

I have been informed that a majority of the Conference decided that I was not entitled to any such consideration,* nor the members of the Church to any such information, as is referred to in the foregoing note, although (as I have been told) the President, the Rev. William Ryerson and other members maintained that it was only just to me and due to the members of the Church, that the correspondence in question should be laid before them.

The present Editor of the *Christian Guardian* has shown much zeal of late against the priesthood of the Church of Rome, because, among other things, it dreads free discussion—refuses to its followers the right and means of reading both sides of a question, and judging for themselves—and rules by its own decrees, and not by reason or revelation. But how promptly, though strangely, does the Editor of the *Guardian* and others cherishing the same feelings in regard to myself and the subjects of the following correspondence, imitate the deprecated Papal example in respect to what involves the scriptural rights and privileges of the baptized youth of the Wesleyan Methodist Church, as well as of her adult members and devout adherents!

* I have understood, nevertheless, that a resolution was adopted expressing the sense of the Conference as to my past labours in the Church; but the publication of it has been suppressed in the official Organ, as also in the printed Minutes, of the Conference.

The Correspondence in the subsequent pages shows with what feelings and sentiments I retired from the councils of the Conference; and I could not have supposed that any members of that body were capable of excluding from the public records of its proceedings what the Conference had deemed a bare act of justice to an individual who had laboured nearly thirty years in connexion with it, and often performed most difficult services and labours in its behalf. Such a proceeding will reflect more dishonour upon its authors than upon me, in the judgment of every honourable and Christian mind in Upper Canada, of whatever persuasion or party. I am happy to believe that this poor imitation of the system of the "Index Expurgatorius" cannot blot from the memories of an older generation in the Church recollections of labours and struggles of which the expurgators know nothing but the fruits—among which are the civil and religious privileges they enjoy.

I have also been credibly informed that, while the real grounds of my resignation and the judgment of the Conference upon my conduct and labours during many years connexion with it, are withheld from the Wesleyan public, insinuations are circulated, that my resignation has been dictated by ulterior political objects—an idea which I have never for one moment entertained, and which is foreign, as far as I know, to the thoughts of every public man in Canada.