

paths of usefulness which Divine Providence may open before us, and promote the spiritual and temporal prospects of the country.

Believe me, Rev. and dear Sir,  
Yours truly,  
JOSEPH STINSON.

RESOLUTIONS ADOPTED BY THE TRUSTEES AND LEADERS OF THE GUELPH CIRCUIT.

1.—That it is a source of deep sorrow, that circumstances have rendered a dissolution of the union of the British and Canadian Conferences necessary.

2.—That on the respective merits of the parties we do not feel ourselves required to express an opinion; regarding each as being actuated by a sincere desire for public good, how much soever they may differ in their views as to the best means of promoting it.

3.—That as we are of necessity driven to unite with one, and (as a necessary consequence) to leave the other; we assign as our ground of election, the pre-existing spiritual and natural, relative and social ties that bind us to the British Conference.

4.—That influenced by religious motives alone in this choice, we do not consider that we thereby identify ourselves with, or pledge ourselves to any peculiar class of political or ecclesiastical questions which may be discussed in this colony, and reserve to ourselves the individual right to express our views on any of these questions, without its being construed into a breach of the usages of Methodism.

5.—That although, owing to our present unsettled state, we are thus definite in the assertion of our civil rights—we are, nevertheless, deeply conscious that the sole objects contemplated by Methodist association are essentially spiritual; and that nothing but the most urgent necessity can justify our intermeddling, in our religious character, with political or ecclesiastical questions.

6.—That the foregoing resolutions being recognized, we cordially unite with the British Conference, and henceforth, as *Methodists*, are "determined (by the grace of God) to know nothing among men but Jesus Christ, and him crucified."

TO THE EDITOR OF THE WESLEYAN.

REV. AND DEAR SIR,

You will greatly oblige me by giving insertion in "THE WESLEYAN" to the accompanying letter, in connexion with the following facts, viz:—

1.—During the late Special Session of the Upper Canada Conference, several Wesleyan Methodist Ministers dissolved their connexion with that body, and united with the British Conference—accompanying the act with such explanations and remarks as they judged appropriate or necessary.

2.—An imperfect report of those "explanations and remarks" has subsequently appeared in the editorial columns of the "CHRISTIAN GUARDIAN" newspaper.

3.—Attempts have been made to place those "explanations and remarks" under an erroneous and unfavourable aspect, as if they contained a complete statement of the views and feelings by which the Ministers aforesaid were actuated, in requesting a transfer to the British Conference.

4.—Prior to my departure from the Upper Province, I sent the subjoined letter to the person to whom it is addressed, for publication; but as he declines giving it insertion, I am compelled to seek its publicity in the columns of your paper.

I am, Rev. and dear Sir,  
Yours affectionately,  
J. G. MANLY,  
Wesleyan Minister.

Montreal, November 26, 1840.

To the Editor of the Christian Guardian.

REV. SIR,—In the *Christian Guardian* of the 4th instant, under the head of "The Special Conference and its Decisions," you have made some statements purporting to be a report of the remarks made by some members of the Upper Canada Conference, at the time of their withdrawal from that body. You, also, state that "in reporting what the different brethren said, we repeat, we present the substance, and shall stand corrected for any evident inaccuracies which may occur in our statement." With the "inaccuracies" which have "occurred" in your report of the statements of others I do not wish to interfere; but those which obtain in your report of my remarks I beg leave to correct. Previously to doing so, I wish to observe, that, in the remarks which I made at the time of my withdrawal from the Conference, I purposely abstained from say-

ing any thing painful or unpleasant, or that might create unfriendly feelings between me and any member of the Conference personally. I wished to part with the brethren with whom I had been associated, in as kind and friendly a manner as possible; and as, under the influence of this disposition, I did not state all my views and feelings, it ought not to be supposed that the remarks which I made contain a full development of my motives and reasons. I thought it not proper to confine myself to a simple expression of withdrawal, and I thought it not expedient to say any thing offensive; though, had I anticipated the publication of what was said, I might have been more minute and full. I cannot but disapprove of laying before the public what was said in Conference, with closed doors, in very peculiar circumstances, and under peculiar feelings; and especially, publishing it with errors and omissions. I disapprove of such publication on grounds entirely distinct from the nature and tendency of my own remarks—for what I said before the Conference, I would say before the world; but I disapproved of it as a breach of implied confidence, and as a palpable departure from propriety.

In your report you say: "Mr. Manly cherished no feeling to any member of the Canada Conference but brotherly love." This is not correct. I said: "I cherish towards no member of this Conference any feeling contrary to brotherly love." That the terms *but* and *contrary to* are, in this place, not synonymous, but admit of widely different constructions, needs neither proof nor illustration, being perfectly obvious to every one acquainted with the meaning of words. The feelings which are contrary to brotherly love are enmity and malignity: these I did not, and do not indulge.

I also stated, that I did not wish to be identified with some of the measures and proceedings of the Conference, or give the sanction of my name to them. This remark is entirely omitted in your report.

I expressed a hope that my motives would not be impugned, simply because motives had been impugned, and a disposition manifested to asperse the intentions of those who concurred with the British Conference; and because I wished to preserve a friendly feeling between myself and brethren, whom I esteemed, but from whom I was compelled, by unhappy occurrences, to separate.

