeping him out of the chair, as furnishing the most distressing evidence possible, that the system has been a hot-bed of vanity, littleness, and selfishness, inducing a hankering after honour that nothing will satisfy, and that makes an act of justice to the many appear an insult and wrong to a petted favourite. ‘If Doctor Newton be re-elected this time, we will consent to oppose re-elections for ever after.’ If re-elections be right, why not more of them? If wrong; why this one? ‘If Doctor Newton be re-elected we shall have a change in the seat of government, for his lady *will* have a country residence.’ Sturdy unmistakable opponents as we are to Centralization... we should think we were paying too dear for our whistle. We add, if Doctor Newton be elected he excludes *three worthy brethren for ever* from this honour. Can he approve of this?”—Fly Sheets, No. 4, p.p. 3—5.

better in the centre of a market-place, or in the front of a goal, mounted by the executioner with his axe, than in the house of God, in the midst of an assembly of christian ministers.

2. The brethren were not fully aware, at first, how it would work, and were the less suspicious for some time, from the circumstance of platforms being familiarized to the eye in Missionary Meetings. Its introduction was sly, unobtrusive, and, at first, viewed as almost necessary; but, for some years past, its effects have been woefully felt: the scaffold, as well as the platform, has been recognized.

3. There was no platform in Mr. Wesley's day: nor for many years after; and yet, when any thing does not suit the great ruler's taste or purpose, no man pretends to greater scrupulosity, in any departure from the plans and proceedings of Mr. Wesley.....Just imagine the venerable shade of the departed Wesley to enter the Conference, and fix his eye on this erection—this piece of parade—graced with four Missionary Secretaries, three Letter Writers, four Secretaries to the Conference, two Governors of Schools, with other functionaries, too numerous to mention!

4. There is no platform in the House of Commons, raising a few ex-ministers head and shoulders over their brethren; nor in the General Assembly of the Church of Scotland. Why not imitate this dignity and simplicity? The Wesleyan platform is certainly unique in form, in character, but obvious enough in intent and purpose.

5. It leads the young men (who may have to occupy it) to assume an air of importance; makes them forward, and officious. As 'shallow draughts' of knowledge intoxicate the brain, so undue elevation not unfrequently produces the same effect. Great heights are perilous to weak heads.

6. It gives the few an undue advantage over the many. We have often thought that arguments coming from that elevated place,—although very light, when weighed in the balance,—have been taken to possess unusual force, like light substances which acquire a momentum by falling from a height.

7. Senior brethren, who have borne the burden and heat of the day, are placed at the feet of comparatively young men. Till last Conference, the venerable President, the Rev. J. Stanley, was placed at the feet of Messrs. Jackson, Hannah, Scott, Fowler, Beecham, Alder, Barton, Keeling, Farrar, &c., and Mr. Atherton and others, between 70 and 80 years of age, still remain there.

8. The whole apparatus is an anomaly. What can be more out of

keeping than the *President*, the highest officer, and a *Letter Writer*, the lowest officer, placed side by side? The President is hidden, in great part, from view, by a huge box, like an auctioneer behind his desk. He who is to preserve the assembly in a state of order and decorum, should have his seat so elevated, as to give him the most perfect oversight and command of the assembly; giving him in actual position, what he is officially, a point of elevation which will at once place the entire assembly below him.

9. As by elevating a man to such an office, we enter into a sort of compact with him, and promise courteous and christian submission to him while he is in it, it is necessary that his seat and insignia of office should be so placed, as constantly to remind us of our compact. We find the position of affairs the very reverse of this. All on the platform being next to equal to the eye, the persons around the President, especially Doctor Bunting, are often addressed instead of the President himself; and hence a diminution, not only of dignity but of attention and influence. The satellites draw off the eye from Jupiter; the men around divide the attention of the house among themselves, which ought to be concentrated in the Chair: nor can it be otherwise, as every man expects some attention, being led to conclude himself a person of some consideration, having been placed there for the purpose of reminding the brethren either of what he was, or of what he is.

10. Wherefore should all or any of those who have filled the office of—say President, have any elevated seats, or any visible emblems of past honours, unless they mean to state, that when a man has been once advanced to this dignity of office, he is never to descend from it again? And, if men, who have been inflated with the dignity of the office, seek to be thus lifted up above their brethren, ought they to be indulged?

11. If those who have sustained the honour of this office continue to be actuated by judgment, prudence, and a love of liberty, they will neither seek, nor allow themselves to retain, any other prominence among their brethren, than what their age, wisdom, gravity, and service to the Connexion will give them.

12. But what claim can the Secretary, sub-Secretaries, Missionary Secretaries, Theological Tutors, Clerks of the Journals, School Governors, Letter Writers, Representatives from Ireland, &c., have to a place on the platform, some of whose offices require privacy rather than publicity to an efficient discharge of them; none of whom should either be, or seem to be, seeking any other credit by their offices, than what their behaviour in them fairly entitles them to.

13. Pre-eminent modesty, humility, piety, and reflection, would never permit the junior brethren of the connexion to place themselves upon the platform, while any of their seniors, who are at least their equals for talent, respectability, and service to the Connexion, are sitting on the floor of the house: and were such compelled to take their place on the platform, (and nothing but compulsion could place them there,) they would be the last to open their mouth on any disputed matter.

14. The presence of young men on the platform is not only flagrant injustice to others of equal, and, in many instances of superior wisdom, piety, and usefulness, but it is out of character even in an official point of view. Why not place the Chairmen of such Districts as Bristol, Manchester, Leeds, Birmingham, Liverpool, &c., there? They are as important personages as some of the brethren who grace (?) the platform.

15. A Conference platform is any thing but a true representation of the talent, piety, and glory of our body. The public naturally enough suppose, that the men whom they see crowding the platforms on confederal occasions, constitute the weight and very cream of our Connexion; and the men who ordinarily throng them on such occasions evidently entertain and foster the idea. But is it so? Far otherwise: sometimes the very reverse.

16. Conference platforms are detrimental to the transaction of business; overawing the brethren on the floor of the house, ...infringing on the liberties of the body, by giving to some who are on it, and to others who are countenanced by it, a boldness bordering upon assumption and tyranny.

17. The men on the platform practically constitute a party against the brethren below; defending and supporting each other on any remarks offered on their plans, propositions, and speeches. Thus Doctor Alder was carried through his Canadian case. The men have not only the influence and honour attached to their offices, but they have the overwhelming weight of the platform superadded...they work into each other's hands.

18. The platform has been too long a kind of seat of government. It could, till lately, carry almost every thing. It could dispose of the Presidency with something like certainty. No measure could succeed to which the platform opposed itself. No measure, however absurd, was likely to fail, if proposed there. The last Conference began to shew some signs of having borne this long enough.

19. By some fatality a man, when raised to the refined atmosphere of the Platform, seemed to lose all independence of thought. Mr. Fowler may justly take to himself the credit of being the first who resisted the Circean influence. He is of so sturdy a make, that the Presidential Chair, when he arrives there, (which must be ere long,) will not detract one atom from his independent bearing. Neither will it alter the character of the venerable man—Mr. Stanley—who now so worthily fills it. Mr. Fowler's elevation to one of the humble offices on the platform was no more intended as a compliment, than it was expected he would be transformed, and take the cue from others: but —— was aware that every transaction was recorded in the pew :.....with a view to cripple him, by furnishing him with other work, he was elevated to a place he never loved, and where he sits as a speckled bird. The prophet saw wheels within wheels in his day.\*

20. The brethren on the Platform are too near the ear of the President, especially the *quasi* President's prompter Doctor Bunting, who is seen always hovering round that quarter.....It is difficult for the President to be preserved free from bias, on being within the immediate range of a set of practised party men.

21. ....We enter our firm and solemn protest against the platform as an unmitigated evil, *and a stifler of the spirit of freedom.*

As it is asked, whether in the case of the Missionary Secretaries there is any reason why another six years' appointment should be made; so, in the same sly, but determined way, it should be asked whether there is any just reason why the platform should remain. All upon the quarter-deck will cry loud and long, Yes—yes—yes: but the brethren in the hold will say, No—no, to a man."—Fly Sheets, No. 2, p.p. 11—16.

".....But nothing short of a flooring will break the undue influence of the platform. Let the brethren scan over, again and again, our remarks in No. 2; and never for a moment forget, that, independently of other things, they are watched from that OBSERVATORY,† as to their demeanour, the men with whom they seem most familiar, the expression

\* Mr. Fowler resigned the humble office in 1847, and re-appeared among his brethren on the floor of the house, where "the Fowlerian note-book" could again be in requisition. In 1848, his brethren unexpectedly elevated him to the platform by choosing him the Secretary of the Conference.

† Doctor Beaumont may always be seen in Conference occupying a side seat. It is understood that he takes this disadvantageous position because the platform is known to be an observatory, and he does not choose to have every look and expression of countenance scanned and interpreted by the favoured brethren.



of face with which they receive platform remarks, and the votes they give, all of which have an influence in the packed Committees, either for or against them. The weasel eye is always upon them from that height: place it on the floor of the house, and freedom will be enjoyed. Only the last Conference, on Mr. W. Griffith maintaining his non approving position of a vote put from the chair, Doctor Bunting perceiving him from the Observatory, shouted out,—‘Come, William Griffith, stand up like a man, and shew your approval of the resolution.’ To attempt to coerce a man into a measure by public exposure.....suits one of the purposes for which the platform was erected.”—Fly Sheets, No. 3, p. 8.

Though every one of these twenty-one objections against a Conference platform has not overwhelming weight, and though some may think that too much is made by the writers, of this arrangement in Conference proceedings, yet much more can be said against having a platform than can be said in favour of one. Can a single argument be furnished in support of this unsightly, and, in many respects, inconvenient apparatus? If the speaker of the House of Commons, and the ministers of the country have no need of one; if the General Assembly of the Church of Scotland, and of the Free Church, can transact their ecclesiastical business without one; if the several Dissenting Associations, in their annual or half yearly meetings, have never found any inconvenience from the absence of this apparatus and its “furniture, animate and inanimate;” why should one be necessary in the Methodist Conference, whose assemblies are not more numerous? Why should one be persisted in when no less than twenty-one objections, some of them very weighty ones, are urged against its continuance? No one can doubt that the perennial elevation of some twenty men on a platform has a tendency to give them an influence which otherwise they would not have; may lead them to entertain, especially when they are not senior men, undue notions of their own importance; gives them opportunities, much more favourable than are enjoyed by their brethren on the floor, for addressing the Conference; and makes it a more difficult affair for modest and timid men, especially if they have not stentorian voices, to speak fully their sentiments in opposition to the entire weight of the platform. The brethren are equal, save as age, experience, talent, usefulness, piety, make a difference. They ought to appear what they are—brethren, fellow-presbyters. Let the President, and if it pleased, the Secretary, have a seat so placed that the former may have a full view of the assembly over which he presides; and let the brethren, even after having filled the high office of President

of the Conference, resume the seat which their years give them on the floor of the house, like the Moderator of the General Assembly of the Church of Scotland, who, after the expiration of his official existence, takes his accustomed place as one of the brotherhood. This will give dignity to the chair. This will give liberty to the Conference.

VII. CONNEXIONAL COMMITTEES. "Part of Doctor Bunting's policy has been to constitute as many committees, connexional and otherwise, as possible; and in these to transact the vital part of the business of Conference; bringing in merely a report of the general proceedings of the Committee for its sanction.....The grand argument in favour of them is, that of expediting the business of Conference, and preserving its affairs distinct. There is validity in this: but, with these advantages, it is necessary to guard against abuse; and we contend, that business will be dispatched with equal ease and rapidity by a change of hands..... The committees furnish a man, who secures a seat in all he wishes to enter, with an undue influence over his brethren. They (the committees) may be employed for party purposes.

For some time a Nomination Committee, composed of the ex-Presidents, Missionary Secretaries, the Treasurers and Clerks of the Funds, &c., has had the work confided to it, of proposing members for the Connexional Committees. This was a deep scheme; threw an amazing amount of power into (one man's) hands.....In this way have the brethren been juggled out of their privileges and liberties,—piece after piece,—stealthily and hooded over with plausible pretexts, and without being aware of their position till the ground was removed from beneath them.

These men have been in the modest and disinterested habit of nominating each other, and of adding to their number men like-minded with themselves. The farce is also played (we can scarcely call it any thing else) of finding unanimously, that there were reasons for another six years' election. This deserves a careful consideration.

As the men who compose this Nomination Committee have been in the habit of manifesting their partialities, by electing their own clique, as pointed out in the Table of our last 'Fly Sheet,' p. 4, so when an independent man has given utterance to an opinion adverse to the clique, he has been struck off the lists, and has been seen no more for years. S. D. Waddy was put on the Book-Committee at the Conference of 1837: at the following Conference, in the Book-Committee, he spoke at

some length on the desirableness of revising and amending some of our formularies, especially the abridgement of the Common Prayer, mis-called Mr. Wesley's, when Doctor Bunting gave him a severe castigation. His name appeared no more on the committee for the next seven years! Cases of this kind would rarely occur in popular elections, as the brethren would love a man the more for his independence.

Packed Committees engender many evils.

1. They confine the knowledge of the Connexion to a few who allow only the mere surface workings of the system to escape.

2. They furnish a man like Doctor Bunting with an undue degree of influence, prejudicial to the comforts of the brethren, as well as promote party feelings and party purposes.

3. It is in them that men are marked and go branded through the Connexion for years. So it has been with Burdsall, Bromley, Beaumont, Everett, Galland, Dunn, Fowler, Stanley, Rowland, W. Griffith, Tarr, &c., &c.

4. They are employed for the baser purposes of furnishing pecuniary help to men who have no claim upon the body, beyond that of relationship to some of the members. Thus Doctor Bunting's son-in-law has been helped to a salary of £200. per annum, exclusive of travelling expenses; while the Rev. S. Jackson, who has done more for the cause of education than the whole of them put together, has been thrown into the back-ground, and been left to struggle alone....

Conference has very little to do in choosing a man for any official station. For example, it will probably come to pass,—though we apprehend not very soon, if the wishes of the present occupants are to decide the time,—that it may be necessary to seek a successor, we will say, to one of the Missionary Secretaries. *Will Conference* originate the choice of such an official? Nothing of the kind! A proposal will come before them, *as the earnest recommendation* of a Committee, partly consisting of laymen; and these, as is notorious, *not elected with any impartiality*..... Can any unbiassed opinion be expected after this? We have only to go on in the same direction a little while longer, and it will be too late to lament that the proper and legitimate freedom of the Conference is gone for ever. It will have become what the French Parliament was, under the old *regime*,—an assembly for registering decrees already made to their hands, and which they had no real power to question or resist.....

The self-complacent arrogance of some of these committee-men is truly wonderful..... A resolution, previously in close conclave concocted,

is moved, seconded, and supported in open Conference, by three of the select cabal. After a speech or two from others of the same conclave, some unlucky brother "below the bar of the house," arises to shew reasons *per contra*. He is immediately marked by the privileged few as "a disaffected man," "an opposer of the Conference," and the brand of reprobation is forthwith fixed on him; and the brethren appear, with meek resignation, quietly to admit the justice of the condemnation. So general, indeed, has the disposition become to put "THE COMMITTEE" in the place of "THE CONFERENCE," and to consider the opposers of the one as hostile to the other, that we have known men, in other respects high-minded and liberal, who have privately remonstrated with the refractory brother after the following fashion:—"My dear brother, if you had nothing better to propose, why place yourself in an attitude of hostility *against* THE CONFERENCE!" By "The Conference," reader, you are to understand, not THE BRETHREN, in their collective capacity assembled, but the proposer and seconder, and supporter of the aforesaid resolution, with the two or three orators who spoke in its defence. Thus have the brethren surrendered the power of legislation into the hands of a few self-elected individuals.....It would be wiser and more dignified for them to remain at home, rather than countenance by their presence the annual farce got up for the special glorification of Bunting and Co., and the lay-lords whom he delights to honour.

We have shewn that the various Connexional Committees have been formed on the most manifest partiality and exclusiveness. The same names occur everlastingly on the numerous committees. It would seem as though there was an awful paucity of men of ability and character in the Connexion. Take away some five and twenty preachers, and the inference from the names on our committees is, that the rest of the body consists of mere ciphers, not to be trusted in any degree with the management of our concerns. These are the men, and wisdom will die with them. Pity, for the Connexion's sake, that we cannot procure for them an elixer of immortality. When these permanent fathers of the body remove, what desolate orphans we shall be! The prospects of the Connexion are awful, if these men may not live, if not for ever, for ages!" —Ply Sheets, No. 1, p. 23; No. 2, p.p. 19—22; No. 3, p.p. 33, 34; No. 4, p.p. 6, 7.

"When Mr. S. Dunn appealed to the London Conference of 1842, in vindication of his character, because of some disturbance in the Dudley circuit, the clique, who were prejudiced against him, would not allow the

affair to come before Conference, but delivered him over to a Committee, which was equal to placing him under the 'Usher of the Black Rod.' Mr. Dunn very properly refused, and demanded an open trial; but the platform over-ruled it; and the consequence was, he left the Conference in disgust: and yet, at a subsequent Conference, after denying him justice, Doctor Bunting had the hardihood to tell him, that he ought rather to ask pardon of the Conference, than to speak on the subject in question;—one of his customary brow-beating ways of answering an argument. Now the point with us is not whether Mr. Dunn was right or wrong in the Dudley case, but the injustice of refusing a man the right of vindicating himself; for we contend, that every member of the Conference, that wishes it, has the right of public appeal.....If they wish to promote any party purposes.....Doctor Bunting is heard to bawl out, 'The Conference must defend and support its own Committees!' This is generally a closer—not an argument—as the Conference by this trick is put upon its dignity."—Fly Sheets, No. 1, p.p. 23, 24.

"On the appointment of the Nomination Committee, the President, (Mr. Atherton,) said, 'that it was not wise to put the same men on so many committees,' while other men equally fit to be on committees, were not placed on any. So much for our table in No. 1; which the President must have felt in days gone by; having, as a whig, been as great a stranger to the select committees of the tory party, as some of the brethren noticed in the list. On Doctor Beaumont objecting to Mr. Scott having so many offices as to *render a curate necessary*, Doctor Bunting insisted on his continuance, because 'he knew all the ins and outs of the business;'—the old argument employed for himself and his colleagues. Keep them in office, and you keep others out of knowledge.

We could add many instances to our specimen table in No. 1. Take the case of the celebrated Charles Prest, who, with Mr. Jobson, has been taken under the wing of the great 'Station Master.' We find the former, for the present year, 1846, holding the following posts of honour:—1. Member of the Committee for guarding our Privileges. 2. Secretary of the same Committee. 3. On the Special Committee for cases of exigency. 4. On the Missionary deputation. 5. On the School Committee. 6. Treasurer of the Schools. 7. On the Committee for the removal of Kingswood School. 8. On the Book Committee. 9. On the Chapel and Education Fund Committee. 10. On the Theological Institution. 11. On the Education Committee. 12. On the Matrimonial Committee. 13. Superintendent of one of the Lon-

don circuits. So much for a boy, comparatively speaking, who has travelled only sixteen years! We ask, is there either wisdom in this, as to the youth himself, or fairness to others? We may place in opposition to this, Mr. George Steward disgracefully hunted out of London for exposing sin. Why is W. P. Burgess omitted? Has he sinned beyond redemption in the publication of his hymnology, in connexion with his vindication of it? What has John Knowles done? He is a man of vigorous mind, and is now in the fiftieth year of his itinerancy, and has been uniformly kept from all committees. The only sin of which he has been guilty, that has come to our knowledge, is, that like Mr. Everett, who has shared the same fate, he was an admirer of Doctor Clarke. What has John Burton done?—a man that has laboured and suffered in the Missionary cause—has travelled upwards of twenty years—and has an intellect of superior order, as well as modesty and character to beautify it? He, alas, is another who has not rendered voluntary homage to the ‘great image,’—the giver of places, preferments, and pensions,—and must, therefore, be kept in the back-ground. We presume Mr. Prest’s case will next have to be met with an additional curate. Brethren, beware! A boy of sixteen years standing, loaded with *thirteen* Connexional honours!!”—Fly Sheets, No. 3, p. 11, 12.

“It was found that the Book Committee had neglected to prepare a form for the solemnization of marriage in our chapels. Doctor Bunting stated that they had not time: on which Mr. Osborn said, the London committees had too much to do, and asked why they could not be trusted with a committee in the country? Doctor Bunting here took the alarm, lest any of the appendages of power and state should be removed from his presence; while Scott said, that in London they could get the best legal advice! But what has legal advice to do with many of the Committees? Why should work be delayed when other hands are ready to do it, as well as able? If there were not equal legal advice to be obtained in the country, two or three Queen’s heads would settle the difference.

We have no law prohibiting supernumeraries being members of our Committee of Privileges, Missions, Schools, Book Affairs and other Connexional ones.....Of late it has been the policy of those who have grasped at power, to retain some of the supernumerary brethren, who have been favourable to their measures, on most of our Connexional Committees, to the total exclusion of the rest. This we cannot but consider a piece of fulsome flattery, not to say vile partiality, to the few, as well as glaring injustice to the great body of supernumeraries. We

can see some reason in paying this honour to Mr. Reece, who has been longer in the work than any other man among us..... Was the like honour paid to Mr. H. Moore, who was his senior by eight years? Or to Mr. Highfield, his senior by two years? Or to Messrs. Reynolds and Sutcliffe, his seniors by one year? O, no! And what reason can there be for retaining Mr. G. Marsden on nearly all our Committees, since he became a supernumerary, while Messrs. Kershaw and Shelmerdine, his seniors by two years, and Mr. R. Smith, his senior by one year, are on none? And why should Mr. France be kept on any of them, while Messrs. Burdsall, Collier, Turton, and others, his seniors, and Messrs. Blackett, Everett, Bicknell, and others, but little his juniors, are on none? Is it said that Messrs. Reece and Marsden have filled the Presidential chair? So had Henry Moore. Or, that they were our representatives to the American Conference? Was not that itself sufficient honour for the service they rendered to the body? Or, that they have served the Connexion with acceptance, fidelity, and efficiency? And have not many other supernumeraries served the Connexion with equal fidelity, acceptance, and effect? We say, Yes! We therefore think it preposterous that Mr. Marsden should be on the Missionary Deputation and on eight committees, Mr. Reece on seven committees, and Mr. France on two, while so many of their brethren, some of whom are their seniors, and most of whom are quite as competent to serve the Connexion, are not on any. This favouritism neither shews love for the welfare of the body, nor yet for the brethren at large.”—Fly Sheets, No. 3, p.p. 26, 27.

“The Missionary Deputation has been made the instrument of partiality and favouritism. This department is known to be generally in the hands of one of the general Missionary Secretaries, who is himself in the hand of Doctor Bunting. If Doctor Bunting does not name every man, his colleagues know his men, whether under the brand or in his smiles; and then adding a few others the list is made up.\* Hence, men are found on these deputation lists, not at all remarkable for platform effect; and found there, too, for a series of years; while such men as

\* The Fly Sheets have already told on some points: among others on the deputation lists, on which, since the publication of the “Sheets,” the names of Messrs. Bromley, S. Dunn, and Kay, have been introduced.

“The Missionary Secretaries had actually put ‘the whole staff’ belonging to the London first circuit, upon the deputation. Doctor Alder, who, with this fact before him, disclaimed all design to monopolize, reminded Mr. Lomas of the help which his circuit received from official men resident in London. ‘Aye, aye,’ replied Mr. Lomas, who was alive to the ministerial services of

Mr. Bromley, not to say returned Missionaries, are calvinistically ‘passed by;’ shewing less anxiety how they may best serve the funds, than how to display their antipathies and their partialities. But the people are rising up against this plan: we hear of districts and circuits refusing the men thus palmed upon them. In this we sincerely rejoice.”

“In the number of the Wesleyan for June 22, 1848, there is a striking tabular view of the Missionary Deputation, shewing a reckless want of *economy*, and the most glaring *partiality* in the appointments: 17 men, in the course of *six years*, being appointed on deputations *twice*; 9, *thrice*; 15, *four times*; 15, *five times*; 31, *six times*. It appears also, that, in 1847, *thirty-two* men were destined to travel 16,050 miles, on their several deputations, exclusive of their journeying to and from the respective districts; and the whole deputation, comprising 78 preachers, had to travel a distance that would have much more than compassed the earth. In most instances, better and more effective men, systematically excluded from these deputations, might have been found; averaging not a *twentieth* part of the *distance*, and at a comparatively trifling *expense*. We hope our readers will advert to the the Table,\* in support of the fact—That we do not complain without reason.”—Fly Sheets, No. 1, p.p. 27, 28; No. 4, p. 6.

“March, 1846, a special Committee of Finance met in London, agreeably to the Minutes of the previous Conference, and yet nothing was allowed to be published, respecting the decisions of this meeting, so important to the Connexion; a circular was only directed to the chairmen of districts, to let out just as much as the preachers should be entrusted with! Poor dear men! they cannot keep secrets, and it is only fit that the committees should constitute the cabinets in which their knowledge is to be preserved. The keys are kept by Doctor Bunting.”—Fly Sheets, No. 2, p. 18.

“A word more on the stationing of preachers. No two men have done more mischief in the Stationing Committee to the character, usefulness, and comforts of their brethren, than Doctors Bunting and Newton; the one by his arbitrary conduct, prejudices, and pre-possession;

these secularized and sluggish men, ‘there are two sides to that question.’ The whole five men were, notwithstanding the remonstrance, placed upon the deputation list.”—F. S., No. 3, p. 12.

Is there such a paucity of talent in the Wesleyan ministry that a deputation list cannot be efficiently completed in any one year, unless the whole ministerial staff be taken from an important circuit? The idea is preposterous: the conclusion is, the existence of partyism and favouritism.

\* See (Table, No. 2,) Appendix.



and the other by scraping up all the tittle-tattle, all the hearsay and one-sided stories he meets on his way through the Connexion. They both have free scope in the committees; and, as the non-favourites turn up, they are marked.....Direct opposition is an unpardonable offence, and is visited from year to year, as in the case of Bromley, with continued humiliations. If the man happens to be popular, and sought for by better circuits, it will be insinuated in committee, that he is not fit for the situation—not to be trusted—or not deserving of it—that he is a colleague not to be desired: and should any of the lay lords, who wish to be considered the representatives of our first-rate circuits, consult him for his opinion, he can easily, as he has often been known to do, give a mad dog a blow on the head. And well would it be, if there were no other preachers in the connexion under the influence of the same spirit and principles. We have his minions—John Scott and others, who can, and do, as in the case of Messrs. W. Tarr and W. Griffith, carry out his insinuations against those whom he has branded. It is only of later years that Doctor Newton has exercised in his wanderings an inquisitorial espionage over independent and marked men.....All this under-working, counter-working, is to be devoutly laid at the door of piety, and every man is to consider his appointment providential!.....Did the apostles and first christian ministers, when they differed in opinion, undermine, supplant, and pursue each other with malignant feeling? Did Paul watch the appointment of Barnabas and Peter, whom he had to withstand to the face? Did he attempt to cramp their energies, lessen their respectability, or curtail their influence? Did he, Bunting-like, mark them from year to year?.....For a man to be pursued from year to year, like Bromley, Dunn, and others, deserves no milder name than that of persecution. It fosters the worst feelings against these excellent men, and is a sin against the church of God, in diminishing their usefulness, by lowering the standard of their ministerial character.....Did the first and best Methodist preachers thus worry and destroy each other? Such conduct is reserved for the present improved and very perfect state of Methodism under the administration of Doctor Bunting. This lovely state of things exhibits to the very life the blessed tendency of **METHODISM MADE PERFECT** by the ‘master mind’ of Doctor Bunting and his adherents,—the methodism as it *is*, of the ‘mender of systems.’ When a man does not coincide with his views...he must be sent to certain circuits—not those for which he is fitted—not because there are no other circuits urging his appointment to them—not to promote the work of God—not because

there is the slightest impression that the Head of the Church designs him for that special field of labour—not that the circuit belongs to a class that at all harmonizes with his age, talents, or character—but by way of PUNISHMENT!—not for an offence against either God or his Church—but because he is not the beloved of brother ———. What a motive—what a feeling—what an object to be associated with a minister of Christ in his appointment to a circuit!.....If the men had not more of God about them than their persecutors, girding them with patient endurance, they would bid farewell to the Methodism they love. Is this the way to make talent, and character, and usefulness, go as far as they are capable in the body? Are men to be appointed to the work of God out of *vengeance*, rather than from views of *fitness*? Is this the way in which the gifts of God to his ministers are to be employed to the best advantage, and to effect the greatest amount of good? Is this the way to treat those whom God has called to the work of the ministry, and whom he has fitted for the higher, if not the highest posts and offices in his church; men whose morals are unimpeached—whose piety is unsuspected—whose usefulness is undeniable—and whose talents are superior to several of those that move in the Buntingian wake? If this is ‘Methodism as it is,’ the Lord, in mercy, bring us back to Methodism as it was!

The Stationing Committee deserves the appellation we have given it, —‘THE SLAUGHTER-HOUSE OF MINISTERIAL CHARACTER:’ where character is assassinated, and years elapse before the man knows that the bowie knife has been plunged into it. Whatever misgivings some persons might have of the lawfulness of the Fly Sheet system, no such misgivings can harrass the judgment of men, who, in the Stationing Committee, have done their brethren the most cruel wrong, and have not only kept themselves under cover, but have taken good care that it should not be known to the injured party, what insidious and vile efforts have been employed against them.”—Fly Sheets, No. 3, p.p. 2, 3; No. 4, p. 10.

“A striking instance occurred last Conference. A sub-committee on cheap publications was appointed to act during the year. Doctor Bunting quietly wrote a list of the committee and handed it to the President. Doctor Beaumont proposed that Mr. Dunn should be on the Committee, he having acknowledgedly fit qualifications for that department. But the sturdy Cornishman is no pet of the Great King, who immediately opposed it, saying, that it was the President’s place to nominate. Beaumont immediately floored him by saying, that if it were, it was the Conference’s act to appoint, and he still proposed Mr. Dunn.

Bunting, who is never at a loss to find a reason for excluding whom he reprobates, changed his tack, saying, 'It is not well to take persons from such a distance, *because of the expense!*' Note. 1. Bunting was the nominator; the President being only, in this instance, his organ. 2. Vevers, Osborn, and others at a greater distance from the place of meeting, were not objected to, though the expense would be greater in each of these cases..... These committees form a kind of CIRCUMVALLATION round the Conference; not only transacting its business, in the way of *ordering, disposing, and appointing*, but absolutely *intimidating and preventing* men from approaching Conference with their *requests and grievances*. The Conference, as such, is a mere *name*. The whole of its important business is transacted by the *nominees* in the different Committees. The grand work of the clique is to propose and help each other into *circuits*, and into *office*, and to keep each other in them as long as *law* will allow, and beyond the time common decency will admit. Since last Conference, some closet-conversation escaped from the place in which it was uttered, respecting an attempt to force Mr. Scott upon Queen-Street; the leading-men of the circuit expressed their dissent. What was Doctor Bunting's reply on hearing of this opposition? 'If Mr. Scott cannot be kept in London, I will leave it.' What a calamity! ..... But look at the self-conceit of the threat, and the aid lent *to each by each*, in giving permanency to office!"—Fly Sheets, No. 4, p.p. 6, 7.

