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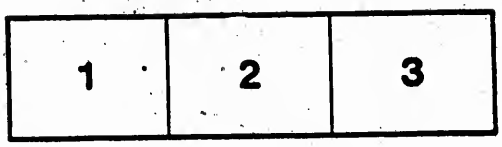

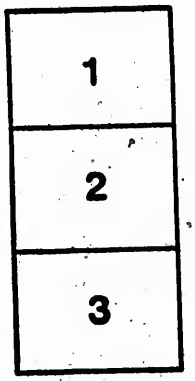

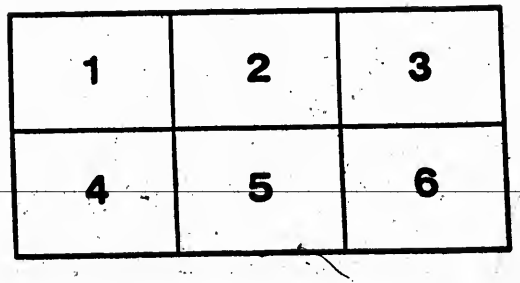

FACTS AGAINST FALSEHOOD.

[illegible] FALSE ALLEGATIONS,

OF THEIR KIND,

[illegible] A MINISTRY—[illegible]ARY, [illegible], OF MERELY POLITICAL CHARACTER, AND OF [illegible] TENDENCY,

MADE BY

THE CHRISTIAN GUARDIAN,

(THE OFFICIAL ORGAN OF [illegible] UPPER CANADA CONFERENCE)

AGAINST

THE PROCEEDINGS OF THE BRITISH WESLEYAN CONFERENCE, IN WESTERN CANADA,

("With the View of injuring their *Credit* and *Standing*,")

FULLY AND FORCIBLY REMOVED;

BEING:—

A STATEMENT OF THE FACTS CONNECTED WITH

THE SEVEN YEARS' UNION, BETWEEN [illegible] CONFERENCE,

AND ALSO [illegible]

ITS SUBSEQUENT AND SUDDEN DISSOLUTION,

A Measure which was [illegible] upon the *British Conference*, and which [illegible] the Ministerial [illegible] occupy their present *separated* and *distinctive* position,

IN THIS PROVINCE.

BY THE REV. W. M. HARVARD,

Chairman of the District, and Superintendent of Wesleyan Missions in Western Canada.

"The Ministerials of the British Conference can well afford, to simply refute [illegible], and leave [illegible] the matter rests." PACIFICATOR'S *Remarks* on the *Guardian*, in the Toronto Herald.

"Putting against us, with opprobrious words." III Ep. John, verse 10.

TORONTO:

Sold at Mr. Joseph Wilson's, Upholsterer, &c., Temperance-st. and Yonge Street; Depository for British Wesleyan Publications, Hughes [illegible], &c.

Price Seven-pence-half-penny.

1844.

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FACTS AGAINST FALSEHOOD.

THE FALSE ALLEGATIONS,

OF THEIR BEING,

A MINISTRY—UNNECESSARY, UNFRIENDLY, OF MERELY POLITICAL CHARACTER, AND OF INJURIOUS TENDENCY,

MADE BY

THE CHRISTIAN GUARDIAN,

(THE OFFICIAL ORGAN OF THE UPPER CANADA CONFERENCE,)

AGAINST

THE MISSIONARIES OF THE BRITISH WESLEYAN CONFERENCE, IN WESTERN CANADA,

(" With the View of injuring their *Credit* and *Standing*,")

FULLY AND FORCIBLY DISPROVED;

BEING:—

A STATEMENT OF THE FACTS CONNECTED WITH

THE SEVEN YEARS, UNION, BETWEEN THOSE TWO CONFERENCES,

AND ALSO, WITH

ITS SUBSEQUENT AND SUDDEN DISSOLUTION;

A Measure which was FORCED upon the *British Conference*, and which NECESSITATED its Missionaries to occupy their present *separated* and *distinctive* position,

IN THIS PROVINCE.

BY THE REV. W. M. HARVARD,

Chairman of the District, and Superintendent of Wesleyan Missions in Western Canada.

" The Missionaries of the British Conference can *well afford*, to simply *refute erroneous Statements*, and *there let the matter remain*." PACIFICATOR'S *Animadversions on the Guardian*, in the Toronto Herald.

" Praying against us, with *malicious words*." III Ep. JOHN, verse 10.

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INTRODUCTORY REMARKS.

THE letters, thus published in pamphlet form, originally appeared in the *Herald*, of this City. As a reply to a Correspondent, in that Journal, who wrote under the assumed, but well-sustained, signature of—PACIFICATOR, they were favoured with that indulgence.

They were hastily written, in the midst of a pressure of other engagements, as an unhostile but *plain-spoken* rebuke of the notorious pugnacity of *the Christian Guardian party*, against the British Wesleyans in Western Canada. The *belligerent* PROPENSITIES of that party, *in reference to them*, the public attention had been called up, by PACIFICATOR; notwithstanding it appears that that writer was then but imperfectly acquainted with the various past expressions and acts of kindness, on the part of the British Conference, towards that ASSAILING COMMUNITY.

The following is a copy of his letter, extracted from *the Herald*, of November 3rd, 1845.

To the Editor of the Toronto Herald.

SIR,—As you have given publication to several articles connected with Wesleyan Methodism, in Canada, I am encouraged to hope you will not refuse the insertion of a few remarks, having for their object the pacification and reconciliation of that body generally.

The Editor of the *Guardian*, has been for some short time past again *raking and scraping up* whatever he possibly could (whether his assertions have been *correct* or *not*, I do not know) *against the British Missionaries* here, with the view of *injuring their credit and standing*; at the same time *professing to wish for a reconciliation between the two bodies.* How he can ever expect to attain *so desirable an object, by such means*, I cannot understand.—IT APPEARS TO ME, AN INCONSISTENT COURSE!—

Then again; certain individuals on the other side, undertake to satisfy his assertions. But not content with merely doing this—they return railing for railing, and accusation for accusation—and continually, between them, open old sores, and renew old grievances: and thus *a few troublesome individuals, on both sides, keep the two bodies at variance. Whereas, to say the least, they ought to be on terms of amity and good will.*

It is generally acknowledged that there are many men, on both sides, well-disposed and intentioned, who do not approve of these things being so. I have, therefore, thought, that if these individuals would raise their voices decidedly against such injurious proceedings, it would be likely to produce a better feeling; in fact, a better state of things, between the two bodies.

Upon reflection, it must be seen that persons of quiet or pious habits and dispositions, will hesitate, and, indeed, *object to unite themselves with either*, while this disputing continues: and therefore, both bodies are injured by it.

In fact, *the quarrelling of Methodists in this country, has become quite proverbial.* And who can tell the loss sustained, or injury inflicted? as persons of such habits, are undoubtedly the best members of any religious Society.

There is certainly one consideration which has weighed much in my mind. The leading Canadian Ministers have no doubt, since the dissolution of the Union, seriously felt, that their existence, as a body, was all, at stake: and thus they have, perhaps, thought it necessary *ever to watch an opportunity* of injuring their opponents. This I believe to be AN ERRONEOUS COURSE OF ACTION; and MANY OTHERS, I KNOW, THINK SO.

There can be but *one* simple course of action for the Methodist Preacher; which is, to devote himself faithfully to the work of the salvation of the souls of his fellow creatures. And there is no question, but he will, by following this course, be better supported than at the present time.

But, on the side of the Missionaries, this is not the case. For even supposing they could not succeed in this Province, they have the British Conference to look to, for support and employment elsewhere. So that *they can well afford to simply refute any erroneous statements, and there let the matter remain.*

Methodism is A RELIGION; and ought to be of simple-working piety, and devotion. And when her Ministers lose that spirit, they miss their way, and get entangled in a maze, from which they find it difficult to get free.

PACIFICATOR.

TORONTO, Nov. 1, 1845.

Not being personally acquainted with the above correspondent, the writer of the ensuing letters, feels himself to be the more indebted to him, for this his *pacific* intervention, on such an occasion.

He also feels so much the greater sense of friendly obligation to that gentleman, since—

FIRST, he has subsequently and openly avowed, That he is himself a lay-member OF THE ASSAILING COMMUNITY, (against whose *ecclesiastical organ*, he thus honourably protests,) and of which body it appears, he has been, for some time, a respected *office-bearer*, in the City of Toronto.

And, SECONDLY, he declares that, in the same ASSAILING COMMUNITY, "*many others*" there are, who share in his liberal sentiments of good-will, towards the British Missionaries—who wish them success in the Province—and who, with him, are *perfectly scandalized*, at the course of IMPLACABLE HOSTILITY pursued towards them, by the *Christian-Guardian-Party*.

The writer of these letters, and his British Wesleyan Friends in this Province, also, notwithstanding that they are the immediate objects of these *Conference-Organ* assaults: (and think it right to resist so unchristian an aggression;) yet, at the same time, they cherish the most real kindliness of feeling, towards their Upper Canada Conference neighbours. And these communications will best evince, that this kindliness has not been "*in* WORD *only, but in* DEED *and in* TRUTH."

These letters present a record of facts, which no one will be bold enough to deny; and which will not be deemed to be a dishonour, either to the *principles* or the *practice* of the maligned British Conference; "*even our enemies, themselves, being judges.*"

It is a striking remark of a modern writer; "*There are* PERSONS, who inscribe *supposed injuries*, in—MARBLE; and benefits, on—THE SAND. But *they* should neither be *envied* nor *imitated*; much less should they be *rewarded*." (!)

With respect to what the writer of these letters has therein adduced, in DEFENCE of his OWN ASSAILED religious body, those persons will be the best able to appreciate what, (from a sense of duty) he has *most advisedly said*, who know also, what (from the highest motives,) he has, *very cheerfully, forborne to say*.

Canada West,
TORONTO, February 16, 1846.

FACTS AGAINST FALSEHOOD, &c.

Guardian, raking and scraping. British Missionaries have no Quarrel with other Bodies.

BRITISH WESLEYAN METHODISM IN CANADA WEST.

"The Editor of the *Guardian* has been, for some "short time past, again *raking* and *scraping* up "what ever he possibly could (whether his asser-"tions have been *correct* or not, I do not know), "against the British Missionaries here, with the "view of injuring their credit and standing. The "quarrelling of the Methodists in this country has "become quite proverbial; and who can tell the loss "sustained, or the injury inflicted?"—PACIFICATOR.

LETTER I.

To the Editor of the Toronto Herald.

YONGE STREET, TORONTO,
8th Nov., 1845.

MR. EDITOR,—I write to tender an expression of gratitude to your unknown but respectable Correspondent, PACIFICATOR, for the evident interest he feels in the reputation, influence, and usefulness, of *Wesleyan Methodism in Canada West.* It cannot be doubted that he has written to promote, as he himself avows, "the pacification and reconciliation generally," of those who, in this part of the Colony, bear the venerated name of WESLEY: and I honour him, both for his good intentions, and also for the respectable and felicitous consistency that there exists between his *professions* and his *paragraphs.* But, in behalf of the *British Wesleyans,* I request permission to assure him, that we, as a body, have "no quarrel" with any other religious body whatever. Our only object is, by the grace of God, to save souls, by bringing them to "truly repent and unfeignedly believe the Holy Gospel"; and, concerning all our Fellow Christians, the most secret wish of our inmost heart is, "*Grace be with all them that love Our Lord Jesus Christ in sincerity.*" Amen.

It is, alas, but too true, to adopt the words of PACIFICATOR, that "the Editor of the *Guardian* has been *for some short time,* again *raking and scraping* up whatever he could against the British Missionaries here, *with the view of injuring their credit and standing*"; and it is not less true, that in this he is but doing the bidding of the leading men of his denomination; of which his paper is the professed and only periodical organ. "Whatever" he has thus been "raking and scraping up, *with the view of injuring the credit and standing*" of "the British Missionaries here," has been, also (as the heading of that paper states), AVOWEDLY "published *under the direction* of the CANADA CONFERENCE"! It is, therefore, with that body we have to do; in this matter and not simply with their Editor," who is but their chosen agent; between whom and himself there is the most perfect understanding in relation to this business; and who of course, has from them received "direction," as to his endeavours to "*injure the credit and standing*" of the Missionaries belonging to the BRITISH CONFERENCE.

But I beg most solemnly to protest against the MISAPPREHENSION into which your estimable correspondent appears to have fallen, that there is any "QUARREL" between those parties. I wish he could have access to all the expressions concerning the Canada Conference, which, for the last twelve years, have been "*published under the direction*" of the Parent Conference in England. He would, thereby, be fully convinced, that the latter has been far, VERY FAR, from "scraping up *whatever they possibly could,* to injure the credit and standing" of the former! In those documents would be found not a single paragraph against the Canada Conference—not a sentence, but breathes the purest sentiments of good will towards that body. [See Letter 4.]

And yet, the Canada Conference has given "direction" to its Editor to have "published" the following singular announcement:—"As for the two bodies living together as two friendly neighbours, it is foolish to expect what it is impossible to realize. WE regard the other body, wherever it is aside of us, as in *opposition* to us. As LONG AS WE REGARD IT IN THIS VIEW, which is a correct one, the two bodies can NEVER be on terms of *unity.*"—See *Guardian,* 8th October, 1845.

This is the latest decision of the Canada Conference. And it is but [illegible] few weeks ago, that the "Editor" was chosen by their BALLOT-BOX, and invested with "full powers," to represent the views and feelings of that body, on this subject.