From the remarks which I made, some have inferred that I condemned the proceedings of the British in this (the Upper) Province. This inference is incorrect. I did not, and do not, condemn those proceedings. When I left the Upper Canada Conference, I had reasons, which were satisfactory to myself, for viewing the movements and intentions of the British Conference, in relation to this Province, in a very different light; and I am ready to express those reasons on all proper occasions. What my own feelings would or would not allow me comfortably to do, is one thing; my judgment of the proceedings of the British Conference, is quite another. With this explanation and distinction, my friends and acquaintances will have no difficulty in accounting for my intended temporary departure from the Upper Province.

I requested of the Conference both a certificate and a transfer to the British Conference. I feel perfectly satisfied and comfortable in my present position and connexion; I feel assured that I am acting in accordance with the indications and designations of Divine Providence; and, instead of cherishing unchristian feelings towards any, I wish grace, mercy and peace to all who love our Lord Jesus Christ in sincerity.

By giving insertion to these corrective and explanatory remarks, entire, at your earliest convenience, you will oblige,

Rev. Sir,  
Yours, &c.  
J. G. MANLY.

Kingston, Nov. 13, 1840.

RELIGIOUS INTELLIGENCE.

WESLEYAN MISSIONS.

From the Wesleyan Methodist Magazine.

SHADRACH VECHALA, OF TONGATABOO.

To GATHER up the memorials of the pious dead, and rescue the names of those from oblivion who ought to be had in everlasting remembrance, is

the duty of the surviving members of the church of Christ. This is especially the case with regard to those who are the first fruits of ministerial labour in any place—have borne the burden and heat of the day, and have shone with no common lustre in their Christian character. Such was the subject of this memoir. His name was Shadrach Vechala; he was born in Tongataboo, about the year 1803 or 1804, and was the son of a late Ata, a name of office which is given to the principal person who governs at Hihifo, or the west end of the island. His father was murdered by an old Chief, named Vaea, who is still alive, but a heathen. The ostensible reason for killing Ata was, that his adopted son chased a fowl into the house where Vaea slept, and drew out the fowl from the folds of a mat which Vaea used as a bed.

After this, Shadrach resided with Josiah Tuhou, the present King of Tonga, whom he called his father, as he did the late Ata also, who succeeded his father in the government at Hihifo. It is customary here for an individual to have two or three persons whom he styles his father, and as many whom he styles his mother; and, strange to say, the last term is applied to males as well as females.

Not being favoured with the light of the glorious Gospel of the blessed God, Shadrach grew up in all the vices, amusements, and sinful pleasures of heathenism; but, even then, his fine genius and superior mind were clearly discernible. He excelled in every thing to which he applied himself. In carving on wood, he was unequalled; as well as in preparing cava, which is very difficult, and done with great etiquette in the presence of the cava-ring. In the heathen scats, he was their best musician; and as different tribes used to try who should excel, Ata was exceedingly enraged when Shadrach, who used to carry off the palm for his tribe, embraced Christianity.

In the year 1826, Messrs. Thomas and Hutchinson arrived at Hihifo, in Tongataboo, to publish the glad tidings of salvation to those who were sitting in darkness, and in the region and shadow of death. As soon as mission-premises were erected, Mr. and Mrs. Thomas commenced their labours, by opening a school, in order to teach the native children the English language. Several Chiefs and respectable persons allowed their children to attend; and though the attempt did not exceed to any great extent in reference to the English language, yet much good resulted from it. Most of the youths are now filling important offices in the church, being among the most efficient and useful Class-Leaders and Local Preachers. The Mission was no sooner commenced than the heathen began to rage, and a storm of persecution threatened. Ata, the Chief, being of a very irritable temper, and resolved to uphold heathenism, began to throw obstacles in the way of the Missionaries; and, being urged on, especially by his brother, the present Ata, and an old heathen priest, called Vahai, who recently died very suddenly, he became enraged, seized a hatchet, threatened to murder Mr. Thomas forthwith, and not allow the boys to attend the school, or any religious services. Fierce opposition at Hihifo continuing, without the remotest prospect of any abatement while Ata remained such a determined enemy to Christianity, and a reinforcement of Missionaries having arrived at Nukualofa, it was thought advisable that Mr. Thomas should remove thither. Many of the boys had preceded him, and were living with Tuhou, the King, who had for some time embraced the truth. Here they were permitted to worship God without molestation.

Up to this period, Shadrach had remained in his heathen state; but the Missionary had repeatedly conversed with him concerning the importance of religion, and the necessity of serving the true God. These instructions were accompanied by a divine influence to his heart. He began seriously to reflect, and became solicitous to know more about Christianity. He proposed many questions to a lad named Hermas (whom he adopted, and who is now a Local Preacher and Class-Leader) respecting religion; Hermas having lived in the mission-premises during the principal part of Mr. Thomas's residence at Hihifo. Hermas told him all he knew; and, at Shadrach's request, taught him to read and write. Shadrach now began to bow the knee before God. For some time he did this privately in the bush, lost