"In the education Committee Doctor Bunting catechised Mr. S. Jackson; wishing to know whether he had given up his opposition to the Government scheme of Education. It was contended that such interrogatories were quite out of order. He replied, 'I shall have many questions to ask before Conference is over. You shall have no more bush-fighting. *I will make you honest men.*' A valorous declaration this from one who for years has been a bush-fighter; who has managed by his Committees to keep up a deadly system of attack upon men whose only fault has been that they will not be an addition to his conglomerate mass of party association. Where, we ask, is there more 'bush-fighting' against the interests of the *many*, and for the benefit of the *few*, than in Committees, nominated by the elect,—if not precious? Where, we ask, is there more dreadful 'bush-fighting' against character, comfort, and usefulness, and for place and power, than in that *slaughter-house* of ministerial character and peace,—the Stationing Committee?..... And who has been *captain* of the *bush-rangers*? It is but little that oozes out of this prison-house; but that little fixes the leadership of bush-fighting

on him, who, forsooth, will have no more of it! Is he tired of it? Or does he disrelish it, now it is employed against himself? Heartily do we wish he had never been a practised hand at it. But we are not going to give it up because it happens just now to be offensive and annoying to a party, who, for years, has maintained its position by its use.

“It is often said that when Doctor Bunting goes, a great change will take place in the administration of Methodism—Alder, Beecham, and Co., will hardly have time to pack up their traps. Why postpone changes till then, found to be now needful? When we hear this said, we are reminded of the severe reproach Demosthenes gave the Athenians, rejoicing at the news of the sickness of the king of Macedon—“His sickness or death, of what importance to you? Should any accident happen to this Philip, you yourselves would instantly create another. For not so much by his own proper strength, has he risen to this exceeding greatness, as by your indolence.”—Fly Sheets, No. 4, p.p. 16, 17, 12.

“The Nomination Committee is a mere instrument in the hands (of the clique) for carrying their principles out in every department of Methodism. By its means ‘the Station Master’ has his men every where: so that where he cannot himself be, and see with his own eyes, he can exert his own influence and carry on his own plans. He thus is every where; and appears a compound never contemplated even in fable, uniting in one, the ideal character of a Briareus with 50 heads and 100 arms, and of an Argus with 100 eyes, only two of which were closed at once; by this monster union forming the *beau ideal* of a detective force in a police establishment..... We have given a name to the Stationing Committee which will live. We venture to honour the *Nomination Committee* in the same way, as—THE ROTTEN BOROUGH of Methodism, in which the *nominees* of a lordly clique are to be found,—appointing other Committees agreeable to the mind and will of the Dictator; the whole of which rule the Conferential Parliament.

A Nomination Committee can only be required for one of the three following reasons:—

1. That the fittest persons to fill office seldom attend Conference.
2. That the Conference has too much work on its hands to allow time to make a suitable selection; or,
3. That men are to be secured for party purposes, and to carry out those purposes to the satisfaction of the ruling party.

Now the first of these reasons cannot be alleged. As to the last, no one would have recourse to it for very shame. It can only be, therefore,

on the second of these grounds that any one could attempt to justify this anomalous thing—a *committee to make committees*. But the second reason is as weak and worthless as the others. There is no more need to occupy the time of Conference in discussion, in the act of choosing men for our various Committees, than there is in choosing either the President or the Secretary..... A standing committee of nomination, we cannot but look upon as a reflection on the judgment and purity of the Conference, —operating as a blight and a pestilence on the prosperity of the work at large.”—Fly Sheets, No. 3, p. 35; No. 4, p. 10.

The extracts now given from the Fly Sheets, on the construction and working of the Connexional Committees, are large, and occupy a considerable space in the present publication; but the Wesleyan reader who wishes to know what are the contents of the Fly Sheets, and who is anxious to ascertain with what view these obnoxious articles have been published, will probably not consider them too lengthy or too numerous. The Wesleyan public will probably be glad to learn from *The Watchman*, or any other organ which the assailed party has under its control, what reply can be given to the statements just laid before the reader. Surely it is an anomaly to have a *standing* committee to *nominate* all connexional committees. There cannot be conceived an easier way for men to play into each others' hands; and if, as alleged, there is a disposition to pack the committees, and to exclude certain preachers from committees, an opportunity is thus afforded in the most effective way imaginable. It is hardly to be supposed that they will exclude themselves, each other, their own friends, their partizans; (if any thing of party spirit at any time exists in the body;) and hence, it can no longer strike one with surprise that, in looking over the Connexional Committees, “the same names everlastingly occur.” This may be inevitable—necessary—desirable; but, for the satisfaction of the body, and that no suspicions may be fairly awakened as to the object with which this anomaly is created, the point deserves to be argued and demonstrated. Mr. Vevers would do a distinguished act if he would accomplish this. This done, the brethren might then, with necessary resignation, see their power of appointing their committees almost annihilated; and might, by virtue of necessity, acquiesce in the arrangement that devolves so large a share of the power of Conference in the hands of one small permanent body.

Nor will this suffice. The Fly Sheets declare that the Connexional Committees are packed ones—that they consist for the most part of party

men ; the same men appearing again and again on various committees, to the habitual and studied exclusion of others as eligible as most who are thus loaded with duties and honours—that this creates a party spirit among those who are in office, who stand by and support each other, thus engendering all the evils of party spirit in a body whose members should be emphatically one, loving as brethren—that it acts discreditably to us in the opinions to which it naturally leads, viz., that the number of ministers in the body, capable of acting in the administration of its affairs is very small—that a want of impartiality and brotherly love exists in those who, having the administration of affairs in their hands, are too selfish and grasping, or impolitic and short-sighted, to introduce into office others who are not less qualified than themselves, or some, at least, of their colleagues. In the Fly Sheets it is also argued, that these packed committees give undue influence to the persons systematically upon them ; and detract from the due influence of those who are systematically excluded from them ; the one walking in an artificial glare, the other bearing an undeserved brand as though they were disqualified to act side by side with their brethren—that the Connexion thus loses the full benefit of the varied, if not the highest talent, which it possesses—that the opinion, if not vindicated, is suggested that the preachers are disposed of, not so much from a persuasion that the lot respectively assigned them is the most fitting, but that which a spirit of dictation and absolutism selects for them—that men may be thus continued in office from year to year when a majority of the brethren, had they unfettered opportunity of expressing their opinion, is more than doubtful of the propriety of their continued appointment—that the Conference itself is thus denuded of much of its legitimate power, becoming rather a court for registering decrees already past than a supreme legislative assembly, the source and fountain of legislation. The Fly Sheets also enquire whether this phase of modern Methodism agrees either with the spirit of Methodism as it was, or with the spirit of Christianity as illustrated in the generosity, largeness of soul, disinterestedness, and thoroughly brotherly feeling of the Ancient Church in its purest and simplest condition ? Silence will be no satisfactory argument : it may suggest weakness. Sneers, and ridicule, and irony, and that *argumentum ad hominem* which replies, that the men who agitate these questions, are themselves ambitious of office, and it would be desirable to see how they would fill it, or only apprehensions are to be entertained if such men were got into power, will be deemed no reply : these may

suggest the idea of the evasion of a great difficulty. Test Acts, numerous signed "declarations," flattering and highly eulogistic resolutions, prior to investigation, refutation, demonstration, are no apology and offer no defence, and give no reply to these allegations which if true are most serious, and if false, cannot be of so little moment—for it cannot be questioned that much interest is awakened on these subjects—that it is not worth while for any official to give a distinct, and full, and argumentative refutation to the alleged constitution, and the alleged evils that arise from this constitution of our Connexional Committees. At first view they certainly have an aspect unfavourable to the liberties of the preachers, to the dignity of the Conference, to the harmonious working of our system, to the securing of the blessing of Him who requires all things to be done in His Church, not only without hypocrisy but also, without PARTIALITY. There may be as much, even more, to be said on the other side. Let it be heard. Let the ancients speak. Let the pens of ready writers on their side be called forth. "The law is open, and there are deputies: let them inplead one another."

VIII. THE CURACY SYSTEM. The term explains itself. Curates do the chief part of parochial duties, while their incumbents can devote what time they please to occupations that are not the prime duties of christian pastors. The term, as applied to Wesleyan Ministers, appears to mean, that certain preachers are allowed an assistant minister in order that they may be relieved from a very considerable proportion of the duties, which hitherto have been deemed foremost and of prime importance, when a christian man has been, in obedience to a divine call, brought out into the Methodist ministry. It is a novel feature in Methodism: it belongs to Methodism as it is under the plastic powers of the "master mind" of innovation, not as it was under the active genius of its laborious founder. Wesley had his assistants: they assisted him *in* his labour, but did not release him *from* it: Wesley did not preach one sermon the less, because he had, at first, five or six, eventually some hundred assistants. *They were his helpers in the christian ministry*: he accepted gladly their services as auxiliary to his own, not as substitutionary for his own. In all the duties of the pastorate he was as exemplary, when his curates or assistants were much multiplied, as when, like Moses before the elders were appointed, he alone bore the burden of the work. Is it so with the ministers who are now indulged with assistants or "curates," as the Fly Sheets, perhaps, not most happily, have designated

them? Let their opinions be stated and their reasons be weighed. "The Curate System is increasing among us. The President has one, to which we entertain no objection. But we decidedly object to Doctor Newton being indulged in this way, for reasons stated in our second edition of No. 1 ;\* and we also object to Messrs. Young, Pengelly, and Waddy having each a man. Our opposition does not lie against the men, but against the principle, and against the reason assigned to establish it. The reason assigned in the case of Mr. Young, is, that of enabling him, as chairman, to visit the Cornish District. For a stated supply there ought to be perpetual visiting. But if one chairman is to be thus elevated and indulged, why not every chairman? We see part of the Bishop-plan peeping out, after which some of our tory churchites have been so long and ardently pining ;—the bishop visiting his diocese! Mr. Pengelly is allowed one, as secretary of the School Fund. But why throw the whole of the secular part on the minister of the sanctuary? Why not employ a local preacher, or other layman, to attend to the secular department? Nay, why not—if he must be kept by the Connexion—place Mr. Armstrong there, instead of going about the country like a gentleman? Doing what? If Mr. Waddy is unable to do his work, let him retire, like other supernumeraries.....It was a wise regulation under the Levitical economy, that the priests should retire at a certain age, and not yield to the sanctuary half or imperfect service. The cause demands our fullest energies. The most outrageous aspect of the curate system is, to admit its increase, or even its existence, when men cannot be found for the regular work—when the President has been compelled, government-like, in a case of emergency, to invite worn-out supernumeraries into the field! The accumulation of offices has led to this; and for this again, we must look to the system of LOCATION, CENTRALIZATION, and SECULARIZATION practised in the metropolis, as the primary cause,—and to a constant change of officers, and a division of labour, as its cure. CURATES in London, where there are so many preachers in the regular work—supernumeraries—institutionists—officials—local preachers—

\* "If the reader will take the trouble to look over the Miscellaneous Expenses in the Minutes for the last four or five years, he will find £73. 17s. 9d., regularly turning up in favour of Doctor Newton for an assistant, while he has the best allowance in the Connexion, and is fed on the finest of the wheat by the friends whose abodes he visits....He is worthy, certainly of all he receives; but so, also, are others. Why is Doctor Beaumont not indulged in this way? We look at the favouritism of the thing; and we object to it, on the ground of justice too: the people have to pay double tax. It is no hardship to Doctor N. to be on the wing: it is his meat and drink—his very life....people should pay for their own pleasures. It was with an ill grace that he charged Mr. Caughey with making a gain of godliness in his revivals."—F. S., No. 1, p. 23.



chance priestly visitors, is beyond endurance. The curates are nearly all given to the supporters of Doctor Bunting: others have to go without. (May they never wish to have them!) And yet, when Doctor Clarke required a little aid, no one looked more sternly at it than Doctor Bunting. There are many objections to the Curate system:

1. It seriously affects our funds. Whence comes the support? If not from the connexional funds, still, from the circuits; and these again are cramped in their financial energies, and prevented from doing more for the general work.

2. The young men are not equal to the men whose pulpits they supply; and the result is, a serious injury to the circuits.

3. Self-indulgence is encouraged in the men for whom a curate is provided. When a visit of pleasure draws in another direction, when the rain descends, or when the night is cold and dark, the supply will be sure to be on the road.

4. It reverses the order of God and of Methodism, by making the christian ministry a secondary matter—having to give place to matters of mere secularity, in men unnecessarily encumbered with a variety of inferior offices, who, according to Doctor Bunting's string of Liverpool Minutes should 'consecrate themselves fully and entirely to their proper work,'—the work of the christian ministry.

5. It destroys the apostolic spirit in men to whom the supply is granted, and places them on a degrading level with Missionary Secretaries and Book-Stewards. Why not divide Charles Prest's twelve or thirteen honours and offices, among twelve or thirteen of his brethren, who are superior to himself in all things.....and who are unadorned with a single laurel?"—Fly Sheets, No. 3, p.p. 30, 31.

If there be, as is asserted, such an accumulation of office, and consequently of duties, on one man, and he, possibly, the superintendent of a London circuit, that he has no time for any pastoral duties, and can only be seen in the pulpit on the Sabbath-day—so that, for six days out of the seven, the ministerial character lies in abeyance, a strong case, indeed, must be made out to satisfy the Wesleyan public that it is right and seemly, and for the spiritual interests of the body, that a race of semi-ministerial, demi-secularized pluralists should spring up in the Conference. Either more men must hold office, or laymen must fill some of these offices. The circuit is injured, the ministerial influence of the preacher is almost destroyed, when his flock sees him only on the sabbath in the pulpit, and knows, that, in spite of his ministerial name and status, he

has been plunged into, excited, worried, annoyed, by financial and secular matters the whole week. This is not seemly: this cannot keep up the respect which the well-sustained office of the christian ministry inspires. We do not consider a local preacher to be acting at variance with his vows, or inconsistently with his status in the church, because, during the week, he has been diligently employed in things temporal. This rather adds to the interest of his services, and gives him a stronger claim upon the kindness and gratitude of his hearers, as it involves much personal sacrifice, and gives inferior opportunities for effecting pulpit ministrations. But there is much that is unseemly in the case of a person devoted to the christian ministry, and supported by a christian church in order that he may devote his fullest energies to the religious improvement of the flock, occupying six-sevenths of his time, throughout the year, in cares, anxieties, discussions, business, that are at the antipodes of preparation for the pulpit, or for the pastorate. The thought must strike the audience on a Sabbath morning, that the occupation of such a minister during the previous week has not been of the kind that belongs to the office. He has not been digging deep into the golden mine of truth. He has not been sitting close at the Master's feet receiving large supplies of hallowed fire, and, Christ-like, feeling for souls. He has left his study, his closet, his bible, his books on divinity, his holy meditations, his mental appliances to secure proper ministerial furniture and energy, to sit at a desk in an office, to rummage documents and statistics, that, only in an indirect way, are connected with religion, and that have qualified him to act the accountant, or to become the lecturer on some branch of political economy, rather than to lead the children of God to a knowledge of the deep things of God. If this were not so, the curate system must have some strong argument in its favour before it will come into esteem with the Wesleyan public, because the body recognises the vast importance of week-day services. And will they be satisfied with the labours of a preacher, who, while he receives full pay, only does a preacher's work one-sixth of his time? *Full pay for one-sixth of the labour for which that pay is given?* Methodist preachers are not called out from their circuits into the itinerancy to be financiers, inmates of business offices, tenants of committee-rooms.\* Quarterly meetings did not sanction their

\* A writer in *The Watchman* of January, 1849, under the initials of "J. H. R.," (Figg?) steps forward in the defence of the metropolitan seculars, but has met with an answer, in the note of a correspondent in *The Wesleyan Times*, who observes, "When J. H. R., brings forward the venerable Joseph Entwistle as an instance of freedom from all secularization of spirit, he is guilty of unfairness; he adduces one of the best cases, as an apology for the worst; an office

going forth into the itinerancy for this. Circuits do not engage to support itinerants for this. No, no. To preach the word in season and out of season; to give himself wholly to ministerial work is the reason why circuits support wholly an itinerant: and if the curacy system extend much more, it will cure itself—the abscess will then burst, but the patient may die. For the circuits will not, if the system extends, give full pay for part work.

The curacy system is lowering the tone of ministerial character; and this is not the age in which it is desirable to reduce the public estimation of the ministerial office. Will not this, however, be the case, if it be seen that a minister keeps his relative position in the church, although he has been as much steeped in secularities during the week, as any man of business? Will it not lower the tone of feeling and the sense of responsibility in the rising ministry, and in candidates for the ministry, when it is found, that distinguished ministers may be free from their chief duties as Methodist preachers, upwards of three hundred days in the year, and may be, during so large a portion of their time, pursuing the most worldly callings, and in order that they may do this, assistants must be provided for them? Will it not speedily root the opinion in them, that the pastor and the minister are not the most important features of the Methodist preacher, but that these are only of secondary importance when they can be thus laid aside? And will this engender no evils? Will not this open the door for candidates with low views of the ministry? but with some longings for the status,—freedom from the responsibilities of business, and leisure for somewhat literary and intellectual pursuits, afforded by the ministerial office? The curate system must not be extended; it must be curtailed; except in the case of the

the least secularizing in its character, as a justification of those that are tenfold more so in their tendency; a man in the decline of life, and out of the regular work, as a set-off against men, full of vigour, taken from their more imperative apostolic calling and labours; a man meeting a class of 'twenty-seven young men,' for *spiritual* purposes, as a reason why others should be employed in purchases, fitting out, and in the everlasting change of potands, shillings, and pence! Whoever thought that class-meeting was of a secularizing tendency? There are those, however, who think, that a supernumerary, the Tutors of the Institution, or the Preachers on the circuit, might perform this work. 'J. H. R.,' acts the unfair part of a cornfactor who brings a tolerable sample of wheat into the market as a fair specimen of grain of an inferior quality; of one who points out a piece of ground, unchoked with weeds, and upon the whole fruitful, as a specimen of that on which it is next to impossible to get any thing *suitable* to grow. Besides, if no one, on his shewing, can be 'too *active* for the important position of Governor,' what becomes of *age* and *infirmity*? Men are to be found as accommodating in argument, as a weathercock to the wind.'

President, whose office gives him during the year many extra duties, and an extensive, and often confidential correspondence, and in whose case, the office being only for a year, an assistant can only be had for one year, the curate system must be abolished. And though it may not be correct in the Fly Sheets to represent the curates as "hacks," yet it cannot be denied that there is great danger lest the assistance thus rendered should engender indolence on the part of the assisted, an avoidance of inconvenient journeys and work, and an arbitrariness of manner towards the young men, who, because they are given as helps, will be subject to the most arbitrary appointments and arrangements that their rector may choose to make. For these reasons, in all probability, the Wesleyan public will be of opinion that the "Curacy System" must be of the things that do forthwith cease and determine, and that every man whose name is on the Minutes as a travelling preacher, shall be accounted to do, and shall be responsible for doing, the full, and daily work of a good, old-fashioned Methodist-preacher.\*

\* Surely this is reasonable. The fact stated below is an anomaly. Why is it allowed. "Doctor Bunting on his fourth election agreed to do without a young man, assigning as a reason, that he could gain what assistance he required from his son, who was not in the regular work. To this may be added, that himself was not burthened with pulpit duties. As the Connexion was saved the expense of a young man, the Doctor, for his great generosity, must be presented with fifty pounds! This is one way of saving the Connexion! putting fifty pounds into a private purse, and depriving the Connexion of the labours of a young man, to support whom that fifty pounds would have gone nearly the full length of the way. When the Committee of the British and Foreign Bible Society presented Doctor Clarke with fifty pounds, he nobly refused its acceptance. But hereby hangs a tale. Mr. W. Bunting, at this moment, 1846, has his name entered in the Minutes of Conference, for the eighth London Circuit; though not one of the regular working preachers. He had a young man in 1845, which allowed him sufficient vacant time to assist his father. Now, the Doctor, who can preach against other anomalies, can see and approve of this anomaly;—a son on the eighth London circuit—without an invitation to it—without salary—entered as a regular preacher! His having the rank of a regular preacher, is not the only offence, but the partiality of the thing, as well as its injustice to others, who, as supernumeraries, are much more entitled to stand there than he is, whether on the ground of age, usefulness, or piety. Where is the man (else) who would be allowed this privilege,—allowed by a manoeuvre of this kind, to steal a march on the Preachers' Fund, in having a year or two more added to his account, grounded on the list of his regular appointments? Doctor Clarke wished a year or two to be added to his itinerant life, to make up his *fifty*; but that was overruled by the London clique.

On Mr. Reece retiring from the regular work, Doctor Bunting proposed a resolution similar to that in the case of Messrs. H. Moore and J. Wood, in 1825. This furnished him with a fine opportunity of aiming an indirect blow at Doctor Clarke, by stating, that there was no mismaneyism about Mr. Reece; that, having laboured 59 years, he was not disposed to indulge a foolish vanity to attempt his 60th, when he felt himself inadequate to the work; Doctor Clarke having wished to complete the 50th of his itinerancy. And yet Mr. Reece, whom we venerate both for age and character, was obliged to have help before he retired."—Fly Sheets, No. 3, p. 31; No. 2, p. .

## IX. THE CORE AND CURE OF MISRULE: VOTE BY BALLOT.

“All public bodies,” quoth the Fly Sheets, “are in danger of departing, by little and little, from first principles. It is necessary to keep a most vigilant eye upon the earliest symptoms of deviation from the straight line; and we hope we shall not be charged with undue suspicion for doing this in these papers. From such departure, insensibly creeping in amongst us, a good deal of the present uneasiness has arisen.

1. It was evidently a *principle* with those venerable men to whom, after Mr. Wesley's death, was entrusted the settling of the constitution of Methodism, that, *in all cases of election to office*,—(and indeed, in all instances where personal favour or feeling was likely to interfere,)—the vote of the Conference *should be taken by ballot*. The solemn admonition of Mr. Wesley, written with his own hand, was delivered to them at their first Conference after his death. It implored them “by their love to him to do nothing by prejudice or partiality;” and it was present to their minds in all their arrangements. The instances of election to any office were then few. What would have been thought of abstracting from the regular work of the ministry four men for Missionary Secretaries,—six for a Theological Institution,—three for the Book-Room,—two for the Schools, &c., &c. ?—it is difficult to tell. But we may safely infer in what way they would have been chosen, if chosen at all. At that time, the elections, in which any thing of personal favour or disapproval could be manifested, were chiefly confined to the offices of President and Secretary of the Conference,—Chairmen of Districts,—together with the election of members into the legal Conference; to which might be added, the election of the members of the Stationing Committee.

2. Now the true spirit of Wesleyanism, in respect to this matter, may be gathered from the fact, that, by common consent, it was agreed that *all these elections ought to be by ballot*; and, *by ballot*—(though efforts have been secretly made, again and again, to deprive the brethren of their ancient liberty,)—*they still remain*. Usage has been suffered to deviate from this primitive mode. Care has been taken that not one of the numerous offices which have been so profusely created of late years, should be entered upon by the spontaneous suffrages of the brethren. Nomination, and a shew of hands, have been the order of the day. How can anything else than distrust, and a want of confidence be the result? It is not old, but modern Methodism, that is resisted, because intolerable.

3. But this is not all. The election of men to office is, at present, still less in the power of Conference than it was a few years ago, when less of lay-influence existed in the Committees. We wish here to observe, that we have no objection to the introducing of laymen on these Committees. We think it very proper that the general sense of the whole Connexion should be represented in them. But is it so represented? Are they not generally partial and one-sided affairs? We have great doubts whether confidence, in this respect, can be restored, until these lay-members, as well as the clerical portion, be fairly chosen by the ballot of the whole Conference.

4. In recommending this, we are quite sure that we are 'standing in the ancient ways,' and following the example of men whose prudence and good sense were unquestionable. Take the following example. For the purpose of drawing up the Plan of Pacification in 1795, the most important committee, perhaps, that was ever selected by the Conference, was thus chosen. The fact itself, and the reasons assigned for it, are worthy of serious consideration. We give them in the very words of these open-hearted and sincere men, whose honesty and integrity we greatly admire. 'On the second day, we saw the necessity of appointing a Committee to prepare a Plan of General Pacification; and that the Committee might be men of our own choice, in the fullest sense of the word, (it will be perceived that it is the whole Conference that speaks,) we resolved that they should be chosen by ballot.'—Minutes, Vol. I., p. 322.

We recommend every preacher to ponder these words, till they are indelibly fixed in his memory. The men are not '*men of your own choice, in the fullest sense of the words,*' unless they are chosen by your own free and unbiassed suffrages.

5. As things now are, Conference has little to do in choosing a man for an official station. It will probably come to pass some of these days .....that it may be necessary to seek a successor, we will say, to one of the Missionary Secretaries. *Will the Conference originate* the choice of such an official? Nothing of the kind! A proposal will come before them, *as the earnest recommendation* of a Committee partly consisting of laymen; and these, as is notorious, *not elected with impartiality*. For whether we look at the men chosen, or at the men systematically excluded, there is in these elections, much more to wonder at than approve. The matter will come before the Conference, just as the last recommendation of the kind did, with this *vivâ voce* addition; 'now that you have laymen

on your committees, attention is due to their recommendation.' Can any unbiassed opinion of the Conference be anticipated after this?

We have, indeed, only to go on in the same direction, a little while longer.....and the Conference will have become what the French parliament was, under the old *regime*,—an assembly for registering decrees already made to their hands, and which they had no real power to question or resist.

6. We have already exposed the utter futility of the pretence,—‘You have your remedy;—you may hold up your hand against the individual proposed.’ The answer is obvious. You forget that you have just told me that —— has been selected *already* as the most suitable person, by a very influential and mixed committee, whose opinion ought to have weight with me. You forget, too, that —— is my personal friend. And, though I may be convinced I could find a more suitable man,—though I may be convinced that to take him out of the regular work would be an injury to the cause of God, and at the same time to himself; yet, *as he is my friend, and has now set his heart on being elected*, you place me under strong temptation either to give a vote contrary to my conscientious conviction, (which I will not do,) *or to be neuter*; as the *majority of the whole Conference often is on these occasions*.

Can any one deny that this is a state of things which ought forthwith to be amended?

7. In nothing did the wisdom of the men of 1795 more manifestly appear than in their establishing mutual confidence among the brethren; and in their putting it, by means of the ballot, out of the power of any man to lord it over his equals. On the other hand;—in nothing has the present mischievous state of things struck its roots so deeply, as in the Conference permitting the power of control to go out of its own hands, by suffering the actual government of the Connexion, in point of fact, to glide imperceptibly under the power of Committees, over which it has very little influence, either primarily, in their election, or subsequently, in their acts and decisions. The result is that men are chosen to office,—and, what is more,—*men are kept in office*, whom two-thirds of their brethren believe to be *not the most fit* for the places they fill. We know this will be denied in argument; but we are as sure of it as of any proposition in Euclid. WE DARE THE GAINSAYER TO THE PROOF. Let him consent to have it put to the ballot, and he will see.

8. It will be perceived that we ardently wish to dispense with the services of the Nomination Committee altogether. The brethren need no such help as this committee professes to render. They can do the work themselves.

9. To sum up the whole. *That* man will deserve well of his brethren,—he will merit the grateful eulogy of generations yet unborn,—that shall have courage enough to stand up nobly in his place in the Conference, and move, ‘That from and after this — day of August, 184—, all elections and re-elections to office shall, *bonâ fide*, be originated by the Conference itself, and not by any of its Committees; and that, for the purpose of establishing entire confidence among the brethren, the vote of Conference, *in reference to all official appointments*, shall henceforth be had and taken by ballot.’

We think we see the rapid approach of the event. But we warn *him* who may think himself called to propose it, that, in the carrying of it, he must prepare himself for a life or death struggle. He will be sure to encounter, from one who is well acquainted with all the tricks of rhetoric, some such plea as this,—‘None of your secret voting. It will lead to canvassing, and to all the secret works of darkness.’

Nothing of all that passes the Conference gives such general satisfaction as that portion of its business in which the ballot has, from the first, been used. Every one is satisfied with the result; for all has, at least, been fair and honest. No intimidation, nor personal influences, can, to any extent, have prevailed.

10. We have now searched to the ‘Core of all Misrule.’ We believe, too, that we have suggested the only ‘Cure.’ The brethren have the remedy in their own hands. But ‘herein the patient must minister to himself.’..... We venture then to predict, that, in fewer years than you can number on your fingers, the vessel of our ecclesiastical state, which is now almost on its beam ends, will right itself again. The measure may put in peril the official status of two or three, who ought to have had the modesty, long before this, to retire. But, *subsequently to the first grand effort for freedom*, there will, upon our plan, be no contention. There need not be one angry word spoken. A few scratches of the pen will put all to rights. And in three or four years, every man in office will have the heartfelt satisfaction of saying to himself,—‘I occupy the station I now fill, with the concurrence of a clearly expressed majority of all the brethren, whom I love and honour the most in the world.’



*The propriety of Vote by Ballot.*

1. It is perfectly scriptural. Acts i. 26. Doctor Clarke says, 'It is possible that the whole was decided by what we commonly call ballot.' Schleusner says that the lots (*κλήραι*) were the tablets on which the apostles had written each the name of one of the candidates for the apostolic office.' This method was adopted in a case of as great importance as any that can come before a Wesleyan Conference.

2. It is Wesleyan. (The above quotation shews this.)

*Objections urged against the Ballot.*

1. 'It would occupy too much time.' In a couple of hours the fifteen general committees might thus be formed.

2. 'It is odious and often cowardly.' This comes with an ill grace from persons so partial to closed doors, privacy, and packed committees.

3. 'It would defeat the design of secrecy.' The object is not secrecy; but freedom from all improper restraint.

4. 'It is an American exotic.' Things are not necessarily bad that come from America. But we have traced it to Palestine.

5. 'No man need be afraid of voting openly, seeing he can suffer no inconvenience.' We could tell some tales that makes this more than doubtful.

*The advantages arising from the adoption of the Ballot.*

1. It is more grateful to the feelings to know that one is the man of the multitude than that of the few.

2. He is placed in a much more honourable position before the public, by a popular election, than he could be as the nominee of a clique; or, worse still, of a person of influence.

3. It gives him confidence in the discharge of duty, to know that he is acting for the many, whose opinions are in unision with his own, and who will support him in his exercises.

4. He secures his independence, irrespective of small party knots, who would ever trammel him.

5. The safety of the body is preserved, as he is elevated by the body who constitute it, and who must be satisfied with the choice they have made. Hence,—

6. The great amount of personal qualification in the voters, who know, not only that they have something at stake, but who are anxious to preserve their privileges in the man they have voluntarily placed over themselves to protect them."—Fly Sheets, No. 3, p.p. 32—36; No. 2, p.p. 17—19.

There can be no doubt that vote by ballot was the original mode in which the Conference chose its officers. There can be no doubt that the fathers of Methodism adopted this mode in order that the officials might be "*the men of their own choice, in the fullest sense of the words.*" There can be no doubt that this was the most effective method that could be adopted to avoid prejudice, partiality, intimidation, apprehension of displeasing another by a conscientious discharge of duty. There can be no doubt that the men thus placed in office reached their dignity because of the high esteem in which they were held by the majority of their brethren. It does not appear that any serious inconvenience ever arose from this mode of election. So far as the published history of Methodism shews, the ballot system, whilst it was adhered to, worked well. The most incompetent were not thus elected into office; that is certain. Piety, experience, devotedness, usefulness, talent, genius, were not reprobated and "*calvinistically passed by.*" The officers chosen by the fathers of Methodism, when the ballot prevailed, were the pillars and the ornaments of Methodism:—men whose "*praise was in all our churches.*" It was characteristic of the godly sincerity of these venerable men, and of their earnest anxiety that the unbiassed judgment of the majority of the brotherhood should be expressed in every official appointment. The plan exceeded to admiration.