PACIFICATOR will perceive that the British Wesleyans, in Canada West, are [illegible]

nounced body of Christians; and, that nothing short of their EXTERMINATION from the Colony, can satisfy the wishes of "*the Conference of the Wesleyan Methodist Church in Upper Canada.*"

The attempts which have been made, "for some time" to "*injure*" their "*credit and standing*" in this country, have, it is concluded, been with a view of enlisting the public sentiment and feeling against the British Wesleyans. But I am happy to know that the object will fail. Not a few of the members and ministers of the Canada Conference Church are my personal friends. The highly respectable MINORITY of the Upper Canada Conference, are at this moment enduring the most unutterable emotions of dissatisfaction and disgust, at the course which an unreflecting majority of their ministerial brethren are thus pursuing, in their "opposition" to the British Conference. Many truly estimable individuals, among their Societies and congregations, are feeling it to be a grievous humiliation to them, to be recognized and identified as parties to such an unprovoked and *ungrateful* assault upon the "credit" of the British Conference—a body which has proved itself to be *the greatest benefactors* to them, that the Canada Conference has ever known. Nor need our assailants be surprised at the probable re-action, which may arise from their unholy violence. The truth is—but I will not any further occupy the space of your present number.

I trust and believe that the friends of our Mission in Canada West, will not be moved from their propriety, by these attacks of the Canada Conference; and which are retailed through the country to our disadvantage. They will, I am persuaded, continue to maintain the most cordial relations with those esteemed individuals, who view with disapprobation the movements of their leading men. And, with respect to those who may be otherwise minded, they will follow the blessed example of Him, "*who did no sin, neither was guile found in his mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judged Righteously.*"

I am entirely unacquainted with the name of this pseudo Correspondent. But, with all his pseudo feeling towards him, and [illegible] of a similar temper;

I remain, Mr. Editor,

Yours respectfully,

W. M. HARVARD,

Superintendent of Wesleyan Missions in Canada West.

BRITISH WESLEYAN METHODISM IN CANADA WEST.

"The Editor of the *Guardian* has been for some "short time past, again raising and *keeping* up "whatever he possibly could, whether his accusations "have been correct or not, I do not know, against "the British Missionaries here, with a view of in-"juring their credit and standing. The quarrelling "of the Methodists in this country, has become quite "proverbial; and who can tell the loss sustained, or "the injury inflicted?"—PACIFICATOR.

LETTER II.

To the Editor of the Toronto Herald.

YONGE STREET, TORONTO,
13th Nov. 1845.

DEAR SIR,—I wish that your Correspondent PACIFICATOR, may be enabled to see that, on the part of the BRITISH CONFERENCE, there is no "quarrel," with the CANADA Conference; and that whatever "antagonism," the latter body may feel and express regarding the former, and their agents here, is, to say the least, ON THEIR PART, MOST "UNREFLECTING."

An unrelenting endeavour to "injure the credit and standing of the British Missionaries here," might have been restrained, by an ordinary degree of general christian good will—by a very limited measure of the "*charity that thinketh no evil.*" Nor are there wanting CONSIDERATIONS arising out of the previous generosity, and benevolence of the British Conference towards the assailing party, which, on reflection, would be admitted to furnish them with motives, sufficiently powerful to forbear an endeavour so ungracious.

It is to place that point in an obvious light, that I will review the history of the proceedings of that venerable body, in Western Canada.

From all that can be gathered from the tone and temper of the organ of the Canada Conference, it might be inferred, that to this part of the Province, British Missionaries were sent for the *sole* and *single* purpose of opposition, to "the preachers who began their self-denying, yet successful labours in Canada, in 1791."

Instead of this, it is notorious, that calls, loud and frequent, were made for many years from Canada West, for the labours of British Missionaries—that it has been with evident reluctance that the British Conference have entered upon this additional field of their Missionary engagements—and that it is only since the year 1814, that they have had a distinct establishment and jurisdiction in the Colony.

The truth is, that hundreds of the members and friends of the British Wesleyan

Church, who have emigrated to Canada, have desired the aid of the ministry, to which they had been accustomed in the land of their fathers—a ministry which, in some important respects, differed from that of the Canada Conference. But on the points of difference, it is not my desire on this occasion to dwell: and merely allude to them to show that *other motives*, rather than those which are attributed to us, are FAIRLY ASSIGNABLE, than those of "bitter opposition," to the Evangelical labours that preceded us.

Until the year 1828, the Canada Conference formed an integral part of the Methodist Episcopal Church in the United States; whose venerable republican Bishops paid an annual visit into this Colony, for the purpose of superintending the affairs, and presiding in the assembly of their Provincial Conference. All the books circulated by their ministers were American: some of their modes of worship and their system of ecclesiastical discipline were all American. Their psalmody, hymn-books, and tunes, were American: so were also their predilections, on very many points.

These things I say in all kindness and candour: and in all truth; as it is well known that I do. It will surely be acknowledged, by every intelligent person, that those circumstantials, though they were, to a certain extent, innocently sources of *preference* to respected persons, who emigrated from the neighbouring Republic, yet they would often be far otherwise, (and even in some instances they would be sources of *repugnance*,) to the Methodists from the Parent Country. Multitudes, also, of other classes of European emigrants experienced the same inconvenience, so far as that body of Christians were concerned.

The Canada Conference were long aware that their ecclesiastical connexion with the neighbouring Republic, was variously to their disparagement. They felt that it was very greatly to the disadvantage of their influence among such of the British Settlers as were of strong and enthusiastic attachment to the Monarchy and other of the Institutions of the British Empire. British emigrants have chosen Canada, because it is a British Colony. And let it not be objected to them, that they sometimes exhibit the love of country which even a *Greenlander* has; and that they not unfrequently exhibit the virtue of preferring their own Government to that of any other in the universe.

To provide, in some measure, a remedy for the disadvantage of being regarded as a foreign church, the Canada Conference applied to their American friends, to concent to their being set off as a separate Community: and which took place only about seventeen years ago. The following is the account of that proceeding, as given by the American Methodists themselves:—"The "Canada Conference applied to our General "Conference to be set off, and established "as a separate and independent ecclesiasti-"cal Connexion. THEY ASSIGNED AS "A REASON FOR THEIR APPLICA-"TION; that their connexion with, and "dependance upon, *the Methodist Episcopal* "*Church* in the United States,—*a body for-*"*eign and alien to Canada*, brought upon "them the JEALOUSY OF THE LOCAL "GOVERNMENT, and subjected them to "many disadvantages and privations."—*See New York Advocate, Aug. 27, 1845.*

But, though this separation took place, the Canada Conference and their Community remained precisely the same they were before, without any approach to the usages of the Methodists of the Parent Country. On this account the feelings of that class of emigrants were not met. This fact is mentioned, as a mere matter of history; and not by any means, with any invidious or disparaging intention. My object is, simply to rebut the charge of "*opposition*," on our part, to the Canada Conference.

My remarks go to show, that a religious body, *originally from another nation*, and still retaining all its "*foreign*" forms and usages *could not rationally be expected* to enclose within its pale, *all the Emigrant settlers* from Great Britain and Ireland, still less ought it to claim to be *the only* form of Methodism *needed* in the Colony. It will be conceded, that those who had been accustomed to the Methodism of John Wesley, would not be suited with that of the Canada Conference; which, *at least in its forms and usages*, was so dissimilar to that body, with which they had been wont to maintain fellowship.

There is another point which, in fairness to the parties concerned, ought to be mentioned. I am most happy to embrace this opportunity to avow my conviction, that, both among the Ministry and the [illegible] of the Canada Conference, there [illegible] found some of the most [illegible] jects of the British Crown, [illegible] *sincerely attached* to the [illegible] Colony with the Parent Country. [illegible] could say, that there were [illegible] site description.

It has been seen, that [illegible]

the Canada Conference with the Methodists of the United States—"a body (as they, themselves, expressed it to be) *foreign* and *alien* to Canada, "*brought upon them the jealousy of the local government.*" Whether this "JEALOUSY" was well-founded, or whether it was without any semblance of reason, would be a question quite beside our present argument. We have only to do with the fact. And this brings out another reason why estimable and truly loyal Wesleyans would, on their arrival in Canada, find themselves to be "destitute settlers," as it regarded a Methodist Ministry. For, be it right or wrong, the British Wesleyans have ever been remarkable for keeping at the utmost distance from disaffection to their lawful Sovereign and Government.

The result, however, of the above-mentioned peculiarities of the Methodism of the Canada Conference, has been, either to drive many of the Emigrant Methodists into other religious communities; or, (which is a consideration of a complexion far more mournful still,) to leave them in a state of irreligious disconnection with any Christian body whatever, and there is too much reason to fear, that souls have been *lost forever*, who might have been saved, had they but been within the reach of a species of Methodism less repugnant to their taste.

Some may decide that individuals so *fastidious*, well deserve "*the perdition of ungodly men*," if they are *so difficult to be suited* in the matter of religion. To this, of course, there can be but one reply.

Having so long disregarded the application of our numerous people settled in the various parts of Canada West, the British Conference had, at length, determined upon sending them a small supply of Missionary Ministers.

As early as the month of June, in the year 1832, upwards of twenty thousand persons had arrived in the Country; one-third of whom at least were from England; many of them were Methodists, as were also many others from Ireland. About that time, our English Wesleyan Missionary Society received the honour of an application from our revered Crown and Government, to augment the number of its Missionary labourers in Canada West: an application, which was accompanied with the generous offer of an Annual grant for money, to enable them to meet the additional expense, which would be attending such an augmentation of its Missionary labourers.

Having had long experience of the Wesleyan Methodists, as a Protestant Country, as it respects their humble influence upon the welfare of the nation, it may be regarded as a becoming and, at the same time, a flattering expression of royal good-will, that, in their emigration to Canada, some regard should be thus had to their religious comfort and sustenance on the part of the Government. To the British Monarchy the Wesleyans, as a Church, have never ceased to render their loyal support.

The British Conference recognized the hand of God in this unsolicited encouragement of their North American work; and resolved to address themselves, with christian vigour, to the noble object of promoting the interests of civilization, education, and religion, among the new settlers and the aboriginal red men of Western Canada.

To this increased attention to the best interests of Canada West, it will gratify your respected Correspondent to be informed, that the British Conference were the more inclined, from *the repeated statements* made by the *Canada Conference* of *their own* INABILITY to furnish the Ministerial supply which the *multiplying population of* the Colony *most urgently required.*

The idea of "*opposition*," therefore, could but ILL APPLY to the efforts of *those who came to the field*, in connexion with the *most unequivocally-avowed inadequacy* to the demand for labour on the part of those who were *already engaged therein.*

PACIFICATOR may be surprised to *hear this statement*, after the DOLEFUL LAMENTATIONS and PASSIONATE OUTCRIES of the Canada Conference organ, over what they DECLARE to be THE FACT, that CANADA IS MOST AMPLY SUPPLIED with the means of grace—that it "*wants neither men nor money*" from any "FOREIGN" source!—and that the British Conference are committing the grievous sin of supporting, in this part of the Colony, what the Canada Conference does not hesitate to pronounce to be "*an* UNNECESSARY MINISTRY."

I will reserve, for my remaining letters, a review of the Union, and its dissolution, which subsequently took place between the British Conference and the body which now assails it so violently, "*with the view to injure our credit and standing here.*"

I remain, Mr. Editor,

Yours respectfully,

W. M. HARVARD,

Chairman and Superintendant of Wesleyan Missions in Canada West.

BRITISH WESLEYAN METHODISM IN CANADA WEST.

"The Editor of the *Guardian* has been, for some "short time past, again *raking* and *scraping* up what-"ever he possibly could (whether his assertions have "been *correct* or not, I do not know), against the "British Missionaries here, with the view of injuring "their credit and standing. The quarrelling of the "Methodists in this country, has become quite pro-"verbial; and who can tell the loss sustained, or the "injury inflicted?"---PACIFICATOR.

LETTER III.

To the Editor of the Toronto Herald.

YONGE STREET, TORONTO,
21st Nov. 1845.

DEAR SIR,—By the official organ of the Canada Conference, the British Wesleyan Missionaries are misrepresented, in the unlovely and undeserved aspect of "UNNECESSARY" INTRUDERS into Canada West; whose only object it has been, from the beginning, to carry on an UNRIGHTEOUS work of "OPPOSITION" against their body. This is urged by them, as a justification of their unrelenting hostility against us; and of their unchristian determination, "NEVER" to rest, till they have accomplished our expulsion from the Colony. I hope my last letter will have supplied your respected Correspondent PACIFICATOR, with satisfactory DISPROOFS of this UNGRACIOUS IMPUTATION, as it regards *the Commencement* of our Western Canada Mission.

It has been shown, that our Mission was A MOST NECESSARY evangelical agency, in connexion with that of other Protestant Churches; and that the previous existence of the Canada Conference Community of Methodists, did not by any means render our ministrations "unnecessary;" because of the following reasons; namely:—

1. The British Wesleyan Missionaries were most earnestly desired and solicited; and that for many years before they were sent; by Emigrant settlers in Canada, who had been members of the British Wesleyan Church in the Parent-land; and to whom certainly belonged, at least, that measure of *liberty of conscience*, implied in THE RIGHT TO CHOOSE THEIR OWN CHURCH.

