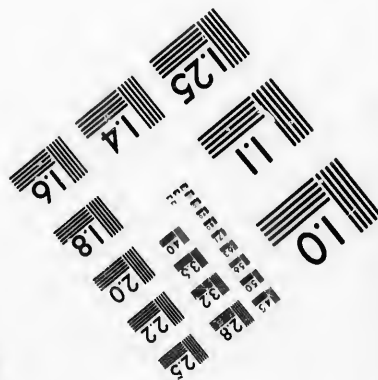
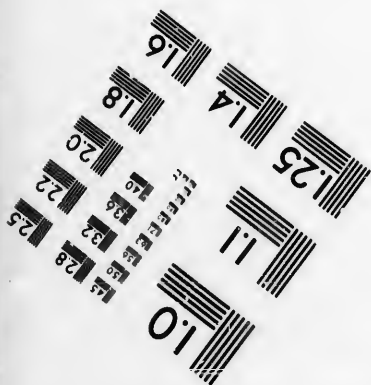
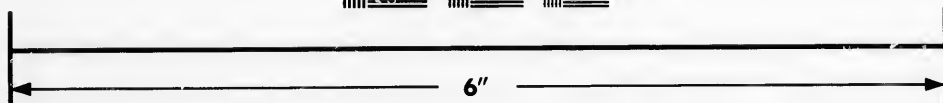
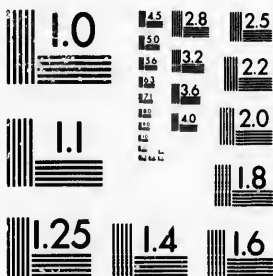


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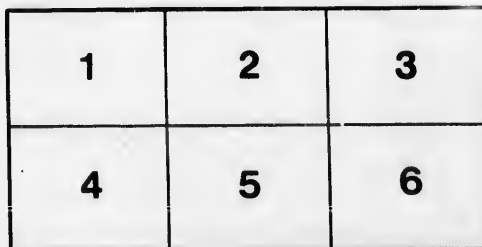
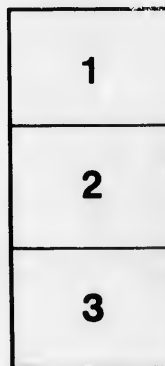
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## R E P O R T

OF THEIR MISSION TO ENGLAND, BY THE REPRESENTATIVES  
OF THE CANADA CONFERENCE,

*Wm & E. Ryerson; written by the latter*

*To the Conference and Members of the Wesleyan-Methodist  
Church in Canada.*

HONOURED AND DEAR BRETHREN :

Having been duly appointed by our Brethren assembled in Conference in June last, as their Representatives to the Wesleyan Conference in England, we immediately proceeded on our Mission, and laid, as far as circumstances would permit, the several subjects committed to us before the Wesleyan Conference assembled at Newcastle-upon-Tyne, in August. The result was, that the Wesleyan Conference in England has refused to abide any longer by the Articles of Union into which it entered in 1833 with the Conference of the Wesleyan Methodist Church in Canada. This proceeding affects, in no respect whatever, any part of the Discipline or Institutions of the Church in Canada—it simply leaves our Conference, Ministers and People, to pursue, in their own way, without any further interference on the part of the Conference in England, the great work of cultivating the Vineyard of their Divine Master, and their various plans of Christian enterprise for the religious and moral improvement of Upper Canada; whilst it involves the English Conference in the responsibility and consequences of a formal *Secession* from deliberately adopted and regularly ratified Articles of Agreement with the Conference of the Wesleyan Methodist Church in Canada.

The causes and circumstances of an event so extraordinary in its character and so important in its consequences, are worthy of serious attention; and a brief narrative of them, and of the manner in which we have discharged the duties imposed upon us in relation to them, is due to those by whom we were appointed, and cannot fail to interest the Members of our Church generally, and a large portion of the Canadian Public.

It is known to all the Members of our Conference, and is clear from the Correspondence which took place in 1831 and 1832, between our Missionary Board and the Wesleyan Missionary Committee in London, that the Union was suggested on our part, in the first place, not as a measure desirable in

itself, but as expedient,—to prevent the disgrace and evils of collision between two regular branches of the Wesleyan family; and that it was not proposed by our Conference until after the failure of every possible persuasion and remonstrance to induce the Conference in England to continue the same fraternal arrangements with the Church in Canada, in its position as an independent Body within the Province, free from any foreign ecclesiastical control, as they had done for many years, by a formal agreement, with the American General Conference, when our Societies were connected with the Methodist Episcopal in the United States. The arrangement, however, which the Conference in England adopted and observed in regard to Upper Canada while we had a connexion with the United States Methodist Conference, the Wesleyan Missionary Committee in London—refused to observe after the dissolution of that foreign ecclesiastical connexion. Under such circumstances, our Conference suggested the propriety of a formal co-operation between the English and Canada Conferences—hoping thereby to prevent the anomaly and mischief of establishing rival pulpits, societies and interests, and to secure the accession of an additional amount of piety, experience, talent, and means to our then rapidly expanding operations for the conversion of the Indian Tribes, and the religious instruction of the new settlements.

Such were the circumstances which gave birth to the proposition of the Union on the part of our Conference; and such were the objects contemplated by it. In carrying out that measure, and with a view to promote the Christian and benevolent objects which we contemplated by it, concessions of different kinds and on different occasions were made in deference to the views and feelings of the Committee in London, which exposed the motives of our Conference to imputations, and its character to attacks, from different quarters, and alienated not a few individuals from our communion and congregations.

But it now appears, from indubitable evidence, that the Missionary Secretaries in London, and other Members of the English Conference, had also other and unavowed objects in view in recommending and adopting the Articles of Union; objects the contemplation and pursuit of which have obviously prevented that harmonious and successful operation of the Union which was anticipated by its friends and advocates in Canada. These objects were,—the gradual extinction of every sort of influence as identified with the Canada Conference—the transfer of that influence into other channels and into other hands—and the absolute supremacy of the Committee and Conference in England over all the Departments and Institutions of the Church in Canada. The Union seems to have been chiefly preferred and adopted by the Missionary Secretaries in London as, in their judgment, the most feasible and expeditious method of rendering 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. This was in substance avowed by Mr. Alder, and more explicitly stated by others in the late Conference in England, and was disputed by none; and it will be found to be embodied in Resolutions of the English Conference.