Why was it innovated upon? Why, as new offices were created—necessarily, in many instances—was not this well-working system of election carried out? It had not worked disadvantageously;—more—it was universally advantageous. The lot, in days of yore, did not more effectually cause contention to cease, than did the ballot prevent dissatisfaction and partyism, in the early period of Methodism. Is it so now? Are the holders of office in possession of their honours by the free suffrages of their brethren? Were they elected into office, or was their continuance in office the vote of decided, clear, overwhelming majorities? And does a large majority of their brethren rejoice to see them holding office, some twelve, some fifteen, some twenty, some five and twenty, and even more years, until they and office appear as truly one, as the half human and half brute of the fabled centaur, appeared but one? If the Fly Sheets speak truly, the reply is decidedly, positively, unequivocally, No, No. Are they found in this matter false witnesses? Then they manifest extreme temerity; for hundreds upon hundreds must know to the contrary. Is it false? Is it true? Is the public to believe it? Or should the public stigmatize it a lie—that when the ballot is not resorted

to in the elections for office, it sometimes happens, that for a very important office, only “*fifty*” hands are held up, and upwards of “*two hundred*” hands are kept down? And then this is called a unanimous vote? Is this true? What does it indicate? Free, unbiassed expression of opinion? Has it ever been known that only “*fifty*” have voted for the President, more than “*two hundred*” remaining neuter? For the Secretary? For the Chairman of the smallest district in England, whose office at least is not more important than that of Editor of the Magazine? Perpetual Secretary of the Missions? In every case of ballot the votes are numerous. Few neglect the exercise of their franchise, *except where the ballot is unused, and the hand must be held up*: and then, it appears, that a fraction of fifty may constitute the unanimous vote of a Conference of hundreds!! Is not this suspicious? Does it not lead to the conclusion, that hand voting is not, somehow or other, favourable to a free expression of judgment and will?—Again: are the Fly Sheet writers true or false, when they affirm that men are retained in office whom “*two-thirds of their brethren believe to be, (to say the least,) not the most fit for the places they fill?*” If it be so, must there not be “*something rotten in the state of Denmark*”—something wrong in policy at least in the mode of election? And is not the public compelled to believe this, when every one hears repeated, what Mr. W. M. Bunting is reported to have said, “*There will be a change when my father dies?*” Has any one ever conversed with a preacher, or influential layman, who has not admitted the fact, though he may not have used the homely phrase of those who say, “*Alder, Beecham, & Co., will then hardly have time to pack up their traps?*” The present system of voting is not working well. Dissatisfaction—it is painful to acknowledge the fact—exists, spreads, increases, becomes louder and louder. What is to be done to allay the ferment; to restore confidence; to make the acts of Conference satisfactory to the majority of the Conference? Can any plan do it, except the adoption of vote by ballot “*in all instances where personal favour or feeling is likely to interfere?*” This may do so. Will anything else do it? Should any delay be allowed in carrying out this good old Methodism? To every one that would oppose the extension of vote by ballot, may not the language be addressed—

Incedis per ignes  
Suppositos cineri doloso?

X. **STOLEN MARCHES.**—“ One of the usual tricks was about to be played off, at the close of the Conference, when the generality of the brethren had left ; but Dr. Beaumont, and Messrs. Fowler and VEVERS, fully alive to the platform manœuvres, remained till the coast was clear. Dr. Newton proposed, and Mr. Mason seconded, that the representatives should be chosen in the district meeting, immediately on the election of the Secretary, and Dr. Bunting argued in favour of it. The brethren referred to, knew how this would operate, met the arguments offered in favour of the measure, and obtained a large majority against it. This is one of those elections, properly placed at the close of the meeting, and has been handed down by the fathers of the connexion, as a compliment to the chairman, who, as preparatory to such election, shall conduct the business of the district to the satisfaction of the brethren. The man, under these circumstances, is on his preferment—is tried before he is trusted : and very properly so, for, as Dr. Beaumont justly observed, the person thus elected might, on the examination of character, have some charges preferred against him affecting even his standing in the body.

We regret exceedingly, that the motion of which Mr. Fowler gave notice, was allowed to be passed over, viz. :—That every legislative act of the Conference, shall be enacted within the *first ten days* of the sitting of the Conference ; assigning as a reason, which weighs with us,—that many important enactments have been made at the very close of the Conference, when there were comparatively few ministers present, and when so little time remained, that no sufficient enquiry and discussion could occur. This subject, we hope, will still be kept in view, and the usual trick guarded against.

We say, usual trick ; for many of Dr. Bunting's marches upon the liberties of the brethren have been stolen towards the close of Conference. The brethren having been either indisposed, in consequence of constant attendance, or having finished what they deemed the peculiar object of their mission to the place of gathering, have left the Conference before its termination. The clique, remaining to the close, have then stepped in to complete their altered plans and purposes. On the publication of the Minutes, or on hearing of other resolutions entered into the Conference Journal, the brethren have been startled, and have exclaimed,—‘ No such rule was made that I heard of.’ ‘ It was made,’ has been the reply, ‘ after you left, just at the close, when there were very few of the brethren present.’ In this way, the resolution for examining candidates for the ministry in the metropolis was carried ; in this way, too,

without two minutes discussion, a resolution was proposed and carried by the notable Doctor—that a representative for each branch of the Theological Institution, should sit as a member of the Stationing Committee. We could enumerate other cases, and may give a list of them some future day.

How discreditable to take the advantage, in this way, of excellent, unsuspecting men! What a deep conviction of the wrong in itself, to take the advantage of doing that in their absence which they are aware of being offensive to them, or of the likelihood of carrying which in any other way they entertain a doubt! Is this the way to promote union?... Would they wish themselves to be thus dealt with? Is not such conduct enough to drive men to what we should deprecate—radicalism?... It is a humiliating supremacy; and good men, who are outwitted by it, have most cause of joy.

Doctor Beaumont and Mr. Fowler strongly objected to the motion because of a want of previous notice. But previous notice would have given the alarm, and purloiners of privileges are as little anxious of detection, as purloiners of property. It is only part and parcel of Master Charles Prest's plan,—equally absurd and mischievous, but a little more insidious. Though this motion was calculated to uproot a usage as long established as representatives have existed among us, yet on Mr. Rule's book on Methodism being noticed, Doctor Bunting could gravely, pathetically, and earnestly, caution the brethren against becoming 'menders and makers of institutions!' Admirable! from a man who has frittered down most of the privileges of his brethren to the shadow of a shade—taken them into his own hands—and was about to rob them of one of the last shreds of another!—a man who has given a new face to Methodism, and destroyed its ancient spirit of brotherhood, simplicity, and honesty, and induced one of caution, cunning, fear, and distrust!—a man, who in all his studies—for of labour and hardship he has had little to boast—has never lost sight of his own ease and honour! The truth is, no one is allowed to make or mend systems but himself; deeming his own patches the most seemly for the 'coat of many colours.' A proposition from any man, save himself and his own party, operates on him like the sight of water on an animal under hydrophobia. *Yet, in the same Conference, he could object to a motion by another brother, though of minor moment, for want of previous notice.*

The Doctor unwittingly observed to a friend once, 'if we were to put some resolutions in a full Conference, they would never be carried!!'

This ... from *the improver of Methodism!*... We knew the *fact* before, but its *admission* was wanting, to fix upon him the indelible seal of.....

We still urge in the case, (Mr. Jackson's appointment as Lay-Agent to our Missionary Society.)... He taking the whole family to London and the entailing on the fund £200. a year, before the sanction of Conference could be obtained.... That does not alter our views of the march stolen on the Conference, by Doctor Bunting and his party, in first fixing him in his present situation, and then asking permission of the Conference. What were the Doctor's sayings, in connection with Mr. S. D. Waddy, for not obtaining permission of Conference, before he applied to Sir James Graham respecting the Sheffield Proprietary School? Were they not all condemnatory of the act? What makes the matter more astonishing is, the manner in which the case was smuggled through the Conference of 1845, whose sanction ought first to have been obtained; for at the Conference of 1846, when Mr. Vevers\* asked for the Minutes on the subject, *not a single entry could be found in the Conference Journal*; (concerning Mr. J's. appointment;) clearly proving, that the opinion of Conference had neither been given nor sought. No wonder that there should be such a shew of utility, to hide and drive from the memory the clandestine act. *The President himself declared it had not passed.*"—Fly Sheets, No. 3, p. 9—11, 14, 15.

XI. FLOATING OPINIONS. "The following sentiments and expressions have reached our ears and our eyes, either brought in, or transmitted by our friends, or casually heard in the social circle, when the parties interested were not suspected to be present. We can filiate the whole as to time, place, and person, but forbear; each parent will know his own child, though it may have passed through half-a-dozen hands in its passage to us:—

'It is very extraordinary,' says one, to start with, 'but these Fly Sheets have been out some time, and I never heard of them till now; (July;) and what is remarkable, they have not once been named in the Book Committee, of which I am a member.'

\* It is a matter of surprise, that this gentleman has affixed his name to the Declaration, affirming that the Fly Sheets are lies. Why does he not prove their falsehood? He that has shown so great eagerness to fix the authorship on Mr. Walton, and that, (though he has got into a queer mess by it, if good brother Tabraham's letters contain the truth of the question disputed between them,) has been so forward to write in the Watchman, *ex parte* statements injurious to this highly esteemed and deeply injured minister, must have some good reason for taking up his quill to sign the Declaration, and some equally good reason for not taking up his quill to *prove*, as well as to *prove*, their falsehood.

‘ This mysterious silence bespeaks much.’

‘ The exposé is so complete and crushing that, I think, the party will not dare to search for the authors, for fear of being held up to general scorn and execration, by the publication of the Fly Sheets to the world, which would be the inevitable result of an attempt to detect and punish.’

‘ There is too much truth in the statements: but the spirit is bad, and the manner uncourteous.’

‘ The first formal mention of the Fly Sheets in Conference was this morning, (July 31,) by the great personage who has the most right to feel interested in them. After charging Mr. Fowler with their publication, he intimated that he did not mean to say that he was any ways implicated, than as having furnished information from his note-book.’

‘ The Doctor and his men are extremely at a loss to conjecture from what source some of the information is derived. He keeps harping upon the treacherousness of this betrayal of what takes place in the debates of Conference. But the general impression appears to be, that if persons will say or do foolish things, they cannot hope to have them passed by in silence.

‘ I have heard the Fly Sheets mentioned among the preachers at Conference, in conversation with each other, with no very remarkable disapprobation.’

‘ The general opinion appears to be, that No. 1 of the Physickers is very severe, but sadly too true; that No. 2 is full of excellencies; and great hopes are entertained as to the salutary operation which it is so well calculated to produce.’

‘ Though the spirit of the first is bad, it contains many things that are substantially true.’

‘ No. 1 is a terrible affair.’

‘ It is stated that when Mr. W. M. Bunting read it, he was made absolutely ill; and that, till then, he knew nothing of £2000. given to his father.’

‘ More than one is concerned in these Fly Sheets.’

‘ There is a regularly organised Committee, and a returned Missionary wrote No. 1.’

‘ It is desirable that the real Junius should be kept in profound secrecy, as ‘ the powers that be ’ would persecute to death, the acknowledged author of their confusion. On this account, and, also for the sake of the good which will be effected by its occult influence, it is hoped that its author, or authors, should ever be the ‘ Great Unknown.’

‘Alder merits the castigation he has received, and so does Prest; and both, I hope, will improve under the rod; the latter, on one or two occasions, was refused a hearing in the Conference.’

‘None but a base assassin would write thus.’

‘It is the opinion here, (Bristol, before Conference,) that the parties implicated will, if possible, be quiet: if they can, they will prevent any thing being said: at any rate, they will not force the subject on the attention of Conference, if they can keep others from meddling.’

‘It is good physic; it works well; the impression against re-elections and self-nominated committees is strong, and far from rare.’

‘Doctor Bunting told a story in the Committee of Review, which told me that he felt the Fly Sheets.’

‘Doctor Alder looks mum!’

‘I have perceived two things: first, a disposition to avoid re-elections of Presidents; secondly, a strong dissatisfaction with the mode in which committees are chosen: the latter has appeared in some strong objections which I have heard against the late Financial Committee held in London, on the ground of its not having been chosen by the free suffrages of the Conference.’

‘Doctor Bunting made a speech full of graciousness to the ex-President; and told him, how much and sincerely he admired the whole of his conduct, both in the chair, and during the Presidential government of the year.’

‘It is thought that the Fly Sheets have tended to tone down the spirit of the Dictator.’

‘I was in a knot of the clique yesterday: we were all talking jovially together,—but the moment the election was announced, one would have deemed that they had all been like a certain priest of old,—struck dumb in the temple.’

‘I expect some of the ‘satellites’ will throw their sympathies and sophistries around their ‘Jupiter,’ and use all their influence to raise the indignation of the ‘brethren’ against the authors of the statements; and thus, as you say, shield the real delinquents.’

‘Not to have noticed them at all, would have betokened fear; and to have attempted to moot any fact, would have provoked enquiry. There was great generalship in the Doctor’s manner of treating the subject; it was after the manner of shouting out ‘Mad dog!’ The panic was intended to prevent examination.’

‘How sudden the change! It is like the shock of an earthquake to



the old dynasty—like the still small voice to the free and happy. I hope we shall never use our ‘liberty for a cloak of licentiousness,’ but ‘by love serve one another.’

‘All the brethren I have seen, have expressed their pleasure at the publication of the Fly Sheets.’

‘The ears of the preachers are now open for the truth, and some are feeling the possibility of emancipation. The tide will set in with irresistible and solemn grandeur, bearing away the old, musty, time-worn, tottering palace of the aristocratic High Priest. Work while it is day—take the thing at the flood—break the neck of Dagon, and scatter his head and hands before the threshold of his own temple! All may be gained or lost; the victory is in your hands.’

‘Doctor Bunting hinted to Mr. Fowler, that he must have known something about these Fly Sheets; but was indignantly repelled, and had to back out as decently as he could, Mr. Fowler telling him he would put him to his proof when his character was called over.’

‘Doctor Bunting, in opposition to Doctor Beaumont, said he would argue the subject of re-elections at a proper time; but the time never arrived.’

‘The yoke is broken for ever, and we shall now have the Methodism of John Wesley.’

‘Many have a sparkle in the eye, and a smile on the lip, on the subject of Wesleyan politics, to which they have been long strangers.’

‘Methodism, Wesleyan Methodism, will breathe after her long syncope, and stretch her limbs to the freedom of her ancient privileges:—the *homo sum* was an assertion of right, heard only from one or two; now there is a regenerating feeling—a pulsation of the warm life-blood of liberty throbbing in every heart, and uttering and echoing the cry, ‘am not I a man and a brother?’

‘I could not refrain from fervent thanksgiving to God, for having thus succeeded the endeavours of his servants to rescue our beloved Methodism from the grasp of an artful, selfish clique. I am persuaded that the Fly Sheets will effect more good in Methodism than the whole Buntingian clique combined.’

‘The general opinion of those who have not surrendered themselves to ‘the powers that be,’ is, that No. 2 has unfolded some of the most wholesome and useful statements, which could appear; and the effort of a certain personage to shield himself under the sympathies of his brethren, can only afford a very ‘temporary accommodation!’

‘It is one of the most tremendous attacks made upon the party in modern times: the attempt is perfectly Lutheran.’

‘We know enough to confirm us in the truth of all that is stated. A change is absolutely necessary.’

‘The Missionary Secretaries were placed in a situation which should have led them to defend themselves by answering the charges of extravagance preferred against them, especially Doctor Alder.’

‘The Secretaries ought either to have defended themselves, or to have resigned.’

‘The Fly Sheets will diminish the influence of the ruling party; the Presidency is well argued.’

‘What astonishes me most is, that the writers appear to be familiar with all the secrets of the party. I have looked upon the platform as a great evil.’

‘I can, from my own knowledge, vouch for the truth of many of the statements. It is time the evils were corrected.’

‘It is all right; the ‘Fly Sheets’ should be widely circulated: we groan, being burdened—with abuses.’

‘There is a great deal of acrimony in the first, but a great deal of truth.’

‘I regret to find that occasion has been given for so much severity.’

‘The Fly Sheets will be sure to do good. Take the Stationing Committee: great mischief is done to character by the whispers of the representatives; and being bound to secrecy, men are living on in the body, without a knowledge of the cause or occasion of their treatment; and therefore, without the means to help themselves. Let those who talk about anonymous attacks, and who tell us, if the writers of the ‘Fly Sheets’ have such charges against the reigning party, that they should come forward openly and prefer them—let them, I say, look at home, and think of this.’

‘Several strong barriers, which kept up the exclusive system, broke down this Conference, (1846.) The Platform, sooner or later, must go.’

‘Dr. Bunting never had such a storm of noes as in the discussion on the book-concern, when he attempted to twit Mr. G. Osborn: for which we may give God hearty thanks. ‘Amen,’ replied the friend addressed.’

‘Liberal views took strides at Conference—aye, strides indeed!’

‘We have now arrived at such a state of things, that, for the safety and prosperity of both preachers and people, there must be two news-

papers out of doors, and two parties in the Conference ; the one watching the other, and preventing all encroachment on our liberties.'

'The persons who are engaged in this work of reform have an arduous task before them, and a difficult path to tread,—close beside that of as watchful a system of espionage as exists—the successors of Loyola not excepted. Alas, I could unfold tales, in addition to those with which you have been painfully made acquainted by the Fly Sheets, enough to make a refined and upright mind shudder ! and these under the garb of Wesleyan Methodism : I refer, of course, not to matters of tangible turpitude—but to insincerity, trick, and double dealing.'

'When the measure passed, giving a power to the London Preachers to examine and pass candidates for the ministry, from all other competent District Committees, I said in my heart, 'I'm done with the centralized club for ever.' Such a self-sufficient, impudent, audacious piece of presumption, I never witnessed before in Methodism :—a young man, in some instances, sent to hear and decide on a candidate, on one specimen sermon, and possibly sent back after being recommended by thirty or forty preachers belonging to one of the Districts in the country ! I felt indignant, and resolved never more to take part in the mockery of a provincial District examination of candidates !'

'I look back upon the Conference with intense interest. To me, there seems to have come upon us the first inspiration of a spirit, which, in future, and in no very distant days, is to give a new aspect to the administration of Methodism. I may be wrong ; but, to my mind, the great 'Image' rocks on the plain.'

'In a few years, toryism in Methodism will be what toryism in the British Constitution is—an antique—a thing of bye-gone days—extinct as a class, and existing only in a few stray senectudinarians of a former century, and who, dying, like the two venerable knights of Malta, will leave no successors behind them.'

'They will never allow the second edition of No. 1 to remain unanswered or unnoticed. But what a strong presumption of their guilt is their past and present silence !'

'It is worse than madness to sleep secure, or to set at nought this hostile array against wrong : these attacks cannot be the work of a few, but of many : not only are the outworks assailed, but a part of the citadel appears to be in a blaze.'

'I am resolved for one, and I know many more of the same mind, to abide by single elections in the case of Presidency : never will I vote for

the re-election of a man, however excellent, who has filled the Presidential chair before. No. 2 has settled that question with me for ever. There is no fear of a dearth of Presidents while we have such men to fill the chair as S. Jackson, Beaumont, Lomas, Fowler, Vevers, Walton, Lord, Haswell, Methley, Bell, West, Macdonald, and others; any of whom will fill it with as much dignity, wisdom, experience, and piety, as either John Scott or Edmund Grindrod. If one man is more worthy than another to fill the chair, it is Doctor Newton; but much as I admire him, the principle is still dearer to me than he is; and by the principle of single elections I am resolved to abide.'

'Like Napoleon, Doctor Bunting's dynasty will begin, continue, and end in himself.'

'There is too much truth in the Fly Sheets; and they ought to be answered—that is, if they *can* be answered.'

'It is a wonder to me, that the writers did not, when on the Mission ground, take up some important points, on which I think the Secretaries are assailable. The London Missionary Society's affairs have been examined by a most able and impartially chosen committee. Why not the same thing done with us? Two financial secretaries transact all *their* business; why have *we* four? \*..... Doctor Alder can be spared to leave the Mission House to go to Canada: could not the presence then of one of the four kings be dispensed with at our Somerset House? If I had had a hand in getting up the Fly Sheets, I think I should have thought myself not over bright, if these points had escaped me.'

'Nothing appears to escape the authors: they have eyes as searching as fire; and, as if possessed of Dionysius' ear-trumpet, they seem to know every thing that occurs.'

'It is stated in one of the numbers of the Fly Sheets, that Mr. Jackson from Manchester would be employed as an 'easy chair' for Doctor Bunting and his colleagues. This seems to have been prophetic. Would you believe it? That very man, who was elected under the specious guise of going about to revive the Missionary cause in various places, and paid for the work, was actually kept in the Mission House, closely employed—sometimes nearly twelve hours in the day—in preparing the Missionary Report for the press; a work for which the four Secretaries are handsomely paid for getting up, and to which they affix their names, as though the whole of the labour had been their own. This useful agent assigned this as a reason, when on a visit to a place,

\* See Appendix, No. 3, for Home Expenditure;—being no less than £10,453. 13s. 5d.

why the Report of 1846 was out so soon, and why he had been able to do so little in the provinces!\* Little aware, that the sword was cutting different ways; falling with tremendous weight on the indolence of the Secretaries; the little need there was for him in his own peculiar sphere, and the misappropriation of public money, in the payment of men for work they do not attend to.'

'I have heard a complaint on the part of some Missionaries, that more is laid to their charge, in the General Report, than the station on which they have laboured has cost; and that they have, consequently, been unable to make their own private accounts tally with the published accounts, as to actual expenditure. This is an argument in favour of an impartially drawn up Committee of Examination—but not from among themselves. Some of the Missionaries, I am told, have been kept out of their just claims for years; and others of them have absolutely to turn fish-mongers, and sell fish for a living. If this were known to a generous people like the Methodists, every feeling of their nature would revolt at it.'

'Though I cannot acquiesce in all that is contained in the Fly Sheets, I cannot resist the thought that the writers are *conservatives*; for they do not attack the CONSTITUTION of Methodism, but its present ADMINISTRATORS—its EXECUTIVE department, where there is certainly scope for improvement: and I am glad that they confine the sheets and the conflict to the preachers—anxious, apparently, not to disturb the peace of the body.'

'The article on Secularization tells a tremendously awful tale, and ought to rest with solemn weight on the consciences of the men that are concerned in it.'

'There is an error in the second edition of No. 1, p. 29. Instead of £800. being abstracted from the Centenary Fund, by the trick of changing *information* into *advertisements*, it will be seen by advertizing to the General Centenary Report, that no less a sum than £1406. 13s. 7d. was taken from the contributions of the people to support The Watchman.

\* Is it for this, or some similar reason, that nothing has been heard for more than a twelve-month of the lay agent? Where is he? In the provinces? What doing? Stirring up the missionary fire in the length and breadth of the land? No one knows ought about him! Or is he in London? At the Mission House? employed "twelve hours a day" as an "easy chair" for Secretaries who can go to Canada, or sojourn at Southampton? What is he doing for his salary? If doing the work of a secretary instead of a lay-agent, what is that secretary doing for *his* salary? The Journal of this agent should be published. A part was: why not more? Why not all?

In this way, these tory speculators have contrived to refund part of their own subscriptions. This paper is assisted in various ways from the Connexional Funds. When the united committees met in April last, on the Educational Scheme, copies of *The Watchman* were forwarded gratis to the preachers, not excepting those of them that were regular subscribers. Who paid for this? The Wesleyans out of their funds!! By these tricks, the conductors, at the close of *thirteen years*, have been able to pay £10. to £100. shareholders,—taking care to deduct from the ten, seven pounds for papers—thus favouring them with from three to four in cash. And yet, as an inducement for persons to become subscribers, they are told that the profits, *after paying £5. per cent.*, are to go to public charities!

It is not generally known, that while the disinterested supporters of that paper tell us, when assailed on connexional principles, that it is only the allowed, not the authorized, organ of the body; there are some of the London preachers on the committee to decide on articles to be inserted or rejected. How can the work of God prosper in the metropolis, while those apostles, who should consecrate themselves, in the expressive language of Doctor Bunting's *Liverpool Minutes*, 'fully and entirely to their proper work,' are tied to a Newspaper, as to the tail of a dog cart?'

'W. M. Bunting said, 'My father can hook you all, and no other man can do it but himself.' On another occasion, 'There will be a change when my father dies.'

'Doctor B. sits at ease, forging chains for others,—making laws which do not reach himself: see him tested by his *Liverpool Minutes*. His mode of legislation shews that he has the most contemptible opinion of his brethren: he legislates as for a set of disorderlies, always on the alert to break forth into open transgression, not as for men of God.'

'We have reached a perilous position as a body,—the very state of things against which Mr. Wesley cautioned us. Rich men, through the policy of Doctor Bunting, have now become *necessary* to us: nothing can be done without our *rich* laymen: if any thing is wrong, or any measure is to be carried, Messrs. Wood and Heald must be sent for from Manchester. Such men—if we are to have them—ought to be changed, as well as the Secretaries and others.'

'Some of Doctor Bunting's friends are offended, because of the £2000., subscribed for him being noticed; stating, that it was a private act: but such forget, that it was public both in its cause and effects, and was given and taken at the expense of Methodism. The favouritism

which the Doctor had manifested, and the honours he had heaped upon these gentlemen, led to it; and the fact of his attempt to coerce the Conference into submission, by the expressed opinions and wishes of these men, in the various committees, is a proof, that the body has had an improper influence entailed upon it by the boon."—Fly Sheets, No. 3, p.p. 36—44.

These "Floating Opinions" which in one shape or another, are heard in many a fire-side and tea-table chat, are not to be taken for more than they are worth, and would have carried more weight with them had the persons' names been given, whose opinions they convey. Still they are opinions which one has often heard expressed by preachers in the private circle. They indicate that the preachers are more quiet than satisfied. They shew, that if there be much appearance of unity, there is no little amount of uneasiness. The people will recollect conversations in which many of the above "Floating Opinions" have been expressed by their ministers in the freedom of social intercourse. It is notorious that these sentiments prevail among many of the preachers who, though they may not openly utter them in Conference, do not conceal them in private. Recent Conferences have, however, witnessed the open avowal of many of the most startling of them. He must have but little intercourse with our ministers who does not know that there is much discontent among them respecting the present administration of Methodism. Passing events, it is presumed, will not allay the uneasiness. And till the great body of ministers is united and satisfied with the administration of Methodism, prosperity cannot be looked for; and to secure this union and satisfaction, the practice of Location and Centralization must be abandoned. The preachers mutter much discontent. Is there a circuit that cannot bear testimony to this fact? Is not talk of a coming change in the administration of Methodism frequent, general? "We know you are not satisfied. You whisper here, and you mutter there, your dissatisfaction. Already we have published some instances of it in the **FLOATING OPINIONS** to which we have given wings. (We are thinking of publishing another series of these opinions.) In those already in print, figure some who, though in the parlour, at the tea-table, when from under the surveillance of the Buntingian police, acknowledge that the Fly Sheets are 'too true,' 'substantially true,' yet affix their names to a Declaration of their slanderous and vile character! We could give their names, but we forbear; as these preachers cannot at present afford to lose caste, and it may be the means of getting them into trouble, and of

having them sent to some poor circuit next year ; yet it is hard work to refrain from giving the lash to a whining, but fawning spaniel.' ”

Is this last quotation the expression of a fact ? Are there any—does their conscience remind them of it—are their conversations in the recollection of those to whom, prior to the issue of the Test, they addressed their complaints and acknowledged the “ substantial ” truth of the Fly Sheets ?—are there any such names affixed to the Declaration ? Then must there be some power in the administration of Methodism unfavourable to the free and unbiassed expression of opinion ; there is, then, a painful clashing between the private murmur and the public signature ; there must be a distressing uneasiness of mind which makes a man disavow by a public act what he has expressly and spontaneously affirmed in private—a state of things this which it is distressing to contemplate, and which it is most desirable to terminate.

XII. THE DEFENCE. “ A single attempt has been made to screen the clique from the severe attack of the Fly Sheets, and to annihilate in public opinion the effect produced by their publication, as damaging the Methodistic character of the alleged authors and abettors of misrule in the body. Justice to ourselves requires that we notice this solitary defence. To avoid the imputation of a consciousness that we are vanquished, we must look in the face this piece of ordnance, which alone has been discharged against us, and which, as it has not hit us, seems either to have been fired by a sorry marksman, or to have been loaded only with powder—capable of making a terrible noise—most harmless—reminding us rather of a field-day than of a battle-field.

As some of us anticipated, No. 3 aroused the misruling party. It could not pass altogether unnoticed at the Conference of 1847. Something must be done ; something was done ; and that *something was worse than nothing*. The first blast of the war-trumpet—or rather the first roar of the blustering Æolus—was heard in a preparatory committee, when sundry of the assailed affirmed, that there were “ villains ” in the Conference, and that they should be made “ honest men of.” In the Conference itself, one of the longest, stormiest contests occurred which the walls of that conclave ever confined.\*

\* “ Our observations on this Test Act affair will be much briefer than we once intended them to be, as the whole matter has been most clearly exposed, and the utter failure of the Test attempt made manifest in an extremely calm, yet oft sarcastic tract of fifty pages ; the title of which we subjoin, and the perusal of which we earnestly recommend to our readers,—declara-



A motion was made, that a declaration should be issued and signed by all the ministers of the body, each denying that he was, or that he had any knowledge of, or had had any connexion with, the author or authors of the Fly Sheets. Never was a graver mistake made by the friends of misrule. Wellington's anti-reform speech, in November 1830, in the House of Lords,—Lord J. Russell's declaration on the 23rd of May, 1848, in the House of Commons, that neither the working nor middle classes desired reform,—was not a more unlucky event than G. Osborn's pertinacity in bringing forward and persevering in this motion. For what was it? For a committee to inquire into, and report on, the numerous and serious allegations in the Fly Sheets? For an early period, during the sittings of Conference, to be assigned to the assailed parties for disproving the allegations of the Fly Sheets? Nothing of the kind. Investigation was not sought; investigation was not wanted; investigation was dreaded; investigation was shunned. The proceedings were a painful, but too small and too weak, of whitewash; which, if it had been applied to the extent desired by Osborn, & Co., would not have concealed the coal-black to which it was applied. Doctor Beaumont, Joseph Fowler, Samuel Dunn, distinguished themselves by the noble manner in which they denounced this inquisitorial attempt:—'Doctor Bunting is reported to have received £2000. from a certain party: I know not whether it be true or false; but Doctor Bunting knows. I am not called to fight Doctor Bunting's battles. Let him fight them himself,' said the intrepid Beaumont. 'I am called to declare that the Fly Sheets are wicked lies. I cannot: for it is well known that many of the sentiments therein, have been mine for years,' was the open avowal of Fowler. 'If you send me to Shetland for refusing to sign this declaration, I am ready to brave its seas and its tempest; but I will never be a party to the establishment of an inquisition,' said the independent, long persecuted, but laborious Dunn. Several of the abettors of the system took part in the discussion for the purpose of detecting the authors. But mark it, men, fathers, and brethren! Mark it:—*not one defended himself from the accusations; not one took the Fly Sheets in his hand, and, seriatim, noticed each main charge, and refuted, or ever disputed it.* Never had counsel worse cause; never was accused in a more hopeless

tionists and anti-declarationists: 'The Fly Sheet Test Act Tested;' comprising observations on the Inquisitorial character of the Wesleyan Declaration of 1847, issued by the Rev. Messrs. G. Osborn, J. Hargreaves, and H. H. Chettle. By a Wesleyan. London: W. J. Adams, and all booksellers."

plight. The attempt was not made by counsel or by prisoner to assail the Fly Sheets by adducing the facts and disputing them. The sole aim of the clique and their instruments was, to detect the author or authors, if among the brotherhood. The Dictator himself stood on his character, and was content to allow judgment to be taken on this point alone. The smaller fry imitated him...on a division of the House, it was doubtful which side 'had it.' Twice were the votes counted: and so nearly equal (in number) were the friends and the foes of this inquisitorial measure, that it was doubtful—and, in the minds of many preachers, remains doubtful to this day—whether the ayes or the noes prevailed. The President,—after a suggestion that the House should formally divide and be counted had been rejected,—decided that the ayes had it.