II. Though originally founded by some of the most devoted ministers, that the neighbouring Republic could furnish, and having very many most exemplary members in christian communion with them; yet, at the same time, the Canada Conference did not present to the Emigrant British Methodist, a suitable substitute for the Wesleyan Ministry of the Parent-land. Other reasons existed for this, over which we wish to throw the mantle of Christian charity. But the following may be enumerated, which are generally acknowledged; and which are mentioned, in mere justice to the parties, (who have been censured, as stiff, and *difficult to be* PLEASED), and most truly, without intending offence to any:—

i. Their system of church-government—their forms, usages, books, psalmody, and general ecclesiastical administration, were *American*; and in a great degree dissimilar from those of the British Methodists; and in some instances unpleasing, and hence unprofitable to them.

ii. Their Conference newspaper, the *Christian Guardian*, their only periodical publication, took a most UN-WESLEYAN and offensive part in political agitations; and not unfrequently breathed a spirit, which was to the last degree REPULSIVE to the feelings of those Emigrants, who had been "*nourished up*" in the Methodism of JOHN WESLEY!

iii. The Canada Conference itself was regarded, to use their own version of the matter), "with jealousy, by the local Government;"—a position perfectly and painfully in CONTRAST, with that occupied by the Wesleyans of the British Connexion.

It clearly fell not within the province of the British Connexion, to prescribe to the Canada Conference, the course they should pursue. As an independent community of professing Christians, they had the most undoubted liberty to decide for themselves. But, having preferred a standing, which was FOREIGN and ALIEN to that of our venerable Founder; (whose PRINCIPLES and PRACTICE, the British Methodists are prone to venerate, as well as to bear his honoured NAME!) it no less clearly appears, that, to determine to the best of their ability, to prevent the existence of any other species of Methodism in the Colony, than that which met their own UN-WESLEYAN PREDILECTIONS, was, at once, a libel upon the venerated memory of our Founder, a tyrannous outrage upon the heavenborn liberty of christian men, and a cruel injury to the souls which have been injured thereby, and that, too, in their highest interests!

But had this second reason, for the appointment of Missionaries of our [illegible] to Western Canada, not existed; there remained one, of which it is [illegible]

that the parties should NEED TO BE REMINDED; namely, that—

III. The Canada Conference had *avowed their own inability*, to meet the religious necessities of the growing population of this extending Colony. Even AFTER their Union with the British Conference—and after having had A SUPPLY OF MINISTERS from them; and they had begun to be in the receipt of between Four and Five Thousand Dollars a-year, of money, from THE FUNDS of the English Wesleyan Missionary Society; the following were the words of their "Address to the *British Conference*, dated Oct. 9th 1833," and signed "EGERTON RYERSON, *Secretary*:"—"*We tender* you our most grateful acknowledgments, for the liberal assistance you have afforded us, in carrying on our interesting and important Missions.—Our co-operating exertions in this great work, shall not be wanting; but, OVER AND ABOVE *the supplies which we* CAN *raise* in this NEW COUNTRY, our circumstances and the extent of our work are such, it will require AT LEAST, FOR SOME TIME TO COME,—ALL YOU CAN GRANT(!)(!)(!) with the addition *of from six to twelve young Missionaries*, THIS YEAR, should you be able to spare them." (!) (!) (!)

The above was the official statement, on the part of the Canada Conference, of its inadequacy to fully supply the country; exactly TEN YEARS ago. Within half that space, the same writer, in his application for a grant of money from the Government, in aid of their inadequate treasury, says:—"On many of the *regular* circuits, the congregations are unable to pay more than *two thirds*, and in some instances *not more than one half*, of the disciplinary *salary* or allowance of the preachers. The loss of such deficiencies *must be endured by the preachers* concerned; as we have not, as yet, any Funds to supply them." This was but in 1840! NOT QUITE FIVE YEARS ago! *Since which time*, many Thousands of European Emigrants, have arrived in this part of the country!

Now, if at so late a date, the Canada Conference had to complain of such a want of "men and money," the presumption is, that they were not more equal to the full work of the ministry, when the British Missionaries were in the first place sent out to this country. (!)(!)(!)——

Now, while it is a satisfaction to me to be able, from the official documents of the Canada Conference, thus to substantiate my assertions, I yet feel a sickening REGRET [illegible] that, (in order to injure the credit and standing of the British Missionaries here," and to make it believed that they are "an unnecessary ministry," and that the money expended in their support is, but "THROWN AWAY, in Canada,") the organ of the Canada Conference should declare, in the face of those documents, that *Canada "neither wants men nor money,"* but is well able and willing to support all the gospel ministry that this country requires!

I appeal to any person well-acquainted with the new settlements of Canada West, if this statement is not a most *glaring* MIS-STATEMENT!—The reader must form his own notion of the *moral sensibilities* of the parties.

PACIFICATOR will not wonder that THE BRITISH GOVERNMENT, instead of thinking British Methodist Missionaries to be "UNNECESSARY," should have applied to our body to contribute even *an increased quota* of our Missionary labour, in aid of the moral and religious well-being of the new settlers and aboriginal Indians of Canada West. There are *loyal* christians, whom *that consideration alone* will convince that the Canada Conference have got "*in a bad spot*" in raising such an outcry against us, on the ground of our being "an *unnecessary* ministry!"

An UNNECESSARY ministry!—*Shame* on the parties that presume to denominate it such!!—I pledge my humble "credit and standing here," upon *the truth* of this statement: namely, that *at least half the present Congregations* of the maligned British Missionaries in Canada West, are gathered—and sometimes at a vast expence of physical exertion—in neighbourhoods that are NEVER *visited by the Canada Conference preachers!*—And not a few of those neighbourhoods, would be *entirely without the ministry of God's holy Word*, were those "unnecessary" Missionaries to be withdrawn from them!

In some of those new Settlements, the preachers of the Canada Conference, WERE NEVER SEEN, until the British Missionaries had gathered congregations; and for what purpose they went, the reader may CONJECTURE!

I am aware that it has been attempted to be made *an objection against us*, that the Government did condescend to encourage our operations in Canada West. The objectors say, that it was only the endeavours of a mere political party, (and who hated both descriptions of Methodists), to set them both against each other, that they might destroy one another. I believe not a few of the Canada-Conference-membership, enter-

tain that opinion; and, indeed, that opinion was expressed by one of the respected ministers of that Conference to myself; and most seriously, not long since.

It is to be lamented, that such an impression—one so utterly ERRONEOUS, and so GROSSLY UNGENEROUS to the views of the Government—should have been originated by any one. But to this *remarkable* remark, I would reply by three questions:—

Question I.—Did the Government concur in the measure of *the Union*, between the Canada and the British Conferences? *Answer.*—Yes! To their eternal honour, BE IT EVER KNOWN, by all men!

Question 2.—Does the Government feel very desirous that the two bodies should NOW, be again united as before? *Answer*—Most *certainly*, and most *earnestly*, they do, TO THIS DAY!—So much for the shameful imputation of a "DESTRUCTIVE" *design*, on the part of the Government, in their paternal offer of an Annual Grant to the British Missionaries in Canada West!

Question 3.—In what way, after being *encouraged* by the Government, did the British Conference endeavour to "*destroy*" the Methodism of the Canada Conference? *Answer.*—By *laboriously* and SUCCESSFULLY seeking to *improve*, its *character*, its *standing*, and its *resources*; and, also, by expending upon the interests of the Canada Conference Methodism, (and that, too, only in the course of SEVEN SHORT YEARS) *upwards* of FIFTY THOUSAND DOLLARS, IN CASH!

Your respected correspondent, PACIFICATOR, will allow me to remind him, that these statements of facts have never, until now, been made public. We could have made them, of course, years ago! They have now been wrung from us, most reluctantly, and in mere self-defence, by the "raking and scraping" of the *Christian Guardian* of the Canada Conference; whose view, as he too truly has said, has been "to injure the credit and standing of the British Missionaries" in Canada West.

Fain would I cherish the confidence, that our Canada-Conference-assailants, are acting under the influence of an *unconscious misapprehension* of our conduct and motives. I turn to the estimable and the intelligent portion of that community, with the hope, that they may interpose their good offices in this matter; and that they will see, that on the part of their leading men, JUSTICE shall be done to a body, who have been THEIR BEST AND TRUEST BENEFACTORS; and who have only been prevented from CONTINUING TO BE SUCH, by misguided (perhaps, mistaken,) individuals, among themselves.

We have seen, then, that so far as the ORIGIN OF THEIR MISSION TO CANADA WEST is concerned, the British Conference had higher and holier objects in view, than those which are unworthily imputed to them, by the Canada Conference organ. They pursued an honest and a straightforward course. They sent their few original Missionaries to this section of our United Empire, by no means unsolicitedly, and in order that they might gather together (and according to *their own* long and well-tried modes and usages, *their own* British Wesleyan sheep "*here, in the wilderness*," and also, as in the larger towns.

In this District of Western Canada, the Divine Head of the Church has been pleased to put the seal of his own sanction, by the conversion of hundreds of undying souls, through their humble instrumentality. And these are their "*joy*," in the midst of all the OUTCRY that has been SINFULLY and SHAMEFULLY raised against them, and *their crown of "rejoicing."*—Upon this work they did not enter, until the Canada Conference felt its own inadequacy to the undertaking, of providing the means of grace for a great and growing European population; and which promises still to go on increasing. And increase it must; unless restless and unsanctified spirits again should bring on their blight, on the prospects of the country. These Missionaries, moreover, were, in their momentous enterprise, honoured with the most gracious sanction and assistance of—(a phrase, we are happy to see in the columns of the *Christian Guardian*)—"OUR BELOVED SOVEREIGN."

We are now brought to the year 1832; when the Missionary Ministers of the British Conference, were about to extend their operations in Canada West, and when they were to receive, from the Parent Country, an augmentation of their numbers, to enable them to prosecute their "holy and self-denying labours," upon a larger scale than before.

Just as they were on the point of complying with the call, which had been thus made upon them, a sudden and unexpected interruption of their design took place, in certain PROFESSEDLY AMICABLE PROPOSALS from the Canada Conference. That body deprecated that [illegible] two descriptions of Methodism [illegible] ny—admitted that there had been [illegible] of hurtful political agitation in [illegible] tian Guardian—promised [illegible]

course in future—offered to adopt the British Wesleyan peculiarity, to circulate the Wesleyan publications, and in other respects to conform their modes and usages to those established in the Parent Country, by Mr. Wesley. They expressed their strong desire to be placed (TO USE THEIR OWN WORDS) "*under the Superintendency of the Common Parent of Methodism throughout the world*"—and solicited, that the CONTEMPLATED increase of Missionary effort, on the part of the British Conference, might be made in the form and spirit of fraternal UNION AND CO-OPERATION WITH THEMSELVES.

Had the British Conference really sought any "quarrel" with the Canada Conference—had they cherished any spirit of party rivalry, or unholy opposition, with respect to them—surely THAT would have been the occasion of REJECTING these IMPUTED views and feelings. But that venerable body had too much fraternal sympathy and love for the Canada Conference, to take into account even the "disadvantages" under which *they had ever laboured!*—Their proposals were unhesitatingly acceded to: the alliance was formed, announced, and cherished, and *conscientiously acted upon*. Which of the articles of the Union, have the British Conference ever been charged with *violating*, or even with *evading?*

There are individuals who believe that the period of the "Union," was a crisis with the Canada Conference. And that if their application had been declined, their inevitable decline, as a religious body, from that moment, would have been sealed and certain. It is confidently believed that the measure of the Union, retarded the progress of their ecclesiastical decay.

To what other motive, then, than that of the *most genuine generosity, and brotherly-kindness*, can it be attributed, that the British Conference acceded to the application of their Canadian Methodist brethren? They cheerfully sacrificed the flattering prospects of denominational advancement, which lay before them: (and which would have placed us this day in FAR SUPERIOR CIRCUMSTANCES, to those in which we [illegible]) They took their disparaged [illegible] on their own peculiar vantage-[illegible] They assisted them to become, [illegible] "*Wesleyans!*" and gladly received them in their "new name;" and [illegible] Canada Conference were most [illegible] in place of their *former co-[illegible]* ! They surrendered [illegible] the annual expending of *their Government Grant*; adding still more to it, to render it the more equal to their pressing necessities.—At their own request, they gave them a talented Superintendent of Missions; and a succession of Presidents, to oversee their Conference and Church. And, through God's blessing, they strove to assist a Community, which, from the influence of political causes, had incurred the "*jealousy of the Government*," to share in the same public confidence, which the Parent body had been procuring, by a hundred years of unvarying loyalty, and well-tested national utility.

The only *condition* required—the only *control* attempted to be exercised in the colony—by the British Conference, in return for these [illegible], was, that the Canada Conference [illegible] *support the credit* of the NEW CONGE[illegible] that they had assumed—that they [illegible] us—as well as be CALLED—*Wesleyans*; and "*walk by the same rule, and, mind the same thing*,"—as "*the Parent of Meth dism*"; under whose "*Superintendence*" they professed to *place themselves*; in their Address to their "REV. FATHERS AND BRETHREN," dated *August* 17, 1832, and signed by "JAMES RICHARDSON," their "*Secretary*."

In this good "*work of faith and labour of love*," the venerable *Marsden*, and the departed *Grindrod*; both of them beloved *Ex-Presidents* of the British Conference, undertook, at the request of their brethren in England, (and in comparatively advanced life,) the voyage to Canada, for the purpose of presiding in the Provincial Conference; and promoting the welfare of that newly and fondly adopted Methodist brotherhood; as did also, the Rev. Messrs. *Stinson* and *Lord*, for the same purpose.