Now, to a certain extent and upon certain principles, we offer no objection to the contemplation and pursuit of such objects. Superior piety, wisdom,

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intelligence, self-denial, zeal, labours and success, must and ought to command superiority of influence and authority in every community united by voluntary rules and upon moral principles. But this authority does not and ought not to consist in the letter of written rules in a Christian Church, but in the power of moral influence—not in the assumptions of theoretical prerogative, but in the supremacy of religious excellence and intellectual worth, which will, by the very laws of men's moral constitution, as surely secure to itself the homage which is its due, as the sun in the solar system evinces, by his own unrivalled splendour and diffusive effulgence, his unquestioned and unquestionable supremacy over the other planetary bodies of our material universe. But it involves the essence of despotism, tyranny and oppression, to claim and exercise a power upon the abstract ground of prerogative, irrespective of superior qualifications and virtues, which results from the natural order of things where those pre-eminent qualifications and virtues manifestly exist.

These remarks in no degree contravene the necessity and importance of different offices and authorities in the Church of Christ; but they do legitimately and properly apply to arbitrary and unnatural distinctions amongst labourers and ministers of the same order and vocation. If the Conference in England has not acquired, through its Representatives, that supremacy over the Church in Canada which was intended and anticipated by the London Missionary Secretaries, it has not been for want of an ample and most favourable opportunity. The members of the British Conference in Upper Canada have occupied, for several years, the most important and influential stations in the Canada Conference; they have been put forward and distinguished on all special occasions; they have been noticed in the annual addresses of the Conference from year to year in language of courtesy and praise, such as the members of the Canada Conference have never adopted in respect to each other. If, after all, the attachment of our congregations is strong and universal, with a few individual exceptions, to those Ministers who have been called out into the work in the country, and who, like their congregations, are emigrants from various parts of Great Britain and Ireland, as well as natives of the Province, who suffer with the poverty, and rise with the wealth, and are involved in the destinies, and partake in all the sympathies, of their congregations, we believe that the inheritance of respect and affection and influence thus obtained by our Ministers has been legitimately acquired, ought to be diligently and scripturally employed in the service of the Church, and cannot be sacrificed at the shrine of any distant prerogative, without unfaithfulness to their People and infidelity to their Providential trust.

For five years and upwards after the Union, the representatives and members of the British Conference in Upper Canada co-operated harmoniously and with apparent cordiality with the Conference in the Province, in reference to both ecclesiastical and civil affairs, and received every mark of affectionate respect and distinction which our Ministers and people could bestow upon them. During this period the Missionary Secretaries and other members of the British Conference entered decidedly and publicly into leading questions of civil polity agitated in the Mother Country, espousing the cause of the Church establishment against the Dissenters, and assuming an attitude of avowed hos-

tility against the Government on the question of Public Education. The Missionary Secretaries determined at length to exercise their assumed authority and influence (which they supposed by this time to be sufficiently established) in Upper Canada, in relation to these matters. Consequently, in February, 1839, they addressed a letter to the Lieutenant Governor of Upper Canada relative to the "*position of the Methodists of Upper Canada*" "as to certain *ecclesiastical questions*"—disclaiming all participation in the sentiments of Methodist publications in Upper Canada on these subjects—and informing His Excellency that they had appointed one of their number, Mr. Alder, to proceed to Canada and "exert his well-earned consideration and influence" with the Ministers and members of the Wesleyan Methodist Church, in order to enforce and carry out the views of the London Missionary Committee on these "ecclesiastical questions." Such a communication to the Head of the Government in Upper Canada was a bold and officious interference on the part of the Missionary Secretaries in London with matters in which the feelings and rights and interests of the inhabitants of Canada alone were concerned. The obvious intention and tendency of their communication was to impress upon the Government of Upper Canada, that the Missionary Secretaries and their Agents were alone to be consulted on the part of "the Methodists of Upper Canada" in the settlement of those "ecclesiastical questions"—thus striking a fatal blow at the rights and authority of the Conference in Canada as the Head and Representative of the Wesleyan Methodist Church in the Province. When published in Canada, this letter was universally reprobated both by Methodists and other classes of the community. The Lieutenant Governor, however, acted upon it, and, during the latter part of March and April, 1839, when the Clergy Reserve Question was under the consideration of the Provincial Legislature, His Excellency conferred exclusively with the Representatives of the Missionary Secretaries; their name and influence were employed amongst the members of the Legislature in opposition to the sentiments of the organ of the Canada Conference; and in a bill introduced into the Provincial Legislature it was provided that the portion of the proceeds of the Reserves professedly intended for the Wesleyan Methodist Church should be given to the "*Wesleyan Methodists in connexion with the BRITISH WESLEYAN CONFERENCE*"—not recognizing the *Conference in Canada*, leaving its very name as well as authority entirely out of the question. Our ministerial Brethren doubtless recollect that when their Secretary and Editor laid these circumstances before the Conference assembled at Hamilton in June, 1839, and stated the embarrassments which he had experienced in consequence of them in maintaining the views and rights of the Church during the preceding session of the Legislature, that his Brethren not only expressed their disapprobation of any such interference, but, at his suggestion, and in compliance with his wish, after they had re-appointed him their organ and representative for the ensuing year, they did,—*in order to prevent any such counter-representations, under any apparently official sanction, being made to the Government, and in order to secure the proper representation and guardianship of the views and rights of the Church in Canada,—refer the Clergy Reserve Question specially to the Book Committee.*



Within a few days of the date of the above mentioned letter to the Lieutenant Governor of Upper Canada, the Missionary Secretaries addressed a letter to their Representative in this Province, dated January 14, 1839, (1) condemning the views advocated in the Christian Guardian on the question of the Clergy Reserves; (2) objecting to the discussion of the Clergy Reserve Question at all in the Conference Journal; (3) directing their Representative to employ his influence with the Editor of the Guardian to carry out the views of the Missionary Secretaries—adding—"If you should fail in your attempt, then it will be for you to consider, whether you are not, as President of the Conference, empowered to interfere officially and authoritatively with the management of the Conference Journal, and to require, that, until the meeting of the next Conference, questions which 'tend to strife rather than to godly edifying,' shall be excluded from its pages."