Had what? Aye, 'here's the rub!' A vindication of the Buntingian policy? A refutation of the Fly Sheets? Anything but this. A doubtful moiety of the Conference decides that there shall be a declaration declaratory, that the subscribers are not the authors of these Sheets! That's all! And does this satisfy high-minded men? Does this give clean hands to the parties accused? Does this falsify our statements on the evils of Location, Centralization, Secularization? Does this disprove our charges of selfishness, exclusiveness, partiality? Does the *slaughter-house* disappear before this vote? Does the *Rotten Borough* now crumble into dust? Is the extravagant expenditure of the Mission-House annihilated by this stroke of policy? Can the heaping of thirteen offices on one, and the exclusion, for years, of others in every respect his superiors, be vindicated by this vote? Does it not concede the truth (in main) of the Fly Sheets? If the parties were wounded by the Fly Sheets, is this vote a mollifying ointment? If their Methodistic reputation was damaged by the Fly Sheets, does this unmeaning motion repair the damage? Had a committee of the whole house enquired into the allegations, and had the Conference, after a fair and full trial, with no packed jury, with no evidence kept back, decided by a majority of its members, that the charges were false and groundless, the Doctor could have appealed to the vote triumphantly. He might then, to use his own illustration, have had his sword restored to him by the President. But as it is, we opine, that the more he hears and thinks of that vote, the worse will his cause appear in his own eyes, and the more will he regret, that George Osborn had not the shrewdness and penetration of Lomas; who is said to have told the former, how great a blunder he made by insisting on the declaration.

What is the fate of this Declaration? Its terms were never officially approved; its issue was never officially authorized; the signatures appended to the circulars accompanying it were never officially authorized; it never received the signature of either the President or the Secretary of the Conference. It lay on the communion table of the Conference chapel under no supervision, so that whoever would, might sign what name he would. It was hawked about for months. Young men were told that they were under moral obligation to sign it. Weak men and timid were told, that they would be marked men if they did not sign it. Some men, who, we suppose, were trimming and doubtful, were written to again, aye, and again, till their signatures were extorted. Still, all these appliances failed: signatures came in slowly. Three months had elapsed, and the signatures were few indeed; numerous names did not grace the list. Alarm sprang up. The whole would be a failure. The hydraulic press fortunately exists. Thumb-screws can extort what eloquence cannot reach. Conscience may be forced when the judgment cannot be persuaded. 'It moves though,' said the philosopher, when he subscribed what he could not approve. *As the last resource to multiply signatures*, and thus, if possible, to make a decentish thing of it, and that it should not resemble Sir John Falstaff marching with his shabby regiment into Coventry, Mr. Osborn announces in *The Watchman*, that the names of those who had signed, would appear in print;—and now, 'all who stood out to the eleventh hour, but were frightened into signing by Mr. Osborn's letter, which gave the signal, that all who did not sign would be exposed, ran in, *either from conviction of duty or dread of consequences*, thus appearing under the suspicious circumstances of rebels, who lay down their arms when an amnesty, for the last time is proposed.'—*Test Act Tested*, p. 29.—With the aid of these—we must say, suspicious—characters, Messrs. Osborn and Co. issue their declaration and its signatures. TWO HUNDRED AND FIFTY SIX of the preachers in Great Britain have withheld their signatures. Yes, 256 members of the Conference have refused to be a party to the measure, which, in and out of the Conference, has been stigmatized as worthy of the papacy and of the inquisition. Among these will be found three late Presidents, and six chairmen of Districts, besides a number of men, who, in every respect, are, to say the least, equal in all the valuable distinctions of ministerial talent, character, and usefulness, to those who have seen fit to affix their names to this useless document.

The 'Declaration,' then, is an utter failure. It has not accomplished

its only object. It has not fixed the authorship. The hoped for prey has escaped. The hunted victims are at large. Osborn and Co. are defeated. "Did they," to use the language of the Test Act Tested, "flatter themselves that they would reduce the non-signers to a small and contemptible minority? To one, two, or three recusants on whom an inquisition might venture to enforce its un-English and unchristian measures? But one-fourth of the Conference is too large a proportion even for men willing to exercise inquisitorial powers to proceed against. What will be done with the non-signers—256 in number? Had the number been very small, they might have been gibbeted, quartered, and —; but 256 suspended at Tyburn at once, is rather more at a time than the present enlightened age would endure; and especially in a cause with which a large portion of the public sympathizes."

The clever critic whom we have just quoted, urges eight weighty objections against the signatures appended. They will be found in p.p. 9—17 of that able analysis. We have not room to quote; but if one of the eight be valid, the declaration is invalid—is not worth a straw, and must be regarded as worthless by so shrewd an observer as Doctor Bunting, however much it may be extolled by such of his followers who are more distinguished for their keenness of scent than for far seeing sagacity. The above writer forcibly argues that had every one of the preachers signed the declaration, nothing of moment would have been effected. The Fly Sheets would not have been proved worthy of discredit; the dominant party in Methodism would not have been cleared of the imputation of selfishness, and intrigue, and lust of power; the whole case would have remained precisely as though no declaration had been issued. But the Declaration has damaged them. 'Geo. Osborn's thirty-nine articles'—(See Test Act Tested, p.p. 37—41,)—will long live, a heavy unanswerable condemnation of a policy which sought to cover its delinquencies by an inquisitorial test, when it should have challenged and submitted to an impartial and searching investigation.

Thus end Test Acts and Gaggling Bills for ever in the Wesleyan Conference. The attempt failed when a similar effort was made to fasten their clutches on the author of the 'Takings.' This renewed attempt is a miserable failure, involving all connected with it in confusion and shame."—Fly Sheets, No. 4, p.p. 12—16.

What can be said to gainsay this reasoning is difficult to surmise. The declaration if universally signed would be hardly more than "sounding brass, and a tinkling cymbal." The Fly Sheets are based on Mis-

sionary Reports and Minutes of Conference : they involve financial statements, and acts of legislation, avowedly taken from these official and authorized publications. It will be extremely difficult to conceive how a numerously signed declaration of ignorance of, or non-connexion with, the authors, will clear the parties on whom imputations, professedly derived from official documents, lie. A "moiety" only of the Conference consents to the issue of the Test: whether a majority had voted for it is so doubtful, that the votes (by shew of hands) are twice taken; a motion formally to divide the house and count the votes, is rejected: many are still doubtful whether the motion was ever carried: the President's dictum closes the dispute. Is this satisfactory? The Declaration should have been quashed: or a BALLOT taken. Such votes damage a cause: this bolstering is resorted to because the cause is felt to be weak.

"One-fourth" of the ministers of Great Britain have not signed the declaration! Nothing more needs be said! To the public this is very significant!

It is evidently felt as such; and in order to weaken, if possible, the impression which this fact is known to have made upon the public mind, renewed attempts are made to "beat up raw recruits" and to enlist more "suspicious" characters. Messrs. Osborn and Co., distressed to find that all their previous hawking of the Declaration, all their questionable modes of begging and extorting signatures, all their patient waiting month after month for every and any solitary straggler who might under stress of weather be forced into harbour or thrown ashore, have not given weight to their declaration, have re-issued it. The Declaration issued in August 1847 is re-issued in November 1848! During one whole year, and four whole months of another year, has this ill-fated Declaration been drifting to and fro, holding out signals of distress, and piteously entreating every bark, smack, or fishing boat within hail, to come to her relief before she quite sinks into the lowest depths of the Dead Sea. With what success this re-issue will be attended, time will shew. It can hardly be expected that men, who, in August, 1847, had reasons, self-satisfactory, for not signing the Declaration, will, in November, 1848, recognise the right of Osborn and Co. to re-issue that declaration *ad libitum*, and stultify their own former decision by signing it now, because three junior ministers have taken it into their heads, without any permission thereunto granted by the Conference, that it is a fit and proper time to send it forth, mendicant like, once more for signatures. When is the declaration list to be considered complete? When

will the lists be finally closed? Are we from year to year to have a few more last signatures, as an old author has given us "a few more last words?" Surely four months were sufficient to enable eleven hundred ministers, all dwelling in Great Britain, all addressed by circulars and by The Watchman, or else present at Conference, to sign a Declaration sent to their dwellings, if they really wished to sign it! Surely four months was period long enough to enable them to decide whether they ought or ought not to sign it! Surely they needed not this voluntary zeal of Osborn and Co. to quicken their dulness of conscience and their insensibility! The re-issue is an insult to the parties to whom it is sent, and deserves not a reply or notice from one independent man to whom it has been addressed.

An official refutation, after candid examination, would have done what no declaration, though most numerously signed, can do;—it would have convinced the Wesleyan public that the Fly Sheets are wicked lies, base exaggerations, and gross misrepresentations. And the sooner this is done the better. Recent events are bringing the Sheets into notoriety; and he will deserve well of the Connexion, who, instead of re-issuing "Test Acts and Gagging Bills," will issue a calmly reasoned and statistical refutation of these obnoxious publications—the more obnoxious, because, if true, or if unrefuted, they involve the Connexion in odium and the Conference in disgrace. "Let them be refuted, if they can be refuted," is the sentiment of every genuine son of Wesley: but let not a declaration be mistaken or substituted for a refutation.

### XIII. "TRIUMPHS AND SIGNS OF PROGRESS.

1. The governing clique, a third time in succession, defeated in their attempt to fill the chair with their 'nominee.'

2. The London Committee overruled;—a young man whom they had rejected, being placed on the list of candidates; while others were received whom the said committee had not examined.

3. The Stationing Committee condemned for having assumed the power of an ecclesiastical court; and having thus arrogantly inflicted unmerited punishment on those excellent men, Messrs. Hobson and Dickin. Thank God, they went too far, and got from the Conference what made some of the unjust judges feel sorely.

4. (Has been given.)

5. Mr. Fowler descended from the platform preparatory to his elevation to the Presidential chair.

6. The Declaration Test opposed in Conference by nearly, if not quite, half the brethren present; shewing, that there is some suspicion that all asserted in the Fly Sheets is not false in the estimation of many preachers.

7. Though Mr. Bromley, *this once*, is kept out of London, for the weighty reason assigned in p. 6, he is appointed to Bath, and his name appears on the deputation list. Men of Southwark, ye will have him next time ye apply for him.

8. Great anger and wrath in the clique.

9. Pengelly removed from London, though art was used to keep Spitalfields open for him; and the hungry Scott unable to find an open door in a London circuit, and so, all manner of contrivances is going on to keep him squatted in some of our institutions there, and Prest in-like difficulty.\*

10. The Book-Committee entreated to review their decision in reference to Burgess' Hymnology.

11. It was said, that the members of the Committee of Privileges should not be considered as members for life; the principle of rotation should be introduced at *the proper time*. There was a dead silence on the platform!

12. Doctor Bunting said in reference to a new building, 'We should *do* more and *shew* less.' Is light breaking in? Less shew at the Mission House, and at Richmond? So say we. He had 'doubts whether the Centenary movement, great as it was, had not injured us.' And so have we. We shall be right now, as the Doctor and we are of one mind.

13. (This also has been given.) Fly Sheets, No. 4, p.p. 20—22.

XIV. THE "CORRESPONDING COMMITTEE" AND WHAT THEY SAY FOR THEMSELVES. "Our object in these sheets is not to sow discord in the body-..... We are not without assurance that ultimately the Wesleyan body will be scoured of tricksters, drones, sinecurists, locators, lords, selfish cliques, and favouritism. There is no wish to divide the body: God forbid! Methodism is the life of our life! We wish it health, peace, and salvation. We are of opinion that we are doing God service, by thus attempting to purify the waters at the spring-head; or, which amounts to the same thing, by improving the executive department of one

\* "Doctor Dixon is reported to have uttered very strong things against the clique. If it be true, when he comes out, he will come out as a giant."

of the best systems in the world. Vengeance is vowed by those whose nests have been disturbed, against the authors who have been loaded with every species of abuse, and whom it is their great anxiety to apprehend."—Fly Sheets, No. 1, p. 3; No. 2, p. 2.

As to the publication being *anonymous*, they ask,

"1. Is it wise? We think,—

(1.) That there is wisdom in preventing the worst feelings being brought into operation against known characters. Persons cannot hate so well in the dark as in the light.....give them an object and the bile will accumulate—and their guilt will be proportionably enhanced.... The persons referred to are admirable haters; any offence committed against them is felt in its effects through life: Dunn was as much hated and insulted after his renunciation of the Eternal Sonship, Bromley after his softenings in the case of Doctor Warren, and Everett after he burnt the 'Disputants,' as before.....These three men.....are just where they were;—nay, hated more. They are warnings to others not to give place an inch.

(2.) There is wisdom in working under cover, when it is certain you would not be listened to openly. Under cover we can go on unmolested till the whole tale is told; otherwise, an attempt would be made to stop us in the onset. Junius was aware of his strength in this respect.

(3.) There is wisdom in avoiding unnecessary exposure. We may be selfish here. But why should any class of men, to accomplish a great good for others, risk their own position and interests in a community, for whose success they have laboured, to whose support they have liberally contributed, and which they ardently love? Why purchase the possibility of enjoying its privileges in its improved state, after evincing them, by being persecuted from the body?... ..We know our man, and are somewhat too knowing to allow him to know us.

2. Is it right? We reply,—

(1.) That we can see nothing morally wrong in it, while truth is adhered to.

(2.) That the best leading articles, reviews, &c., in the 'Wesleyan Magazine,' the 'Watchman,' and the most popular Journals of the day, together with pamphlets and larger works, in which public characters are assailed, are unaffiliated.

(3.) That agreeable to general usage, men are allowed to transact business in their own way—to meet their opponents with their own weapons—it is not usual for one party to ask another how they wish to be



attacked ; each side assumes the right of thinking and acting for itself ; and of this privilege we shall not allow ourselves to be deprived.

3. Is it honourable ? We observe,—

(1.) That we have the example of others for our guide. Politicians have their secrets ; commercial men have their hidden springs, &c.

(2.) That we confine ourselves, as much as possible, to the priesthood.....

(3.) That we have no private, personal ends to accomplish.....

(4.) That we are preserved in countenance by the party we oppose, whose policy is covert, cautious, and distrustful....All their designs, plans, and preparatory acts, are concealed.....

(5.) That we are not attacking, strictly speaking, individuals, but a system. They are measures, not men, with which we are at war. The individual is noticed only on our way to the system ; noticed as its author and abettor,—and the instrument of wielding it to the annoyance of others,—and as a participator of its exclusive benefits. From hence arise our repeated allusions to Doctor Bunting, as the originator of most of the evils of which we complain. The apostle could not notice the systematic opposition with which he met, without at the juncture, mentioning the name of ‘ Alexander the coppersmith,’ and others who were the authors of ‘ much evil.’ The men together with their deeds, absolutely press themselves upon us.....they must take the consequence.

4. Is it Christian ?

(1.) Several of the works of Sacred Records are anonymous, and in those books, attacks are made upon persons and systems. We are quite alive to the distinction between their inspiration and our own fallibility. All we insist upon is, the example.....What avails it, if we are wrong, whether we are told of it by a person in the dark, or one in the light ? A knowledge of the person will be no justification of the deed. What would be thought of any one, roused from his slumbers by the cry of fire in the street, who should close his window, and go to bed again, refusing to examine his premises, because the person giving the alarm had refused to give his name ?

(2.) Most of the Reformers were compelled for some time at first, to work in the dark ; not only for the sake of personal safety, but to enable them to see how the medicine would operate—what amount of opposition they might expect—and whether they had sufficient strength to stem the torrent that might set in against them.

This last particular will go some way in settling the prudential charac-

ter of the question. Christianity will, at all times, give her voice in favour of opposing corruption and correcting error; if, then, she is on the right side of the fact, it is with the manner that we have chiefly to do; and this again must be principally left to the wisdom we have to guide us in the business. We shall be less in danger of suffering for the manner of perpetrating the deed, than for the deed itself: the manner may aggravate the offence; but still, it is at the offence that we must look..... The act, whether good or bad, will be decided by "the law and the testimony;" the manner may be more or less happy and successful, according to the opinions of those who interest themselves in the matter and in the final results.

5. Is it efficient?

We think it both is, and has been. Such was the overwhelming influence of the platform, that any dozen men on the floor of the house would have been frowned down, and discussion would have been strangled in its birth. The men who have manifested such caution and taciturnity, would have shifted the subject off, or stifled it by clamour. But the brethren by means of the plan adopted, could read and inwardly digest what was placed before them—not in the hurry and tumult of debate, but in the calm of the study, or while musing by the way; and the union of purpose and effort at the Conference proves, not only that they had thought, but thought calmly and deeply on the respective topics discussed, so intimately connected with the prosperity of the body, their comfort as men, and their liberties as christian ministers.

Let the complainants look at the Stationing and other Committees, for freedom of remark upon moral, religious, and ministerial character;—anonymous to those that are without;—men often injured for life, through vague report, without knowing the authors, and without an opportunity to vindicate themselves. The STATIONING COMMITTEE is the great SLAUGHTER HOUSE OF MINISTERIAL CHARACTER. Having witnessed the good effects of anonymous writing, in what we have already done, we purpose going on in the same way. Ambuscade constitutes a part of military tactics, and is very often more effective than open warfare: nor is it deemed dishonourable to employ it..... In addition to the good effects stated, it will appear,—

(1.) That in comparison with any other Conference, since Doctor Bunting had the sole sway, there was never such freedom of remark as at the one of 1846.

(2.) That there were never witnessed such boldness and resoluteness

of purpose to check the abuses that cunning has suggested, and tyranny imposed.

(3.) That the liberals never before—whether from accident or design—acted with such union of purpose.

(4.) That Doctor Bunting and his party-men were never before so thwarted in effect, or toned down in spirit.”—F. S., No. 3, p.p. 2—7.

When anonymous writings assail private character, there can be, except under most extraordinary circumstances, no justification whatever of the secret mode of writing. Every lover of fair play, every man possessed of honour, must set his face against this assassination of character in the dark. Every man attacked in private life ought to know who hits the blow. It is an affair between man and man, and the blow should be given with open face in the light of day. The safety of society demands this: the sanctities of private life require this. The workings of a system, or the public acts of men who have the control or take a leading part in the workings of it, are to be viewed in a different light. The agitated question is not barely between one man and another man: he is one of the many arraigning the acts of one to whom has been confided, or who holds in possession, the administration of a system. The assailant, therefore, is not meddling with a private and personal affair: he may be the exponent of the views of many; he is acting on public grounds, and for public good. Why, then, it may be safely asked, should he be the scape-goat for the many, in bearing the odium of an assault, as though he alone viewed with dissatisfaction an administration, when many may be glad to avail themselves of the reforms which he thus may be accomplishing? Public men in civilised and free countries, at least, hold themselves responsible for their public conduct: they know, and this is one powerful check upon them, that their acts will be animadverted upon, and that they will continually be passing the ordeal of public opinion. He that attacks them openly may be more chivalrous, but it would be difficult to prove, that he was more honourable or valorous than he, who, in an anonymous publication, assails their public conduct. This has never been deemed morally wrong, or dishonourable. Witness the hosts of political pamphlets and of articles in public journals, of the most distinguished class for probity and for the estimation in which they are held. It has often been deemed better and more honourable to withhold the name that the argument may weigh by its own merits and force. Junius is at the head of a numerous class destined to be perpetuated as long as free enquiry into public affairs is permitted.

With very few exceptions, the Fly Sheets consist of strictures upon the administration of Methodism; these strictures are free upon the conduct of its administrators, and as based upon acts, and enactments, and statistics that are published "by authority," or that take place in the Conference. So far as this is the case, it is difficult to conjecture wherein the authors of the Fly Sheets are worthy of censure for publishing their pamphlets anonymously. If the administration of affairs is wise, just, impartial, it is the easiest thing to prove it. If the administrators of affairs have not so conducted themselves as public men as to be free from charges of mal-administration, the blame and disgrace of any exposure which enquiry produces must fall on the heads of the executive. It is their own doing. Are they ashamed of their deeds? Or can they give "an account of their stewardship?" As public men they must know that they are responsible to the public; they must know that the public will exercise its judgments upon their acts; they must know that any individual has a right to discuss before the public the legislative enactments they bring forward, and to shew the bearing of their public acts upon the public weal; they must know that the strongest guarantee of the preservation of a system, is its being recommended by its sound constitution and its advantageous working, to the judgment of thoughtful men; and that a free expression of opinion upon its administration is an indispensable safety-valve.

So far then as the Fly Sheets are an expression of dissatisfaction with the administration of Methodism, the authors have only used an acknowledged right—a right exercised by some of the most honourable men living—in sending forth their publications anonymously. Of the spirit in which these have been written divers opinions will prevail; and most probably some, to whose judgment much deference should be shewn, will think their spirit too severe, occasionally bitter, and even personal. Where there is any ground for this opinion, let no one defend them. For though there are cases when "rebuke" should be administered "sharply," on all occasions "truth" should be spoken "in love;" and men who find fault with the conduct of others should take care not to give occasion of offence by the temper and spirit in which they animadvert upon public affairs.

Unfortunately there are a few matters in the Fly Sheets that rather belong to private life than to the public affairs of Methodism. This is their weakness. This gives their adversaries power, and has enlisted the sympathies of some whose views of the administration of Methodism are

not less decided and less condemnatory of the present administration of Methodism than those of the Fly Sheet writers themselves. This vulnerable point is perpetually alluded to, while the great principles are carefully avoided. Though these constitute but a very small portion of the whole—only a page or two out of 130 closely printed pages—yet, like a minute portion of an intense bitter, diffusing its property throughout a large volume of otherwise useful liquid, this serves the purpose of men who are more disposed to bring the authors into odium and discredit, than they are to grapple with the exposed evils which their authors have so far brought to light. Had these few instances of personalities, rather connected with private than with public life, been omitted, the Fly Sheets would have been no more indefensible, as to the matter they contain, than nine-tenths of the publications that issue from the press on public affairs. It is to be regretted that these flies are in this pot of ointment : that these weak points embarrass the general line of defence : that such an oversight should occur where there is evidence of so much shrewdness, good sense, and thorough Methodistic loyalty. For it is plainly written on the face of the publication, it is interwoven into the entire substance of the publication, that its authors are hearty Wesleyan Methodists : men who wish for no organic changes ; men who are no revolutionists ; men who, whilst exposing its administration, love its constitution, and are earnestly desirous of its prosperity.

It is true that they have been charged with disloyalty by those interested in diverting attention from the strength of their strictures. “ With a view to make a deeper impression, Doctor Bunting raised the cry of ‘ Traitors in the camp,’ on noticing the information communicated in the Fly Sheets. But we ask,—

1. Whether the cry does not imply fear and an attempt at deception in him that raises it ? Why attempt concealment, if all were right and straightforward ? Truth and honesty have nothing to fear ; and, above all, they have nothing to fear when let out before honest, simple-hearted men. When persons are in the habit of saying or doing that which will not meet with general acceptance, they are anxious to conceal it, and the more so as these things are abhorrent to general feeling. But where is the treachery ? We ask,—

2. Whether it is not to be conjectured, that preachers are engaged in the composition of the Fly Sheets ? If so, they belong to the camp ; and are as much entitled to know, improve, and talk about the affairs of the Connexion as Doctor Bunting himself ; and the treachery does not

rest with those, who, by dint of hard labour, have been able to extract a little of the information that belongs to them, but those who ungenerously try to keep it back, and so defraud them of their right. We ask,—

3. Whether when things are said in Conference they are to die there? Are not the preachers who hear them to be influenced by them, not separately and alone, but in concert? Is no permanent impression to be made by them? Is profound silence to be maintained the moment the threshold of the Conference is passed? Is that which is spoken, all right within, and wrong without? We ask,—

4. Whether when a thing is confined to preachers—seen and read by them\*—that thing is not as much in the camp, with the preachers out of doors, as within the house?.....It may be said that the privates are not to be made acquainted with all that passes in the tent of the General. True; but it is to this kind of generalship we object, when brought into the church of God, where all the preachers are officers, and equals, and ought to be treated as honest and trustworthy men. There are many brethren not allowed to go to Conference.....Are not these as much entitled to know what is done and said as the brethren present? To these we communicate of our abundance. But agreeably to Doctor Bunting's doctrine, a good or bad thing spoken in Conference, becomes a species of high treason the moment it crosses the threshold of the house: it is neither to be known, nor to be animadverted upon, by the timid who are afraid to speak in Conference, or the absentee who is precluded from going. We ask,—

5. Whether we are not on an equality with the generality of the brethren, who, at the close of each sitting of Conference, are in the habit of rehearsing and discussing in the rooms and at the tables of the friends, the different topics brought before Conference? They let the laity into the arcanum of Conference matters; we confine ourselves to preachers, and so avoid a betrayal of trust,—holding communion with the members of the house only. We ask,

6. Whether we have not exposed evils that have existed long, and still exist? And we demand the reason of their being allowed. There must be a defect somewhere: and what has not been cured within, must be

\* To the question, Why did not the authors, if preachers, speak these things in Conference, rather than print them? the old sentiment is a weighty answer:—

Segnius irritant animos demissa per aures,  
 Quam quæ sunt oculis subjecta fidelibus, et quæ  
 Ipse sibi tradit spectator.

attempted without. Are members of the Conference (supposing them to be the writers of these Fly Sheets,) to be charged with treachery for talking Conferential matters over among themselves upon paper? No more than members of the House of Commons, or any of their constituents are chargeable with traitorism for attempting to correct the errors of the state by calling public attention to them. We ask,—

7. Whether the deeper treachery does not lie at the door of Doctor Bunting and his party, who resort to trick and closed doors? We are for day-light—for things done openly in the face of the brethren—men who are neither knaves nor fools..... We are anxious that all should be allowed to participate in the same privilege. With Doctor Bunting, things the least objectionable are brought to light; all else is to be transacted in secret. Which of the parties bears the strongest marks of the traitor? The men who court the light, or the men who hate it? We ask,—

8. Whether Doctor Bunting, of all men, has not the least right to talk about traitors?—a man, who, for years, has been labouring to betray the Connexion, by means of *The Watchman*, into the hands of a state-church and tory faction, in opposition to the general views and feelings of the people;—a man who could, without the sanction of the subscribers, advise and justify the appropriation of £40,000 for a few rooms to squat down in, in Bishopgate Street;—a man who could coolly allow £800. (rather £1400.) to be taken out of the Centenary Fund, unknown to the subscribers, to support *The Watchman*,—a speculation of his private friends and benefactors;—...this man, forsooth, comes from behind the scenes, and charges the innocent spectators with being traitors! vexed to the core, because he has been detected and exposed.

By way of clearing this point, we should be glad to know from whence the misunderstanding between the President and the superintendents of different circuits has arisen, during the interim of Conference, respecting the employment of Mr. Caughey;—the former affirming it to be contrary to the decision of Conference, without deigning to quote the law; and the latter declaring their utter ignorance of any law having passed containing such a prohibition? If any such resolution passed, on that special point, why was it not clearly defined and promulged? Secret legislation will answer the purpose of men who are afraid to publish the laws they enact—who do not wish things carried out of Conference—and who wish to employ their secret measures, as spring guns and men traps, to catch the unwary, who may not be exactly to their mind, and who

expect, in their unsuspecting innocence, that they are treading on solid ground. We may be told, that a resolution was passed, expressive of a wish for Mr. Caughey to be recalled by his Bishop; and that the President, after the resolution passed, stated, that if any superintendent should employ him, he should be called before the bar of Conference. But this latter portion constituted no part of the resolution; and we are governed by *law, not by opinion*. The opinion of a President is entitled to respect, when sound and proper, but not to obedience; *obedience belongs to law*. The Conference has been too long under the government of opinion. The *ipse dixit* of Doctor Bunting has been too often substituted for law. Those who insist upon such a law being enacted against the employment of Mr. Caughey must be able to state, when interrogated, at what stage of the Conference proceedings it was passed—who was the mover, who the seconders, and who the supporters—by what kind of majority it was carried—and where it is to be found; whether in the published Minutes, or Conference Journal; and if in the latter, whether it is to be seen by the parties arraigned, without interlineations, alterations, note, or comment? If men are to be governed, let the laws be promulgated by which their conduct is to be regulated; and if they are to be tried and condemned, let it be according to law. Men are not to be tried by opinion; for if so, where is the safety of the impugnors and opposers of Mr. Caughey? Some of these, it is to be feared, would have to ascend the scaffold first. No; let the brethren *out* of the Conference know what is done *in* it; and *how it is done*.”—Fly Sheets, No. 3, p.p. 23—26.

The reasoning here employed is so full of common-sense, straightforward argument, that it will hardly fail to produce conviction, and the writers of the Fly Sheets may rest with very easy minds under the imputation of “Traitors;” and the more so, considering the close, conclave mode, in which the party, so calling them, concocts and prepares its schemes. A law, never promulgated, acted upon! A law, not found in the statute-book, authority! This is strange legislation! Who, if this be sound doctrine, can know what is, or is not, law; when he is violating, and when keeping, the law? It is an open door for despotism. And, if Doctor Bunting and his friends be at liberty to publish in the social party, by epistolary correspondence, in the columns of *The Watchman*, what they please of the proceedings of Conference, it comes with an ill grace from them, to stigmatize as “Traitors,” others, who use the liberty of which their brethren have previously and long availed themselves.



## THE MANCHESTER MINOR DISTRICT MEETING, AND THE LAW OF 1835.

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The Conference Law of 1835 which has recently obtained such notoriety, and has been the subject of considerable discussion, is thus given in "Grindrod's Compendium," p. 75—77. "In 1835, the Conference deemed it expedient, on account of recent occurrences, to re-assert, by declaratory resolutions, certain rules and usages which individuals had attempted to contradict and pervert, and therefore unanimously declared as follows: namely—

(1.) That not only the Conference, but all its District Committees, whether ordinary or special, possess the undoubted right of instituting, in their official and collective character, any inquiry or investigation which they may deem expedient, into the moral, christian, or ministerial character of the preachers under their care, even though no formal or regular accusation may have been previously announced on the part of any individual; and that they also have the authority of coming to such decisions thereupon, as to them may seem most conformable to the laws of the New Testament, and to the rules and usages of the Connexion. In the District Meetings, especially, the chairman has the official right of originating such enquiries, if he thinks necessary; because our rule declares, that the chairman of each District, in conjunction with his brethren of the committee, shall be *responsible* to the Conference for the execution of the laws as far as his District is concerned."

To this law the expositor appends the following note. This rule "was certainly never intended to intrench upon the equitable principle recognised in all wise legislation, that every accused party ought to have timely notice of the nature of the charges to which he is required to plead; much less was it intended to supersede or obstruct the beneficial operation of its predecessor; and this appears evident from the fact, that the old law has been invariably acted upon, in the trials of preachers since 1835, as well as prior to that period: no preacher, it is believed, in the intervening years, has been subject to any judicial censure, either in a district meeting or at the bar of Conference, under the declaratory act.