In the same good cause, these voyages were performed by the Rev. *Robert Alder*, D.D., one of the General Secretaries of the English Wesleyan Missionary Society.—Doctor *Alder* has devoted the energies of his ardent mind, to the interests of their Canadian Methodism. His high-born principles, and the superiority of his mind and heart, to low suspicion, made him the more willing to sacrifice the mere denominational advancement of the British Conference in Canada, that he might act *the part of the Good Samaritan*, toward a "foreign" Methodist community, which had been way-laid by heartless and disaffected political "thieves," (I use this word *advisedly*; Macpherson, to wit!) men who cared no more for the Methodism *of Canada*, than they did for the *Monarchy of the United Empire!*

Dr. Alder's services eulogised by the Canada Conference. Rev. Messrs. Lord, Stinson, Richey and Lang.

Doctor Alder, even forfeited the friendship of individuals whom he truly esteemed, that he might do them this service. Wise and far-seeing men, assured him, that the Union would never last; that the Canada Conference would never be faithful to their new relation. But *Doctor Alder* confided in their sincerity, and was even enthusiastic in their cause.

And well were his motives and services appreciated. But PACIFICATOR shall have an extract or two from the Address of the Canada Conference to the British Conference. The *first* is dated "HALLOWELL, Upper Canada, Aug. 18, 1832," and signed "JAMES RICHARDSON, *Secretary*." "The "consideration of this important measure "(the Union), has been delayed, for want of "that free and full exchange of views and "feelings, which has recently taken place, "between the *Rev. Robert Alder*, the ex-"cellent Representative of your Missionary "Committee, and the members of this Con-"ference. The satisfaction and profit we "have derived from his presence and labours, "during a part of the deliberations of our "present session; and our *high regard* for "his gifts, piety, and *devotion to the interests* "*of Methodism in this Province*, induce us "respectfully to suggest, that should our "proposals meet with your concurrence, *as* "*we devoutly hope they may*, MR. ALDER "may be appointed our first President, to "complete those arrangements, *so affection-*"*ately and happily begun*, by the assistance "of his *suggestions* and *counsels*."

The *second*, is dated "YORK, Upper Canada, October 9, 1833," and signed, "EGERTON RYERSON, *Secretary*." "We "should have been gratified to have *again* "*seen* our excellent and *esteemed friend and* "*benefactor*, the Rev. *Robert Alder*; but we "are happy to learn, that the appointment "which prevented his return to Upper Cana-"da, is one which will enable him, perhaps, "*to serve us more effectually*, than he could "have done on this side the Atlantic."

The *third*, is dated, "KINGSTON, Upper Canada, June 20, 1834," and signed, "JAMES RICHARDSON, *Secretary*." "It has afforded "us peculiar pleasure and profit to receive a "*second visit* from our esteemed friend and "brother, the Rev. *Robert Alder*, General "Secretary of your Missionary Society, "who has presided in the absence of Mr. "*Grindrod*, and whose *affectionate spirit*, "*unwearied attention to all our affairs*, ex-"*cellent counsels*, and *valuable public services*, "have placed us under *fresh obligations to* "*him personally*; and more deeply than "ever impressed upon our minds, the advan-"tage we are likely to derive from a constant "intercourse with you, through your Re-"presentatives. His appointment to this "country; in any capacity in which you may "think proper to send him, will always be "*hailed, by us, with peculiar satisfaction*."

The *fourth*, is dated, "HAMILTON, Upper Canada, June 22nd, 1839," and signed, "EGERTON RYERSON, *Secretary*." "Not a "little have we been profited and gratified, "by the presence and ministrations of your "Representative, the Rev. *Robert Alder*, in "whom we recognise *an old and honoured* "*friend*, and by whose various communica-"tions we have been much *delighted and* "*edified*. And we need scarcely add, that "we shall be *happy to receive him*, in any "relation to which you may think proper to "appoint him."

These extracts are made, to evince the character of the new relation, into which the Canadian Methodists had been brought with the British Conference, and to show the valued agency in that work, of our respected Missionary Secretary, Mr. now Dr. *Alder*. The Rev. *Mathew Lang*, was a truly valuable loan to the Canada Conference, which they gratefully acknowledged, to aid them in their Book Room Department. On their application, also, the Rev. *Mathew Richey*, M.A., was spared to them, for the important office of Principal of their *Upper Canada Academy*, now *Victoria College*. His talents and services were often the topic of the eulogium of the Canada Conference; and formed an important capital, with which they were "*happy*" to *trade*. And in the early and almost destructive pecuniary difficulties of that establishment, Mr. *President Lord*, had rendered them the most essential and oppressively-anxious services; and which were duly acknowledged, both by the Board and the Conference.

Most of these services, and others, besides, were rendered by *agents, supported by the British Conference*; and *without a single farthing of expense* to the funds of the Canada Conference. "Albeit," those funds were *by no means, inconsiderably improved*, by the multifarious services of the British Conference-Agents. And this course of un-purchased endeavour, continued, without interruption, *for the space of* SEVEN YEARS! How FAITHFULLY it *was done*, on the part of the British Conference, and that of their reverend agents in this province, (to use the words of an inspired Apostle,) "God is witness!" Their record is on high!

The Thousands of Souls, which from five

been *travelled*, by the members of the now reviled and assaulted British Conference, in the service of Canadian Methodism, *both by sea and by land*—the *Thousands of Dollars*, which have been, (by the now maligned "English Wesleyan Missionary Society)," expended upon the advancement of its truly-loved, and dearly-cherished interests—the vast amount of personal inconvenience and SUFFERING, both *mental* and *physical*, which has been *endured*, by their British agents, in this enterprise—the *inroads* which were made, in consequence, upon *the comfort of their immediate families*; some of whom were thereby *divided asunder* from each other, never more to enjoy the solace of intercourse together again, until they meet in the eternal world!—the *tears* which have been *shed*, and the *sighs* which have been *uttered*—in this "*their work of faith and labour of love*,"—all, taken together, will form, on the behalf of the British Conference, a noble monument of disinterested fraternal affection, towards the Canada Conference, on which angels may smile, with cordial approval;—a monument, too, of a character, such as will not be often reared, in this state of human imperfection and infirmity, by Ecclesiastical Bodies, in the behalf of each other!

It will, most surely, be deemed a strange and melancholy perversion of language, to speak of *such a body* of Christians, as a Community of "*quarrelling* Methodists"! And, to find that the periodical organ of the Canada Conference, is employed to "MISREPRESENT" their BRITISH "BENEFACTORS," as being their BITTEREST ENEMIES; and as having originally sent their Missionaries to Canada West, MERELY TO MAINTAIN A WORK OF RANCOROUS OPPOSITION AGAINST THEIR BODY, is, (I lament to say it,) a fearful fact; and one of most *affecting* and HUMILIATING complexion!

Intending to review, the Dissolution of the Union, and the consequent position in the Colony, of "the BRITISH MISSIONARIES," &c.

I remain, Mr. Editor,
Yours respectfully,
W. M. HARVARD,
Chairman and Superintendent of Wesleyan Missions in Canada West.

BRITISH WESLEYAN METHODISM IN CANADA WEST.

"The Editor of the *Guardian* has been for some "short time past, again raking and scraping up "whatever he possibly could (whether his assertions "have been correct or not, I do not know), against "the British Missionaries here, with a view of injuring their credit and standing. The quarrelling "of the Methodists in this country, has become quite "proverbial; and who can tell the loss sustained, or "the injury inflicted?"—PACIFICATOR.

LETTER IV.

To the Editor of the Toronto Herald.

YONGE STREET, TORONTO,
4th December, 1845.

The object of this letter will be to evince to your respected Correspondent, PACIFICATOR, that the British Conference has given the most unmistakeable evidence of its pacific intentions, with regard to the Canada Conference. These have been manifested in its prompt and cordial acquiescence in their proposals of Union, and in its faithful adherence to the principles of that Union. It will now be further seen, that those relations having, at length, been dissolved, through the measures of the latter body; the Missionaries of the British Conference, in Canada West, have now no other alternative but that of pursuing "their self-denying yet SUCCESSFUL labours," in the distinctive and separate position, which it was originally contemplated that they should occupy in this part of the Colony.

In tracing the circumstances connected with the Union between these two bodies of Methodists;—the sacrifices on the part of the British Conference, and the benefits to the Canada Conference and Church, which almost immediately resulted from it;—the opening prospects of still greater advantages, which were evidently connected with the further continuance of that brotherly union;—the ungenerous and dishonourable treatment which the British Conference had to sustain, in return for all their expressions of kindness; and the ultimate dissolution of the Union, with all the lamentable consequences of that dissolution;—all these circumstances of the case, taken together, form a most affecting description of record, and place the real originators of the dissolution in a standing, both before God and man, which must be regarded as deeply responsible, and truly awful!—

The two Conferences were accustomed to forward an Official Address to each other every year. It will interest your Correspondent to peruse EXTRACTS from these Annual Addresses, which passed between them; and which are literally copied as follows;—

1st. *From the Address of the Canada Conference to the British Conference*, dated August 18th, 1832, and signed JAMES RICHARDSON, *Secretary*.—"We have adopted and directed our Secretary, to transmit to your Missionary Committee, a series of Resolutions

agreed to by the Conference, MAKING PROPOSALS, and recommending the adoption of measures, by which the Methodist Societies in Upper Canada, in the neighbouring Provinces, and in the whole British Empire, *may be united in one body*, under the superintendance of *the common Parent* of Methodism throughout the world—THE WESLEYAN CONFERENCE!"

2nd. *From the Answer, of the British Conference*;—"Your proposals of Union have been received by us with great satisfaction. *We are anxious* to have a closer connexion with a religious body, to which we are *so nearly related*, which holds the same doctrines, and walks by the same rules, as ourselves. We have ascertained, from your Missionary Report, THE AID REQUIRED FOR YOUR MISSIONS; and have agreed to ALLOW A SUM FOR THEIR SUPPORT, not exceeding £1000 per annum sterling; and have determined that, upon your ratification of the Union, ONE THOUSAND POUNDS shall be the Grant, FOR THE FIRST YEAR."

3rd. *From the Canada Conference*, dated Oct. 9, 1833, and signed, "EGERTON RYERSON, *Secretary*."—"Very Dear Fathers and Brethren, MOST GRATEFULLY do we acknowledge your PARENTAL and AFFECTIONATE Reply to the Address of the last Conference. The articles of Union, as amended and unanimously adopted by your Conference, have been unanimously and cordially agreed to on our part. We do REJOICE that a foundation is thus harmoniously laid for the permanent unity of Methodism, and the indefinite extension of the Work of God in British North America."

"We feel it in our hearts to ATTEND to your PARENTAL ADVICE, and to do all in our power in humble dependance upon divine agency, that our ministry may keep pace, with the intellectual improvement of the country; to GUARD our congregations, against a secular and POLITICAL PARTY SPIRIT, to "*live peaceably with all men*" and perfect holiness in the fear of the Lord; and to promote religious education among the rising generation."

"Believing that this negotiation has been commenced, conducted, and completed, in the fear and under the smiling approbation of God our Saviour—entreating an interest in your prayers—and humbly imploring the blessing of Almighty God upon us, on both sides the Atlantic; until the tree of Methodism, shall flourish in every part of the British Empire; and every family and tribe pluck life-giving fruit from its branches, we remain, very dear Fathers and Brethren," &c. &c.

4th. *From the Address of the Canada Conference*, dated June 20, 1834, and signed "JAMES RICHARDSON, *Secretary*."—"Although opportunity has not yet been given to receive an epistle from you, we gladly avail ourselves of this occasion to renew our assurances of RESPECT and AFFECTION, and of the satisfaction we feel, and of the ADVANTAGES which, we doubt not, will arise from the PRESENT ONENESS of the British and Canadian Connexions, and the intercourse which has commenced between us; and which we devoutly hope WILL CONTINUE to cement us into ONE SPIRIT, as well as *sentiment*; that we may indeed possess "*the bond of perfectness*," and be one body in him, "*who is head over all*."

"With us, the last year has been one of UNUSUAL EXCITEMENT AND INQUIETUDE; which, together with a general pressure upon the currency, has seriously injured us in our financial interests, and impeded to some extent the success of our labours. For these reasons it has been rather a YEAR OF SIFTING, than of increase, of defence rather than enlargement; in consequence of which a small decrease has occurred in our society. We believe from THE PECULIAR FEATURES OF THESE AGITATIONS, that they will be overruled, for the CONSOLIDATION OF OUR UNION WITH YOU, the SETTLED PEACE and HARMONY, the FUTURE PROSPERITY and enlargement of our societies."

"We rejoice at the intimation given by your Representatives, that a President will be appointed to reside among us. We shall esteem this a peculiar favour and privilege; and we believe it will be made a great blessing to the cause of Methodism, throughout the Province."

"In carrying on every part of the work, we solicit your fatherly counsel and advice; and intreat an interest in your prayers at the throne of the heavenly grace, &c."