A few days before Mr. Alder left London on his late Mission to Upper Canada, the President of the British Conference addressed a letter to the Secretary of the Canada Conference on the subject and objects of Mr. Alder's Mission. This letter is dated London, March 23, 1839, and contains the following statements and declarations: "Dear Sir—The advocacy in the Christian Guardian newspaper of the principles of strict and systematic dissent, in opposition to all religious establishments, has given deep and just offence to many of our best friends in England; and is regarded as a direct violation of the terms of Union between your Conference and our own. If the Guardian persist in the course which it has for some time pursued, the Union of the two Conferences can no longer be maintained.—The matter is deemed of such serious consequence, that Mr. Alder has been expressly appointed to visit Canada, for the purpose of obtaining a strict and faithful adherence to the stipulated conditions of Union between your Conference and our own; although his mission will occasion considerable expense, and his absence from England be very injurious to the interests of our Missions. The consequences of an open rupture between the two Conferences, especially in the present state of the Colony, and of your own Indian Missions, I trust you will seriously weigh, and not persist in a course which has occasioned loud and just complaints. I am," &c. (Signed) "THOMAS JACKSON."

Here several things are to be observed. (1.) This was the first interference of the London Missionary Committee with the question of the Clergy Reserves or Church Establishment in Upper Canada; although the question had been formally discussed in the columns of the Conference Journal both before and after the Union down to 1839. (2.) The discussion of the question is here stated, for the first time, to be "a direct violation of the terms of the Union" between the English and Canada Conferences; although the Representative of the Canada Conference in his Report of his Mission to England in 1833, on the subject of the Union, stated the reverse—stated that the co-operation and influence of the Committee in London would be exerted to maintain the expressed views and equal rights of the Wesleyan Methodist Church in Canada on the question of the Clergy Reserves; and of the two Representatives of the British Conference (Messrs. Marsden and Stinson) concurred in the correctness of that Report when it was read in our Conference, assembled

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

solely avowed object of Mr. Alder's Mission to this Province in respect to the proceedings of our Conference and its official organ.

But on Mr. Alder's arrival in Upper Canada, he found the views and feelings of our Conference—of the Members of our Church, whether emigrants from Great Britain and Ireland or natives of the country—indeed of the inhabitants generally—so strong and almost unanimous against the letter and interference of the Missionary Secretaries and his own published communications,\* that he deemed it expedient at our Conference assembled at Hamilton in June 1839, to avoid the introduction of the primary and real object of his mission, and directed his objections chiefly to the then recently expressed views of the Editor of the Guardian respecting Lord Durham and his Report—a Report which did not reach Canada until *six days after* Mr. Alder sailed from England; and which could not therefore by any possibility have formed any part of his appointed Mission. Our brethren in the Ministry will recollect that the Secretary had to read the official letters above referred to, in order to put the Conference in possession of the real objects of Mr. Alder's Mission; and not only did the Conference maintain its position and rights on the question of the Clergy Reserves; but such were the facts elicited by the discussion,

Mr. Alder did not even request the Conference to rescind several resolutions which it had unanimously adopted on that subject in 1837; (of which however, the late British Conference state, in its proceedings, it approves;) and even at length assented to a resolution in which our Conference reiterated its previously expressed sentiments on the question of a prohibition of the sale of land to the Government in Canada, and our constitutional rights, and our determination to maintain them.

It became perfectly evident that the Missionary Secretaries in London could not acquire the absolute ascendancy over the affairs of Methodism in Upper

\* *Note by E. Ryerson.*—It is worthy of remark that the *Old Country* part of the Members of our Church were the most forward and ardent in the expression of their views and feelings on this subject. The Editor of the Guardian received communications from *Hamilton, Guelph, Toronto (Township) Circuit, Yonge Street, Bytown, &c.*, condemning the interference of the London Missionary Secretaries, and strongly approving of the course which he had pursued. In these places the official members of our church were almost entirely emigrants from Great Britain and Ireland. This was especially the case in regard to *Hamilton, Guelph, and Bytown*, where the official members were unanimous and strong in the expression of their sentiments on the occasion. Motives of delicacy induced the Editor to withhold those communications from the readers of the Guardian, though they are still in his possession, and he still retains a grateful recollection of the principles and feelings which dictated them. Natives of Great Britain and Ireland, as well as natives of Canada, with very few exceptions, know how to appreciate their rights and privileges on the Western, as well as on the Eastern side of the Atlantic, and prefer guarding their own rights and managing their own affairs to leaving them to be disposed of by the Missionary Secretaries in London. Their interests, themselves and posterity, are located in *Canada*, not in *London*; and the place of *residence* is the most appropriate place of *management*; and in our Conference, the President, Secretary, Editor, Book-Steward, and all the principal Committees, are elected annually by ballot, by the suffrages of all the Members of the Conference. Hundreds of Emigrants have been sought in the wilderness and gathered into the Church, and supplied with the ordinances of the Sanctuary; and some have been raised up to be Ministers of the Word.

Canada which they had contemplated and claimed, without adopting other means than those which they had hitherto employed. It was also clear, from the state of feeling throughout our Connexion, that the breaking up of the Union at that time would effectually defeat their own objects. Claiming the Missions in Upper Canada as their exclusive property, and assuming the right to send *what* Missionaries, and station them *when* and *where* they pleased,—making the line of distinction between the *Missionary* and *regular Circuit work* as marked as possible—and securing to the British Conference a control over the disposal of the Methodist portion of the Clergy Reserves, in the event of a division of them—seems to have been considered a co-ordinate and now the only means of weakening and ultimately overpowering the distinctive influence and energies of the Canada Connexion on the one hand, and of attaining the earnestly desired supremacy of the London Committee on the other. Hence, as the members of our Conference will remember, the claims which Mr. Alder made to the entire property in our Missions, and his most strenuous efforts to procure the erasure of a certain note in our Discipline, and to get the assent of our Conference, in some form or another, to the right of the London Missionary Committee to send Missionaries at their discretion into any part of Upper Canada, also his reluctance and peculiar remarks at the appointment of a Committee to guard our rights on the Clergy Reserves—the appointment of which Committee, in his statements at the late English Conference, Mr. Alder termed “an innovation.” It is clear, that the Lieutenant Governor had been induced and was determined to employ his influence to have whatever part of the proceeds of the Reserves the Wesleyan Methodist Church in Canada might be entitled to, on the settlement of that question, placed at the disposal of the British Wesleyan Conference; and we have been informed from private sources,—but have no official authority for the statement—that it was understood between Mr. Alder and the Lieutenant Governor, that, in adjusting the titles of Indian Lands, the Mission premises at the various stations should be secured to the Wesleyan Missionary Committee in London, independent of the Canada Conference, notwithstanding the establishment of all those Missions, but one, by our Conference.

