

will *brand* his own Canadian born children? Is not a person born in Canada as much a British born subject as a person born in any other part of the British Empire? And is not a Conference of British subjects assembled in Canada as much a British Conference as one assembled in England? From whatever part of Great Britain or Ireland a man may emigrate, when he settles in Canada, are not all his interests Canadian? Is it not in Canada, then, that his all becomes invested and involved? And is it in Canada or in Hatton-Garden that his interests are likely to be most deeply felt and best consulted? It is a matter of thankfulness to know that the great majority of the old country members of this Conference, and the old country members of our Church generally, judge and feel us rational men and as Christians on this subject. CANADA is their HOME, in whatever part of the world they may have been born; and any attempt to excite feelings from the *place of their birth* against those who have been born in the *place of their adopted residence*, is unpatriotic, unchristian, and unnatural. In a country populated as this is, we should not know each other as Englishmen, or Irishmen, or Scotchmen, or Canadians, but as British provincial subjects,—as christians, and as brethren—having a common home, a common interest, and a common salvation.

Another remark has reference to the means which have been and are employed to induce Preachers to secede from this connexion. When one is told that he shall have a *cabin* instead of a *deck* passage; another that his family are respectable, and ought to be respectably supported; a third that certain debts should be paid for him, and he shall be well supported; a fourth that he shall receive his *full* pay as a superannuated Preacher, and so on—it is perfectly clear that, although no man leaving us may be influenced by worldly considerations, yet those considerations are on the side of his choice, and are employed to influence that choice in regard to others, if not in respect to himself. And such inducements are never resorted to, except in the conscious absence of sufficient *moral* and *religious* considerations—the only considerations on which we rest our cause, and which can influence the views and feelings of both our Preachers and people. Attempts at worldly proselytism, either amongst ministers or private members, are unworthy of any Christian cause; and the employment of Missionary Funds,—obtained in a considerable degree from the hard earnings of labouring people in England—to divide neighbourhoods, brethren, and families, instead of converting the heathen and sending the gospel to the destitute, forms a new era in the history of Christian enterprise, and cannot but excite shame and horror in every mind not blinded by prejudice or steeped in the feelings of party.

My last remark relates to our position as a Conference and as a Church. We have surveyed every inch of the ground on which we stand: We have offered to concede every thing but what appertains to our character, and to our existence and operations as a Wesleyan Methodist Church. The ground we occupy is Methodistic, is rational, is just. The very declarations of those who leave us attest this. They are compelled to pay homage to your character as a body; they cannot impeach your doctrines, or discipline, or practice; nor can they sustain a single objection against your principles or standing; the very reasons they assign for their own secession are variable, indefinite, personal or trivial. But the reasons which may be assigned for our position and unity, are tangible, are definite, are Methodistic, are satisfactory, are unanswerable. The preachers who remain with the Church and with the country cannot be influenced to do so by advantageous offers, by prospects of greater ease or emoluments; but only by the force of principle, by the love of justice, and the hopes of usefulness. Standing upon such ground, under the influence of such considerations, and relying upon the help and blessing of God the Spirit, I doubt not we shall be supplied with all things needful by a people to whose interests we devote ourselves, and on whose liberality we rely in preference to the sacrifice of their rights and our own principles, and will experience in the progress of our labours, however trying and afflictive for the present, that "Greater is he that is among us than he that is in the world."