

2nd. That no less than *thirty stated appeals* are now made annually for *MONEY from the people* by this Synod, besides the *weekly* collections from the Chapels; while it is known that the weekly pence and quarterly shillings alone suffice to maintain, (in far greater average comfort than any other body of ministers,) 1500 Preachers with their wives and families!!

3rd. That in matters for Circuit and connexion purposes the authority set up by the Synod is more frequently the Conference and its Rules, than Jesus Christ and his Apostles; assuming apparently, that Conference and Methodism are synonymous with Scriptural authority and precedent.

4th. That much of the finest talent in the Connexion is merged in secularities—seeking after “their own”—not the things of Jesus Christ,—namely, permanent foundations for the behoof of themselves—their education—their widows and children; while the local Preachers, Leaders, or members are left in old age and distress altogether to precarious charity. That the desire for worldly riches and honor has elevated multitudes of rich men without Christian character to the principal offices in the Connexion.

5th. That the legitimate influence of the people is neutralized by ministerial management and nomineeism; and when any one dares to question any Act of Conference or its officers, he is declared and marked as “*disaffected*,” and when from a conviction of duty and reverence for God’s Word, in opposition to the claims of Conference, any members remove from the Society they are called “*BACKSLIDERS*”

6th. That there are certain *very marked*, unmistakeably “*Churchified predilections, certain Episcopal leanings, Clerical airs and assumptions*, and there is also AN AVOWED SUPPORT OF THE CHURCH AND STATE PRINCIPLE”—*a trusting in the arm of flesh*.

7th. And if named last not least, the *apparent indifference, or contempt, avowed for the TEMPERANCE MOVEMENT*.

THIS IS METHODIST TESTIMONY, NOT MINE; and it should claim the calm and serious reflection of every Methodist in Canada. A *human system* of Ecclesiastical polity framed by a good man, for a good purpose in 1748, is not adapted to the circumstances of the world in 1843. The Ecclesiastical polity taught in the New Testament is, however, divinely adapted to every age and to all people, just as the laws which recognize the independence of families are adapted to man throughout all time. Let every Christian Church, *i. e.*, every congregation of christians be recognised according to the evident design of the Great Lawgiver, as an independent christian family, with its own elected officers or rulers, and Ecclesiastical Despotism and corruption must die a natural death. “The universal spread and adoption of this simple but mighty principle will place the human race in the best possible external condition, to discharge the duties incident to their brief residence on earth, and their preparation to enjoy the liberty of the sons of God in heaven”

The UNION transaction completed at the last W. Conference in Canada, while it corroborates the facts above detailed, will, before many years have gone by, make the ears of the Methodist people of this Province to