At this critical juncture of our affairs, and of the affairs of the Province, by the good providence of God, the Governor General assumed the Government of Upper Canada. It has come to our knowledge, (but not from any person connected with the Government) that the Governor General was advised from high quarters to confer with the Agent of the London Missionary Committee on the question of the Clergy Reserves, and by no means to consult Mr. E. Ryerson—the appointed representative of the Canada Conference; but His Excellency, with that discernment and sense of justice which becomes a wise and impartial Governor of a country, determined to hear all parties and then judge for himself. Accordingly, he sent for Messrs. Stinson and Richey on the part of the London Missionary Committee, and for Mr. E. Ryerson on the part of the Canada Conference. The differing views of the parties on some points, and the important interests involved, induced His Excellency to investigate the relations of the English and Canada Connexions, and all the circumstances connected with the Grant to the Wesleyan Missionary Committee out

of the Casual and Territorial Revenue—knowing something personally respecting the design and objects of the original Grant itself, as he was a Member of His late Majesty's Government in 1832, when the Grant was made. The conclusions of His Excellency were in character with the just and noble feeling which dictated his inquiries. They have already called forth the grateful acknowledgments of our Conference, and secured the affectionate esteem of the members and friends of our Church generally, as far as they have been understood, and will do so to a still greater extent as they will now be more widely and more fully made known.

One of the two letters addressed by Mr. E. Ryerson to the Governor General on the subject of the financial relations of the Conferences in England and Canada, was transmitted by His Excellency to the Secretary of State for the Colonies, in illustration of views stated at large in an accompanying despatch of his own. The circumstances under which that letter was written not being known to the Secretary of State for the Colonies, a copy of it was sent to the Missionary Secretaries. A favourable opportunity seemed now to present itself for them to put down the individual member of the Canada Conference who had in the fulfilment of his official relations and duties, opposed the principal obstacles to their views of political and ecclesiastical power in Canada, and also for them to put forth those assumptions of power which they had hitherto attempted in vain to secure. Hence, instead of transmitting a copy of that letter to our Conference for investigation, and for explanation or condemnation, as the case might require, a few London Members of a Special Committee were called together, who adopted a series of Resolutions, containing assumptions of prerogative and power, accusations, and sentences of condemnation against the author of that letter, and calling upon our Conference to carry them into execution on pain of a dissolution of the Union. Our Conference entered into a careful and thorough investigation of the whole matter; and whilst it maintained, in the most inoffensive and respectful language, its own rights and privileges, it more than disclaimed the slightest imputation upon the motives of the London Committee; and concluded its proceedings on the subject by appointing two of its own Members to proceed to England, to explain the whole matter, and to do all in their power to maintain the Articles of the Union inviolate.

The circumstances which we have thus narrated are, for the most part, familiar to the members of the Conference; but we have deemed this brief sketch of them essential to a correct understanding of the whole case by our brethren and friends generally throughout the Province.

We received our appointment as Representatives of the Conference, by the ballot votes of our Brethren, on the 20th of June; and on the 1st of July we embarked at New York for Liverpool, where we arrived after a pleasant passage of 21 days. We entered upon our mission deeply sensible of the difficulties and responsibilities involved in it; but with a full determination, in humble dependence upon Divine aid and blessing, to represent most truly the views and feelings of our constituents—to concede, if necessary for the sake of peace, any thing except what was essential to their rights and interests—and to use our best endeavours to preserve inviolate the articles of the Union between the

two Connexions. On the same day that we embarked on board of a packet ship for Liverpool, Messrs. Stinson and Richey embarked on board of the "Great Western" for London, where they arrived eight days before us. On our arrival in London, we found that an impression and feeling derogatory and unfriendly to the Canada Conference had been widely diffused; and, on our arrival at Newcastle-upon-Tyne, Thursday the 30th of July, we found the same impression and feeling prevalent amongst the members of the English Conference.

We learnt, on arriving in England, that the Bill for the sale of the Clergy Reserves of Upper Canada and the appropriation of the proceeds thereof was still before Parliament, and that Lord John Russell, in deference to the Bishops in the House of Lords, had admitted amendments into that Bill which rendered it materially different in its character and provisions from what it was when his Lordship brought it into the House of Commons. We had an interview with his Lordship on the subject of the Bill; stated verbally, and afterwards in writing, various objections to the *amended* or *altered* Bill. We also applied to and obtained from his Lordship a copy of a very long letter which, as we had been informed, Mr. Alder had addressed to his Lordship in April last on the subject of the Government Grant to the Missionary Committee out of the Casual and Territorial Revenue, and the financial relations of the English and Canada Conferences. Mr. Alder's letter purported to be a reply to the letter of Mr. E. Ryerson to the Governor General, dated 17th January last, and contained many incorrect statements, and some unbecoming reflections both upon the American Connexion in the United States and the Conference of the Wesleyan Methodist Church in Canada. We improved the earliest opportunity to lay before Lord John Russell a full reply to Mr. Alder's letter. Both Mr. Alder's letter and our reply will be found amongst the documents accompanying this Report.

On arriving at Newcastle-upon-Tyne, we went to the chapel in which the Conference was assembled, and sent in a card with our names. Mr. Marsden came out and received us kindly. We were then directed to a boarding-house, where we lodged during our stay in Newcastle. The morning after our arrival, we received a card of admittance into the Conference Chapel. The afternoon of the same day, we addressed a note, of which the following is a copy, to the President of the Conference:

*"Conference Room, Newcastle-upon-Tyne, July 31st, 1840.*

REV. SIR,—The undersigned having been appointed by the Conference of the Wesleyan Methodist Church in Canada as its Representatives to the British Wesleyan Conference, arrived here yesterday on the objects of their mission. They informed the Rev. Mr. Marsden, and since the Superintendent of this Circuit, of their arrival; and supposed that a more formal notice would not be necessary until they should have an opportunity of presenting to you and to the Conference the Address and Resolutions of the Canada Conference which state their appointment and specify the objects of it.

We beg to inform you that we are prepared, at your convenience, to lay before the Conference the documents to which we have above referred.

We are, Rev. Sir, your very obedient humble servants,

The Rev. R. NEWTON,  
*President of the Conference.*

W. RYERSON,  
E. RYERSON.

In answer to the foregoing note, the President of the Conference returned a verbal message—"presenting his compliments to the Messrs. Ryerson—acknowledging the receipt of their note—stating that as soon as convenient he would give way for the reading of their documents, when a Committee would be appointed to take them into consideration. In the mean time he hoped they were comfortably situated."