The act was intended, 1. To preserve and perpetuate a usage in Methodism, well known amongst our fathers, and never wholly abandoned,

either in the District Meetings or Conference, of noticing, without formal charge, and in the spirit of brotherly love, such minor faults and objectionable peculiarities, as did not call for a judicial proceeding; but which might, notwithstanding, operate to the prejudice of the individual concerned, and to the injury of the cause of God. 2. To prevent, in times of general agitation and disturbance, any delinquent preacher from escaping trial through the combinations of a party. During the year preceding the passing of the declaratory resolutions, there were circuits in which the spirit of contentious misrule was so violent and predominant, that the preachers who faithfully adhered to our established discipline were so intimidated, and set at defiance by 'associations,' rendered formidable through a shew of numbers, that they dared not proceed against their faithless colleagues in the usual way. An assembled District Meeting was surrounded and menaced, the ordinary course of law was obstructed, and a few preachers who had aided and abetted these violent parties, appeared unimpeached at the ensuing Conference. To guard, as far as possible, against the recurrence of such a state of things, the Conference asserted for itself, and in behalf of its District Committees, the right to proceed in their official and collective capacities 'to any investigation or inquiry relative to the moral, christian, or ministerial conduct of the preachers under their care, although no formal or regular accusation, in the individual cases, had been previously alleged.' Should such an unhappy state of things again return, as to render it necessary to have recourse, in extreme cases, to the provisions contained in these Declaratory Resolutions, it would be proper and necessary, in every such case, to institute a strict inquiry into the causes of omission of the ordinary course of preliminary proceedings; and if any blame was found attached to the persons whose presumed duty it was to bring the alleged offender to trial, duly to admonish them; and equally proper to give the accused every facility for his defence, which the nature and circumstances of the case would admit."

The expositor then proceeds with the law.

(2.) "That all Preachers who desire to remain in ministerial communion with us, are considered as retaining that communion on the distinct condition, that they hold themselves individually pledged to submit, in a peaceable and Christian spirit, to the usual disciplinary investigations, not only of the Conference, but of all its District Committees, whether ordinary or special, when summoned according to our rules and usages; and that any preacher who refuses to submit to the friendly

examination of the chairmen and of other brethren, or take his trial, regularly and formally, before the preachers either of an ordinary or of a special District Committee, when duly required so to do, shall be considered as, *ipso facto*, incurring the penalty of suspension until the ensuing Conference; because no possible security can be found even against the worst forms of moral or ministerial delinquency, if persons charged with any misconduct, and summoned to trial, be allowed to evade, with impunity, our established modes of investigation."

The first idea suggested by this law is, that **IT IS A VIOLATION OF CHRIST'S LAW**. A grave charge this; but let any man read Matt. xviii. 15—17, and then say whether the charge is not as true as it is grave?—"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; and if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican." Is the above cited law of '35 in conformity with Christ's express commands? Will any man avow that it is? Never was there a law of man more directly in the teeth of the law of Christ than this law of '35. He *must* first be told alone, in private, says Christ. He *may* first be told in the presence of 40, or of 400 persons, says the Conference law. If a private explanation be not satisfactory, he must be visited a second time in the presence of a few witnesses, saith Christ. There need be neither first nor second private interview; the whole transaction, from first to last, may be done in the most public manner possible, saith the Conference law. The first interview, strictly private; the second interview, all but private; having failed of their end, then is the affair to be brought into public before the church: so has Christ, in his legislative character, determined. Every previous step being set aside, the affair is at once without any private admonition or intimation to be publicly announced: so has Conference, in its legislative character, determined. Who has supreme right to legislate for the Wesleyan body? Jesus Christ or the Conference? It is surprising that a law involving so bold and undeniable a rejection of the legislative supremacy of the Lord Jesus should have passed in an assembly of ministers who acknowledge the divine Headship over the church of the blessed Son of God. Did this palpable overruling of a divine law proceed from a body of men who avowedly set at nought

Christ's authority, or who hold the heresy that Christ has left to his church a power to annul, suspend, or set aside at pleasure any of his laws, the charge of an impious rejection of our Lord's authority could not be sustained. But for the very men, who call Him Lord, to contravene a plain law of His, and to supersede it by a bye-law of their own, is extraordinary, unaccountable, and will render nugatory the efforts of the wisest, shrewdest, and best of their theologians to give an exposition of Christ's words that will shew the agreement of their law with His. Introduce the supremacy of the legislative body of a church over Christ himself, and there is an end of Christianity: the will of the "powers that be," and not the will of the "only Potentate" in the church, will be supreme and dominant. No action taken on this Conference law can be valid: since the law on which the action is taken is a gross undeniable violation of Christ's law; and they who enforce the penalty of suspension on any man who refuses to submit to this unchristian law, are themselves under much sorer guilt and condemnation for violating, and sanctioning the violation of, the Divine Law. To all such, Divine Truth addresses the appalling rebuke:—"Therefore art thou inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same, (nay, much worse,) things. And thinkest thou this, O man, that judgest them that do such things, and doest the same, (and, even far, very far worse, inasmuch as divine authority is infinitely above human,) that thou shalt escape the judgment of God?" This setting aside of divine authority and supremacy in the church which He has bought with his own blood, is alone sufficiently evil to bring down the divine displeasure upon us, to account for our lamentable lack of prosperity, and for the distressing divisions and strifes that exist in the body.

A second thought suggested is, *what are the views of Wesleyan expositors and theologians on this divine law, and do their views countenance this superseding of Christ's authority as a legislator?* The whole of the venerable Wesley's note shall be given, and the more so as the notes on the passage to be found in Watson, Clarke, and Benson's commentaries, are little else than a re-print of John Wesley's. "But how can we avoid giving offence to some? Or being offended at others? Especially suppose they are quite in the wrong? Suppose they commit a known sin? Our Lord teaches us how; he lays down a sure method of avoiding all offences. Whosoever observes this three-fold rule, will seldom offend others, and never be offended himself. If any do anything amiss, of

which thou art an eye or ear witness, thus saith the Lord, *If thy brother—any who is a member of the same religious community: sin against thee,* 1. *Go and reprove him alone*—if it may be, in person; if that cannot be so well done, by thy messenger; or in writing. Observe, OUR LORD GIVES NO LIBERTY TO OMIT THIS; OR TO EXCHANGE IT FOR EITHER OF THE FOLLOWING STEPS. If this does not succeed, 2. *Take with thee one or two more*—men whom he esteems or loves, who may then confirm and enforce what thou sayest; and afterwards, if need require, bear witness of what was spoken. If even this does not succeed, then, and not before, 3. *Tell it to the Elders of the Church*—lay the whole matter before those, who watch over yours and his soul. If all this avail not, have no further intercourse with him, only such as thou hast with heathens.

*Can anything be plainer? Christ does here as expressly command all Christians who see a brother do evil to take this way and not another, and to take these steps in this order, as he does to honour their father and mother.*

BUT IF SO, IN WHAT LAND DO THE CHRISTIANS LIVE?

If we proceed from the private carriage of man to man, to proceedings of a more public nature, *in what Christian nation are church censures conformed to this rule? Is this the form in which ECCLESIASTICAL JUDGMENTS appear in the popish, or even the protestant world? Are these the methods used even by those who boast the most loudly OF THE AUTHORITY OF CHRIST to confirm their sentences?* Let us earnestly pray, that THIS DISHONOUR TO THE CHRISTIAN NAME may be wiped away, and that COMMON HUMANITY may not WITH SUCH SOLEMN MOCKERY be destroyed IN THE NAME OF THE LORD."

Nothing need be added to this exposition from the Standard Notes of Mr. Wesley. The law of 1835 is as barefaced a superseding of the standard writings of Methodism as it is a palpable violation of the inspired writings of the church. The law of '35 is anti-Wesley, as well as anti-Christ. What then have our legislators been doing? With what face can they act in the very teeth of the founder of Methodism? But no wonder, they have laid Christ's supremacy beneath their platform. "The servant shall not be above his master."

A third thought is, *that this law is an atrocious one, and capable of being converted into an instrument of grievous tyranny and wrong.* Under this enactment, a man may be the victim of suspicion, malignity, or oppression. Without warning, he may be taxed with some moral delinquency

by one base enough to entertain a suspicion, or give currency to a rumour; this may be done in a large assembly, and before he has time to rebut the charge, the rumour of it may have taken wing, and the public may be in possession of it; and though the victim of this anti-Wesley, anti-Christ law, may be innocent as a new-born babe of the charge, and may ultimately establish before his judges his innocence, yet in addition to all the mental agony he suffers, during the progress of the enquiry, they who have not heard the evidence, even if they hear the judgment of the court, will in all likelihood, retain the impression that there must have been some shew of reason for the charge, or would a brother thus publicly have made it? Who does not know, that in many instances when some delinquency or irregularity of conduct has been pre-supposed, a private explanation has been most satisfactory, and has caused the matter forthwith to cease, without being whispered into the ear even of a third party. And will it not be allowed to be a grievous evil to a Christian minister to be liable to be charged with, or to be interrogated respecting, an affair, before hundreds of members of the same body, when had the interrogator obeyed the law of Christ, the matter would have been settled for ever in a few moments?

Must not every one perceive, that, if a dominant and arbitrary power should ever arise in a body, on whose statute-book this law is written, it may be the instrument of grossest injustice, and of most torturing cruelty? Does it not savour of the inquisition? Will it not enable a dominant party to put the soul of a man on a bed of torture, as truly as ever men's bodies were by the inquisition put upon the rack? Is this a law breathing the mild spirit of the disciples of Christ, or the fierce persecuting spirit of the disciples of Loyola? Can the liberties of a minority be safe? Can any man obnoxious to the ruling powers be secure from the most hateful inquisitorial processes, if this law be anything more than a dead letter?

A fourth suggestion is, that *this law must minister to strifes and schisms*. It is possible that there will occasionally be found men, in most religious bodies, disposed to ride rough-shod when they have the power, and willing to avail themselves of any technical means of accomplishing their ends. It is to be hoped that there ever will be in every Christian community, men of a free spirit, men who will not submit quietly to mere domination and terrorism. Where there is a law which the one class will eagerly catch at, and the other class will stoutly oppose, can there be a well-laid basis of union, love, and confidence? With such a

law before him, how can any man, the most consciously innocent, go into an assembly with confidence, as he knows not, but that every moment, some man may be springing out of the hedge upon him, with a charge of which he has not had a surmise that he is even remotely chargeable? Was ever a law passed more calculated to destroy confidence, to gratify calumny, to torture innocence, to give wings to suspicion, to sow discord, and to bring none but armed men—men armed to the teeth—into holy convocations?

A fifth remark. So undisguised, and undeniable is the evil and tyrannous tendency of this law, that the author of the Compendium of Conference Laws feels himself obliged to introduce a long note, in order to soften down its harshness and to guard against its operations. He evidently thinks it needs a piece of plaster, or two or three courses of white-wash. The public has been admitted into the Inquisition: this instrument of power could not be overlooked by any man of thought and freedom: its adaptation to purposes of atrocious cruelty and domineering power would strike many at first view as one is struck by the “thumb-screw” and “boots” preserved in a museum as a relic of the period of persecution: it could not be put aside; it could not be hidden by a curtain or tapestry: so the guide informs the inquisitive public, that though it is a tremendous instrument of power and torture to look upon, yet that it is not so dreadful as it appears; for it is intended to be used very gently and tenderly indeed, and will not be allowed to hurt any one! It is sufficient for the public to reply to the *ciceroni*, “It is in the law—there is the pound of flesh.” “The law allows it, and the court awards it.” The law does not say, what the expositor urges in extenuation of a law condemnatory of itself, that it is intended only to be acted upon in the case of “minor faults and objectionable peculiarities.” Mr. Grindrod says so: the Conference law says not so. Mr. Grindrod tries to draw its teeth: the Conference does not allow the teeth to be drawn. Mr. Grindrod appends a saving exposition: the Conference has not embodied a saving clause. The expositor weakly apologizes: the Conference undisguisedly legislates. Mr. Grindrod speaks of “the spirit of brotherly love” in which it is to be acted upon. A limited knowledge of human nature as developed in all corporate bodies, will not inspire much confidence as to the “brotherly love” which it will generate, but will more likely awaken an apprehension of its divisive, schismatic, and inquisitorial fruits.

It is matter of surprise that such a law was ever enacted. As long as

it exists there will be discord. When will it be repealed? Repealed it will be. The public has been ignorant of its existence; and public opinion will soon decide against a law which is in the teeth of all British law, which is the very antipodes of John Wesley's principles, and which disputes the supremacy of the Divine Head of the Church.

But the law is not a dead letter. It is a sleeping scorpion. It is needless to argue on its liability to abuse. It has been abused;—abused in a way never contemplated by the expositor of this iniquitous and wicked law. The Manchester Minor District Meeting is its foul birth. The progeny does not belie the sire.

**THE MANCHESTER MINOR DISTRICT MEETING.** So far as the facts of this case have appeared in the public papers, they shall be laid before the reader; and an attempt will then be made to give a candid judgment on the judicial proceedings of the case.

At the Financial district meeting held in Manchester in September, during the sitting of the Missionary Committee, Mr. T. P. Bunting stated, that he wished to propose a question, and then asked the Rev. D. Walton, whether he was not the author of one or more of the Fly Sheets in which remarks injurious to himself were made, affirming, that he (Mr. Bunting) had by a "slow but certain process," obtained sufficient evidence that he was. To this, Mr. Walton replied, that he had never written a word in his life injurious to Mr. Bunting's character. Mr. Bunting, supported by the meeting, affirmed that this was not a satisfactory answer, and required him to answer "yea or nay" to the question of authorship. This Mr. Walton refused to do, on the ground that he had declined signing the Conference Declaration, and consistency required him to maintain the position he had taken. A vote was then taken, and all but unanimously supported, that Mr. Walton was bound to answer the question. Mr. Walton was firm, and the affair, as far as that meeting was concerned, dropped.

Mr. Bunting, having being reminded that before mentioning the affair in the presence of others, he should have named it in private to Mr. Walton, who said that he had no doubt that had Mr. Bunting done this, an explanation perfectly satisfactory would have been given, is understood to have sought and obtained an interview with Mr. Walton in private. This did not put a stop to further proceedings;—notice of a minor district meeting to be held was given to Mr. Walton, who was charged by Mr. Bunting with being "cognisant and concerned in the preparation of



one or more of the Fly Sheets." The meeting was held on Monday morning, November 13th, and continued at three adjournments until Monday, November 20th. The parties examined in supporting the charges were, the Rev. Messrs. Pemberton and J. Ryan, of York, and the Rev. W. T. Radcliffe late of York, former colleague of Mr. Walton. The Rev. W. Skidmore, of Great Grimsby, was summoned to the meeting, attended it, but refused to reply to the questions proposed to him. The Rev. Messrs. Burdsall and Everett, of York, were also summoned, but declined to attend the meeting.

The court consisted of the President of the Conference, as Chairman of the Manchester District, and of the Revs. Messrs. Naylor and Osborn chosen by Mr. Bunting, and of the Revs. Messrs. Crowther and Newstead, appointed by the Chairman, Mr. Walton having declined to choose two members of the court.

The principal witness against Mr. Walton appears to be Mr. Radcliffe, who deposed that he had seen a manuscript in his superintendent's study, and that he believed that some of its sentiments were to be found substantially in Fly Sheets, No. 2, published subsequently to his having seen the said manuscript. The defence set up against this evidence was, that the manuscript lay unconcealed on Mr. Walton's study table; that he had written his private thoughts on a public question—the re-election of a President—without the remotest idea of publication; that they were written before he had seen or heard of any publication called the Fly Sheets; that this manuscript had only once been out of his hand, and then was lent to a friend, and that it remained in his study until his removal to Bolton, when it was mislaid, probably in the hurry of removal, and he had never seen it since. And this he proved by reference to his shorthand Journal, which he has long been in the habit of keeping.

The Watchman, evidently on authority, gives the judgment of the meeting; "The meeting unanimously concluded that the charge preferred by Mr. Bunting has been abundantly sustained, not only by the evidence he has adduced, but also by the statements and admissions of Mr. Walton himself. This conclusion has been greatly strengthened by his repeated refusal to answer many important questions, proposed to him in the course of investigation; and to produce certain documents which he acknowledged to be in his possession, and which might materially have contributed to the settlement of various points affecting the enquiry." The Watchman adds, "We have been informed that further resolutions were passed, censuring Mr. Walton for his conduct,—requesting him to

answer certain questions to be proposed to him at the next Annual District Meeting,—and intimating, that, if he decline to answer such questions, the Minor District Meeting will then recommend some disciplinary measure. There were also other resolutions passed, calling the attention of the Conference to the conduct of certain witnesses summoned to attend the meeting, two of whom sent letters declining to attend, while the other attended, but refused to answer the questions proposed to him.”

On this case, be it observed,—

1. *The preliminary steps were anti-christian, un-wesleyan, and opposed to the common courtesies of life.*

(1.) Mr. T. P. Bunting's attack upon Mr. Walton was a palpable violation of the law of Christ, Matt. xviii. 15—17. Has any man denied this? Dares the President of the Conference justify Mr. Bunting's conduct as agreeing with Christ's law? He has often preached from the 20th verse of this chapter. Let him announce that he will preach in Manchester and in Bolton from the 15th to the 17th verse, and if he can vindicate Mr. Bunting's conduct in the Missionary Committee he can make black white, and prove that a private interview is a public accusation. Let him do it. It is no very favourable feature in an ecclesiastical proceeding, that, at the very first stage, the authority of the Son of God, as supreme Legislator in his church, is trampled under foot, and most undeniably contemned and outraged.\* It must seriously vitiate all subsequent proceedings. However culpable Mr. Walton may be, all the parties “cognizant and concerned in” the permission of this slight and contempt of the supreme Head, are implicated in the highest guilt. If Mr. Walton needs the forgiveness of his brethren, the brethren that have sanctioned this dishonour to Christ need the forgiveness of their God. If Mr. Walton owes a fellow-servant twopence, verily these fellow-servants have a large account to settle with their common Master; and it may be that wise men will wonder with amazement, and God visit in anger, if for an offence committed against man they seize their fellow-servant, if proved in fault, “by the throat,” whilst they, in the very course of visiting him with judgment, must plead guilty before an infinitely higher tribunal. The case should have been quashed as soon as introduced. It is strange, it is sad, and ever must be deplored, that in an assembly of seventy

\* Mr. Bunting did subsequently seek an interview with Mr. Walton! This was an acknowledgment that Christ had been dishonoured: it came too late; and there are opinions afloat that the interview was sought rather as a lawyer's trick, than a brother's desire to find occasion of reconciliation. But this is only conjecture.

christian ministers and elders, only one lifted his voice in favour of New Testament principles, and that *his* assertion of Christ's sovereignty was drowned in the voices of his co-judges and disciples!

(2.) The law on which this extraordinary step was taken is already too celebrated to require restatement of it. It is the notorious law of 1835; a law which itself is contrary to the standard writings of the body. But Mr. Bunting's conduct, and the Meeting's acquiescence in it, was itself a flagrant and undeniable violation of the Conference law. The law of 1835, unscriptural and inquisitorial as it is, is an enactment only to be acted upon by and among preachers exclusively. The meeting was a mixed committee, where no preacher could constitutionally be put upon his trial. It was a Financial District Meeting, where no case of character can constitutionally be investigated or introduced. It was a Missionary Committee Meeting, convened specially and exclusively on matters pertaining to our Missionary affairs. The law has been perverted from its intention. A precedent of most serious bearing has been introduced. If this is to be sanctioned, there is not a committee in the Connexion—the Book-Committee, the Education Committee, the Chapel Building Committee; if this is to be sanctioned, there is not a meeting in the body—whether School Meeting, Missionary Meeting, Quarterly Meeting;—in which a minister may not, without a moment's notice, be put upon his trial, and find a meeting summoned for financial business converted into an ecclesiastical court; and men who have no such constitutional functions transformed into spiritual judges! Can this be allowed in Methodism as it is? No man will be safe. Every one must come to every meeting for transacting even the secular business of Methodism, armed *cap-a-pie*, as in times of revolution and anarchy, when it is not safe for citizens to assemble without weapons of defence beneath their garments. There is not a local committee meeting in Methodism that may not urge and employ this precedent, if the Conference should sanction this perversion of law. Every member of that Manchester meeting—from the President to the timid man who gave his silent vote—is guilty of trampling under foot the established usage and statute-law of the Connexion, and is liable to impeachment for the same.

(3.) Mr. Bunting's course was ungentlemanly. From Mr. Walton's letter addressed to The Watchman for Oct. 18, it appears that Mr. Bunting first asked Mr. Walton a personal question, to the effect of whether he had written the attacks in the Fly Sheets upon Mr. Bunting's character; and to this question Mr. Walton gave the most unequivocal

denial. Here the matter should have ended. Here, had a *gentleman* been concerned in the affair, the matter would have ended. But Mr. Bunting, who could have no right, even if all the preparatory steps had been christianly and methodistically taken, to proceed to further interrogatories, changes his position, assumes the office of inquisitor general, and demands from Mr. Walton an answer "yea or nay" to the question of authorship. And here Mr. Walton takes his stand, and refuses to submit to this inquisitorial process. Was he not in the right? Who gave Mr. Bunting authority to propose such a question? What warrant had a Missionary Committee for entertaining the question? Mr. Bunting must be a sorry lawyer if he does not see that he was going beyond all authority. A *gentleman* would have received Mr. Walton's denial. *Mr. Walton understood the courtesies of life*, and gave what would have been satisfaction most entire to any one who had not an ulterior end to answer by the course he had taken. The first question appears to have been put insidiously—to prepare the way for another. It does not seem that Mr. Bunting was so anxious to be relieved of any painful impression made upon his mind by the supposed conduct of an individual member of the meeting, as he was anxious to find out the author of the obnoxious publications.

It cannot be said, in extenuation of Mr. Bunting's conduct, that he was taken by surprise, and fell into these errors unawares. "By a slow but certain process," he had come to the possession of the evidence on which he had grounded his attack. The inference, therefore, is, that his course was deliberately taken. He had had plenty of time to think how to manage it. If one sitting by him in the meeting had unexpectedly whispered to him that Mr. Walton had written against him—had it come upon him like a flash of lightning or an electric shock, and under the impulse of the moment he had made this ungentlemanly assault—the infirmities of human nature would have been justly pleaded as an extenuation of his conduct. But it was planned and premeditated: and he must use no ordinary legal tact to get out of the dilemma of unchristian, anti-wesleyan, ungentlemanly conduct towards a man who hitherto has been considered a most amiable member of the Methodist body.

2. *The court before which the proceedings were taken.* It has been shewn of whom this court consisted.

(1.) Every member of it already had given his opinion both upon the Fly Sheets and upon Mr. Walton, for declining to answer Mr. Bunting's unseemly and ill-timed question. The judges could scarcely be

expected to be on the side of the accused. It is difficult to imagine that they entered the court unbiassed. If they did, they must be extraordinary men, and will be meet emblems of Justice, even-handed, and with her eyes covered.

(2.) The two members appointed by the President of the Conference, in virtue of his authority as Chairman of the District, were Messrs. Crowther and Newstead. These two being nominated on behalf of Mr. Walton, should, as a matter of course, if they had any leaning at all, have been disposed to judge favourably of him. Was the selection of the President a wise and judicious one in this point of view? One free from all liability to suspicion? One that furnishes no ground for the most uncharitable looker on to surmise that there was a sharp look out that the judges should be men very likely to convict him, if there was a bare chance of doing it. Who were the chosen of the President? *The President's own colleague is one: the principal witness' superintendent is the other!* Could not a less questionable selection have been made of men who were to appear on behalf of the arraigned? Were there not any two men in the Manchester and Bolton District competent to judge in this case, and who, not having been at the notorious September meeting, had not committed themselves to an official opinion on the matters in dispute? If so, why did not the President, acting on behalf of Mr. Walton, select from these unexceptionable parties? Had he done so, it would not involve the stretch of charity now necessary to persuade one's-self that the President was free from bias, and that this bias against Mr. Walton led to this imprudent and needless selection of men to constitute the court, and force the hateful idea of a packed jury upon the public mind.

Why did not the President select as one of the two, Mr. Tabraham? It may be said he had expressed an opinion on the matter in the District Meeting. He had. He reminded the meeting of the law of Christ. Surely this did not disqualify him for "serving on the jury." Had he gone farther, and had he justified Mr. Walton for his conduct in the September meeting, would he thereby have been disqualified to sit as a member of the Minor District Meeting? Would it have been too plain that he was already under bias? Would it have made it difficult for him to listen to, and sift evidence, without prejudice? Would it, in any degree, have impaired the moral force of his verdict, had that verdict been in favour of the accused? It possibly would. And will not the case tell on the other side? Whom did Mr. Bunting chose? Men who had

maintained a prudent silence on the matter? No: men who in no very measured terms had given forth their sentiments, Messrs. Naylor and Osborn, decided partizans, men taking a foremost part in expressing their opinions on the whole affair! This being the case, and Mr. Bunting having the right to choose whom he pleased, and having chosen men who were known to sympathise with his case, can any one justify the President in the selection which he made of the members of the Minor District Meeting? Was he driven by necessity to this selection? In the large and important Manchester and Bolton District are there no preachers out of Stockport and Manchester capable of adjudicating in an affair like this?

The world will believe that Robert Newton and his colleague had talked this matter over with each other fully enough to know one another's mind upon it, before it was known that Mr. Walton would decline nominating any member of the meeting: why then was Mr. Crowther appointed? Unless Mr. Newstead had excluded Mr. Radcliffe from his study and his confidence, it is not improbable that they also had freely conversed together on the matter, and Mr. Newstead might have unconsciously given more weight to his evidence first received and reiterated in private, than he would have done, had he received it in immediate connexion with the explanation; at least the President might have judged so; and to avoid the appearance of packing the court, and to give these judicial proceedings, what they now egregiously lack—an air of impartiality and a tone of justice—would it not have been more prudent and obviously impartial to have selected almost any other two men than his own colleague, and the principal witness' superintendent?

(3.) The chairman of the meeting had been assailed in the Fly Sheets, and was therefore about to judge in his own case. Mr. Osborn had taken a very prominent part in the Declaration issue at the Liverpool Conference, and is said to feel the strictures made upon his conduct in this Test issue, in the "Test Act Tested," and was therefore very likely to look with a jaundiced mind upon any semblance of evidence that might enable him to lay hold of the prey, that hitherto he has hunted with all the ardour and perseverance of one most devoted to the break-neck sports of the chase, but alas! though booted, spurred, and foaming, all in vain. Mr. Naylor, however remarkable for the soundness of his judgment, and the enlargement of his views, had unfortunately committed himself, and somewhat strongly it is rumoured, on the subject, and was likely, therefore, to enter the court in expectation of

having his oracular opinion confirmed, not changed or abandoned. Of the remaining members of this court, enough has already been said: they were likely to be seasoned as highly and delicately as the rest.

*If Mr. Walton had a fair trial before this court, its proceedings deserve to be preserved in the archives of ETERNAL JUSTICE.*

It is no reflection on them to say so. They must have been superhuman. Their grace must have been carried to the very limits of Christian perfection. They must have forgotten every thing of the past, which they had *felt*, and *said*, and *done*. They must not have been willing to find in Mr. Walton one of those, whom for months they had been seeking, and on whom, if found, they were prepared, if not to wreak their vengeance, to inflict the heaviest penalties which law would permit. If, under these circumstances, justice was administered, never did justice run in a purer stream—never did the ermine sit so pure on the shoulders of human judges—never was human infirmity so severely tested—never was human infirmity so gloriously triumphant. Aristides must no longer be the type of justice: this long used name must give place to the longer, less euphonious, but more fitting term, “The Manchester Minor District Meeting of November, 1848!” For verily, if they gave, under these circumstances, a fair trial, they are the only men living of the sons of Adam capable of this extraordinary greatness of mind!

3. *The evidence furnished to sustain the charge.* From all that as yet has appeared on the subject, there was but one witness whose testimony bore at all upon the case. The name of this witness need not be mentioned. It is in every body’s mouth, praising, or pitying, or condemning, or execrating, his conduct.

(1.) Let this witness’ evidence be taken for what it is worth. For the present, banish all recollection of the source whence it was derived. Give it the full weight of an unsullied testimony.

Firstly, it is not direct.

Secondly, it is not even circumstantial.

Thirdly, it is only inferential.

Fourthly, as inferential it is excessively feeble, and altogether insufficient to ground upon it a verdict of guilty. Take the evidence. Sift it. (Does it need sifting?) The witness sees a private manuscript upon a topic of public interest. He has a brief opportunity to inspect it by stealth. Many months after a pamphlet appears in print, containing, the witness “believes, some of the sentiments,” and a Latin phrase, which he furtively read in the manuscript. The inference drawn is, that the

writer of the manuscript is the author of the pamphlet. Is this evidence? On such evidence can any jury convict? On such evidence can any conviction be vindicated before an unbiassed public?

*Can much reliance be placed on this witness' recollection?* For must not his perusal of the manuscript have been very hurried, as he might be interrupted before he had finished perusing what he was so anxious to know? One running with breathless haste does not often receive vivid impressions of what is on the road. Must not his perusal have agitated him greatly, from the momentary apprehension, that he might be detected and "taken in the very act" of a clandestine and illegitimate intercourse with another man's private papers? And is nervous excitement a great help to clear notions, and retentive memories, or, to use an expressive term, does it "flurry" one? And does any agitation give a man a more thorough shaking than the agitation of conscious guilt, aware that the sudden opening of the door will reveal the sad breach of confidence? "Stolen waters are sweet," whispers the tempter; but the tempted, while putting the desired chalice to the lips is uneasy, if he thinks that the good man of the house may step in before he can replace the cup, and he gulps them down too hastily to taste their true flavour.

*May not this witness be deceived as to his recollections?* Was there any reason why he should take particular notice of the sentiments in this manuscript? If not, why should he give them any other than that passing and eursory perusal which leaves no very permanent and deep impression on the memory? In the absence of any particular motive for a careful reading and intentional retention of the sentiments read, is it not as natural, as fair, as safe, to infer, that when the published pamphlet, months after, came into the hands of the witness, he, recollecting that a manuscript on this subject had been seen by him, first, innocently enough, wondered to himself whether there was any similarity of sentiment between the two; then, after having perused the pamphlet, tried to rub up his recollection of an almost forgotten affair; and, eventually, persuaded himself, that the arguments, now read in fact for the first time, were the arguments, in some respects, that he had before met with? So that he is in truth transferring the arguments of the printed pamphlet to the manuscript, and not having his recollections of the manuscript revived by the reading of the pamphlet. This is quite possible. Courts of law have furnished cases analogous to this.

*Do his recollections amount to any thing valid as evidence?* He "believes that some of the sentiments of the manuscript are found in the



pamphlet." Is a man to be hanged by the neck upon such vague testimony as this? Judges ask not what a man believes, but what a man knows. A man may believe a lie. Belief is sometimes credulous, partial, interested; one man believes one thing; his neighbour believes its opposite: which, then, believes aright? As far as this witness *knows*, there is not one sentiment of the manuscript to be found in the pamphlet, He *KNOWS nothing*; he *BELIEVES a very little*; he *INFERS*, and would have the court to infer, *a vast deal*. This is too long a leap in the dark, for men accustomed to sift evidence before they make a man mount the scaffold.

*Allow the witness to be correct in his belief; and is the evidence then valid?* Because some of Mr. Walton's sentiments are found in the Fly Sheets, does it follow that he is the author, or that he intentionally and knowingly communicated with the author for the purpose of having them put in print? Before the evidence, such as it is, can convict him in any degree—T. P. Bunting, a lawyer, must know this—it must be proved, that if Mr. Walton were not the author, but only communicated these sentiments to the author, he did so with the intention that they should be printed in the said Fly Sheets. Is there a particle of evidence to indicate this? Does Mr. Radcliffe say that there is? Does his testimony furnish it? If Mr. Walton communicated to the author, for all that Mr. Radcliffe deposes to the contrary, he may have communicated it with no more intention that it should go any further, than Mr. Radcliffe, when his curiosity first prompted him to peep under cover, intended to get himself into the queer box, where his legal friend has awkwardly, and some say, unhandsomely, thrust him.

