

ordinary use of all spirituous liquors, and their prohibition of the use of their Chapels for the meetings of any such Societies. In these, as well as in other matters, an "efficient direction," would, of course, be soon claimed "over the proceedings" of our Church, in order to maintain our adherence to principles and proceedings to which, as it would be stated, the Body in England had pledged itself.

4. The circumstances under which the English Conference have refused to continue the Union, place our Church in the most favorable position which could have been desired in the event of such an occurrence. This proceeding of the English Conference is not based upon the alleged, much less proved violation of any article of the Union on the part of our Conference, but upon our non-compliance with demands and conditions which amount to so many *new* Articles of Union. All contracts are binding upon each of the contracting parties. Articles of contract or agreement can only be dissolved by mutual consent of the parties concerned, by death, or by legal process. The act of the British Conference, therefore, under the circumstances referred to, is no *dissolution* of the Union; but a *Secession* from it, and involves all the consequences of a *secession* to the Seceder, and corresponding advantages to the party seceded from. A party seceding from a contract incurs, at least, the loss of all that he had acquired under the contract. The Articles of Union remain effective to our Conference until it agrees to the dissolution. Our connexion is therefore secure in the legal possession of all the Missions, the appointment of the Missionaries, and the election of the President; we have not to alter a single line of our Discipline; the position of our Conference is unchanged, though the position of the English Conference is essentially changed. We have only to proceed onward in our work of faith and labour of love, minding the same thing, and perfectly joined together in the same judgment and in the same heart—redoubling our united exertions in support of the cause of Missions as well as the cause of personal piety and of pure religion generally—trusting in the name and promises of Him who hath always caused us to "triumph in every place," and the days of peace, of joy, and success will return upon us with more than former splendour.

WILLIAM RYERSON,
EGERTON RYERSON.

Toronto, Sept. 23, 1840.