During the same evening, as we afterwards learnt, the Committee which had been appointed at the Conference of 1839 met. It appeared, that the resolutions which had been adopted in London, April 29, 1840, and sent out to Canada, and which gave rise to our mission to England, had been adopted only by those members of that Committee who resided in London,—there being no time, as it was stated, to give notice to the "country members," who were now called together with their London brethren to hear resolutions which had been adopted by the few in London in April last. Those resolutions were now read to the whole Committee and re-affirmed. The following day this Committee reported to the Conference in a few words—stating that they had met the previous evening and re-affirmed the resolutions which had been adopted by the London members of the Committee the 29th of April last on Canadian affairs, and recommending the Conference to appoint and refer the whole affair to a larger Committee.

On Saturday afternoon, the 1st of August, our names were mentioned to the Conference by the President as the Representatives of the Canada Conference; and we were invited—not to take our seats on the platform, (a courtesy invariably extended hitherto to the Representatives of other Conferences throughout the Methodist world,) where the Representatives of the American and Irish Conferences had always been invited to sit—where the Representatives of the Irish Conference were then sitting—where the Representative of the Canada Conference had sat on two former occasions—but we were invited to take our seats in the body of the chapel—receiving intimation thereby, as well as from various other circumstances, that the Canada Conference must not presume to consider itself of equal standing with other Conferences of Methodism, especially with the Conference in England.

On this introduction to the Conference, we presented to the President the Address and Resolutions of the Conference we represented; but they were not read in Conference until *thirteen days afterwards*.

During the subsequent days we urged, by notes to the President, and in conversation with such leading members of the Conference as we had access to, the early consideration of the Canadian business; but it was not until Thursday afternoon, the 6th of August, just before the adjournment, that any movement was made in it. It was then proposed to appoint a large Committee to investigate the whole matter and report thereon. To this mode of proceeding we objected in the present stage of the business. (1.) Because neither the Resolutions nor Address of the Canada Conference had been read; and we knew of no example of referring documents of that nature to a Committee before they had been read by the Body to whom they were addressed. (2.) We stood before them in behalf of the Canada Conference, as *Appellants* or *Complainants* against the encroachments and proceedings of a Committee of

that Conference; and it was at variance with Methodistic usage when, even an individual member of the Conference, complained or appealed against the proceedings of a District Meeting, or any Conference Committee, to refer him back to the same Meeting or Committee, perhaps with the addition of a few other members—that, in judicial proceedings, it was never known that an appeal from the decision of a Judge of the Assizes was referred by the Judges of the Queen's Bench to the same Judge whose decision had been appealed from. (3.) We were representatives of the Canada Conference to that Conference, and not to a Committee; and we desired to lay the whole matter before the Members of the Conference at large, from a full conviction that when they were made acquainted with all the facts of the case, they would not justify the proceedings of the London Committee, but would coincide with the Canada Conference.

But Dr. Bunting contended, on the contrary, that *they* were the *complainants* and we were the *defendants*, and that proceeding by Committee was the only proper mode of considering and disposing of the business.

There was, however, a strong and general feeling amongst the Preachers to have the case investigated in Conference; and the President at length assured them and us, that a full opportunity should be given of stating and hearing the whole case in Conference. We replied, that with that assurance and understanding we had no objection to go before a Committee.

A large Committee was then appointed, consisting of the Members of the Canada Committee of the previous year with about as many more additional Members.

The first meeting of the Committee did not take place until Saturday the 8th of August; when Mr. Alder appeared on behalf of the London Committee, and made a very lengthened statement, giving a history (in part) of the origin and design and progress of the Union from 1832 to the present time; introducing his above-mentioned voluminous letter (which was read) to Lord John Russell. Mr. Alder was followed in continuation and confirmation by Mr. Stinson; after which we were called upon to reply. At almost every stage of our reply, we were met by objections, explanations and rejoinders, which very greatly protracted the discussion, and put it out of our power to do justice to some of the points at issue. It is unnecessary for us to state the order or features of the discussions which ensued during three ensuing evenings. On Thursday evening the 13th of August, the Committee made a report to the Conference. The Report was read, but was not taken into consideration that evening on account of the lateness of the hour. We requested a copy and then the perusal of the Report, but were not allowed either.

The Conference having now been in Session upwards of a fortnight, more than *three-fourths* of the Members had left for their Circuits; so that there were less than eighty present during the consideration of the subject of our Mission. Consequently more than three-fourths of the Members of the English Conference are ignorant to this day of the nature of the articles of Union (as they have never been printed in England) and of all the circumstances which have transpired between the two Connexions.

When the Report was taken up next day, Friday the 14th of August, the



last day of the Session, we adverted to the inconvenience we experienced in speaking to the Report of the Committee, as we had not been favoured with a copy or with the perusal of it. It was then frankly admitted, that we had a right to a copy of the Report and time to examine it before we were called upon to express our views respecting it.

Having obtained a copy of the Report as first presented by the Committee, we retired and examined it. That Report (which we afterwards returned by request,) did not contain such an enumeration of statements and synopsis of certain documents as are contained in the published Report of the Committee; but the leading sentiments of the Report in both stages and forms are the same. That Report, which, together with the decision of the English Conference, will be found amongst the documents appended to this Report, contained, amongst other things,—

1. A repetition and confirmation of the allegations, and assumptions of power, and decisions, which had been embodied in the Resolutions of the London Committee, dated April 29, 1840; and also a vote of thanks to that Committee.

2. A declaration against any interference on the part of the "Christian Guardian" with "party political reasonings and discussions."

3. The admission and *maintenance* by the Christian Guardian of "the duty of civil Governments to employ their influence, and a portion of their resources, for the support of the Christian religion."

4. The *advocacy* by Mr. E. Rycerson, and "by the Upper Canada brethren," of the right of the London Missionary Committee to the Government Grant, "even if its payment should be transferred to the Clergy Reserve Fund."

5. A vote of "hearty esteem and approbation" to Messrs. Stinson and Richey for "the ability, fidelity, and diligence" with which they had "performed the duties officially confided to them."

6. A declaration that the English Conference could not be identified "with any Body, however respected, *over whose public proceedings* it is denied the right and power of exerting any official influence, so as to *secure a reasonable and necessary* co-ordinate but EFFICIENT DIRECTION, during the continuance of the Union:" (of the *nature* and *extent* of which "efficient direction" the English Conference was, of course, to be the Judge.)