5th. *From the Reply of the British Conference.* When your respected Representative, the Rev. Egerton Ryerson, arrived in this Kingdom, with proposals for a more intimate connexion between your body and the British Conference, we received him with pleasure; and after a mature consideration of the general principles which were proposed as the basis of union, (of which with some alterations, we approved,) we appointed the Rev. George Marsden, as our

Representative to Canada, and as President of the Upper Canada Conference. The very kind and affectionate spirit in which he was received by you, and the cordial and unanimous manner in which the articles of Union were adopted by your Conference, held in October 1833, have laid the foundation for that union of the two bodies, which we trust, will be PERMANENT, and signally crowned with the blessing of God."

"In all probability, thousands of families will, from year to year, leave our shores, and settle in the Colonies of the British North America. Some of these emigrants will doubtless be persons of piety, and some of them members of our own society. Such persons will of course seek for continued christian instruction, and many of them WE HOPE WILL UNITE WITH YOU, in Christian fellowship."

"We greatly rejoice to learn that our brethren in Upper Canada are resolved to give themselves wholly to God and his work. In the midst of all worldly changes and political contentions, IT HAS, FROM THE BEGINNING, BEEN OUR PRINCIPLE, according to the divine direction, to "*fear God, and honour the King*." Loyalty to our Sovereign, and respect for those in authority under him, were invariably exemplified BY THE VENERABLE FOUNDER OF METHODISM; and the Conference strongly urges the same principle and practice upon all our members, in every part of the British empire."

"And now, Dear Brethren, we commend you to God, and to the word of his grace. Though separated in body, we are one in spirit. May our Union, which we trust is of God, be PERMANENT on EARTH, and ETERNAL in GLORY!"

6th. *From the Address of the Canada Conference to the British Conference*, dated June 16, 1835, and signed "EGERTON RYERSON, *Secretary*." "During the past year, we have had some increase in the number of our Church members. We believe there is an IMPROVED SPIRIT of union, and pious liberality in our Societies generally. Our Missionary collections and subscriptions AMOUNT TO MUCH MORE, and there is an ENCOURAGING PROSPECT that they will be CONSIDERABLY ENCREASED."

"To the many emigrants from the Mother Country, and especially to the professors and families of Wesleyan Methodism, we continue to direct our most anxious attention. Many of them retain their piety in all its simplicity and purity, *and do honour to the Connexion and Country from whence they came*."

"It affords us peculiar pleasure to add our testimony to yours, to the friendly and cordial co-operation of His Majesty's Representative in this Province, in promoting the "Christian instruction of the New Settlers and of the Indian tribes," that co-operation, we believe, is duly estimated generally; and throughout our Societies and the Province at large, there is a spirit of sound loyalty to His Majesty's Government, and the unity of the Empire. And amidst the secular contentions of rival partizanship, we feel it our duty and special calling to "*fear God and honour the king*," to secure our own salvation, and the salvation of the people around us."

7th. *From the Reply of the British Conference.* "We join with you in thanksgiving to God, for disposing the heart of His Excellency the Lieutenant-Governor of Upper Canada, to sanction and promote your exertions in behalf of the destitute settlers and the Indian tribes, which are scattered through the wilds of your rising country. Loyalty to civil rulers, is at all times, a Christian duty; and it is a pleasing task, when those who bear rule, are inclined to employ their influence in subservience to the interests of Christianity."

"We shall ever retain for you, though far distant from us, an affectionate and prayerful remembrance. We regard you as children of the same family, members of the same Christian Community, and subjects of the same empire: and we rejoice in the prospect of meeting you in the everlasting Kingdom of our Lord and Saviour, Jesus Christ. To his watchful care and holy benediction, we commend you." *&c. &c.*

8th. *From the Address of the Canada Conference to the British Conference*, dated June 13, 1836, and signed "ERMATIN EVANS, *Secretary*." "We too, have had to contend with men of fiery temper, who have prosecuted with no ordinary zeal, 'plans of agitation and strife,' of a most *unchristian* and *revolutionary* character; yet we give thanks to Almighty God, that he has been graciously pleased to check these excitements; and that, notwithstanding the defection of some, our returns present an encrease of about One Thousand members."

"We are happy in expressing our warm attachment to genuine Wesleyan Methodism. We feel more than ever, convinced of the efficiency of the system; and hope, through Divine grace, never to relax our efforts, until the *thriving shoot*, which has been

so providentially planted in this Province, *partaking of all the properties of the deeply rooted British trunk*, shall spread its luxuriant boughs over the length and breadth of the land; and scatter in rich abundance, the soul nourishing fruits of our holy religion—the knowledge, in theory and experience, of a free and a full salvation."

"The Spirit of God has attended the ministration of His Word. This is manifest, not only from our own numerical increase, but from what is, in our estimation, of more real importance; the increasing stability of our members, and the anxious desire evinced by our Local Preachers, Stewards and Leaders, to co-operate with us, in carrying into effect the long-tried usages of Wesleyan Methodism."

"Nor, is it one of the least encouraging circumstances connected with the past year's prosperity, that *the general state of our finances*, IS MORE FLATTERING THAN AT ANY FORMER PERIOD. And we believe that Wesleyan Methodism NEVER STOOD HIGHER, in the estimation of the INTELLIGENT and WORTHY part of the community, in this country, than at PRESENT."

"With most ardent desire for your increasing prosperity and usefulness, we close our Address, and commend you *to God, and to the word of his grace*," &c.

9th. *From the Reply of the British Conference.* "We have received your affectionate Address with much satisfaction, and rejoice that it so distinctly recognizes those great principles which we have so long deemed to be sound and Scriptural in themselves, and important to the interests of our Connexion. Had we ever been inclined to look upon your troubles and difficulties with indifference, the peculiar circumstances in which we have ourselves been placed, during the last two years, would have compelled us to regard them with interest, and anxiously to observe their results."

"Your kind solicitude for the spiritual welfare of our fellow countrymen, has endeared you to our hearts. It is an interesting part of your great work, to follow those sheep into the wilderness, and bring them into the fold of Christ. Our deep solicitude for your success in this labour of love, will perhaps excuse our specially directing your attention to the necessity of enforcing the sanctity of the Christian Sabbath, which your remote and agricultural population are probably in great danger of forgetting. It is of vast importance, that the whole of this day should be devoted to religious purposes. Catechetical instruction also, and the various duties of domestic piety, are important, under any circumstances; but it is imperatively necessary that they should be seduously regarded, where the public means of grace are distant and irregular."

"We are not ignorant of your peculiar situation, or of the strong political excitements, to which you are frequently exposed. While, however, we admire your anxiety to promote the civil improvement of your new and interesting country, may we venture affectionately to guard you against the evils of violent partizanship; and urge you, in imitation of the example of our great Founder, to recommend, both by precept and example, loyalty to the King, and Scriptural obedience to his Government. The strongest argument we can use on this subject, is, that the very same authority by which we hold the ministerial office, has instituted the civil power, and entrusted it with the administration of the laws. THE SAME SPIRIT of insubordination, which would abolish THE WHOLESOME RESTRAINTS of the Magistrate, would banish from the world the INSTITUTIONS of CHRISTIANITY ITSELF."

"The extensive circulation of our own Wesleyan standard works, would imbue the minds of your people with correct principles, both civil and religious, and greatly assist you in the formation of character, and the accomplishment of the various and important objects of your ministry."

10th. *From the Address of the Canada Conference to the British Conference, dated June* 24, 1837, and signed "EGERTON RYERSON, *Secretary*." "With us the last has been a year of general and painful agitation, arising from the general elections—the unsettled state of our Chapel property—an excited spirit of insubordination to constituted authorities—and the divided state of public sentiment, and various misrepresentations respecting certain Government Grants to several religious bodies, which have been employed as a pretext to the serious injury of the financial interests of many Circuits, and the pecuniary embarrassment of several of the Preachers. But we have been enabled, by the blessing of God, to maintain the integrity of our system, to check the spirit of partizanship, to inculcate the fear of God in connexion with honour to the King, and to keep our Societies generally, in the love and practice of the truth, as taught by Wesleyan Methodism."

"By a Grant from the Crown, and the contributions of several friends in England, together with the reiterated efforts which have been made in this Province, our Collegiate School has been saved from inevitable failure, and placed in circumstances in which it promises extensive usefulness to this Province. We beg, at the same time, to express our grateful acknowledgments for your handsome donation of One Hundred Pounds worth of Books; and for the assistance given to our Representative whilst in England, in aiding the funds of the Upper Canada Academy."

We entreat the continuance of your sympathies and prayers in our behalf; that, in the religious and moral cultivation of this wide and extended field, we may be "*steadfast and unmovable, always abounding in the work of the Lord,*" and may receive abundant increase from the blessings of Him, whose we are, and whom we are bound, and unitedly devoted, to serve."

11th. *From the Address of the Canada Conference to the British Conference, dated June 22nd*, 1838, and signed "Egerton Ryerson, *Secretary*." "We are happy to improve the opportunity afforded by our Annual Meeting, to address you again; though we cannot but regret, that we are deprived of the pleasure and profit of a communication from you, during our present sitting."

"The events of the past year have been of an unusual and extraordinary character. The political extravagances of some of our fellow subjects, have degenerated into disaffection, and that disaffection has ripened into rebellion: which has filled our whole Province with excitement and alarm: although only a few hundreds, seemed to have any connexion with the Conspiracy."

"The interposition of Divine Providence was remarkably manifest in our deliverence: and within a few days the designs of wicked men were defeated, and the Insurrection was entirely suppressed, with scarcely any sacrifice of life. In this season of trial, the members of our Societies, throughout the Province, were not exceeded by any class of our fellow-subjects, in loyalty and zeal in the maintenance and defence of the constituted authorities. This was the first instance in which the public tranquility was ever thus disturbed in this Province; and we trust it will be the last."

12th. *From the Reply, of the British Conference.* "We regret that the Address from your Conference in June 1837, did not reach us. Your letter, dated June 22, 1838, has been read, and embraces subjects of deep and exciting interest."

"Be assured, Dear Brethren, that, during the late critical and eventful period of your public affairs; our sympathies and prayers have attended you. We can conceive the painful suspence with which you must have watched the dubious aspects, and awaited the issue, of Rebellious Movements, threatning to subvert your social institutions, and to spread over one of the most enterprising and improving Colonies of Great Britain, the horrors of intestine warfare. We join you in devout thanks to Almighty God, who has frustrated the nefarious designs of wicked men. The flames of civil war have been extinguished, never, we trust, to be rekindled."

"We have heard with the highest satisfaction and gratitude, of the devoted loyalty of our Societies in Upper Canada; that they, in common with those in the Lower Province, have, in this respect, maintained the reputation of Methodism, and exemplified the Scriptural maxims, which were uniformly embodied in the conduct, and enforced in the writings of our revered Founder."

"That the recent perilous and distracting occurrences, should exercise an injuring influence on the spiritual state of your Societies, though a distressing fact, can excite no surprise. We trust, however, that by a vigilant administration of our wholesome discipline, and the inculcation of the duties suited to such seasons, you may be able to check those evils, and that your beloved people will have grace to lead quiet and peaceable lives in all godliness and honesty. Out of strife, so bitter and deadly, causes of angry discussion and animosity must arise. We pray that the high Authorities, to whom the pacification of Canada is entrusted, may succeed in re-establishing the supremacy of law, and laying the basis of a permanent tranquillity. And that, as public instructers, you may so enforce the obligations to obedience, and apply the pacific principles of Christianity, as to soothe the acrimony of political contentions, and assist in healing the distractions of your country."

"And now, Dear Brethren, we commend you to God, and to the word of his grace. We pray that in the weighty trusts committed to you, you may be diligent, zealous, and faithful; enduring hardness and rising above discouragements, as good soldiers of Jesus Christ; that your Societies may adorn in all things the doctrines of God

their Saviour, walking in the fear of the Lord and in the comfort of the Holy Ghost: that the God of peace may grant unto you peace, at all times and by all means; and that, whether in quiet or troublous times, you may successfully labour to carry out in all directions the foundations of the Church—that city which no convulsions can overthrow, and which invites to the shelter of its walls, and the brink of its still waters, the wretched and destitute of all countries and classes."

13th. *From the Address of the Canada Conference to the British Conference, dated* June 22, 1839, and signed "EGERTON RYERSON, *Secretary*." The circumstances of this Province, during the past year have been as unfavourable to the spiritual prosperity of our Society, as to the general interests of the country. We are happy however, to add, that there has been *increase* in our Missionary collections during the year, AND IN ALL OUR CONNEXIONAL FUNDS; and *never were our Societies as a whole, more established and united than at the present time.*"

14th. *From the Reply of the British Conference.* "It is consolatory to us to be informed that the members of your Church have hitherto preserved their character, as dutiful and obedient subjects, and that they have been awake to every call which has been made upon them in the hour of need. We trust that nothing, either from within or without, will ever rob them of this honourable praise. True politics are based upon true religion. They draw their maxims from its doctrine, and precepts, and their spirit from its influence. It is an inspired maxim, that "*righteousness exalteth a nation;*" nor will that maxim ever falsify its meaning or lose its force."

"Your comparative decrease of members can scarcely occasion us surprise. It is our persuasion, however, that this season of apparent want of growth and enlargement, will not, in the final issue, be the most adverse one in your history. Times of painful exercise and loss, are times also of discipline, instruction and improvement. Right principles should then become more firmly seated, and Christian experience matured; while preparations are also silently made, amidst what seems a wintry dearth and desolation, for reviving influences of Spring, whose return may be assuredly expected, when all shall flourish in new beauty, and yield the promise of a plentiful harvest."