If the sentiments in the Fly Sheets are the same as some that were in Mr. Walton's manuscript, it does not follow that Mr. Walton furnished the author of the Fly Sheets with them. The subject was one of growing Wesleyan interest: the re-election of President, a subject in which many felt an interest. Mr. Walton might in conversation have given his views to a brother minister, to a lay friend, in his study, at the tea table, in a large social circle: some individual, struck with their force, may have repeated them substantially in another circle 500 miles off where the question turned up, without stating whence he had them. In this way, having travelled north and south, east and west, through the length and breadth of the land, and having passed through an indefinite number of hands, they at length come within the reach of the Fly Sheet author or authors, (who seem to be ubiquitous;) they are booked, and eventually printed, and then Mr. Walton, who is, in truth, as distant

from authorship as Noah before the flood, is chargeable with their publication! And this is evidence! Evidence to convict one of the most amiable and spotless men in the connexion.

If the sentiments in the Fly Sheets, No. 2, are similar, it does not follow that they are the same, as in the manuscript. May not other men have the same sentiments as Mr. Walton on a general question? Is it at all extraordinary and unusual, for men to entertain similar views, though these individuals have had no opportunity of comparing notes? Might not two Arminians, one living on the continent, and the other in Britain, express their sentiments very similarly on the extent of the atonement, though they had never interchanged one word? Judge Jeffries, who had made up his mind as to the sentence he would pronounce before he had entered the court, might receive such evidence, but a British judge and a British jury, in 1849, will not administer the penalties of law upon a man, who, so far as the evidence produced goes, is as innocent as his judges themselves, and less liable to suspicion than some of the parties who either have brought it before the court, or are endeavouring to sustain it when brought there.

But it is said that there is a latin phrase in the Fly Sheets, which the witness distinctly recollects seeing in the manuscript. *Ergo*:—the writer of the one is the author of the other. Admirable! The chain of evidence is complete! Not a link wanting! Only one person in the Connexion, writing or conversing on the Presidency, could, by possibility, use that very uncommon, and until now unheard of, term, *concio ad clerum*! Gentlemen of the jury, you need not quit the box: nor need you turn your heads round: the evidence is so conclusive that you must, as far as this evidence goes, direct your foreman at once to pronounce “Guilty,” in a voice loud as impudence, and harsh as injustice, and regardless of public opinion as the Holy Inquisition! *Concio ad clerum* proof! The clergy that can find a verdict on such trumpery evidence as this need a discourse on some such text as,—“Judge not that ye be not judged; for with what measure ye mete, it shall be measured to you again;” or, “Judge righteous judgment;” or, “Do all things without hypocrisy and without partiality.” The Wesleyan, for Dec. 28, has ably exposed the absurdity and injustice of grounding a verdict upon such flimsy trash, misnamed evidence, and no more worthy to be introduced into a solemn judicial enquiry, as the principal evidence, than the gossip of half a dozen old village dames in their eightieth year, sitting around their tea-table.

There is not a more common thing than to find the same classical quotation in different works—and the same sentiments and forms of expression in the writings of different Wesleyan authors. We have in our recollection a case in which a literary character was complimented by the present Bishop of London, with a quotation from the Latin classics, and of another dignified son of the church, quoting the same passage—and applying it just at the same juncture, to the same person, on the same subject, without even the possibility of the eulogists knowing what each had done.

Is it necessary to go further into this case? Would any jury, save, as another correspondent of *The Wesleyan* drily puts it, the jury which brought a man in guilty of manslaughter for stealing his neighbour's small clothes; would any other British jury allow the case to go on? Would the defence be called for? Certainly not. No conviction could take place on such evidence, even if that evidence were neither contradicted nor explained away. As a defence was required at Manchester, though the parties who brought the matter forward will thereby cut a more sorry figure than they do at present, the defence set up must be brought up in this *Vindication*.\*

(2.) What is the defence pleaded against this worthless, flimsy, delusive gossiping, dignified with the name of "evidence?" Simple, natural, unsophisticated, unsuspecting, open, honest. Mr. Walton acknowledges that he wrote a manuscript on the re-election of a President. But he affirms that it was not written for publication. His journal proves that it was written before any *Fly Sheets* made their appearance; and he declares, before he had ever heard of any *Fly Sheets* either in existence or in intention. Ought not these declarations to have sufficed, even if a defence were called for? A more truthful man than Mr. Walton does not exist in the *Connexion*. His, from the commencement of his ministry, has been a spotless career. His integrity has never been whispered against. The case should have been at once dismissed. If any person obtained his manuscript, and used it for publication, he himself is unblamable. It was not done with his consent or knowledge.

The leaves of this manuscript lie uncovered on his table. Is this the way of a man about to publish a clandestine work? Any one left alone in his study, if curious enough, may see it. Does this betoken conscious-

\* The reader is plainly to understand, that the "defence" is simply what has appeared in the public papers. Mr. Walton is entirely ignorant of this publication; nor are the writers of this *Vindication* in possession of Mr. Walton's defence otherwise than the public are.

ness of guilty intention? The manuscript remains in his study for months after the Fly Sheets have made their appearance, and long after diligent and inquisitorial efforts are made to punish the authors. Would any man, conscious of guilt, keep these papers loose in his study, if conscious that they had contributed to, or had been substantially printed in, the Fly Sheets, with his knowledge and consent? Would they not have been destroyed instantly on the publication coming out, so that no evidence criminatory of himself might be in existence? Most assuredly. This manuscript is not now to be found. On his last removal it was lost; Mr. Walton knows not how.\*

Till lost, it was never but once out of Mr. Walton's possession. He lent it to a friend. He refuses to give up the name of this friend. Is not the reason plain? Has the court a right to ask such inquisitorial questions? Might it not then ask whether his wife was absent from home at the time he wrote his "Private Thoughts," and whether he communicated them to her substantially? Might not the court with equal propriety demand of him the name of every private friend he has, to whom he had written, directly or indirectly, a single thought on the Presidency? Let this High Court and Star Chamber practice be allowed, and nothing will be too sacred, nothing too private and consecrated to all that is dear to one's best affections, to intimidate some bold pettifogging busybody respecting other men's matters, from setting at work all the appliances of an inquisition to gratify his thirst for power or wreak his revenge. It was impudent to put the question: if the question were pressed, it was outrageous. There are parties connected with that Minor District Meeting who would shrink from questions not a whit more inquisitorial, unfitting, and impertinent, respecting some of their more private and personal affairs; and, unless T. P. Bunting, W. T. Radcliffe, R. Newton, W. Naylor, J. Crowther, B. Newstead, and G. Osborn, are willing to have close questions put respecting their private life and their intercourse with men and things, it was a most outrageous and monstrous violation of another divine law, to press their impertinent

\* It has been suggested, that as it is not more sinful or mean to steal the manuscript itself, for the sake of written evidence, than to steal the sentiments, for the sake of oral evidence, parties who would employ the latter, are not likely to have been scrupulous respecting the former, if they had the chance; and that their not having brought it forward is no evidence that they have it not in their possession: as they may decline producing it, because if they have it,—

1. They would be liable to a prosecution for felony.
2. It may damage their wretched cause, even more than the evidence they have adduced, by proving *less than* NOTHING.

questions on this amiable man : “ Whatsoever ye would that men should do unto you, do ye even so unto them.” Would each and every of the above gentlemen like to be impertinently asked some questions respecting transactions which he has had with any intimate personal friends? Those conscious of integrity would resist the attempt with honest indignation. Such as were conscious of criminal or dishonourable participation with their friends, would resent the vile attempt to make them criminate themselves. Public opinion would give its unmistakable approbation in both cases.

Had Mr. Walton dishonourably given up the name of his friend, what could the prosecutor have done? Only repeat his inquisitorial proceedings, and—if that be possible—with results still less satisfactory and more futile. For until it had been proved that Mr. Walton, and the person who had the loan of the manuscript, had never given in substance any of the arguments contained in it, to any other person or persons, the enquiry would have proved as wild-goose a chase as ever, and the persecutor and court as far as ever from a conviction grounded on competent and sufficient evidence.

Once again, let it be said, that if Mr. Bunting, in his professional character, should ever bring a case before the municipal authorities of Manchester, no better sustained than this, the bench will dismiss his complainant with remarks not very flattering to the professional sagacity of his attorney.

Fifthly. It is not a case even of surmise and suspicion. It does not amount to this. In a common court of law, Mr. Walton would have been acquitted with honourable commendation. In a court martial, he would have received his sword from the Presiding officer, with every possible assurance that his honour was unspotted, and would have been immediately and warmly greeted by the hearty felicitations of his brother officers.

(3.) The witnesses who attended will excuse the freedom now taken with them. As some came with rail-road speed, “ zealously affected” in this any thing but “ good cause,” they, at least, will not regret to have their zeal and heartiness further advertised and blazoned forth.

*Mr. W. J. Skidmore*, for refusing to answer questions which doubtless were impertinent and dishonouring, will not sink the lower in the estimation of men who hate an inquisition, and will not lack their sympathy should any attempt be made to make him smart for his honour and nobleness of conduct.

*Messrs. Pemberton\* and Ryan*, whose eager haste to be present—like sundry insects that speed their way with all dispatch, when their keen scent tells them that some animal has dropped its dung, or a piece of flesh lies putried in the sun—made one curtail his discourse, and the other give up his discourse altogether, on a Sabbath evening, that he might travel to Manchester on the Sabbath day, must answer to their conscience, to the *irreligious* public, to the Conference, to God;—first, for neglecting their pulpit duties, as though they had in hand a matter of more consequence than “preaching as dying men to dying men,” on a Sabbath evening, when ministers are specially bound to give “a call to the unconverted;”—secondly, for travelling by rail-road without the plea of necessity, on the Lord’s day—for they could have reached Manchester by a Monday morning train in sufficient time to give their evidence, whatever it was. Had an accident happened to that train, and had they been killed on the spot, what account could the Conference have given in its “Minutes” next year of their deaths? Abandoning without necessity their most solemn ministerial work, and travelling, without the plea of necessity, by rail-road, on the Sabbath day, from York to Manchester! It is too bad, Messrs. Pemberton and Ryan, even for the bad cause in which ye were engaged. When will ye announce in York your intention to preach from, “Remember to keep the Sabbath day holy?” When? Why when ye truly repent: and this with deep contrition will be the fruit meet for your repentance. Till ye have done this, even the irreligious world will not hold you guiltless, and others will regard you as impenitent desecrators of the Lord’s day, for the part ye have taken in the too celebrated Manchester Minor District Meeting of Nov. 1848.

*Mr. W. T. Radcliffe*, willingly should you be passed by, and your name never more be mentioned, but the stern necessities of the case

\* Mr. Pemberton, to get quit of the entire charge of guilty participation, states to his friends, that he signed the “Test Act” *before* the secret was revealed to him by Mr. Curnock, and, therefore, ought not to be placed on a level with him, the latter having signed *after* Mr. Radcliffe’s disclosure. But this does not relieve the case of culpability. With what shew of consistency could he, after signing the “Test Act,” and thereby binding himself not to allow any slanderous attacks to be made on his brethren, go and bind himself with another promise—one of secrecy—one of counteracting tendency—not to divulge the names of the authors of the reputed slanders, but allow them to proceed in the work of defamation, in opposition to the “Test” put forth by Osborn and Co., to support the spirit and letter of which he was previously pledged? It is of no importance which pledge stands first; they are opposed to each other: there is no escape from disgrace; and the impression is, in York and its vicinity,—and sufficient circumstantial evidence has appeared to confirm it,—that both Mr Pemberton and Mr. Ryan put themselves in the way of a journey to Manchester on the occasion, by previous enquiries,—and hailed the occasion, in anticipation of future honours and appointments.

make it unavoidable. You are pitied: from the very heart you are pitied. Your extreme wretchedness of position awakens for you pity in the very bosom that execrates your conduct. In sorrow for you, in abhorrence of your perfidy, these strictures are written. To forget you is infinitely harder than to forgive you. Christian charity does the one; sympathy for yourself prevents the other. You have raised your own monument. It is only too durable in its materials. You have chosen the site for it. It stands so solitary and huge, and unparalleled, that the passenger, passing through the square, involuntarily raises his eye, and reads its inscription: "Alas, poor Yorick!"

Mr. Radcliffe is Mr. Walton's colleague at York. He is frankly and unsuspectingly admitted, as such, into his superintendent's study. Preachers, especially superintendents with their colleagues, have not been wont to receive each other as if coming under suspicious circumstances. The superintendent's study is the place for free and easy conversation, for serious deliberation, for mutual counsel, edification, and prayer. All here has been free, open, without cover. It cannot be so henceforth: lest an unsuspected Radcliffe should enter. Before any superintendent can admit any colleague into his study, every scrap of written paper must be put under lock and key, and the key kept in his own pocket, or he is not safe: some unknown Radcliffe may pry into his manuscripts, may retain, or dream he has retained, a snatch of their sentiments, and years after, what the superintendent has most innocently written, may be tortured into evidence against him. Superintendents, who have already enough upon their minds, must not have this additional anxiety. The only safe way, since Radcliffe has violated the sanctity of his superintendent's study, is for no superintendent to allow his colleagues to enter his study!

While Mr. Walton and his colleague are closetted in the study on circuit business, the former is called out of the room; the latter takes the opportunity to examine his private manuscripts! A man who does this, must be lost to honour, must be culpably ignorant of the courtesies of life, and has surrendered all claim to the character of a gentleman, all claim to the confidence of his fellows. He has proclaimed himself ready to abuse all confidence, stealthily to possess himself of a man's most private and delicate secrets, and in the gratification of a morbid curiosity, to repudiate no means, though they be most base, to come to the knowledge which his prying disposition desires. Nothing but what is under lock and key—if even that—is safe from such a one. He will

know every thing that can be known, however unlawful and improper it is for him to know it, if he makes up his mind to have it. No blush of shame, no sense of decency, no principle of honour, no consciousness of self-degradation, no spectral vision of the wrong inflicted on the man of abused confidence, no enlarged and sensitive reflection on the frightful havoc that would be made of personal, domestic, and social happiness, and of the suspension and even annihilation of all confidential intercourse which must result, if this perfidy were general, will be sufficient to deter such a man from indulging his inordinate and uncontrollable curiosity. He will take the forbidden fruit whenever there is a chance, if "pleasant to the eye, and to be desired to make one wise." If this be justifiable, there is an end of all confidence between man and man. Each must receive his fellow as a suspicious character ready to pry into what he has no right to know of another's affairs, and must treat him accordingly!

But this is not all. Mr. Radcliffe reveals his shame:—not to Mr. Walton. Oh, no; Mr. Walton re-enters the room, and his colleague is as sleek, and as "slimy,"\* and as smooth-faced, and as cheerful-countenanced, and talks, and smiles, and consults, and parts with as apparently hearty and friendly a greeting, as if he had not perpetrated the monstrous outrage of looking into a man's private papers! Not to Mr. Walton, whom he visits again and again with all the apparent ease, and freedom of a man of honour, who was conscious of not having wronged the man on whom he smiled, and who little suspects what a traitor he has visiting him for months, in all the confidence which an amiable and kind-hearted superintendent bears towards his esteemed and honoured colleagues! No, not to Mr. Walton, in a penitential state of mind, to solicit forgiveness and to give him an opportunity of judging how far it will be prudent to trust his colleague alone in his study in future. Not to Mr. Walton, who, in a few minutes, could have offered his most satisfactory explanation of what he had written, and his manly forgiveness of his sneaking but penitent colleague. This is not done. He still visits the man whom he has wronged! He can, month after month, affect an honest freedom which his conscience must have belied. He can smile on the man he has betrayed. He can pray — but the pen refuses to proceed. Who knows how many other manuscripts he has, both before and since, stealthily pried into? Who knows what other personal and family secrets of Walton's he has thus become privy

\* "Slimy"—an epithet which a certain party has been very fond of using lately. It can be used on the other side too. "I thank thee, Jew, for teaching me the right use of that word."



to? The enquiry must be extended. He confesses he has put his eyes where they should not have been, in one instance. Is this the only one? Must not every man who has unsuspectingly received him into his house, who has in honourable confidence allowed him to remain in a room where papers, intended only for the owner's eyes, or pertaining to matters of much family moment, have been left not under lock and key, seriously fear, and reasonably suspect, whether that confidence has not been abused. Colleagues and superintendents of Brother Radcliffe, in particular, may you not justly fear that he has in his possession some private affair of yours, which hitherto you have thought safe in your own keeping, for you had not imparted it to any mortal? This is no longer a security. A brother may have stolen your secret from you, and in such a manner that you do not even suspect the robbery; and it may never come to light till he has done all possible mischief with it.\* Is this one of the modern modes of promoting mutual confidence and esteem?

Is evidence thus obtained to be received in any court in the kingdom: Is such a witness a credit to any cause? Would any jury receive his testimony with readiness; any man "learned in law" congratulate himself that his name was on the back of his brief? Would not his be a fine case for cross-examination, and under it would not he cut such an awkward figure, that out of sheer pity, and that he might not swoon away in shame, the defendant's counsel would say, "You may go Sir?"

Is not the man who could read these private papers equally capable of communicating their contents? As he could make known his *shame* to

\* Brother N. Curnock through a fortuitous absence from the Manchester Meeting has escaped the castigation he so richly deserves for the part which he has taken in this vile affair, but which his absence from the District Meeting threw into the shade. He too was one of Mr. Walton's colleagues. He too was in the habit of smiling on, and cordially greeting, and devoutly commending with, Mr. Walton, while he was—it since appears—ready to burst to deliver himself of a secret which he does not appear to have had any other reason for making known, than the pride of appearing to know more than his neighbours, and the contemptible and cringing hope of benefitting by it. It was to him that Mr. Radcliffe first communicated his mare's-nest discovery. Brother Nehemiah, whose judgment will never fit him for an able councillor, and whose egotism will ever make it difficult for him to retain any thing that will give him notoriety, has not the sense or the honour to suggest to his informant, the propriety of stating the affair to Mr. Walton, and saying nothing about it until, at least, he has had Mr. Walton's explanation. Nothing of the kind. He books it as evidence. It is, to his clear-sighted judgment, a clear case. He wants to divulge it. To Mr. Walton? No. Mr. Walton is guilty: why tell him of his guilt? He longs to divulge it. Mr. Radcliffe does the only honourable thing he now can do—writes to him, letter upon letter, remonstrating with him for wishing to make known what had been in confidence communicated. Mr. Curnock abuses this confidence, and after a time, when his impatience to astonish the world and gratify his own vanity cannot be held in any longer, disregards this remonstrance, and sneakingly whispers this great secret to others. Mr. Nehe-

Messrs. Pemberton and Curnock, might he not make known their contents to those who directly or indirectly might communicate them to the Fly Sheet writers? The manuscript is lost. Who has it? Who but Mr. Radcliffe and Mr. Walton knew where it was? He that could steal the sentiments might as well have stolen the paper.

Universal execration attends this evidence. Men who disapprove of the Fly Sheets, condemn, in strong terms, this perfidy. Who can do otherwise without rendering his own honour suspected? This part of the transaction has produced an outburst of universal disapprobation. No! There are exceptions.

1. Mr. T. P. Bunting relies on this evidence for a conviction.

2. The Minor District Meeting tacitly approves of it by its finding.

3. The Watchman and his correspondent actually defend it, and even applaud it. According to The Watchman, therefore, every man who has a chance opportunity to intrude upon another's privacy, and to make himself possessor of his private affairs, is justified in so doing. Henceforth then—The Watchman and his correspondent being adjudicators—it is lawful, it is honourable: a man will stand no lower in the esteem of honourable men, if, as often as he can, he looks into his friends' manuscripts, opens private letters that lie carelessly or in full confidence on a man's table, examines whatever comes within his reach, asks no questions for conscience' sake, but regards himself at liberty to act Paul Pry any where, so that it be done stealthily, so that for years no man may

wish Curnock must now pay for his vanity, by going shares with Mr. Radcliffe, in the odium which, despite the hard labours of The Watchman and his correspondents, falls on the party who have thus persecuted and injured the amiable Walton. Mr. Curnock must stand side by side with Mr. Radcliffe at the bar of public opinion. Mr. Curnock must expect that no colleague with whom he travels will ever confide to him a secret which it is desired to keep in confidence. Mr. Curnock must expect that those who have confided other secrets to his honour and fidelity are now trembling lest he should blab out other matters that may involve themselves or their friends. Mr. Curnock must expect that he will henceforth, notwithstanding his smiling face, be viewed with mistrust, as the man on whom he smiles, and whose hand he seizes with such warmth, may be on the eve of exposure to inconvenience—though not to guilt—by his blabbing yet flattering tongue. Mr. Curnock must expect that Mr. Radcliffe owes him no thanks for putting him so unexpectedly into his present awkward plight. Mr. Curnock must know whatever mischief, inconvenience, and evil grow out of this wicked attack on Mr. Walton, he will ever be considered one of the two authors of this confusion in our Church, and only some shades less guilty than the Head Traitor. Mr. Curnock may take this cordial to his heart's comfort, that there will be those, who, because of his willing hearing of Mr. Radcliffe's base inspection of private manuscripts, and his willing acting on this basely obtained information, will think that he (Mr. Curnock,) would himself not have shrunk from inspecting the papers had he had the opportunity,—for he that does not blame evil in others, is very likely to do that evil himself—and that therefore, it was a bare chance that he himself was not the Head Traitor.

suspect him of these prying habits! Is this christian honour? May a man do what he pleases?

Rem, facias rem;  
Si possis recte: si non, quocunque modo rem.

Such doctrine is as vilifying to its advocate, as the act itself is to the perpetrator. The defender is as bad as the accomplice, on the principle that the receiver is as bad as the thief. Honourable men, such as Mr. Vevers, among the conservative party, will not defend this treachery. They have too high a sense of honour: they have too much at stake: they know well, that whatever use may be made of this evidence, it has been got at in a way which they will not by justifying identify with what are their own principles and conduct. They know too well that he who defends such baseness must himself be ready to practise it when opportunity serves; and they will not hold themselves up as men to be avoided and shunned by all who respect the sanctities of a man's closet and desk. This unheard of daring, they will be careful enough to leave with The Watchman and his highly honourable correspondents, who have announced to the world, that when they can, and when they choose, there is no privacy which they will not invade, and no confidence which they will not abuse? So be it.

4. THE FINDING OF THE COURT has already been given, and the fact that certain questions are to be answered at the Annual District Meeting on pain of the exercise of further discipline.\*

This is altogether an unparalleled case. Did it not involve very grave matters, it would be a fit subject for satire. The charge is "abundantly sustained by the evidence adduced by Mr. Bunting." What is the meaning of this equivocal term in a judicial deliverance? Did the District Meeting mean to say, that the charge was satisfactorily *proved*? Did they mean the Connexion to understand as much when they employed that ambiguous phrase? And yet would they, seeing how defec-

\* How came this information into the Watchman? It was understood that silence was imposed upon the parties. No evidence was to be published. (A strong reason may be guessed for this direction, that the judges were heartily ashamed of it.) Who put the decision and such of the evidence as came out with it into print? Who put Mr. Walton in this unjust and cruel position before the public? Silence is imposed upon all. That silence is broken just so far as to damage, if possible, Mr. Walton in public estimation: and Mr. Walton is obliged to bear this monstrous additional injustice, or he will be liable to further discipline by giving such statements as are due to himself! This matter must not be left in the mist and obscurity which Mr. Crowther's letter of explanation throws upon it. Some one deserves impeachment for criminal thoughtfulness, or for malignant malice.

tive the evidence must appear to an impartial public, leave themselves a loop-hole by affirming no more than that it was "abundantly sustained?" If the evidence did prove the charge, why did not his judges say as much? Why was not their decision made plain and intelligible to every man of common sense? If the evidence did not prove the charge, why was not the finding a plain and intelligible record of the defect and insufficiency of the evidence? No one can know, except those whom they may have let into the secret of their meaning, what their judgment is. This "abundantly sustained" charge is, however, "greatly strengthened"—by what, think you,—an intelligent public to whom these observations are addressed?—"By his repeated refusal to answer many important questions." Was ever any thing more absurd? Mr. Walton's silence—under interrogatories, that no one, who has noticed the spirit in which the whole affair has been done, can doubt were most inquisitorial, and, if answered, would probably not only have covered the court and the trial with deeper dishonour, but himself also—is perverted into evidence against him by this modern inquisition. It takes us back to days of darkness. It immures us again within the gloomy walls of the inquisition. Mr. Walton went to the meeting not to furnish the inquisitor general with evidence but to hear his evidence and meet it. This he did. More he had not to do. He evidently knew his duty, much better than the "Triers" knew theirs. And because he maintains his proper position, a charge already "abundantly sustained" is "greatly strengthened!" "This establishing of a *positive* accusation upon a *negative* answer, or rather upon no answer at all, is an example of logical acumen," says a clever correspondent of *The Wesleyan*, "worthy the unsanctified and cruel cause in which it is employed."

A charge being "abundantly sustained," and then again "greatly strengthened," of course sentence is in so clear a case immediately pronounced. No it is not. Until seven months have elapsed Mr. Walton will not know even what the Minor District Meeting will propose to another meeting as its sentence. Is it not cruel to keep a man thus on the tenter hooks for seven months? Is this the way in which courts of law act? Did the inquisition, did the Revolutionary Tribunal, did Judge Jeffreys, light upon this device for adding to the pain of punishment? Telling a prisoner that the charge, involving life or death, is abundantly sustained, but that for seven months the accused shall remain ignorant, and anxious respecting his fate! Does Wesleyan law allow this? With what view is this done? "The tender mercies of the wicked

are cruel." The object of this delay is atrocious. Certain questions are proposed to him; doubtless ensnaring, dishonourable, inquisitorial ones; and if, in the mean time, unanswered, then some DISCIPLINARY MEASURE will be recommended! "We presume," says the correspondent before quoted, "that the disciplinary measure here alluded to, is *suspension from the Ministry!* And we also presume that the 'certain questions' to be proposed have reference either to Mr. Walton's own supposed criminality, or to his supposed knowledge of the parties actually the authors of the Fly Sheets. If we are right in these presumptions—(would that we were mistaken)—then have we a most atrocious example of the torture—of an apprehended suspension, in the case of a minister of thirty-four years standing, an apprehension weighing upon the mind for *seven months*, in order to extort a disclosure. 'When,' says Blackstone, 'upon the assassination of Villiers, Duke of Buckingham, it was proposed in the Privy Council to put the assassin to the rack, in order to discover his accomplices; the judges being consulted, declared unaniously, to their honour and the honour of English law, that no such proceeding was allowable by the laws of England!' But either because the assassination of a Duke is a far less crime than contributing to the Fly Sheets; or because the judges of this Minor District Meeting at Manchester, (be it remembered) are far less equitable and humane than the judges whom Blackstone thus commends! so it is—that in order to discover Mr. Walton's accomplices, if he have any, the worst of all tortures—the *peine forte et dure*—the iron weight of a dreaded suspension, is at once laid upon him, and there left until he discloses or die! The writer has loved Methodism for many years, and his daily prayer is for its peace and prosperity. In the fear of God, he pronounces this mode of obtaining evidence a corrupt and hateful innovation; and he cannot find language sufficiently strong to express his grief and abhorrence, to hear the authors of this innovation still dwelling on the phrase, 'Methodism as it is!' Further—we most deliberately aver, that if this inquisition principle—this liberty to extort evidence by the infliction of sorrows and alarm—this torture—is to be admitted *ad libitum* into the courts of Methodism—we say to Mr. Walton, as many other Methodists say in this metropolis and the provinces—expulsion from its ranks is a boon!! Will Englishmen and English Methodists suffer such a sentence to be executed at the dictation of such a court?" The whole of this part of the case is well put in a recent publication.

"It is stated that Mr. Walton participated in the 'preparation' of the

Fly Sheets, while there is not a particle of evidence to prove that he had done so intentionally. Though at a loss for proof, the party wish the world to believe, in their letters to their friends, and in reports to which they are giving currency, that the intention is actually proved. In letters that have come under our own notice, all written with a view to prejudice the public against the excellent man, it is stated that Mr. Bunting has proved his point—that Mr. Walton stands convicted—that the Committee are unanimous in their decision—that he will be leniently dealt with—that he will only be admonished—that a string of questions will be proposed to him, and that if he shall refuse to answer them, the severest discipline will be exercised, &c. And some of these statements have been made in the most cold-blooded way, by one who ought to be placed on the stool of repentance by the side of Judas.

All that can be said to be proved is, that Mr. Walton wrote a paper before the publication of the Fly Sheets—that this paper became known, having been seen lying on his table by Mr. Radcliffe—that no disguise was employed, or fear entertained respecting it—and that Mr. Walton was ignorant at the time of either the existence or contemplated publication of the said Fly Sheets; but that, afterwards, one of those Fly Sheets contains a half-dozen sentences somewhat like it. How, it is demanded, did these sentences come there? This is the point; and the judges in effect say, ‘We care nothing about the half-dozen sentences, but you must know who is the author of the Fly Sheets, and we will make you tell. And, if not, we will suspend you.’

Was ever anything, with the exception of its tortures, more monstrous in its character practised in the Spanish Inquisition? Mr. Walton is to have a series of questions proposed to him, to each of which he is to give an explicit answer,—questions put with a view to criminate either himself, or others, or both,—and if he should refuse to answer at the next meeting in May, punishment is to be awarded! What does this amount to? ‘We are short of evidence, though we make our boast to the world, that the charge is ‘abundantly sustained;’—we are in want of more;—our witnesses fail us—will you be so obliging as to turn ‘king’s evidence,’ or at once enter the confessional against yourself? We are anxious to suspend you but cannot;—we can only proceed, in the present stage of the business, to the gentle work of admonition;—we cannot, having begun the work, retreat with honour;—and we cannot go forward without your permission:—like another eminent personage, we are ‘in a fix:’—you have he key of knowledge in your keeping; we pray you to open the door,

and allow us to peep behind the scenes. You perceive, we cannot condemn you, and we are unwilling to pronounce you innocent.' Well might they engage not to publish the evidence; but the witnesses have not been able to preserve the secret, and what has been given by the judges themselves to *The Watchman*, of Nov. 29, instead of 'abundantly sustaining,' exhibits still more 'abundantly' the 'nakedness of the land.' 'Abundantly sustained!' and yet, not proved. 'Abundantly sustained!' and yet waiting in next to hopeless despair—day after day—from one to six, for further evidence—for other documents. 'Abundantly sustained!' and yet humiliatingly imploring the defendant to furnish them with evidence against himself. 'Abundantly sustained!' and yet unable to criminate—only vested with power to admonish! 'Abundantly sustained!' and yet compelled, owing to lack of evidence, to hold the rod of threatened judgment over the defendant's head!!! Was ever such folly, such ignorance of all judicial proceedings, such wanton cruelty, exhibited in Methodism before?

