

then, strong apprehensions were entertained by the Committee, that the interference of the "*Guardian*" in local politics, whilst it so ill accorded with the spirit and practice of British Methodism, was adapted to operate very injuriously upon both.

In this position of affairs, and after a due consideration of the arguments employed by the Upper Canada Conference, to dissuade them from establishing Missions in the Province, they persisted, under a deliberate conviction of duty, in their purpose to do so. It was not until this decision appeared final and inflexible, that a proposal emanated from the Canada Conference, to form a Union with their brethren in England. How, it may here be asked, does this indisputable fact accord with the sinister motives gratuitously attributed by the Messieurs Ryerson to the Wesleyan Missionary Secretaries, as parties to the formation of the Union. So far were they from meditating absolute supremacy over the Upper Canada Conference, that they had evidently no desire of any Union more intimate with it than that which ought always to subsist between two kindred religious bodies. The measure originated not with them; and when it was suggested to them, and earnestly pressed upon their consideration by the Canadian Conference, what evidence did they afford of their solicitude to "render all the labours and fruits, and influences of Methodism in Canada, tributary to the establishment of their own complete ascendancy and control over every thing connected with that name?" No conceivable juncture could have been more favourable to their carrying such a design, had they indeed entertained it. There would surely have been nothing unseemly or arrogant in the conduct of such a body as the British Conference, when invited to form a more intimate connexion with that of Upper Canada, had they, in reply to such a proposal, urged the latter to enter into a perfect coalition with them, sustaining the same relation to the Parent Connexion, as do all its Branches in every British Colony, with this solitary exception. Had their object in agreeing to the Union been, not the love of souls, by which they professed to be actuated, but the lust of power, no season could have been more propitious to the gratification of their governing propensity, than the precise crisis when the terms of the Union were under consideration. The fact that no feeling or wish of this kind was *then* indicated, is proof abundant that none such existed.