7. A recommendation that "the Conference now remit the whole affair to the management of a Special Committee, whose duty it shall be to draw up a statement, in a more detailed manner, of the points on which full satisfaction will be expected from the Conference of Upper Canada, and to make such a report of the Resolutions of that body thereupon, as may enable our next Conference, assembling in Manchester, (in 1841,) to determine, finally, the course which, in reference to this Union, it *may then* be proper to adopt in the settlement of the whole affair."

Such were the leading sentiments and positions of the Report, from the beginning to the end of which there was not the slightest inclination expressed to aid the institutions or interests of the Wesleyan Methodist Church in Canada in any way whatever—but only a wish to rule over it, to employ its name and influence to obtain the patronage of Government, and to use it for the advance-

ment of the views and plans of the Agents of the Missionary Secretaries of the English Conference. Indeed, throughout the whole of the proceedings, the idea did not appear to be admitted by a single member of the London Committee, that any Canadian Preacher should stand upon similar footing with the Members of the English Conference.

To the above positions and requirements of the Committee we replied, in substance, as follows:\*

1. With respect to the allegations, and assumptions, and proceedings of the London Committee, dated 29th April last, our Conference had expressed all the views we had to state. The Resolutions of our Conference, which had been adopted with unusual unanimity, after the most mature deliberation, we had no authority to annul or modify. Nor did we see any reason to desire to do so, as we believed they were just, and expressed views and feelings by which our Brethren would abide.

2. With respect to the *Christian Guardian*, we were prepared, as we had been from the beginning, to go with them all lengths in making it a strictly religious and literary Journal—such it had already been made by its conductor and by order of the Conference; and the exigencies which had given rise to its departure, on some occasions, from strict neutrality in certain questions of civil polity, existed no longer.†

3. As to *advocating the duty of civil Governments to support Religion*,—the views of our Conference and People on that subject had been adopted and avowed long before the *Union*—were explicitly stated at the time of the *Union*—had been officially expressed and advocated for years since the *Union*, and with the concurrence of their own Representatives, and without the slightest

\* *Note*.—We would not wish to convey the idea, that we employed in the Conference the identical words which are used in the following paragraphs; or that our remarks were made in the order in which they are here inserted; or that they were all made in that connexion. We spoke after a few moments' examination of the Report of the Committee. On some points we expatiated at considerable length; on other points we referred to what we had stated in the course of previous discussions. The following paragraphs, therefore, contain a mere summary or brief outline of what we stated during the investigation of the affair, on the several points referred to.

† *Note by E. R.*—Had the Agents of the London Missionary Committee represented to the local Government the views and feelings of the Conference and Members of the Wesleyan Methodist Church in Canada, instead of the opposite views and feelings of the Missionary Secretaries in London, there is reason to believe that the late Executive would not have been prompted and encouraged to pursue the policy which rendered so strong a discussion of some points necessary in the columns of the *Guardian*. While the Executive looked to the Agents of the London Committee, and not to the *Guardian*, as the interpreter of the rights, and interests, and views of the Wesleyan Body in Canada, it pursued a partial and unjust course of policy. The Governor General satisfied himself that the Editor of the *Guardian*, and not the Agents of the London Committee, was the true Representative of the interests and sentiments of our Church. His Excellency has therefore acquired the confidence and support of our People generally, though he has been denounced by the Agents of the London Committee. The *Guardian* has ceased from the discussion of any political questions; and the adherents of the London Missionary Secretaries cherish, in our judgment, stronger political party feelings than any other portion of the Methodist community in Canada.

objection on their part before 1839; that we had no inclination to oppose that principle, nor had we done so; but we could not regard the principle itself, much less the *advocacy* of it, as any part of *Wesleyan Methodism*, however it might have been adopted by the British Conference, as it was not contained in Mr. Wesley's Four Volumes of Sermons or Notes on the New Testament; that we fully agreed with Mr. Wesley that a Church Establishment was a *human* institution, (and not of Divine appointment,) and therefore liable to the modifications and contingencies of all other human institutions, which might be suitable in some cases but not in others; that we saw no occasion at the present time in Upper Canada to discuss the question at all on either side; that we thought the attention and feelings of our People might now be directed to more profitable subjects; and that we could not assent to such a proposition, which formed an entirely new and very remarkable Article of Union.

4. In regard to the *Government Grant*—they had alleged a *fact*, that the Secretary of the Canada Conference had applied for that Grant in behalf of his Conference. We had answered to that *alleged fact*, and proved, by the testimony of the Governor General himself, that the Secretary of the Canada Conference had made no such application. Further than this we could not be reasonably required, nor were we prepared, to go; that we, as well as they, had undoubtedly a right to our *opinions* on the subject; and we were not prepared to array ourselves in opposition to the views of the Governor General on the subject; that when it came, not to a matter of *fact*, but a matter of *opinion*, we fully concurred in the opinions of the Governor General, as did our Conference; and we felt the more grateful to His Excellency, and the more fully satisfied of the correctness of his views, because they had been adopted without any influence from without,—because he was personally knowing to the intentions of Government in making that Grant,—was confessedly competent to investigate all the circumstances connected with it, and was unquestionably a disinterested Judge. With His Excellency the Governor-General of Canada, we objected to their having claim to any portion of the *Clergy Reserve Fund*. All the claims which Methodism had acquired to a participation in that Fund, had been acquired by our exertions—that they had opposed our advocacy on that question, and their Representatives had expressed their belief that that fund was intended for the Church of England alone, and that they had no objection to its enjoyment of the whole of that Fund; it was therefore most unreasonable, now that our views had prevailed and their views had been set aside, that they should come forward even as *first* claimants upon that very Fund, and insist upon our advocating *THEIR* claims as a condition of continuing the Union. We adverted to the fact, that they had large pecuniary resources for the support of their Institutions in England—that they had large funds for the education of their children; whilst the brethren in Canada, who had endured toils and privations such as no Preachers in England of the present day had endured, had no such means at their disposal in that new country. We likewise mentioned the circumstance, that the Clergy Reserve Fund was a *provincial* revenue, and intended to aid the funds of Christian denominations in Upper Canada, and not the funds of Christian denominations in England; that this was the case with each of the Churches

in Upper Canada who received a portion of the proceeds of the Clergy Reserves, with the exception of the Church of England; in respect to which the Propagation Society had assumed the responsibility of supporting the Episcopal Clergy in that Province; that if the Wesleyan Conference in England would assume the same responsibility in regard to the support of the Ministers of our Church in Upper Canada that the Propagation Society sustained in regard to the support of the Episcopal Clergy, we would very readily give our consent and support to their claims upon the Clergy Reserve Fund.