In making the foregoing extracts, I have quoted more largely than my original plan would have admitted.

In such words as these, the two bodies were accustomed to "*Address*" each other, during the "*Union.*" The complete documents from which these paragraphs have been selected, will be read with interest. They well and truly, and also touchingly, bespeak the relations of the most undoubted kindness. The sentiments expressed, and the spirit manifested, in these "*Annual Addresses,*" are so intrinsically valuable, and so honourable to the friendship, which once subsisted between the parties, that I, at length, deemed it worthy of even so copious and condensed a record of their seven years of correspondence with each other! This will, at least, subserve one practical end. It proves that *the* "*British,*" *Methodists,* have *no disposition* to "QUARREL" with their *Canadian* brethren. It will also show, that the Canada Conference must entirely lose its own *self-respect* before it can ("*reflectingly*") employ its official organ, to vilify, or even to treat with *disrespect,* the character of the British Conference.

How different from the tone of these foregoing "*Annual Addresses*" will be found to be *the animus* of the *following extract* from *Guardian* of the 19th of last month!—"We "have as much *rational* respect for the British "Conference, as any member of the other So-"ciety can have. But having no opinion of "the *infallibility* of the Conference; any "more than we have of the Pope of Rome, "or the Conclave of Cardinals;" &c.

I remain, Mr. Editor,
Yours respectfully,
W. M. HARVARD,
Chairman and Superintendent of Wesleyan Missions in Canada West.

BRITISH WESLEYAN METHODISM IN CANADA WEST.

"The Editor of the Guardian has been, for some "short time past, again *raking* and *scraping* up "whatever he possibly could (whether his assert-"ions have been *correct* or not, *I do not know*), "against the British Missionaries here, with the "view of injuring their credit and standing. The "quarrelling of the Methodists in this country, has "become quite proverbial; and who can tell the loss "sustained, or the injury inflicted?"—PACIFICATION.

LETTER V.

To the Editor of the Toronto Herald.

YONGE STREET, TORONTO,
18th December, 1846.

Your friendly Correspondent, PACIFICATION, will have [illegible] that during the "*Seven years*" of Union between the Bri-

tish Conference and the Canada Conference, the latter never gave the least intimation that they found the former to be a "*quarrelsome*," or "unfriendly," or even a "*litigious*" body. During that period of intercourse and transaction, the British Conference pursued one uninterrupted course of friendship, and benevolence, and generosity, towards the Canada Conference; who on their part, were wont to address their British Wesleyan Benefactors, as I showed in my last letter, in words of the most unequivocal respect and veneration, of kindliness and affection, and even of gratitude and rejoicing.

During the "*Seven Years*," the Canada Conference were accustomed to profess the feelings of SONS towards a PARENT; their own words are—"desiring to be PLACED UNDER the SUPERINTENDENCE of that COMMON PARENT of Methodism throughout the World,—THE WESLEYAN CONFERENCE!" They address them,—as, their "Reverend and VERY DEAR Fathers and Brethren." They solicited their Counsels, and professed the sincerest desire to be guided accordingly. Their words are, "We feel it in our hearts to attend to your PARENTAL ADVICE." They professed to rejoice in their relation of Union to the British Conference, as opening the way to the advan[illegible]ent of religion in British America to an [illegible] extent.

And well might the Cana[illegible]ence rejoice in their Union with the British Conference: for though some excellent people have devoutly wished that the agents of the latter body had never come to the country; it is only to their WANT of ACQUAINTANCE with the ENTIRE SUBJECT, that we should desire to attribute such a "WISH"—What sentiment, on that head, [illegible] we seen expressed by THE CANADA CONFERENCE, THEMSELVES?

It is pleasing to observe that THEY speak with complacency of "a Grant from the Crown,"—and the contributions of several friends in England, in addition to re-iterated efforts in the Province, as having been the means of saving their Victoria College from, to use their own words, "INEVITABE FAILURE" (!) They at the same time express; to quote their own words, again: "our grateful acknowledgements for your handsome donation of One Hundred Pounds worth of Books, and for the assistance given to our Representative whilst in England, in aiding the Funds of the Victoria College."

They speak with gratitude of the Grant from the English Missionary Society, of between FOUR [illegible] THOUSAND DOLLARS [illegible], towards the Support of their Missions among the Indians. These Missions they had sent the Rev. Peter Jones, to England, to say that must [illegible] FAILURE, unless assisted with English Funds; since that owing to their Separation from the American Methodist Church, they could no longer calculate on support from the neighbouring Republic. They acknowledge, that through the divine blessing upon agents of the British Conference in the Colony, there had been an opening out of local resources, in aid of their Missions, such as they had never previously known. Their words are, after only TWO YEARS UNION, "our Missionary collections and subscriptions, AMOUNT to MUCH more; and there is an encouraging PROSPECT that they WILL BE CONSIDERABLY ENCREASED."

THEY, in fact, professed their belief that, (again to use their own words), "this negociation has been commenced, conducted and completed, in the fear and under THE SMILING APPROBATION of God our Saviour (!)" And WELL they MIGHT; since in THE THIRD YEAR they say; "We give thanks to Almighty God, that notwithstanding the DEFECTION of SOME (!) our returns present an encrease of about One Thou[illegible] Members. We are happy in expressing our warm attachment to GENUINE Wesleyan Methodism (!) We feel more than ever convinced of THE EFFICIENCY OF THE SYSTEM. The general state of our FINANCES, is MORE FLATTERING than at ANY former period. And we believe that Wesleyan Methodism NEVER STOOD HIGHER, in the ESTIMATION of the INTELLIGENT and WORTHY part of the COMMUNITY, in this country, THAN, AT PRESENT (!)" Your readers, Dear Sir, will find in my last letter, these, and OTHER KINDRED EXPRESSIONS abundantly selected from the Addresses of the Canada Conference to the British Conference.

We ask ourselves, is it POSSIBLE that Christian men (and "Ministers of the Gospel" too,) should be capable of EATING SUCH WORDS, AS THESE?——

Whether THEY forget them, or not, THE BRITISH MISSIONARIES, whom they NOW ASSAIL, and attempt to expose to the ABHORRENCE of "the Community," CANNOT BUT REMEMBER THEM!!! ——And there are, at least, some respectable

Blessing and Cursing. Chaff. McKenzie. Party-politics. Rev. W. Lord.

minds, too in the Canada Conference and in the membership also, who will feel ASHAMED of individuals, who could INTENTIONABLY PURSUE MEASURES to render INEVITABLE the dissolution of SUCH A UNION!——And alas, that, "*from the same mouth, should proceed, both blessing and cursing*" !——We only refer to their MEASURES. With their MOTIVES we do not new interfere. THEY will be the subject of THE FINAL investigation!

The *only reason* I believe, that has been *assigned* for the subsequent dissatisfaction of the Canada Conference with "*the Union*" is, that the British Conference *grasped* at *too much power*, over the Canada Conference. We shall look at that point, before we close.

Your correspondent PACIFICATOR, will have observed Mr. Editor, that the Canada Conference, in a forgoing paragraph, refer to the "defection of some" of their members; and whom they thus characterised.—"men *of fiery temper*, who have prosecuted, with no ordinary zeal, plans of *agitation* and *strife*, of a most *unchristian* and *revolutionary* character." The year previous to this, the Canada Conference adverted to similar defections, in these words: "This has been a year of *sifting*, rather than increase."—Yet, well aware of the real nature of the CHAFF, which they LOST in the "*sifting*," the Canada Conference thus speak of their loss: "We believe FROM THE PECULIAR FEATURES of these agitations, that they will be overruled for the *consolidation* of OUR UNION WITH YOU, and the settled PEACE and HARMONY, the future PROSPERITY and ENLARGEMENT of our Societies(!)"

In the year 1840, a Deputation from the Canada Conference, (the Revds. W. and E. Ryerson), in their name, complained to the British Government, that "the *Union*" was DISASTROUS to them. The following are their words:—"This falling off was caused by DISSATISFACTION with THE UNION." On which the Rev. Wm. Lord, who was the President of the Canada Conference in the years 1835 and 1836, has thus remarked:—"This is very true; but allow me to ask, What was the REAL CAUSE of this *dissatisfaction*? I deeply regret to be compelled to state, that it is to be traced to the then existing stubborn political feeling of the Methodist Church and Congregations of Upper Canada. Before the Union, they had very generally imbibed the politics of that well-known paper called, and published by that notorious rebel McKenzie. After "*the Union*" was formed; and, on Mr. Egerton Ryerson's return from England; the leaders of the movement party, found that he had brought with him "IMPRESSIONS," unfriendly to their projects. With a very few exceptions, he was immediately most violently assaulted by the conductors of the press; attacks were also made upon him, and upon the Methodists, in the *House of Assembly*; the Conference was represented as having SOLD ITSELF TO GOVERNMENT; "*the Union*" became EXTREMELY UNPOPULAR, among the Radicals, and the ill-affected; and the funds of the Missionary Society suffered in consequence.

"On arriving in the Province, in November, 1834, I found the Societies very generally, (and some of the preachers,) strongly prejudiced against the Union. I entered at once upon extensive travels, and visited several of the principal Societies. I stated, at all proper opportunities, that in the formation of the Union, no reference was had, by the British Conference, to *any class of politics*, or to *any party in the State*; that we were not a political people; but our great object was to promote the religious benefit of the people, without *interfering with secular politics*. The result was an increase of Missionary contributions, from £196 5s. 3d. to £512 2s. 2d. In the following year, we raised, for the same objects, £1,192 9s. 1d. This is a correct account of these facts. And MY OPINION IS, that, had the *Guardian* "ABSTAINED from PARTY politics; our Missionary Income would have been MUCH LARGER, an amount, and our Societies, in a MUCH BETTER RELIGIOUS STATE!"

"It is due to the Preachers and the Societies to state that when the merits of "*the Union*," were fully explained and understood, when it was evident that THE AGENTS OF THE BRITISH CONFERENCE HAD NO POLITICAL PURPOSE TO SERVE; and that they inviolably and firmly discountenanced all political interference by the Methodists, as a body, *and by their organ the* "GUARDIAN;" the opposition to the Union generally subsided, and a better state of feeling was produced."—So far the Rev. W. Lord; from whose interesting communications I regret that our space will not admit of further insertion.

I proceed, Mr. Editor, to remark, that the measure of the Union, in some degree, ASSIMILATED the Canada Conference to British Methodism. And it was a matter of congratulation, among very many of their respectable friends, that thereby, the feeling

of the Wesleyans from the Parent land was more fully met. Excepting, indeed, among THE VERY IRRECONCILEABLY *political, and disaffected*, both the preachers and the people, (and especially in the NEW Settlements,) hailed the Union with gladness, and rejoiced in its variously felicitous consequences.

One of those consequences, (and which may be regarded as ONE of NO MEAN importance) was, that a number of individuals, unfriendly to the Government, and OPPOSED to the continued Connexion of the Colony with the Mother Country, (both members and supporters,) WITHDREW, from the Canada Conference, the patronage they had been wont to afford them. For a season, some of that description, lingered about, after the influence which they foresaw, they would, in all probability, lose through the Union.—Ultimately they joined other bodies, or remained entirely unconnected with any.

FAR SEEING men, SOME of them were. They secretly meditated the violent rending of this promising Province from the British Empire. In Methodism, (as it previously existed in Canada) they had found nothing, which, IN THEIR VIEW OF IT forbad the hopes of making it subservient to their disorganising and "unnatural" designs. Under the PLAUSIBLE appellation of "REFORMERS," they long and variously sought to lessen the attachment of the people from their Government. These individuals had been well known to the readers of the *Christian Guardian*. And some of those who were MOST PROMINENT in the subsequent REBELLION of 1837, had a CONSIDERABLE, and a PUBLICLY ACKNOWLEDGED, INFLUENCE OVER THE CANADA CONFERENCE. I write this, Mr. Editor, in the City of Toronto; where I respectfully invite contradiction, if any one holds me to be incorrect, in these my statements. But the Union by God's blessing, infused the spirit of Wesley, at least in some degree, and for the time being, into that form of Methodism; which henceforward began to be designated "*the Wesleyan Methodist Church of Upper Canada.*"

I abstain from the mention of names; wishful, as I am, to perform a solemn public duty, with the least possible amount of individual discomfort to others. But when by God's Providence, the Canada Conference publicly placed themselves "under the *jurisdiction* of the Common Parent of Methodism—the Wesleyan Conference," then, the INTELLIGENT, among the enemies of our Throne KNEW WELL that they had LOST their Methodist PREY!

And, blessed be God, they did not ensnare their intended victim! Who can calculate the amount of *escape* and *benefit* thus secured; *personal domestic, social*, and *ecclesiastical*? Probably, those who unhappily cherish *the deepest degree* of embittered feeling against the British Conference, may at the same time (if they know every thing) have the greatest reasons to sing a Te-Deum, on account of even the TEMPORARY INFLUENCE of that body, over their destiny, and that of their connections, during that colonial crisis?

Those who justify, in respect of the "dissolution," the procedure of the Canada Conference, will however, do well to remember the acknowledged state of their Church, when they had made up their minds, by their measures, to oblige the British Conference to break up the Union. Such was the real important character of the advantages which the "*Seven years*" Union, had produced to their Community, that the following was the Report made by the Canada Conference to the British Conference upon this subject, at the conclusion of that relation:—June, 22, 1829. "We are happy, however, to add, that there has been AN INCREASE *in our Missionary Collections*, during the year: *and in all our Connexional Funds*. And NEVER WERE OUR SOCIETIES, on a whole, *more established and united than at the present time.*" (!)