Such is the finding of this court. Partizans may uphold it, but an appeal is confidently made to the sense of justice in the public mind against the entire proceeding from first to last. It dishonours every one that has had a willing part in it. It introduces modes of discipline as futile as they are atrocious. It tends to make ecclesiastical censures and discipline nugatory in their effects upon the public mind. It suggests to those who know how matters are managed by the clique, that there is a greater desire to convict and execute penalties to the utmost rigour of the law in a questionable matter of this kind, than for defaulters and transgressors who may happen to be of their party and to cover whose shameful debts, or to expatriate from their country, private subscriptions are solicited from our lay-lords. It strikes at the root of brotherly love and connexional union. It establishes a spiritual police, a ministerial espionage, so that one minister knows not how to confide in his brother minister. It makes confidence a hazard, and suspicion of one's colleagues little short of a duty. It arms with dread power men disposed to abuse it: and it cows the spirit of the timid man, and irritates the soul of the bold man, who detest it. It makes it impossible to vindicate before an impartial public what ought to be the most solemn and impressive acts of the body—its acts of discipline, which, instead of presenting the aspect of justice, and the force of law, suggest the tortures of persecution, or the envenomed hate of enraged tyranny; and thus defeat the very end of discipline. It makes discipline a farce, cen-

sure an honour, and expulsion a boon : for a man cannot be disgraced by a conviction obtained by means more disgraceful far than the evil of which he is accused. It is fatal to liberty. It condemns a man on the heaviest indictment upon bare suspicion and surmise. It encourages the worst species of treachery. It fosters anarchy, as it both treads down and perverts law to secure its ends. It is thoroughly anti-christian and anti-methodistic. It marks an era of retrogradation. It allies itself to the worst periods of society. It is despotism. It has its parallel in the horrible reign of terror in France, in 1793, when, to use the words of an illustrious writer, there was "a law which would not recognise the innocence of those whom it wished to consider guilty; when suspicion was converted into proof; treachery held up a duty; a revolutionary tribunal to apply this code; the guillotine erected in all the principal towns, and borne about in the smaller; commissioners of the convention sharing the provinces and the armies, and every where watching, accelerating, or moderating the terrible working of the Dictatorship. The Convention deliberating and acting,—present every where in its emissaries, maintaining an incessant correspondence with them, inspiring, stimulating, punishing, and recalling them,—such was the terrible mechanism of that Dictatorship which is called **THE TERROR.**" Proceedings laid on such a basis, and carried out by such measures, cannot stand. The judgment of the future will condemn the finding of the court. The Manchester Minor District of Nov., 1848, will, by the historian of Methodism, be characterised as the darkest spot that has dimmed its glorious escutcheon. Posterity will endorse his decision.

5. **ITS EPISODE.** The summoning of Messrs. Burdsall and Everett, to give evidence, as is supposed, against their friend, and the publication to the world of resolutions affecting them, before they had so much as heard of them. The letters of Messrs. Everett and Burdsall on these two points are presented as a full exposition of this singular and blundering episode :—

*"To the Editor of The Watchman.* DEAR SIR,—We were not a little surprised to find our names noticed in your number of the 29th ult., in connexion with some official documents respecting the late Manchester Minor District Meeting, and noticed evidently with a view to excite a feeling of prejudice against us: this being the more apparent from the entire omission of the name of the Rev. Nehemiah Curnock, whose absence—though occasioned by indisposition—would have been much less



marked, had he been numbered among the absentees summoned to the meeting. But that does not appear to have suited the purpose of the writer.

It is more than probable, Sir, that you would not have heard from us on the present occasion, had it not been for the manner in which the thing has been done. The notice to which we refer is as follows:—‘The Rev. John Burdsall and the Rev. James Everett, of York, were summoned by the Chairman, but did not appear.’—‘There were also, we understand, other resolutions adopted, calling the attention of the Conference to the conduct of certain witnesses summoned to attend the meeting, two of whom sent letters declining to attend.’

The *official document*, and the *official information*, must either have been communicated by persons *officially* connected with the meeting, or by some one, or more, acting under their *sanction*. Now, it seems somewhat strange, that neither of us should have received a single line, official or otherwise, from either chairman or secretary, or other member composing the meeting, relative to those ‘Resolutions,’ involving charges of delinquency against us, to which ‘the attention of the Conference’ is to be called, and before whose tribunal we are threatened to be brought. And is it come to this—that Christian ministers are to go to the PUBLIC JOURNALS of the day, to learn, for the *first time*—without the slightest private intimation, the charges which their Christian brethren have concocted against them in a private, select meeting, and which they *resolve* to prefer against them at another tribunal some eight or ten months hence? Why, the termination of the Manchester meeting is worse than the commencement. Mr. Walton was surprised into his charge before a committee of about sixty or seventy persons. *We* are surprised into ours before the public! Is this Christian—Matt. xviii. 15—17? Is it brotherly? Is it courteous? Is it decent? Is it doing to others as we would they should do to us?

You, Mr. Editor, are herewith furnished with our replies to the ‘summons’ issued from Manchester. Whether our conduct is reprehensible or not, must be decided elsewhere; and when the brethren, who drew up the ‘Resolutions,’ are pleased to reveal their contents, we are not without hope, that we shall have sufficient firmness to meet them, intellectual resources sufficient left to enable us to make a defence, and grace sufficient—should we fail in that defence—to bear, with meekness, any censure our conduct may have merited.

We would just add, that though Doctor Newton is to be viewed *officially*, only as 'Chairman' of the meeting, yet, out of respect to his higher office, he was addressed as President of the Conference.

JAMES EVERETT."

"Mr. BURDSALL's reply to the 'summons' was, in substance, as follows—not having kept an exact copy:—

"York, Nov. 10th, 1848.

'DEAR SIR,—I had but little acquaintance with the Rev. D. Walton until he was appointed to labour in the York circuit. But from all I have either *seen* or *known of him*, I have nothing to say of him but what is good; and that my most sincere wish is, that both myself and every minister of Christ were more like him. And were I to be at the meeting to be held at Manchester, nothing but what is good *could I*, or *would I*, say of him to any man, or to any number of men whatsoever.

I am, dear Sir, yours truly,—JOHN BURDSALL.

To the Rev. Robert Newton, D.D., Stockport.' "

"*To the Rev. Robert Newton, D.D., President of the Wesleyan Conference.* REV. AND HONOURED SIR,—As a Wesleyan minister, I consider myself bound by the laws of the Wesleyan body, and am disposed to obey them. You profess, in your 'summons,' to be '*directed* by Thomas P. Bunting, Esq. ;' but as I am not bound to be guided in my decisions and movements by the said Mr. Bunting, or any other, you will oblige me, honoured Sir, by stating the *law* of the case; by what law a man like Mr. Bunting is authorised to subpœna a brother, and oblige him to bear witness against a late colleague, both against his will, and against his most cherished sentiments of high honour and generosity? I offer no factious opposition; I am afraid of the precedent, and wish to be informed. I am ignorant of any law of the kind; and my ignorance must be my apology. It is not the *will* of Mr. T. P. Bunting, but the *law* of Methodism, that must guide me.

In the next place, Sir, as your notice is *based* upon the request of Mr. T. P. Bunting, and he, in his letter to me, of the 7th instant, states it to be 'in consequence of a communication received from York,' the

same 'morning,' I wish to know, through you, as the only *official* organ in the case,—

1. What the nature of the 'communication' is, said to be 'received from York;' and whether sufficient to warrant, in this special case, such a 'summons' from Mr. T. P. Bunting?

2. Who the party is that makes the 'communication;' and whether of sufficient integrity and respectability to be attended to?—I may know the party better than Mr. Bunting.

3. Whether the party or parties, in York, at whose instigation I am to be sent across the country between one and two hundred miles, will be in Manchester themselves?

Pardon, Sir, another trespass on your valuable time. I am summoned as a '*witness*.' If I am called to '*witness*' to the *character* of Mr. Walton, all I have to say is, I know nothing of him but what is good and praiseworthy. Further I shall not proceed. If I am called to '*witness*' to the *authorship* of the 'Fly Sheets,' I have no answer to give *pro* or *con*. My reasons for this are the following:—

1. I object to answer any questions as to authorship, till a searching inquiry is made into the truth or falsehood of the allegations made in the 'Fly Sheets,' this appearing to me, and for the peace and interests of the body, of greater importance than the enquiry set on foot, which can only affect the individual. I commit myself neither to their truth nor falsehood.

2. I object to the manner in which the present enquiry was begun; being, in my humble view, unbrotherly, uncourteous, and unscriptural—Matt. xviii. 15—17; and will not, therefore, so far as law will lend me aid, assist, and abet it in its progress.

3. I objected, in companionship with 256 Christian ministers, to sign the 'Declaration,' of which the present inquiry, in my judgment, is 'part and parcel,' both *that* and the commencement of the present inquiry, being placed in the un-English form of leading a man to criminate himself.

With all respect, honoured Sir, both for yourself and your high office,

I am, yours, most truly,—JAMES EVERETT.

York, Nov. 10, 1848.

To the queries in the last letter no reply has been given, though sought from the dispenser of Wesleyan Law; and to neither of us, as stated be-

fore, has the charge been forwarded, though certainly much more deeply interested in it, and as much entitled to it, as a public journal.

We have no wish to provoke controversy on the occasion; but we consider it as due to ourselves, to furnish the public, whose attention has been drawn to it through your journal, with some of the reasons which have influenced our conduct in the affair. Had we been summoned as *delinquents*, we should have deemed it *imperative* :—as *witnesses*,—and under the peculiar circumstance named, as well as out of our districts, we consider it *optional*; and are still of opinion, that where there is no law, there is no transgression.—JAMES EVERETT

By giving this paper a place in your journal, you will oblige,

Yours, most truly,

JOHN BURDSALL,

JAMES EVERETT."

"York, Dec. 4, 1848."

The public is desired to peruse this Vindication of the Fly Sheets, and then to say whether the Fly Sheets are a collection of wholesale slander and lies. Is it a slander, is it a lie, as stated in the Fly Sheets,

1. That Doctor Bunting has not squared his conduct by, and lived fully up to, his own *rules* of 1828?

2. That the system of *Location* is fraught with innumerable evils, and that it is incompatible with Mr. Wesley's designs in Methodism?

3. That the *Four Missionary Secretaries* have cost the funds far on to two thousand pounds per annum, and that the item for *furniture*, as copied from the Missionary Reports, is not fair, moderate, and proper?

4. That one of the *Missionary Secretaries* has been in the habit of travelling in first class carriages, and stopping at head inns, while his brethren, on laborious deputations, have satisfied themselves with second-class, and even third-class carriages, to save the funds, and taken up their abode with the friends?

5. That Doctor Bunting did receive £2,000. at Birmingham, which another preacher had solicited from different hands, and that the *donors* are always on our Connexional Committees, where they exercise a potent influence over the body?

6. That the *Lay Agent* in the Mission House was not openly and honourably approved by Conference, before he was installed into office?

7. That the *Centralization* system, though justifiable to a certain extent, has been abused, and has engendered a lust of power ?

8. That the *London District* has usurped an unjustifiable and hazardous control over other Districts, in consequence of the Centralization system ?

9. That *Partiality* has been manifested by the ruling powers, they not having attended to Mr. Wesley's dying request ?

10. That the *tabular specimen* of partiality, taken from the Minutes of Conference, is to be found in the pages of such legal document ?

11. That all the *Elections* have not been based on broad, liberal principles, and hence some of the most valuable and able men in the body, clerical and lay, are excluded ?

12. That *false arguments* have been employed to assist the cause of favouritism ?

13. That some men have been cashiered for contracting *debts*, while others, who have contracted debts to a greater amount have been honoured with office in consequence of their belonging to the ruling party ?

14. That any thing in the shape of *Extravagance* has appeared ?

15. That *Secularization* has been one of the consequences of location and centralization ?

16. That it is not scriptural, just, and proper for a man to resign his call to the *Apostleship* for a *Clerkship* ?

17. That *Located Seculars* are not as useful and popular out of the christian pulpit, as if in the regular work ?

18. That the *Presidential Chair* has, till lately, been held up by Church and State considerations ?

19. That *Re-elections* to the Presidency, of the same person, are to be viewed as an act of *injustice* towards others equally eligible, who have never yet had the honour ?

20. That *unworthy motives* have prompted, or *unworthy arguments* been employed, to secure party men for the chair ?

21. That the *Platform* does exercise a mischievous influence on the liberties and comforts of the brethren, and that its elections are employed for party purposes ?

22. That the *Connexional Committees* have been generally filled by the friends of Doctor Bunting, exclusive of others, equally eligible ?

23. That *Partial Elections* are unsatisfactory, and ought not to be preferred to those effected by *ballot* ?

24. That *Packed Committees* are not a blessing to the many, though a gratification to the few?

25. That the *Nomination Committee* was organized with a view to accomplish the purposes of the ruling party?

26. That what is said and done in the *Stationing Committee* is frequently prejudicial to character, and does not accord with the principles of candour, impartiality, and justice?

27. That there have been attempts to shield moral *delinquency* in one case, and treat minor faults with the utmost rigour in others?

28. That there have been attempts to enact *Laws* for party purposes, at the close of the Conference, when nearly the whole of the brethren, save the ruling party, have left?

29. That Mr. C. Prest, a junior, has been loaded with *fourteen Connexional honours*, while others, twice and thrice his standing in the body, with superior talent and equal piety, have had none?

30. That the *Deputation* list exhibited constant examples of favouritism?

31. That wealthy *Laymen* have been employed to intimidate the preachers, and influence them in their proceedings?

32. That the most rigid *Economy* has not been preserved?

33. That Doctor Bunting has frequently stepped beyond the bounds of *common prudence* on the election of a *President*?

34. That the *Missionary Secretaries* do not live in the constant *spirit* of their *ministerial* calling and work?

35. That it is not proper that the work of God should be impeded, that young men should remain in the Institution the full time allotted to them?

36. That it is not proper that men should be transferred from the *pulpit* to the *counting-house*, and that *curates* ought not to be engaged to discharge their ministerial duties?

37. That when the *core* of a *disease* is pointed out, it is not 'wicked' to say that it ought to be *cured*?

38. That the *Opinions* afloat, on the subject of misrule, are strong signs of dissatisfaction with the present state of things? and,

39. That Doctor Newton, above all others, ought not to have been the first to step forward to object to Mr. Caughey?

Who are the enemies of Methodism? They who support this administration, or they who seek the annihilation of these evils?

## OBSERVATIONS ON A RULE ENACTED BY THE CONFERENCE OF 1835.\*

—◆—

PERHAPS there is not in the New Testament, an injunction more plain and explicit than the one contained in Matt. xviii. 15—17;—“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.” Such is the ORDER of dealing with a brother who offends—such is the DISCIPLINE which the Son of God requires in his church; and the wisdom and kindness so conspicuous in it, are worthy of Him. To depart from this order—to supersede this discipline—by enactments and proceedings of our own—must needs be a great offence against the “crown and dignity” of King Messiah, the supreme Lawgiver in heaven and on earth.

It is of some importance to our purpose, to consider the frequent, the extended, the earnest manner in which this command of the Lord Jesus is insisted upon in the standard writings of the Wesleyan Connexion. Wesley has an elaborate and most important note on this passage in Matthew; part of it we transcribe;—

“If any do ANY THING amiss, of which thou art an eye or ear witness, thus saith the Lord—*If thy brother*—any who is a member of the same religious community—*sin against thee*, 1. *Go and reprove him*—if it may be in person; if that cannot so well be done, by thy messenger; or in writing. **OBSERVE, OUR LORD GIVES NO LIBERTY TO OMIT THIS;**

\* Several of the arguments contained in these Observations have been, in part, anticipated in the former pages of this work. Such, however, is the importance of the subject, that a little repetition will not be amiss. On a question like this, “line upon line, and precept upon precept; here a little, and there a little; here much, and there much;” may be of service, especially in the case of those brethren who are prone to claim the attribute of infallibility for the acts of a Conference majority.

OR TO EXCHANGE IT FOR EITHER OF THE FOLLOWING STEPS. If this do not succeed, 2. *Take with thee one or two more*—Men whom he esteems or loves, who may then confirm what thou sayest; and afterwards, if need require, bear witness of what was spoken. If even this does not succeed, then, AND NOT BEFORE, 3. *Tell it to the elders of the Church*—lay the whole matter open before those who watch over your's and his soul. If all this avail not, have no further intercourse with him, only such as thou hast with heathens. Can any thing be plainer? Christ does here as expressly command ALL Christians, who see a brother do evil, to take this way, not another, and to take these steps, IN THIS ORDER, as he does to honour their father and mother." And then, transcribing a paragraph from Doddridge, Wesley proceeds to mourn over the departures from this rule in "PRIVATE" and "PUBLIC" affairs—in Protestant as well as in Popish countries; and, using the words of Doddridge, says, "Let us earnestly pray that this dishonour to the Christian name may be wiped away, and that common humanity may not, with such solemn mockery, be destroyed *in the name of the Lord.*"

If we take as our guide this comment of the seraphic-minded Wesley, nothing remains but to place those who contravene our blessed Lord's enactment, among the men on whom the guilt of hypocrisy, of impiety, and of inhumanity, assuredly falls.

Among the sermons of Wesley, "published in four volumes, in the year 1771; and to which reference is made in the Trust Deeds of the Methodist Chapels, as constituting, with Mr. Wesley's Notes on the New Testament, the standard doctrines of the Methodist Connexion;" is one entitled, "THE CURE OF EVIL SPEAKING," founded upon the afore-said text, Matt. xviii. 15—17. This sermon was a favourite with Wesley, and he ordered it to be "read in every society." It is a dignified specimen of practical preaching. We transcribe from it, as incontrovertibly for our purpose, the following sentences:—

"It should be well observed, that not only this (*i. e.*, communicating personally with an offending brother) is a step which our Lord absolutely commands us to take, but that he commands us to take this step FIRST, before we attempt any other. NO ALTERNATIVE IT ALLOWED, NO CHOICE OF ANY THING ELSE. This is the way, walk thou in it. It is true he enjoins us, if need require, to take two other steps; but they are to be taken successively, AFTER this step, and neither of them before it."

And so in reference to the *second* step, *i. e.*, the *taking with us one or two more*, it is said, "With regard to this, as well as the preceding rule,



we may observe, that our Lord gives us no choice, leaves us no alternative, but expressly commands us to do this and nothing else in the place of it. He likewise directs us *when*—neither sooner nor later—namely, **AFTER** we have taken the first, and **BEFORE** we take the third step." So great is the stress laid upon this order of discipline, that, speaking of those who deviate from it, it is added, "We are **SINNERS** against God, and against our neighbour: and how fairly soever we may colour it, yet if we have any conscience, our **SIN** will find us out, and bring a burden upon our soul."

The *Twelve Rules of a Helper*, used to be of great importance in Methodism; and an assent to them is still required from all candidates for the ministry. The sixth of these Rules is in these words, "Speak evil of no one; else your word especially would eat as doth a canker. Keep your thoughts within your own breast, **TILL** you come to the person concerned."

In harmony with these enlightened and evangelical sentiments, it was enacted by the Conference of 1792, that "Whenever the Chairman (of a District) has received any complaint, against a preacher, either from the preachers or the people, he shall send an exact account of the complaint in writing, to the person accused, with the name of the accuser or accusers, **BEFORE** he calls a meeting of the District Committee, to examine into the charge." Whether attempts had been made to break down, or to evade this equitable provision, we know not; but in 1807, it was again enacted, "Let us enforce our existing rules—that **ALL** charges shall be previously announced, personally or in writing, to the Brother against whom they are directed."

Every one who reads and considers these extracts—these ancient landmarks of Wesleyan Methodism—must at once perceive, that it is in the highest degree unchristian, and wholly anti-wesleyan, to bring accusations affecting the moral, christian, or ministerial character of a brother, for the **FIRST** time, in presence of a District Meeting, or of a Conference. But what then are we to say to that extraordinary decree passed by the Sheffield Conference, in the year 1835—found at page 112 of the Minutes of that year, and at page 549 of the octavo edition? What can we say, but that it is an enactment which repeals some of the wisest and most ancient of Conference Rules—is utterly subversive of the standard writings of the Connexion—pours contempt on the name and memory of Wesley—and, what is far worse, withstands, in the most direct manner, an absolute command of the Son of God!! If such a censure be re-

garded as unfounded or severe, it can only be, by those who have never considered the provisions of the law in question.

1. We have seen that in the judgment of the excellent Wesley, as recorded in the standard writings of the Connexion, to deviate from the *order* prescribed by the Blessed Jesus—to mention the fault of a brother in presence of the church, *before* it has been mentioned to that brother in private—is to commit sin; sin against the law and authority of the King of kings. But the Rule of 1835 declares, “That not only the Conference, but all its District Committees, whether ordinary or special, possess the undoubted right of INSTITUTING, in their official and collective character, ANY enquiry or investigation, which they may deem expedient, into the moral, christian, or ministerial conduct of the preachers under their care.” The Chairman is especially invested with this right to do wrong—this right to set aside the Notes and Sermons of Wesley—and the explicit injunctions of the MASTER whom Wesley loved; for, according to this rule, “the Chairman has the *official* right of ORIGINATING such enquiries, if he think necessary.”

2. The Rule passed in 1792, and re-enacted in 1807, provided that “ALL charges shall be previously announced, personally or in writing, to the brother against whom they are directed.” But the Conference of 1807—and the Conference of 1835—differed widely in the spirit by which they were governed, and in the objects which they pursued. The latter decreed, that the District Meetings and Conferences have the right to institute and originate these enquiries and investigations, “even although NO formal or regular accusation may have been previously ANNOUNCED on the part of ANY individual.” We presume a *formal* and *regular* accusation, must, on New Testament—on Wesleyan principles, require attention to the two previous steps the text in Matthew enjoins. Such regular accusation is, in this hateful rule, dispensed with in so many words!! It is wonderful! It is alarming!! In our civil courts, a man cannot be brought to trial for the recovery of a paltry debt, but he must have fourteen days’ notice of the trial; “in order,” says Blackstone, “to prevent surprise.” But in the Wesleyan courts, as constituted by this rule, an enquiry affecting the ministerial existence of a brother, may be commenced *a l’instant*—all preliminaries of personal intercourse, or formal notice, being dispensed with, in express terms. A man may enter a District Meeting or a Conference, imagining himself a regular member of its courts, and in a moment find himself in the position of a culprit. He may be in daily intercourse with his colleague in the

ministry—that colleague may not once breathe a complaint, until they meet in the presence of 30 or 40 of their brethren—and that colleague may then bring forward the gravest accusations—and by this rule he is protected and justified in so doing!

3. Lest it should be supposed that these *instanter* enquiries and investigations are limited to “minor faults,” and “objectionable peculiarities,” to use the language of Mr. Grindrod, in his Compendium, the right to institute them is affirmed to extend to whatever may affect “the moral, christian, or ministerial conduct of the preachers under their care.” This clause of the rule is as comprehensive as it is tyrannic.

4. And, lest it should be imagined that these enquiries and investigations without previous notice, are inoperative, a species of verbal gladiatorship with no practical result, these several courts are asserted to have the undoubted right of “coming to such DECISIONS thereupon, as, to them, may seem most conformable to the New Testament.” *To the New Testament!*—think of these words, and these proceedings, and then read Matt. xviii. 15—17.

5. But suppose some brother should plead the hardship of being taken by surprise in the accusations brought against him—suppose he should think certain questions proposed to him to be impertinent and insulting, and decline to answer them—suppose that he decline, by answering certain questions, to become the betrayer and accuser of his wife, or of his child, or of his friend, or of himself—suppose he should be an old man, and plead from under hoary locks the Methodism he joined in his youth—the standard writings he had covenanted to maintain—the example and solemn admonitions of the apostolic Wesley—the laws which governed the body until 1835—and above all, the command of the Great Head of the Church himself!!—what then? The probability of such demurer was foreseen, and provided for by a process as summary as it is extraordinary—the brother who makes it, forfeits his standing as a minister by the very act!! For by this execrable statute, it is provided that “*any* preacher, refusing to submit to this *friendly*\* examination, shall be considered as, *ipso facto*, incurring the penalty of suspension!!” The Writ *de hæretico comburendo*—the statute of six articles—the bull *unigenitus*—and this Conference Rule of 1835, as ecclesiastical edicts, certainly rank in one category of anti-christian despotism and cruelty!

6. It is not without a pang of humiliation and grief that we further remark, that the despotism and severity which breathe in this Conference

\* FRIENDLY!—“*His words were softer than oil, yet were they drawn swords.*” Psalm lv. 21.

Rule, revolting though they be, are not so revolting as the disingenuousness and falsehood it so unhappily exemplifies. Of course we speak of the Law itself, as it now stands in the Minutes—the Statute Book of Methodism: of the spirit and motives of the *men* by whom it was prepared, God alone is judge.

(1.) The preamble to the law is in these words, “Is it expedient, on account of recent occurrences, to RE-ASSERT, by Declaratory Resolutions, any of our *rules* or *usages*, which individuals have attempted to contradict or pervert? A. We think it is expedient; and, therefore, the Conference unanimously declares as follows, viz. :—&c.” Who would suppose that this was the preamble to the greatest innovation the Connexion had ever witnessed? Yet such is the fact. To that hour, the standard writings of the body, and the repeated rules of the Conference, *forbade* the bringing of accusations against a brother, in a District Meeting, or Conference, without formal and regular notice; and the doctrinal authorities made such a step to be a sin. But the rule in question, forgetting or despising all previous authority, set aside the necessity for regular notice, and authorized accusations *instanter!*—and this is called “*re-asserting*” our *rules* and *usages!* Even Mr. Grindrod, in his explanation of this rule, given in his Compendium, admits that these accusations without notice, are a departure from the “usual way.”

(2.) The rule asserts that the several courts mentioned have the right of “coming to such decisions thereupon, as to them may seem most conformable *to the New Testament.*” This mention of the New Testament, in the very sentence which sets aside one of the plainest and most important New Testament injunctions, has something in it most offensively hypocritical. The New Testament requires that an appeal to the Church, shall be in the THIRD and *last* resort; but this rule makes provision for an appeal to the Church in the FIRST resort—and then speaks of acting in conformity, “with the laws of the New Testament!” How can a “decision” be in conformity with the New Testament, when the first step of the process, is in the teeth of its most solemn injunction?

(3.) These un-English, and unchristian, and—until the year 1835—un-Methodistic proceedings, are called “friendly!” Why should insult be added to cruelty? Very friendly indeed, to disclose an accusation, true or false, against a brother, for the *first* time, in the presence of 30, or 40, or, it may be 400 of his brethren in the ministry! If the man who so acts, be a *friend*, what is an *enemy*? The injury inflicted by such

a step is irreparable; no defence can entirely wipe away the stain of such a public imputation; it is a brand for life. We have been informed, that instances have already occurred, under the provisions of this rule, in which a man, guiltless as the laughing babe, has been so stunned, so confounded by the suddenness of the charges brought against him, as to be incapable of making any defence at all! And this is called "a friendly examination!"—what cruel mockery? We know that the man who thus accuses his brother publicly, without previous intercourse, without notice, sins against our Divine Master; and, if a Wesleyan minister, acts in contempt of the writings, to which, by his ordination vows, he stands solemnly pledged; but as far as this rule is concerned, he is quite in order—a very honourable and zealous brother!!

(4.) In this rule it is affirmed that "the Chairman has the official right of ORIGINATING such inquiries,"—*i. e.*, instant enquiries, enquiries without notice,—"if he think necessary, because our rule declares, that the Chairman of each District, in conjunction with his brethren of the Committee, shall be *responsible* to the Conference for the execution of the LAWS." Would it be believed, that, up to that hour, the Conference laws expressly *forbade* such instant enquiries—enquiries without notice; and that, in Mr. Wesley's Notes, and his Sermons, such a mode of proceeding in complaints against a brother, is denounced as *sin*? Yet such is the sober fact.

Such is the Rule of 1835. Whether we are ever to account for these our observations to any earthly tribunal, we know not; but there is one tribunal at which we must account—and there the makers and promulgators of this law must stand, as well as we. In the thought of that solemn tribunal we affirm, that so much falsehood, so much cruelty, so much anti-christian spirit and practice, we have not witnessed in any ecclesiastical ordinance, out of the bloody pale of the Church of Rome, as in this said Rule!

7. The only published defence of this Rule of 1835, which we have seen, is found at page 76 of Mr. Grindrod's Book, entitled "A Compendium of the Laws and Regulations of Wesleyan Methodism." Great allowance should be made for the painful circumstances in which that Compendium was prepared; but inconclusive and absurd reasoning should be rejected, whensoever and by whomsoever advanced.

(1.) Mr. Grindrod tells us, that the Law of 1792, which enacts that "WHENEVER the Chairman has received a complaint against a preacher, he shall send an EXACT account of it in writing to the person

accused, with the name of the accuser or accused, BEFORE he calls a meeting of the District to examine into the charge,"—and this Rule of 1835, which authorizes enquiries and investigations, "even although NO formal or regular accusation may have been announced on the part of ANY individual,"—do, to use his own terms, "agree and harmonize!!" Harmonize!—yes, as fire and water;—as hell and heaven! Is it not plain that they are in flat opposition to each other?

(2.) Mr. Grindrod states, the "Act was intended to perpetuate a usage of noticing such *minor faults* and *objectionable peculiarities*, as did not call for a formal and judicial proceeding;" but he goes on to inform us, that it was intended, also, "to prevent, in times of general agitation and disturbance, any DELINQUENT preacher from escaping trial from the combinations of a party." To plain people like ourselves, it does appear that a prerogative of enquiry which reaches alike to the peccadillos of life, and to treasons against the community—to "minor faults," and to the highest offences, is sufficiently comprehensive; and in fact, the rule itself is made to extend to whatever affects "the moral, christian, or ministerial character" of a preacher. The real enquiry is, does the text (Matt. xviii. 15—17) require that an offending brother be dealt with *privately*, before he be accused *publicly* in the presence of the church? If it does, we are not at liberty, in "times of agitation and disturbance," or in any other times, to reverse the order, and to *commence* proceedings *publicly* before the church! To set aside the divine command in seasons of pressure and urgency—to be wiser than God—to supercede his authority for our expediency, has been the snare of the devil, in all ages!! "*Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*"

(3.) If we understand Mr. Grindrod aright, he mentions with something like gratulation, that the "old law (of 1792) has been invariably acted upon, in the trials of preachers, since 1835, as well as prior to that period: no preacher, it is believed, in the intervening years, has been subjected to any judicial censure, either in a District Meeting, or at the bar of the Conference, under the declaratory act." Had such been the fact, it would only have proved how the Wesleyan courts clung to their ancient and equitable practice. But had Mr. Grindrod lived until this time, he would have had a different state of things to report. Already have these instanter accusations been the initiative of many a sad prosecution. Already have the spirit of distrust, and the most painful heart-burnings, widely spread among brethren, whose success depends upon

loving one another. Already has the unhallowed principle of the rule of 1835, descended into our Leader's and Local Preacher's meetings; and everywhere with the most divisive and deplorable consequences. Already this unjust and anti-christian discipline, has kindled a fire which threatens to wrap the palaces and towers of our Zion in fierce and destructive flames.

Mr. Grindrod, in his vindication of the rule of 1835, is entitled to one commendation; he admits that these enquiries and investigations, without previous intercourse with the offender, without notice of the complaint intended publicly to be made, is a departure from the "usual way"—a deviation from the "ordinary course of law." He gives the rule indeed, and in his way defends it; but he could not speak of it as a "re-ASSERTION" of our ancient laws and usages: No! that unblushing lie was left for the law itself!

We cannot conclude these observations on the Rule of 1835, without giving expression to the wish we cherish in reference to it. Would to God, that the very next Conference, it could be totally and for ever repealed! How we should rejoice, if in the month of May next, every District Meeting in the land would take the matter up, and record against it, with a view to its repeal at the approaching Conference, its solemn judgment. Those parties should be the first in a movement to expunge from our Statute Book, this hideous blot, who were accessory to its enactment: why should they die, and leave such a curse to posterity, and such a blast upon their own reputation? We verily believe such a deference to evangelical authority as the repeal of this obnoxious edict would show, would be well-pleasing in the sight of the Great Head of the Church—would go far to restore the spirit of mutual confidence, and of brotherly love—and perhaps might be the sign of better days hastening to the Zion we love.