5. In regard to Messrs. Stinson and Richey, such was the course of proceeding which they had thought proper to pursue, that we should feel it our duty to make a statement of it for the information of our brethren, many of whom would feel not a little astonished and grieved to learn, that notwithstanding the marked attentions which had been paid to them by their brethren both in the ministry and amongst the laity of our church in Canada, Messrs. Stinson and Richey had been, during the last two years, writing letters to London of a disparaging and calumnious character against their fellow labourers in Canada; that Mr. Stinson had stated in a letter dated as late as the 20th of last March that it was a "degradation" for the Committee in London to continue a union with "such men;" that Mr. Richey had stated that, during his four years' residence in Upper Canada, he had been "treated as a *stranger*, a *foreigner*, and an *alien*;" and that during this whole proceeding both Messrs. Stinson and Richey had done every thing in their power against the Canada Conference.

6. Respecting the general and undefined claim of "efficient direction" over the "public proceedings" of the Canada Conference, it should be observed—(1) That the articles of union already gave them very great power—every thing indeed that we conceived could be reasonably desired; (2) That if they demanded an "efficient direction" over the "public proceedings" of the Canada Conference generally, they ought to assume the responsibility of supporting the institutions generally of the Wesleyan Methodist Church in Canada. How could a father be responsible for the support even of his own children, if he were not the master of his own talents and energies and resources—if he were the property, as to "efficient direction," of another? The proprietor was, of course, the properly responsible person for the support of both the slave and his children. How could they therefore insist upon "an efficient direction over the public proceedings" of the Canada Conference, and yet actually maintain at the same time, as a written article of agreement, that the Canada Conference should have "no claim upon the funds of the English Conference?" If the Canada Connexion was responsible, and entirely depending upon its own "proceedings" for the support of its own institutions, it must be the judge and director of those proceedings. The contrary principle is an absurdity in all the civil and religious and social relations of life. Not even a father claims an "efficient direction" over the proceedings of his children when

\* Note by E. R.—The Editor of the Guardian and his friends supported, at this eventful crisis, the administration of the Governor General; this Mr. Stinson represents as a "degradation."

they are thrown upon their own resources for their own support; much less ought one community to claim such a direction over another self-sustained and self-supported community on an opposite side of the Atlantic.

7. And even upon these terms they did not propose a *permanent continuation* of the Union, but only until the next Conference to be assembled in Manchester, July, 1841, when they would "determine finally the course which, *in reference to this Union*, it may then be proper to adopt in the settlement of the whole affair"—thus insisting upon the use of the name and influence and advocacy of "the Upper Canada Brethren" in order to secure the claims of the Committee in London upon the patronage and support of the Government; requiring the Canada Conference to divest itself of the attributes essential to any Body responsible for its own proceedings and the support of its own members and institutions, and even calling upon the Canada Conference "to admit and MAINTAIN," in its official organ, the principle that it is the "*duty of civil governments* to apply a *portion of their resources* for the support of the Christian religion;" and after all, by a solemn act of their Conference, making the Union a question of agitation and electioneering for twelve months to come; at the end of which they would decide whether their own purposes could be best promoted by continuing or discontinuing the Union!

Moreover, we stated to the Committee at different times, and adverted to it more particularly in our concluding observations to the Conference, that the whole of their views and proceedings seemed to be founded upon the supposition and assumption, that the Brethren in Canada were but mere children, comparatively ignorant of the principles of Wesleyan Methodism, incompetent and unfit to judge and act for themselves; whereas, the Connexion in that Province, in relation to the Ministry or Laity, ought not to be treated as mere children. For, (1) in no part of the world, did we think the Ecclesiastical polity of Methodism was so well understood by the members of the Church generally as in Upper Canada; the reason of which was obvious from the facts, that, in addition to the ordinary means and inducements for information on the various branches of that great system, a vigorous attempt was made in 1838 to introduce lay delegation and other essential changes in the economy of Methodism in that Province, which led to an elaborate discussion of all its essential and distinctive principles, and resulted in its more permanent establishment in its purity and integrity. In 1833-4, in consequence of the Union, every part of the polity of Methodism underwent a second rigid scrutiny and thorough discussion. Subsequently, in 1836-7, in consequence of legal proceedings affecting our title to chapel property which had been instituted against us, our whole polity in relation to the civil law, the powers of the Conference, &c., was elaborately and fully discussed by the Judges of the land, and several public writers. During the last twelve years, therefore, Upper Canada has been a sort of manual labour school for the study of Methodist Church polity; and the leading features of it were as familiar as household words to the members of our church generally. They ought not to be regarded, therefore, as untutored children. (2) Whilst we admitted many advantages in England for the improvement of the Ministry which we did not possess in Canada, we must say that our examinations of candidates for the ministry were

already more extensive and thorough than theirs. Their examinations were wholly confined to *Divinity*—did not even embrace the *Evidences of Christianity*—a circumstance which had been regretted by several members of the British Conference in their remarks a day or two before; while, on the contrary, the examinations of candidates for the ministry under the direction of our Conference were quite as extensive and as minute as their even on the various doctrines in Divinity; in addition to which, a general course of study, with the proper books, was prescribed to them during their four years of probation; and they were examined on the *Evidences of Christianity, Moral Philosophy, Mental Philosophy, Natural Theology, Logic, Rhetoric, Ancient and Modern History, Ecclesiastical History, and Wesleyan Church Polity*, including the pretensions to the Divine Episcopal Succession, the authority and functions of the Ministry, the Administration and Rules of the Discipline.

At this point the President interposed, intimating that he thought these observations did not relate to the subject before the Conference, and could not be admitted at that advanced hour after so much time had been occupied in the investigation of this affair.

It was then observed on our part, in conclusion, that we considered the adoption of that Report by the Conference as equivalent to a relinquishment of the Articles of Union, which it was our duty and object to maintain inviolate; that while we had felt disposed, and again and again expressed a willingness, to concede any thing that was not unjust to our constituents and our country, and to consult in the most amicable and liberal spirit for the promotion of the great objects and interests of religion there by the agency of Methodism, we could not, on the part of the Conference we represented, nor did we believe the Canada Conference ever would, accede to the demands and new conditions embodied in the Report of their Committee.