"*O that my head were waters, and mine eyes a fountain of tears: that I might weep day and night for the slain of the daughters of my people!*"——

That such a relation should have been suddenly broken up, will naturally surprise any reflecting mind. Nor will it be otherwise than ASTONISHING, that, so soon afterwards, the Agents of the same "COMMON PARENT," should, on the same common ground, and by the official organ of the self-same Canada Conference, be held up to public suspicion and universal execration! Nay, further, by the same parties, even the "Common Parent" herself, has been branded, as "*revengeful*" and "*pitiful*, IF NOTHING WORSE," See *Guard.* Nov. 10.

PACIFICATOR will remember the maxim, that "that is difficult to *forgive* any person whom *we may have endeavoured* very seriously to injure." And I am sorry to have facts to narrate, which will shew, or explain the animosity with which this venerable body are regarded, by the Canada Conference.

Resisting a violent Attack. Clandestine Negociation. Saddle. No Quarrel.

I may, Mr. Editor, and with truest sincerity, avow Myself to be one of the real friends of that body, on the proceedings of some of whose leading men, I have been obliged to animadvert. Your Correspondent will remember, that I am purely on the defensive—that I am but resisting a violent and unprovoked attack,—an unrighteous and ungrateful attempt "to injure" our "credit and standing," on the part of the Canada Conference organ. And by the advantages of a former friendship, with their community, I would fain awaken them to a sense of the exceeding blameableness of their subsequent outrage upon us.

Having been myself, in happier days, in fraternal and affectionate union with the parties, it is to me most affecting to have to say that the agents of the Canada Conference are charged, with an endeavour to SECRETLY injure these Funds of the English Wesleyan Missionary Society, to which they had been so deeply indebted; and while, at the same time, publicly professing the greatest regard for that Society. I regret to say that the Canada Conference, (and that, too, as the *Guardian* would say, "in full conclave,") STOOPED to the *official* and *religious* sanction of A CLANDESTINE NEGOCIATION with the Colonial Government, for the alienation from the British Conference to themselves, of the Grant, by which the Parent Government had induced them to augment their Missionary labourers in Canada West.

In Six Years the British Conference had expended in Canada West, more than double the amount of money that were both raised in the Province and received from the Government; the Grant from whom, was permanently fixed at £700 sterling per annum. But, notwithstanding, this latter sum was, in fact, paid over to the Missionary Treasurer of the Canada Conference, with vast increase; yet, it appears, that that body of Ministers, looked with dissatisfaction upon the fact, that their British Wesleyan Benefactors received even that amount of aid to their too scanty means of continuing its Canadian expenditure.

PACIFICATOR may, possibly, WONDER at this endeavour to INJURE the Funds of the "*English Wesleyan Missionary Society*," on the part of the Canada Conference; when he remembers, how "the *Guardian*," has been recently lamenting the inadequacy of those Funds, as he says, "in view of the wants of the world." And how may his wonder be augmented to learn, that, it was proposed to expend this money, taken from our Funds, even in Canada, which, the *Guardian* says "WANTS NEITHER MEN NOR MONEY," and is, "both able and willing to support itself." But, as the Scripture saith, "*the love of money is the root of all evil, which some having coveted, have erred from the faith, and pierced themselves through with many sorrows.*"

Having been allowed by their "Reverend and VERY DEAR FATHERS and Brethren," to SHARE WITH THEM the convenience of "the saddle." Gratified by the flattering elevation, the Canada Conference *shly* conceived the plan, (by one sudden jerk,) of recurring for themselves the expensible gratification of SITTING IN THE SADDLE ALONE!—How often have they made the bushes of Canada to RE-ECHO, with their PROTESTATIONS against the USE of a SADDLE, altogether!

Inconsiderate SONS! How COULD ye have HEART, to behave so *unconstitutionally* towards your VENERABLE PARENT,—"THE COMMON PARENT OF METHODISM, THROUGHOUT THE WORLD, the Wesleyan Conference"? (!)

With a grateful estimate of the indulgent accommodation of your Journal on the occasion of this unexpected discussion,

I remain, Dear Sir,

Yours respectfully,

W. M. HARVARD,

Chairman and Superintendent of Wesleyan Missions in Canada West.

To the Editor of the Toronto Herald.

TORONTO, Dec. 12, 1845.

SIR,—The Rev. Mr. HARVARD having addressed you upon the subject of my letter, of 3rd ult. I feel it necessary to make a few remarks in reply to the statements he sets forth.

And I would beg leave, in the outset, to say, that one reason for my writing in the first instance, was the respect I entertained for the character of the Rev. gentleman; who, from his position as the head of the British Connexion in Canada West, I thought was a likely man to bring about that state of things so desireable.

The Rev. gentleman's letters are intended to show that the British Wesleyan Conference have no quarrel with any other body. This is as far as it goes PLEASING and SATISFACTORY. But, will he undertake to say that there has been no cause of offence

Given by their body, in Western Canada, since the separation.

I am sorry to say, as one who has endeavoured to view things impartially, that there has been many irritating acts committed, which has, in reality, amounted to as much as though the British Conference had a quarrel with the Canadians. I mention this merely with the hope and confidence that he will prevent, as much as he possibly can, anything of the sort recurring during his Presidency. And I have that knowledge of SEVERAL OF THE OFFICIALS OF THE CANADIAN BODY, in Toronto, that I feel assured their influence will be exerted in a similar way; and thus, at any rate, one step will be taken in the work of PACIFICATION. For the proceedings in Toronto, being head quarters, naturally exercise an influence on the bodies in the Western Province.

The Rev. gentleman speaks of expressions published under the direction of the British Conference, breathing "nothing but good will towards the Canadian body;" but I HAVE NEVER SEEN NOR HEARD OF ANY THING OF THE KIND BEFORE. Surely it would have been well for some one to have made these known here, where, of course, the great interest in the matter lay.

My former objection will here also apply. It is the acts of the body here to which we must look. And I must beg leave to remind the Rev. gentleman, that expressing good-will in England, and erecting a chapel so situated as that at Yorkville, form rather a strange contrast. As an Englishman I have felt grieved and hurt at the apparent slight and contempt with which the Canadian Conference has of late been treated; considering that they were, and consequently the whole body, looked upon as, unworthy of any notice. Not a very scriptural way, if such had been the case, for the stronger to treat the weaker.

As an individual connected with the Canadian body; and THERE ARE MANY OTHERS OF THE SAME VIEWS; I should (at the present time) be SORRY to see the British Connexion EXTERMINATED from the Province. The oldest friends I have in the country belong to it; and (although many of these have urged their friends in England, who are persons of influence, to endeavour to promote a re-union), I AM SURE IT HAS BEEN THE MEANS OF DOING MUCH GOOD. And in such a field as Canada, where there is SUCH A MIXED POPULATION, with consequently such a variety of dispositions, inclinations, views, and feelings, I AM QUITE SATISFIED THAT THERE IS A SPHERE LARGE ENOUGH, (AND INCREASINGLY SO,) FOR BOTH BODIES TO MOVE IN.

The Rev. gentleman speaks of the different forms, and modes of Worship and usages. I have closely examined into these matters, but cannot discover any thing of the kind. The Canadian Ministers, I think, are desirous of following British practices, at any rate, on these points. The Rev. gentleman, also, dwells upon the origin of the Canadian body; but we should consider that it is as they at present stand, that we have to do, not as they were. "A good scion may be grafted upon a poor stock, and produce corresponding fruit."*

The Rev. gentleman inclines to the idea that the Canadian Ministers have alone committed acts of aggression, since the Dissolution. I can assure him, there has been some faults on both sides.

There is one evil, which I am fearful exists in both bodies; viz: the official secrets. If the transactions between the two bodies had been conducted more with the ascertained wishes of the members, I think better results would have ensued; *less opportunity would have been afforded for ambitious or designing men.*

Having no other *wish* in the matter, than that a Christian union, the most profitable for those concerned, may exist. And although personally unacquainted with the Rev gentleman, I sincerely esteem him, for the reputation he bears.

And remain, Sir,
Yours obediently,
PACIFICATOR.

* A question here arises, was not the Episcopal body in the States, from whom the Canadians sprung, established by Mr. Wesley himself?

BRITISH WESLEYAN METHODISM IN CANADA WEST.

"The Editor of the *Guardian* has been, for some "short time past, again *raking* and *scraping* up what-"ever he possibly could (whether his assertions have "been *correct* or not, *I do not know*,) against the "British Missionaries here, with the view of injuring "their credit and standing. The quarrelling of the "Methodists in this country, has become quite pro-"verbial; and who can tell the loss sustained, or the "injury inflicted!"—PROVINCIALIST.

LETTER VI.

To the Editor of the Toronto Herald.

YONGE STREET, TORONTO,
18th December, 1846.

SIR,—The Union which, for Seven Years, (from 1833 to 1840,) so happily subsisted

between my own British Wesleyan Methodist Church, and that of the Canada Conference, would be likely to render it most undesireable, to me, to refer, in a spirit of censoriousness of reprehension, to the proceedings of the latter body. Strongly, however, am I disposed to condemn those measures of their leading men, which have, at once, both DISHONOURED their Christian Community, and OCCASIONED its unavoidable and ultimate separation from us.

Our present state of disconnection from each other; and the attacks of that body, upon our "credit and standing," to which, Mr. Editor, FACTICATOR has invited your attention, seem, necessarily, to involve the following inference—that fault, and blameworthiness must lie, either on the part of the Canada Conference or on the part of the British Conference. Your respected Correspondent seems to think that (as in most cases of disagreement,) the *fault* is on *both sides*; and that "a few restless spirits" in each community, are the alone causes of keeping the parties asunder. My design is to show, that it is not to be found on the part of the British Conference, that THE CANADA CONFERENCE, ALONE, are to be held as RESPONSIBLE for the present position of our respective Communities, as regards each other.

In this, I hope (if I know my own heart in this matter,) that I am entirely uninfluenced by any unfriendly or even party feeling, or merely denominational considerations. *I mourn and lament the Dissolution of the Union!*—I believe the real authors of that dissolution, have erred and GRIEVOUSLY ERRED in hurrying on such a measure, and rendering it (as they did,) an inevitable step, on the part of the British Conference. Yet I desire to make every considerate allowance for deeply-rooted prejudices, and perhaps unconscious infirmities, which may have had much to do with it. In my remarks, I am animated, I trust, solely by the wish that no one should be misled, in relation to it, and that truth and righteousness alone, should become triumphant.

With all due consideration for the Canada Conference, (between whom and myself the most religious and cordial relations have subsisted) I am bound to say, that it has often been a disadvantage to them, to BECOME ACCOUNTABLE for the inconsistent measures of some of their LEADING MEN; and which, while in their body, there has been amply sufficient principle to CONDEMN, there has yet not been moral force ENOUGH, openly to CORRECT and DISAVOW. This will appear very clearly in the *history of the Dissolution of the Union*.—That rupture was the work of *a few of their leading men*; some of whom had EVER BEEN *unfriendly to the Union* of the two bodies. And, unless I am mistaken, (and I lament to say it,) *a moral shading* will be beheld therein, of which the Canada Conference, will NEVER have any just reason to be proud!—

And Fifth, *with regard to* THE GRANT, *from the Government*, to the Wesleyan Missionary Committee in London.—FACTICATOR will distinctly remember, that this GRANT was the unsolicited boon, the spontaneous, condescending, and bountiful Royal offer, by which that Conference was enabled and thus *induced* to direct its increased attention, to the best interests of the Aboriginal Indians and Destitute Settlers of Canada West, as far back as the year 1832. He will also remember that this offer was made, BEFORE THERE WAS ANY IDEA entertained, of UNION, between the *British* and the *Canada* Conferences; and that the Grant, thus unsolicitedly offered, was invariably paid, by the Government, to the General Treasurer of the said Missionary Committee in England. It was thus, *bona fide*, THE avowed PUBLIC PROPERTY OF THAT BODY, for the advancement of its Missionary objects IN WESTERN CANADA.

When, therefore, "the Union," subsequently took place, that Grant enabled the British Conference to afford so much greater an amount of pecuniary aid to the Canada Conference, for the promotion of Missionary objects conjointly. In this same way a moneied partner, "*taken in*," as the phrase is, by a needy merchant, may, (from a certain species of property belonging to himself,) be enabled to afford so much the larger portion of funds to the common business; the capitalist still retaining his individual right to the particular species of property from which he was enabled to make such *timely* and *saving* advance.

