

in Toronto, October, 1833, when all the circumstances to which it referred were fresh in their recollection; and although the Representatives of the British Conference in Canada had co-operated with our Conference in resolutions and addresses upon, and the advocacy of the Clergy Reserve Question during the entire period from 1833 to 1839. (3.) Though the Canada Conference had reserved its full right to act according to its own judgment and discretion on the question of a Church establishment in Canada, as admitted and concurred in by the Representatives of the British Conference from 1833 to 1839; yet, for the sake of peace, and out of respect for the British Conference, the abstract principle of religious Establishments had not been interfered with, but had even been admitted on the part of our Conference and by its official organ, which had gone so far as to say, and to repeat at different times—"We have not a word to say on the expediency and wisdom of the Ecclesiastical Establishment of England; nor on the subject of Imperial Parliamentary appropriations in aid of Colonial Clergy. We are not an advocate for the subversion of the English National Church Establishment, interwoven as it is by the operations of a thousand years with the entire civil and social institutions of England, however opposed we may be, upon the most weighty considerations, to its introduction into a new and differently constituted state of society." "Nor have we any thing to say in objection to the right or propriety of any people or country legislating for the encouragement of a particular form of religion when the great majority of them are agreed in its belief and profession, and in the expediency of adopting such a method to inculcate it. We do not feel it necessary to express an opinion on either of these points; but we concede them in the present discussion." Adding again—"All civil laws and legislation ought to be based on the Christian Religion; we believe that civil legislation will be amongst the trophies of Christian triumph—that the collective homage of nations will be the inheritance of the Son of God, as well as the love and obedience of individuals." Indeed, our large concessions on this subject have given offence to many sincere and esteemed friends of our Church in Canada; and so narrow, and entirely local and practical was the ground we occupied on this subject, that we consented to an equitable division of the *interest* of the proceeds of the sales of the Clergy Reserves amongst the different Christian denominations recognized by the laws of Upper Canada; only insisting that that division should be upon terms equally accessible to them—that while some churches could apply the proportion allotted to them for the support of their Clergy, others should have equal liberty to apply their proportion to the building of *chapels* and *parsonages* and the *christian education of their youth*. (4.) But even under such circumstances, and after the acknowledged reservation of the Clergy Reserve Question to the discretionary consideration and action of our Conference, did the Wesleyan Missionary Secretaries in London commence an interference with the question, and deputed Mr. Alder on a Church Establishment Mission to Upper Canada. (5.) And let it be observed lastly, that the entire ground of avowed objection and interference related, not to any secular matter, but to the question of a Church Establishment in Upper Canada, and that this was the ground and