But while we thus express our wish, it is but due to truth, to record our FEARS. We fear that the reckless, ill-conditioned, and ill-informed spirit which dictated this rule, will maintain it at all hazards, and will be allowed to succeed. We fear that some able pen, some *Campbell* of the day, will bring under public observation this scandal upon our jurisprudence, and in so doing make us an offence to the land. We fear that a departure from our doctrinal standard, so palpable and so mischievous, will, ere long, be matter of Chancery cognizance; and, as the consequence, peril, if not forfeit, the entire of our ecclesiastical property. We fear that our societies, perceiving in our discipline such a want of

conformity to the divine word, will lose confidence in the Wesleyan ministers, as expounders of that word, and seek to other guides to lead them in the right way. Above all we fear, that the Divine Spirit—grieved by an opposition to his holy dictates, so haughtily raised, and so pertinaciously sustained—will withdraw from us, and leave us blind, powerless, and wretched!

Sure we are, that if the Author of the Christian religion be a living Being, the religious community, which retains among its rules of discipline, an enactment like this law of 1835, is doomed;—nor is its overthrow far off!!

May He who, as a people, raised us up, be merciful unto us, and *deliver us from all our fears!*



## APPENDIX.

TABLE 1.—MISSION HOUSE EXPENDITURE.

Missionary Secretaries.	YEAR.	ITEMS.	Salaries.		Coals, &c.		Repairs, &c.		Total of the three items.		Cost of each man.					
			£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.	£.	s. d.				
Bunting, Beecham, and Alder	1833*	Salaries, including clerks, £904. 18s. 7d., stated as the year following.	364	18	7	..	..	1367	3	2	1732	1	9	577	7	3
Do.	1834	Repairs, furniture, and purchase of a house in Hatton Garden, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Salaries of 3 Secretaries ..	369	9	0	..	..	..	..	..	..	..	..	..	..	..
		Do., Arrears of Deceased Secretaries ..	197	17	0	..	..	..	..	..	..	..	..	..	..	..
		Medical Expenses, and Mr. James' funeral, ..	208	4	9	..	..	..	..	..	..	..	..	..	..	..
		Repairs and furniture for the Mission House, and 3 Secretaries' Houses ..	..	..	..	..	..	362	16	9	..	..	..	..	..	..
		Coals, Candles, Taxes, Rates, Insurance, &c., for the Mission House and Secretaries' Houses ..	..	..	..	..	..	495	11	5	..	..	..	1633	18	11
Do.	1835	Salaries of 3 Secretaries ..	489	9	9	..	..	..	..	..	..	..	..	..	..	..
		Repairs of Mission House and Secretaries' Houses, additional furniture ..	..	..	..	..	..	382	5	11	..	..	..	..	..	..
		Coals, Candles, Taxes, Rates, &c., for Do., ..	..	..	..	..	..	430	16	5	..	..	..	..	..	..
		Medical Expenses for Secretaries and Mr. Watson's death, &c., ..	69	4	9	..	..	..	..	..	..	..	..	1371	16	10
		Salaries of 4 Secretaries ..	645	8	8	..	..	..	..	..	..	..	..	..	..	..
		Repairs and additional furniture for Mission House and Secretaries' Houses ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Coals, Candles, Taxes, Rates, &c., for Mission House and Secretaries' Houses, ..	..	..	..	..	..	502	12	9	..	..	..	1428	0	3
Do.	1837	Salaries of 4 Secretaries, in part, ..	489	10	10	..	..	..	..	..	..	..	..	..	..	..
		Repairs and furniture for Mission House and Secretaries' Houses ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Coals, Candles, Taxes, &c., for Mission House and Secretaries' Houses, ..	..	..	..	..	..	591	10	1	..	..	..	1459	8	2
		Salaries of 4 Secretaries for 1837, and remainder of 1836, ..	847	14	9	..	..	..	..	..	..	..	..	..	..	..
		Repairs and furniture for Secretaries' Houses, and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Coals, Candles, Taxes, &c., for Secretaries' Houses and Mission House, ..	..	..	..	..	..	537	10	7	..	..	..	1759	16	1
Do.	1838	Salaries of 4 Secretaries ..	629	15	11	..	..	..	..	..	..	..	..	..	..	..
		Repairs and furniture for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Coals, Candles, Taxes, &c., for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs of 4 Secretaries ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs and furniture for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Coals, Candles, Taxes, &c., for Secretaries' Houses and Mission House, ..	..	..	..	..	..	674	19	5	..	..	..	1746	13	10
		Repairs of 4 Secretaries ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs and furniture for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Coals, Candles, Taxes, &c., for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs of 4 Secretaries ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs and furniture for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Coals, Candles, Taxes, &c., for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs of 4 Secretaries ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs and furniture for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Coals, Candles, Taxes, &c., for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs of 4 Secretaries ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs and furniture for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Coals, Candles, Taxes, &c., for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs of 4 Secretaries ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs and furniture for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Coals, Candles, Taxes, &c., for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs of 4 Secretaries ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Repairs and furniture for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
		Coals, Candles, Taxes, &c., for Secretaries' Houses and Mission House, ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

\* The dates are, according to the title-page of each "Report," as "ending the year, April, 1833," &c.; £600 will be found deducted for "Clerks and other Assistants," mixed up with the "Salaries" of the Secretaries.

TABLE I.—MISSION HOUSE EXPENDITURE, CONTINUED.

Secretaries.	YEAR.	ITEMS.	Salaries.		Coals, &c.		Repairs, &c.		Total of the three items.		Cost of each man.						
			£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.							
Bunting, Beecham, Alder, Hoole. . .	1840	Salaries of 4 Secretaries . . . . .	678	8	0	..	..	..	..	..	..	..					
		Repairs and furniture for Mission House and Secretaries' Houses, ..	..	..	..	199	2	8	..	..	..	..					
		Coals, Candles, Taxes, &c., for Mission House and Secretaries' Houses, ..	..	..	..	595	0	1	..	..	..	..					
Do. . . . .	1841	Salaries of 4 Secretaries, in part	629	10	4	..	..	..	179	13	11	..					
		Repairs and furniture for each ..	..	..	..	..	..	..	..	..	..	..					
		Coals, Candles, Taxes, &c. . .	..	..	..	427	3	11	..	..	..	..					
Do. . . . .	1842	Salaries of 4 Secretaries ..	641	14	0	..	..	..	184	6	9	..					
		Repairs and furniture ..	..	..	..	..	..	..	..	..	..	..					
		Coals, Candles, Taxes, &c. . .	..	..	..	561	18	6	..	..	..	..					
Do. . . . .	1843	Salaries of 4 Secretaries ..	627	1	6	..	..	..	352	5	9	..					
		Repairs and furniture (now that the Mission House is left out)	..	..	..	..	..	..	..	..	..	..					
		Coals, Candles, Taxes, (Mission House omitted here too) ..	..	..	..	577	7	9	..	..	..	..					
Do. . . . .	1844	Salaries of 4 Secretaries ..	626	18	6	..	..	..	273	16	11	..					
		Repairs and furniture ..	..	..	..	..	..	..	..	..	..	..					
		Coals, Candles, Taxes, &c. . .	..	..	..	547	2	10	..	..	..	..					
Do. . . . .	1845	Salaries of 4 Secretaries ..	574	18	6	..	..	..	366	6	4	..					
		Repairs and furniture ..	..	..	..	..	..	..	..	..	..	..					
		Coals, Candles, Taxes, &c. . .	..	..	..	489	12	1	..	..	..	..					
TOTAL DURING THIRTEEN YEARS.																	
Secretaries.		ITEMS.	Salaries.		Coals, &c.		Repairs, &c.		Total in the three first columns.		Cost of each man.						
The Revs. J. Bunting, Beecham, Alder, and Hoole.		Salaries, Repairs, Coals, Taxes, &c. . . . .	8090	0	9	6381	5	10	4942	18	7	19414	5	0	5248	1	0

## TABLE 2,—MISSIONARY DEPUTATIONS.

---

“*To the Editor of The Wesleyan.* DEAR SIR,—In the Nottingham Review, and in the British Banner, has appeared a paragraph entitled, ‘Coming Events Shadowed Before;’ meaning, no doubt, a coach starting with the morning sun, throwing its long shadow along the road, after which it is hastening, and shortening its length as it proceeds, till the sun is overhead, and ultimately throws the said shadow behind. Be it so. Now for the paragraph.—‘At the late Nottingham Wesleyan District Meeting, it was proposed to recommend to Conference, that the Wesleyan body shall cease to receive government grants for Missionary purposes; and also that the Missionary Deputation system be discontinued, as the arrangements involve great expense, owing to the unnecessary, and, in some instances, very great distances which the preachers on the deputations have to take. These are two important matters. We regret that they did not pass the meeting. It is well the questions have been mooted. The day will come when they will be taken up, largely discussed, and certainly carried.’

I may add that, in the Birmingham District Committee, dissatisfaction was expressed with the lay agent employed at the Mission House—also with the needless expense attendant on the support of two theological lecturers—while a suggestion was thrown out on the propriety of removing two of the Missionary Secretaries, it being the opinion of some of the committee that two would be quite sufficient for the Mission House. What do these intimations portend? The question with every lover of peace and propriety is—Is there any reasonable ground for dissatisfaction—for disturbing the present state of things? Waiving government grants, the subject of two theological lecturers, and two Missionary Secretaries, I made up my mind to test the *Deputation* department, and at once silence the croakers. In this work, as you, Mr. Editor, may imagine, I was encouraged, from the fact of the Deputation being a *Conference measure*, and the *selections* and *appointments* being made by men in whose wisdom and impartiality Conference might be supposed to confide. I commenced the work, and drew up, in connexion with a friend, the following table—pen, ink, paper, map, compasses, &c., part before me and part in hand:

TABULAR VIEW OF THE WESLEYAN MISSIONARY DEPUTATIONS, TAKEN  
FROM THE MINUTES OF CONFERENCE OF 1847.

Districts to which the Deputations are sent.	Circuits from which they are taken.	No. of Men.	Probable distance to and fro.	Total distance.
			Miles.	Miles.
Kent . . . .	{ Bristol . . . .	1	350	} 820
	{ Exeter . . . .	1	470	
Norwich . . . .	{ Cheltenham . . . .	1	400	} 1470
	{ Bradford, York. . . .	1	450	
Oxford . . . .	{ Camborne . . . .	1	620	} 580
	{ Leeds . . . .	1	330	
Devonport . . . .	{ Sheffield . . . .	1	250	} 900
	{ London . . . .	1	400	
Cornwall . . . .	{ Nottingham . . . .	1	500	} 2180
	{ London . . . .	3	1500	
Bristol . . . .	{ Huddersfield . . . .	1	680	} 1150
	{ Newcastle . . . .	1	580	
Macclesfield . . . .	{ Stockport . . . .	1	290	} 420
	{ Truro . . . .	1	280	
Manchester . . . .	{ Maidstone . . . .	1	420	} 1320
	{ Yarmouth . . . .	1	500	
Leeds . . . .	{ London . . . .	1	340	} 740
	{ Dever . . . .	1	480	
York . . . .	London . . . .	2	740	740
Newcastle . . . .	{ Aberdeen . . . .	1	600	} 2250
	{ Truro . . . .	1	820	
Carlisle . . . .	{ Louth . . . .	1	320	} 960
	{ London . . . .	2	1110	
Scotland . . . .	{ Rochester . . . .	1	700	} 2660
	{ Sheffield . . . .	1	260	
	{ London . . . .	1	780	} 1300
	{ Nottingham . . . .	1	580	
	{ Paris . . . .	1	1300	
13	28	32		16,050

Looking over my calculations of *mileage* and of *men*, to say nothing of *expense*, I found myself among the complainants. Alas! how soon we shift sides, when truth peers in our face. Observe—

1. That the distances are given from the usual route taken by travellers in going from place to place.

2. That the said distances are only given approximately, and may, therefore, be a trifle in or over.

3. That the act of travelling from place to place in the several districts, very often considerable, is not included.

4. That, as to Scotland, the distance is given to and from Edinburgh, which is considerably within the limits of the Deputation.

5. That in each case the distance is double, as the same ground would have to be gone over on returning home, and the same expense paid, unless, in this age of invention, some new mode of travelling had been hit upon, or the directors and coach proprietors had furnished the gentlemen with a 'cheap trip.'

6. That the Deputation list, in the minutes of Conference, includes 78 preachers in all, from which I have selected 32—confessedly the strongest cases, though others are to be found too nearly resembling them—which 32, however, it will be seen, were destined—or doomed, if you will—to travel, on the lowest calculation, upwards of 16,000 miles, averaging 500 miles per man, exclusive of journeys from place to place in the several widely extended districts.

7. That the missionary secretaries have, in making up the Deputation list, had no regard in their several arrangements to *economy*; from the facts that, in one case, they start from Truro for Newcastle-upon-Tyne, and pass by Bristol, Birmingham, Nottingham, Leeds, Liverpool, Manchester, and York; in a second, start at Huddersfield for Cornwall, and pass by Sheffield, Nottingham, Birmingham, Bristol, Bath, and Exeter; in a third, start from Newcastle-upon-Tyne for Bristol, and pass by York, Leeds, Manchester, Liverpool, Sheffield, Nottingham, and Birmingham; and so of the others, one going from Maidstone to Macclesfield, and another from Rochester to Carlisle.

8. That the whole of the 78 preachers, finding that 32 of them had been appointed to travel 16,000 miles, and allowing only 9,000 for the 46 remaining, must have compassed ground equal in extent to the earth itself, the circumference of the globe under the equator being only 24,951 miles.

Now, Sir, I ask with candour, though honestly, whether two-thirds of the expense might not have been saved by employing the excellent men included in the list *nearer home*, and men *equally efficient* at the places more contiguous to their own stations? Whatever may become of the question which goes to cut down the number of secretaries to the staff employed by other societies, there can be little doubt that a *change* is necessary either in *men* or *measures*.

I have not touched on the *favouritism* which is apparent in an analysis of Missionary Deputations, and which is a subject of complaint among both preachers and people. This, if I am rightly informed, was noticed

at a district meeting, where an analysis was given for the last six years, and which, on looking at the subject, I find to be as follows:—17 have been appointed twice; 9, thrice; 15, four times; 15, five times; and 31, six times. Is this *wise* in a body eminently *one*? Is it *just* in reference to the talented, excellent men, who are branded before the Methodist public by being systematically excluded? Is it *useful* to the Missionary funds? Is it *kind* to the *people*, who are driven to invite the men so 'passed by,' and compelled to take others whom they do not want, or give offence? Is it *creditable* to the men who manifest such *partiality* in their selections? I leave the subject, only regretting that I have found the complaint too well grounded; and heartily pray for either a change in the leading men, or more wise and equitable measures.

A WESLEYAN PREACHER."

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TABLE 3,—MISSION-HOUSE MANAGEMENT.

---

"*To the Editor of The Wesleyan.* SIR,—Within the last few days, I have been favoured with a copy of the report of the Wesleyan Methodist Missionary Society, for the year ending April, 1848. It is certainly a most interesting document, but it is painful to learn from a perusal of it, that several important stations cannot have the supply their case requires, for want of more adequate means for carrying on our foreign work, and hence we read in connexion with the name of several stations, 'one wanted.'

In looking over the items of expense connected with the Mission-House establishment, Centenary Hall, to which I have had my attention directed, I am astonished at the sums paid to support that establishment; and as a subscriber, with not a few others who have spoken on this subject, I am of opinion, that the time is come when the whole of that expenditure should be brought by the committee under a careful revision, with a view

to necessary retrenchments.\* On the last page of the report, for 1848, I find the following items of expenditure :—

	£.	s.	d.
For printing reports, missionary notices, quarterly papers, collectors' and secretaries' books, missionary papers, boxes, &c., in two items. . . . .	7082	2	7
Salaries for four secretaries . . . . .	723	1	1
Salaries of accountants, clerks, and assistants in the office . . . . .	831	4	1
Salary and travelling expenses of travelling agent . . .	377	14	1
Coals, candles, taxes, rates, insurance, &c., for the houses of the four secretaries, and rent of the secretaries' houses . . . . .	528	13	7
Taxes, rates, insurance, &c., for the Centenary Hall . .	335	4	8
Stationery and account books . . . . .	107	13	0
Travelling and other expenses of missionary candidates. .	12	9	10
Carriage, portorage, shipping, and miscellaneous travelling expenses, &c. . . . .	355	12	6
Repairs of secretaries' houses, and additional furniture. .	104	19	0
	<hr/>		
	£10,458	13	5
	<hr/>		

If I am right in my calculations this is a tremendous sum. Is it possible, that such an expenditure is absolutely necessary to carry on effectually the foreign work? The treasurers of this fund ought certainly, at the very next meeting of the general Missionary Committee in Hull, to give some explanation as to the necessity for such an expenditure. And it is to be hoped, that some member of the committee will call for some such explanation as may satisfy the subscribers. I am not a member of the committee myself, and if I were, probably I should not have reason to propose a question which might seem to imply a want of confidence, and by the secretaries and others, who are in the secret, it might be

\* We have seen it stated on competent authority, that the following is the per centage expenditure of the four great Missionary Societies upon their respective incomes. The London Missionary Society expends 5 per cent.; the Baptist, 7 per cent.; whilst it is left for the Aristocratic State-Church Missionary Society, and the *humble* Wesleyan Methodist Missionary Society, to exceed the magnificent expenditure of 10 per cent. Ten pounds for every Hundred contributed, for nothing but mere oil to make the machinery work glibly! No wonder that a cog wheel should now and then slip out of gearing, through the excessive application of the lubricating fluid!



regarded as an ungracious act. I have been, in years past, occasionally present at the committee, when its transactions have been laid before the meeting, but pray, what man is the wiser for being present? Can he answer one question regarding these items of expenditure? Certainly not. It may be said, are gentlemen not challenged to ask any question? It may have been so, but who are prepared to merit the frowns of men such as have come down upon certain brethren who had the temerity to question the propriety of their proceedings? I am not willing to indulge in any uncharitable feeling towards the men in office; perhaps others, were they allowed to remain as long as any of them have done, might act on the same principle. But I think, as in every District Meeting I have witnessed, there has been a strict investigation of the local expenses, so there ought to be in the general committee; for, if not, pray of what manner of use is it to read over the mere dry details of minor committees on matters in which I believe few that attend have any particular interest? It becomes the committee this very next Conference to ask—can the expenditure at home be reduced? Can the establishment be efficiently worked by fewer secretaries, and clerks, and agents of one class and another? And whether the time is not yet come when there ought to be some change, at least, in the officers of that establishment? They may be said to be men of talent, but are they men of business? Might not the work be accomplished with fewer hands, and as efficiently? Many, very many, believe it might; nor, in my opinion, will the Connexion be satisfied till the whole matter of expenditure be thoroughly sifted. Let the matter be brought out, as is the business of all great trading communities, and let every subscriber to this great concern, have what he has a right to expect, and the cause will be supported with a benevolence and economy which will do credit to the friends of missions.

A SUBSCRIBER."

"July 1st, 1848."

## “REMARKS ON THE FLY SHEETS ;

IN A LETTER TO A WESLEYAN.”

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As these sheets were passing through the press, there appeared on the cover of the Wesley Banner for March, the subjoined announcement :—

“Remarks on the Fly Sheets ; in a Letter to a Wesleyan.” “ ‘ The Fly Sheets must be put down ! ’ but they can only be put down by being *answered*.”—INTRODUCTION.

“ This is not ‘ a reprint,’ as the Wesleyan Times has opined it ‘ will be,’ but an *original reply*, embodying, in copious extracts, the pith of the Fly Sheets, which it answers.”

This Letter to a Wesleyan breaks no bones. If it would not add to the amount of our printer’s bill we should be tempted to take the hint thrown out in the Wesleyan Times, and append every word of it to these pages, as corroborative evidence of the truth of many of the statements contained in the Fly Sheets. We have it on the best authority, (for our ears are open,) that the Reverend John Wesley Thomas claims, among his friends, the credit of authorship. We entertain not the slightest doubt that the honour, such as it is, may be justly awarded to him. The bantling filiates itself ; the child is like its father. The work, in short, (to employ a somewhat popular phrase,) may be said to be the “ *embodiment* ” of *himself*. The Rev. Gentleman holds the distinguished post of Merryandrew and caricaturist in ordinary to the Wesleyan Methodist Conference ; and in this “ Original Reply,” it is very manifest that the pencil of the caricaturist and the wand of the harlequin, are the weapons he has chiefly employed. He invariably seizes on the weak points of the Fly Sheets, and endeavours to turn them into ridicule,—a feat which requires no extraordinary genius to accomplish, as the most solemn subjects may be made easy matter of ridicule. We presume the Rev. Gentleman is sufficiently versed in controversial theology to know, that ridicule is no argument, or the truths of the Bible would long ago have been demolished,—ridicule having been, in all ages, the favourite weapon of men more remarkable for profane wit than for sober logic. *He never*

*once grapples with the arguments.* Not one of the arguments employed by the Fly Sheet Writers has he adduced; still less has he examined, discussed, or annihilated them. He well calls his Letter "An Original Reply;" for, truly, we never before met with such a reply. Of the thirteen arguments against Location, he has not noticed one. Of the fourteen closely printed pages in which the evils of Centralization are particularly pointed out, he has not noticed one single line, excepting a concession made by the writers of the Fly Sheets. But, independently of two quotations,—one of which does not bear on the subject,—he dismisses the whole in half-a-dozen lines. His is, indeed, "AN ORIGINAL REPLY." On the heavy home expenditure of our Mission-House he is altogether silent; for the single paragraph on "Missionary Affairs," in his Letter, page 18, cannot be said to touch the question. And so of the Re-election of Presidents, which is largely argued in No. 2 of the Fly Sheets. In this way he proceeds throughout his Letter,—turning into ridicule what he conceives to be weak points, but carefully avoiding all arguments. He reminds us of an exceedingly clever man, who got through the whole of Euclid in one day,—a tough job, certainly, and which his friends could scarcely credit, till he informed them that he had skipt all the As and Bs, all the diagrams of angles and triangles and the like, and thus managed to accomplish his otherwise hopeless task.

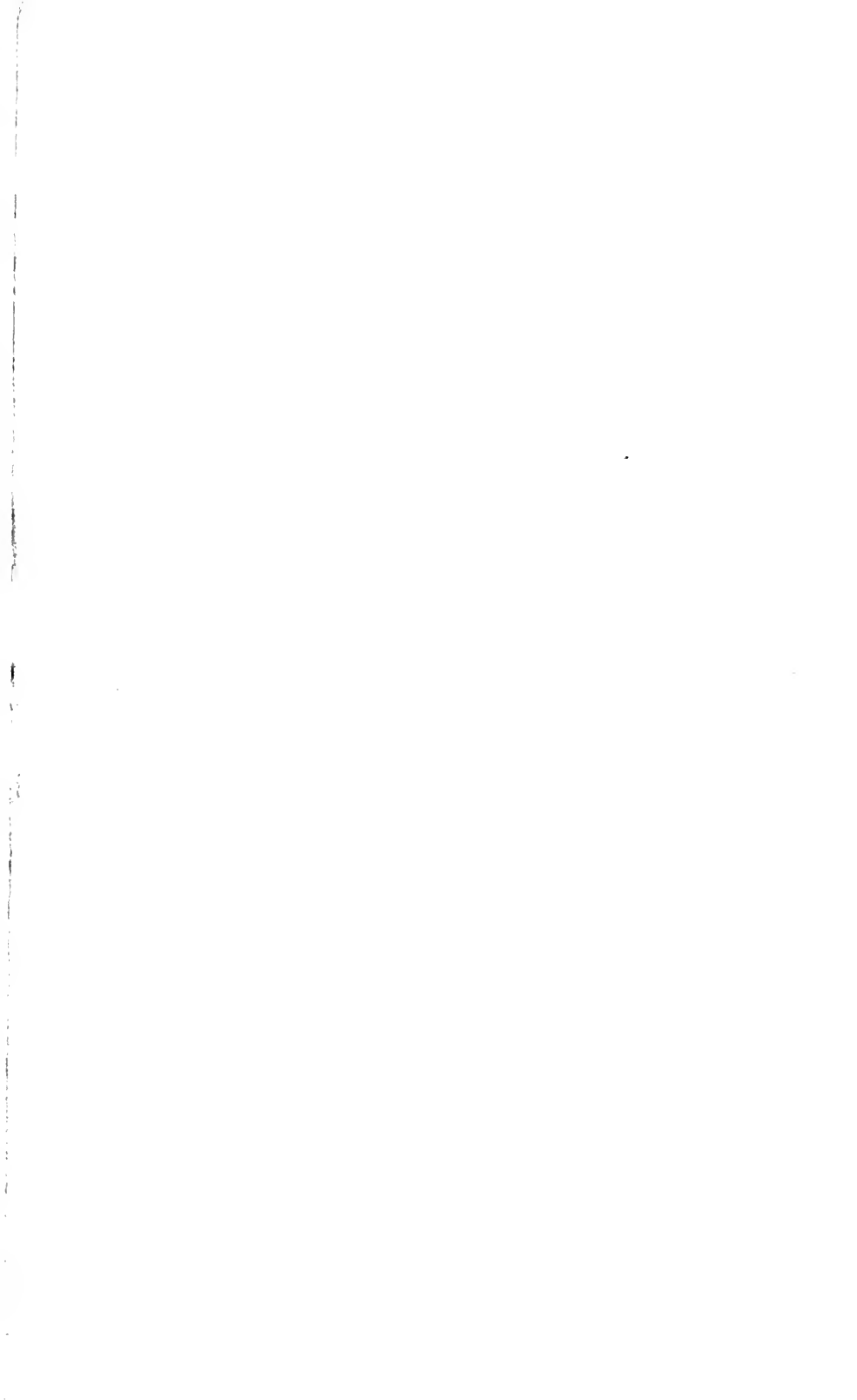
This is the second attempt at a reply. If a third, and on its failure, a fourth, be announced,—supposing it to be worthy of its predecessors,—it will, we presume, be the last; on the principle of a descending series in arithmetic, which, in very few steps, reduces the original digit to a cypher.

We conclude with the following pithy notice of this pamphlet, from the columns of the Wesleyan Times.

"We agree with the writer of the above letter—that the Fly Sheets 'can only be put down by being answered;' but we think that such replies as he has furnished us with, '*original*' though they may be, will not accomplish the desired end. He modestly says, 'The proper answer the writer, *to the extent of his ability*, has endeavoured to supply.' His ability seems to be but small, or else he has very much underrated the task to the performance of which he has addressed himself. He professes, also, to give 'copious extracts, embodying the pith of the Fly Sheets, *which it answers!*' We warn those who expect to obtain, 'for the small charge of sixpence,' the *pith* of a series of pamphlets extending beyond one hundred closely printed pages, and *an answer* to the

grave charges contained in these pages to boot, that they will find themselves regularly hoaxed. The 'copious extracts' are contained in two, or at the most three, pages, and consist, for the most part, of detached sentences culled from the most vulnerable parts of the Fly Sheets. The 'pith' of the arguments he never once attempts to grapple with. He is too wise to run his head against a stone wall. Should the writers of the Fly Sheets think proper to publish a 'popular edition' of their labours to the world, they may safely reprint this 'original reply' at the end of their work. In some essential particulars, indeed, it furnishes ample corroboration of the truth of some of the statements in the Fly Sheets—we allude specially to the remarks on the Stationing Committee, and which has been somewhat roughly denominated by the Fly Sheet writers, '*The Slaughter-House of Ministerial Character.*' What the members of that Committee may think of this part of the 'original reply,' we know not; but to us it appeared very much like a '*fly leaf*' against the leading members of that Committee! We were in error in the supposition that the 'reply' would be a reprint of the arguments of our illustrious cotemporary. This is, indeed, an '*ORIGINAL reply.*' But as an *answer* to the arguments and allegations contained in the Fly Sheets, it is perfectly ridiculous. Some mouse has been nibbling very industriously *the corners of the leaves*; its labours have not even reached the print. Seriously, this razor, like those immortalized by Peter Pindar, was 'not made to shave!' If any of our readers inquire with honest Hodge, in his simplicity, 'What was it made for then?' we can only reply, in the language put by the poet into the mouth of the thrifty razor-seller—'Made!' quoth the razor-seller, with a smile, 'TO SELL.'"





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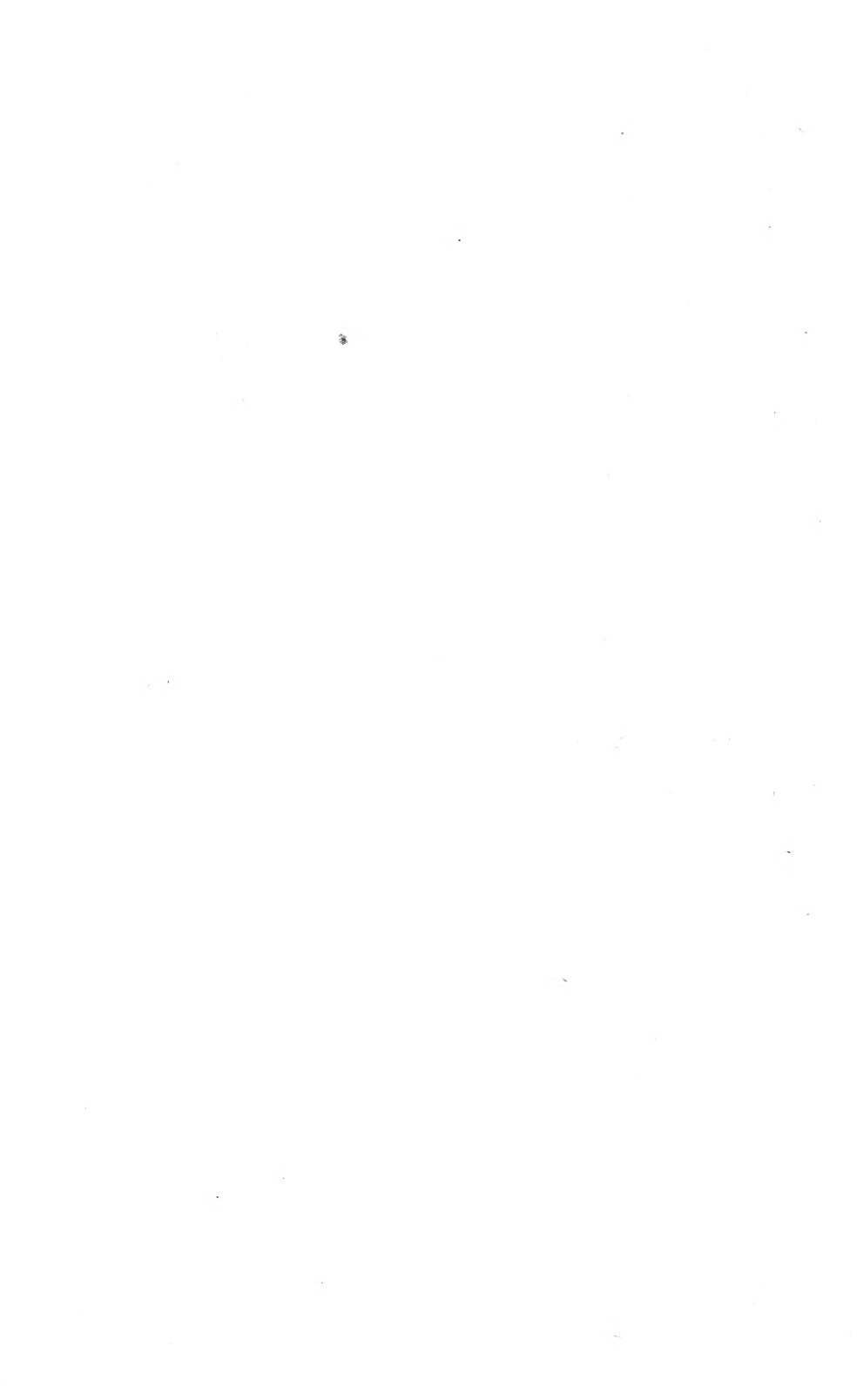
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