We were then requested to retire; but at that juncture the Rev. DR. BEAUMONT rose, to move a dissolution of the Union, observing—"there is just as much reason in the Canada Conference sending Presidents to us as for us to send Presidents to them; and they are just as competent to manage their own affairs, as we are to manage our affairs." The Rev. DR. BUNTING said he thought so too—that he respected the Canada Conference; and what had just been stated (respecting the acquaintance of the Methodists in Upper Canada with their Church polity and the examinations of Candidates for the Ministry) confirmed him (Dr. B.) in the opinion which he had long entertained, that the Union had been wrong from the beginning. He (Dr. B.) believed it had been a great evil to the Canada Conference, and no good to the British Conference. It was in his (Dr. B.'s) opinion a well-intended, but an ill-advised measure.

We then retired; and were infor in the course of the evening, that quite a majority of the Conference had voted against that clause of the Report which recommended the continuation of the Union, but had adopted with one or two verbal alterations, the other parts of the Report. We were informed, indeed, that 13 to 17 of the *Committee* voted against the adoption of that clause of the Report. It is however, deserving of remark, that at Manchester, 1833, upwards of *three hundred* Preachers adopted the Articles of Union by a *unanimous* vote; but that at Newcastle-upon-Tyne, 1840, those Articles

were relinquished on the part of the British Conference by the vote of a majority of seventy two Preachers.

The following morning, August 15, we left Newcastle-upon-Tyne for London; and ten days afterwards, 25th of August, we received an official copy of the Report of the Committee and of the proceedings of the Conference.

During the early part of the proceedings of the Committee of the British Conference, we intimated our intention, should they proceed to relinquish the Union, to publish in England as well as in Canada, the official proceedings of both Conferences and a full statement of the case. Subsequently, however, we abandoned that intention, and concluded to return to Canada with all convenient despatch; but on examining the Report of the Proceedings of the British Conference on the subject of our Mission, we found it to be, in our judgment, so defective and partial in its statements, and calculated to convey so erroneous an impression in regard to the whole affair, that we felt we should do injustice to our Church and to ourselves not to publish in London, as well as in Canada, the whole of the official proceedings and correspondence relative to the Union and the recent events which have grown out of it. During four days of our last week's stay in London we prepared in a letter to the Rev. Dr. Hannah, Secretary of the British Conference, a full reply to its reported proceedings, and got a pamphlet of 120 pages passed through the press, entitled, "WESLEYAN METHODIST CONFERENCE: *its Union with the Conference of the Wesleyan Methodist Church in Canada in August 1833, and its separation from the Canada Conference in August 1840: consisting of the Official Proceedings and Correspondence of both Bodies and their Representatives. By W. & E. RYERSON, Representatives of the Canada Conference. Published in consequence of the Publication of the Proceedings of the English Conference in the printed Minutes.*"

We refer to our letter to Dr. Hannah for a more full discussion of the proceedings of the English Conference, and of the nature and merits of its assumptions over the Wesleyan Methodist Church in Canada. We will therefore conclude this Report with a few general remarks.

1. While communications have from time to time been transmitted to England during the last two years and upwards, by Members of the British Conference, derogatory to the character of their Brethren in Canada who had cordially received them amongst them, and who supposed they were acting in mutual good faith and confidence; and while the Missionary Secretaries in London have thought proper to employ these clandestine and heretofore unsuspected communications to justify their own aggressions upon the expressly reserved rights and privileges and interests of the Canada Conference, and the governing portion of the English Conference have sanctioned such a course of proceeding, and have acted upon these representations and embodied the substance of some of them in its own Resolutions, it is a matter of thankfulness to Almighty God, honorable to our Church, and calculated to afford satisfaction in the review that up to the moment of the relinquishment of its connexional relations with the Canada Conference, not a line, in any shape or form, could be produced from the publication or pen of any member of our Conference derogatory to the character of the British Conference or of individual members of it. On

all occasions, and throughout the whole period of our connexion with the English Conference, our language has been respectful and affectionate.

2. It ought not to be supposed that all those Members of the English Conference who advocated the abrogation of the Articles of the Union on their part, were influenced by unfriendly feelings towards the connexion in Canada, or were actuated by those notions of prerogative and power which have characterised the communications and proceedings of the Missionary Secretaries in London. On the contrary, we have the best reason to believe that many even of that portion of the British Conference were actuated more by a regard to the efficient operations and best interests of the Wesleyan Methodist Church in Canada than to the pretensions set up in London—believing that such claims of authority over, and such perpetual intermeddling with our affairs, without any personal or adequate knowledge of them, without any identification of interest with us, without any residence in this country, or any personal liability to the consequences of such intermeddling, must be injurious to our peace and harmony, enfeebling to our energies, and unfavourable to the prosperity of our Church, to an amount far overbalancing any advantages which could be rationally supposed to arise from our nominal connexion with the English Conference. We are satisfied that the great majority of the Members of the Conference in England sincerely desire the peace and prosperity of Methodism in this country in connexion with our Conference; and towards them in return we should continue to deem it alike our duty and our privilege to cherish sentiments of respect and affection.

3. Though every reasonable effort has been made on the part of our Conference to maintain the Articles of the Union inviolate, and to prevent a dissolution of it, the circumstances which have transpired—the system of espionage upon our proceedings and the official and private conversations of our Preachers which has been carried on by official members of the British Conference associated with us, the clandestine and slanderous correspondence between them and the Missionary Secretaries in London, and their party agitations amongst us, and the interference of the Missionary Secretaries with our local and internal affairs—render it very doubtful whether its operations could have been harmoniously and advantageously maintained for any great length of time; in addition to which circumstances may be mentioned, the strong inclinations that are cherished and the efforts which are being made by leading Members of the British Conference, and especially on the part of the Missionary Secretaries, under whose control and management the affairs of Canada must always be placed—to introduce the use of *gowns* into Methodist pulpits, and the use of the *forms of prayer and the liturgy* into Methodist Chapels as far as possible throughout their whole work;\* the almost universal opposition in the British Conference to Societies whose object is to promote total abstinence from the

\* *Note by E. R.*—It is not intended to cast any reflection upon those Clergy who wear *gowns* and use the *Liturgy*, but they constitute no part of the paraphernalia of METHODISM; and we think those who desire the use of them had better go to the Church of England, where such appendages to public worship appear appropriate, than to attempt to introduce the use of them into METHODIST CONGREGATIONS.



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.