There is, besides, this marked peculiarity in the present case; that, though the Canada Conference were *most happy* to have the joint stock *thus increased*, and "rejoiced" to find so much more money in their Missionary Treasury; they were yet most anxious, at the same time, to impress upon their fellow-colonists, that THEY had *nothing to do* with *that particular species of property* by which the common fund was so enriched. So far from that, that they most heartily, and on *principle*, DISAPPROVED of all GOVERNMENT GRANTS, "*for religious purposes*."—And that all men were to take no-

tice that, in this particular case, the British Conference, (to whom ALONE the Grant had been made,) were ALONE to be held as responsible for the reception of *that particular description of funds.*

At the Toronto Conference, Resolutions to the following purport, were passed upon that subject; dated *June*, 1837.—*Resolved.*—

"That there are some dissatisfactions on "account of CERTAIN GRANTS, made by "Her Majesty's Government *to the Wesley-"an Missionary Committee in London*, for "the religious instruction of the Indian tribes "and Destitute Settlers.—That *at its last "the Annual Meetings*, this Conference has "expressly stated, that NO PUBLIC OR GOV-"ERNMENT GRANT has ever been made to "this body; and that it DESIRED NO "OTHER support for its members, than the "VOLUNTARY CONTRIBUTIONS of "Christian liberality.—That the Sum of "Nine Hundred Pounds Sterling, *was granted to the Wesleyan Missionary Committee "in London*, in 1832 by order of his Majesty's "Principal Secretary of State for the Colo-"nial Department; which was granted (as "APPEARS by official documents) WITH-"OUT any SOLICITATION on the part of "the Committee in London; *similar Grants "having been also made*, by the Imperial Go-"vernment, to the Committees of the Church "of England, the Congregational, and the "Baptist Missionary Societies, to promote "the instruction and improvement of the "Destitute, in *other Colonies.*

"That this Conference, WITHOUT "ANY DESIRE TO INTERFERE in the "engagements between his Majesty's Gov-"ernment, and the Wesleyan Missionary, "Committee in London, *cannot forbear to ex-"press* its deep regret that, in consequence "of the divided State of Public sentiment "and the *various misrepresentations* which "have been circulated, the several Govern-"ment Grants, (which have been made for "specified religious purposes, however BE-"NEVOLENT the INTENTIONS and "feelings, which may have dictated them, "and however, NOBLE and christian the "OBJECTS, for which they were intended), "have proved VARIOUSLY PREJUDI-"CIAL TO THE PEACE AND TRAN-"QUILITY of the Province!——

It was considered by some; that one object of these Resolutions was, to endeavour to DETER the Government, from continuing to make the payment of the Grant in question. But, be this as it may, the above will sufficiently show, that the understanding, on the part of the Canada Conference was, that with the Grant in question, they both FELT, they had nothing to do, and DECLARED, that they DESIRED TO HAVE NOTHING TO DO. And, further, they wished the whole world to know, that *they neither were—nor wished to be*—in the least degree—*identified therewith.* (!) (!)

The *Hamilton* Conference, June, 1839, was attended by the Rev. Dr. Alder, from England; to whom, Mr. Editor, you have seen that honourable allusions have, by the Canada Conference, been repeatedly made. By him, on behalf of the English Missionary Committee, a remonstrance was presented against the foregoing Resolutions of the *Toronto* Conference; on the ground that they were calculated to be prejudicial to the payment of the Grant to the said Missionary Committee. In consequence of this, so much of those Resolutions as referred to *that specific Grant*, was rescinded. So completely did the Canada Conference continue to acknowledge *the entire proprietorship of the Grant*, to be with the English Missionary Society. Pacificator will be pleased to remember, that this, Rescindung, bears the date of *June* 1839.

You will scarcely be prepared, Mr Editor, to be informed, that, in ABOUT SIX MONTHS *from the rescinding* of those Resolutions, on the part of the Canada Conference, the *Secretary* of that Conference was *discovered* to be engaged in a *secret communication* with the Colonial Government, which had for its object *the entire alienation of the Grant from the British Conference, and its transfer to the Canada Conference* (!) (!)

In consequence of information, from a sufficient authority, that such a communication had been forwarded, the Missionary Committee in London made application to the Colonial Office, and received a reply, from which the following is an extract:—"His Lordship (Lord John Russell,) desires me to inform you, that he has already received from the Governor General, a Despatch on the subject to which your letter relates, accompanied by a representation from Mr. Ryerson, explaining the nature of the financial relations between the British Wesleyan Conference in England, and the Conference of the Wesleyan Methodists, in Upper Canada; and URGING THE CLAIM OF THE LATTER, to the EXCLUSIVE MANAGEMENT OF THE YEARLY GRANT."

The letter of Mr. Ryerson was afterwards published, and was dated *January* 17, 1840. The Reverend writer, IN MAKING

OUT A CASE FOR A GOVERNMENT GRANT, to the Canada Conference, reports the time of *pecuniary necessity*, in which that Community was, at that time; in consequence of which they had "*embarrassed chapels*" unrelieved, and congregations in want of chapels, so poor, as to be unable to raise the amount necessary to build them." And that, on "many of the REGULAR CIRCUITS," the ministers could only realise "*two thirds*, and in some instances NOT MORE THAN ONE HALF, of their SALARIES," &c. The following (in evident allusions to the Grant in question) is the conclusion of the document:—"I conceive, therefore, that *any grants*, INTENDED TO BENEFIT THE WESLEYAN METHODIST CHURCH, in Canada, *ought undoubtedly*, to be placed AT THE DISPOSAL of the *Conference of that Church*." Subsequently, the Rev. EGERTON RYERSON, and his brother the Rev. WILLIAM RYERSON, in a letter addressed to the Government, say:—"The Wesleyan Methodist Church in Canada will have JUST and PERMANENT *cause for strong* DISSATISFACTION and COMPLAINT, if—its DISTRIBUTION and CONTROL, be not VARIED."

On this strange and unexpected action, in the name of the Canada Conference, we may observe:—that we do not intend to say, that the Canada Conference, *did not need* a Grant from the Government—or that they *had* no *right* to ask for a Grant—or that they had no right to ASK FOR EVEN A TRANSFER OF OUR GRANT TO THEMSELVES, if they *wished* such *transfer*. But the complaint (as we think) which we justly have in, that the whole procedure was one of UNDERHAND CHARACTER and inconsistent with honourable relations between man and man—that it was an unholy attempt, to SUPPLANT a CONFIDING BENEFACTOR BODY,—in mysterious *returns*, for so many Thousand Dollars, as the British Conference had expended upon the Canada Conference.

It was, as we think, an act of attempted CLANDESTINE SPOLIATION, on the part of one *branch of Reverend Ministers* towards another, with whom they were on terms of the most sacred, and *fraternal*, and "DIVINELY SANCTIONED" Union! which, yet, it is believed would not be perpetrated by a member of any respectable mercantile house, in Toronto, towards another of the same establishment, even if at variance at all *connections*, of the *[illegible]*

Any man, indeed, who DAY BEFORE is left *most virtuous*, and still *principal*, owner, of course, be left to *enjoy his opinion*. But I incline to believe, that your respected Correspondent will not be that description of person.

To revive the recollection of those highly discreditable occurrences, is a painful and unwelcome, necessity laid upon us. And it is but embraced, as an alternative, and by way of defence of our "credit and standing," against the repeated attempts of the Canada Conference organ, to raise a public clamour against our body in this country. We wish our neighbours to see, that it is ON OUR SIDE, that the RIGHT and the REASON to COMPLAIN lies, had we been disposed to make appeals to the public; and, that a *moderate share of modesty*, might lead OUR ASSAILANTS, (so far as *W. Ryerson* concerned,) to "*lay their hands upon their mouth!*"

On this endeavour to supplant us, in regard to the Government Grant, the words of the Rev. *Ex-President Lenn*, will be deemed JUSTLY, though LAMENTABLY, APPLICABLE to the point. In relation to the offending Canada Conference, Secretary, Mr. Lord observes: "There attaches to him the foul stain, of having been a *[illegible]* party to its *treachery*, from the British Conference, (to which it belonged,) to the Canada Conference; and at a time when the Bodies were in FRATERNAL UNION. Had Mr. Ryerson been consulted, that the Canada Conference would probably be injured, by the change, as to the funds, upon which, in future, its payment should be charged, even this would not have justified his proceedings. In such a case, HE SHOULD HAVE COMMUNICATED WITH THE BRITISH CONFERENCE, OR ITS AGENT; and have *firmly resisted any proposition to their injury*; from whatever quarter it might have come. Honesty, honour, equity, and *the obligations, growing out of the existing Union*,—all required the adoption of this course."

It was to be expected that the British Conference would send a complaint, against the proceedings of the Reverend Secretary, to the Canada Conference; in whose behalf, and professedly by whose authority, he had acted in this business. The grounds of complaint, which they preferred, were of a threefold character: *[illegible]* equity; *[illegible]* of "interfering;" which they should *[illegible]* *[illegible]* with the Government, on the subject, without *[illegible]* President of the Conference, the Chief Minister of his Church; to which, also, *[illegible]*

even unfaithful intermedling of the *Guardian*, (of which the Secretary was then Editor,) in merely party politics; in defiance of many previous premises and protestations, to the contrary.

The document drawn up, on that occasion, by the British Conference Missionary Committee, will best show the views and action of that venerable Body. It is dated *Hatton, Garden, London*, April 20th, 1840, and signed ELIJAH HOOLE, *one of the General Secretaries* :—

Resolutions of a Committee appointed by the British Conference of 1839, *to decide finally in all matters relating to the Union existing between the British Conference and the Upper Canada Conference, and to the Indian Missions in Upper Canada : 77, Hatton-Garden, Wednesday, April 29th*, 1840.

"The Committee having before them various documents showing that some of the pledges given at the last Canadian Conference have not been fulfilled, especially in the conduct of the Rev. Egerton Ryerson, in the management of the "Christian Guardian;" and also a Letter from Mr. Under-Secretary Vernon Smith, addressed to Dr. Alder, stating that a representation had been received from Mr. Ryerson, urging the claim of the Upper Canada Conference to the exclusive management of the yearly Grant, received by the Wesleyan Missionary Society, which Letter was accompanied by a Despatch from the Governor-General of Canada on the subject, and inclosing a copy of Mr. Ryerson's letter to His Excellency;—have come to the following Resolution;—

"I. That just grounds of complaint exist against the Rev. Egerton Ryerson; particularly on the following points :—

"(1.) That Mr. Ryerson, as it appears to the Committee, in his recent communication with the Governor-General, and on other occasions, has virtually and practically superseded the Rev. Joseph Stinson, the regularly-appointed President of the Upper Canada Conference, and therefore the official Agent and Representative of the Wesleyan Body in Upper Canada, during the interim of its sittings; and *has thus acted with great and culpable irregularity.*"

"(2.) That, in the judgment of this Committee, Mr. Ryerson has discovered an utter want of ingenuousness and integrity, in thus attempting to gain the possession, on behalf of the Canadian Conference, in whole or in part, of the Grant made by the Crown to the Wesleyan Missionary Society; and that he has, in this matter, committed a *flagrant violation of the obligations arising from the Union between the two Conferences.*"

"(3.) That the Christian Guardian," of which Mr. Ryerson is the Editor, instead of being conducted, according to EXPRESS STIPULATION and PROMISE made to Dr. Alder, and the direction of the Canada Conference, as a religious paper, has become more than ever A POLITICAL AND PARTY ORGAN; and that Mr. Ryerson's attempted defence of its proceedings, by an allusion to the *alleged official authority* of the "Watchman" newspaper in England, is founded in a *gross misrepresentation of facts*; inasmuch as the British Conference has no political or religious organ, whatever but its own recognized periodicals; and as none but the *proprietors* and *Editors* of the "Watchman," (NOT ONE OF WHOM IS A MINISTER,) are responsible for its contents."

II. That the Committee are far from implicating the whole or any part of the Members of the Upper Canada Conference in these unjustifiable proceedings, of Mr. Ryerson; *AND CANNOT BUT HOPE THAT THEY WILL UTTERLY REPUDIATE THEM AT THEIR NEXT ANNUAL SITTING*, and mark the sense which they entertain of *such a dishonest attempt* to deprive the Wesleyan Missionary Committee of their just and righteous claims on the plighted faith of the British Crown and Government, by *partial, clandestine*, and *unauthorized representation*, in such manner as the nature of the case requires; and that they will place the "Christian Guardian," if it must be continued as a newspaper at all, in such hands as will at least secure the FULFILMENT OF THE OFT REPEATED PROMISE, that it shall be exclusively a *religious publication*. The Committee are the more encouraged to hope that the Conference will adopt this course, from the report of Dr. Alder, that *various members of that Body, had expressed to him the deepest grief at the political course pursued by Mr. Ryerson, in conducting the "Christian Guardian,"* and their earnest desire to maintain unimpeached, on just and proper principles, the Union which now exists between the two Conferences."

"III. If however THIS REASONABLE EXPECTATION, should be disappointed, and a *majority* of the Canada Conference, at their next sitting, should *be found to support and encourage such proceedings* as those of which the Committee complain, it will be their painful duty to recommend to the next British Conference to dissolve the Union which at present subsists

between the two Conferences, and to adopt such measures for the [illegible] of the Indian Missions in Upper Canada as may appear to be necessary.

IV. That the Committee are [illegible] of the injury to the cause of God, and to the prosperity of the Province, WHICH MAY BE ANTICIPATED FROM A DISSOLUTION OF THE UNION, and are anxious if possible, to prevent so [illegible] [illegible] the Canada Conference [illegible] the [illegible] Church Conference [illegible] with a [illegible] GOVERNMENT [illegible] LY and UNCHARITABLE CONDITIONS [illegible] the Canada Conference [illegible] [illegible] tative will be received with cordial [illegible] [illegible] every [illegible]

The [illegible] Annual Sessions of the Upper Canada Conference, at Belleville, [illegible] 1849.

We hesitate in our [illegible] TO THE CAUSE OF TRUTH, [illegible] FACTS against Tractarian [illegible] the leading men of the Church [illegible] may well, now at least, be content with the amount of [illegible] GRADE AND ENDEAVOURED TO [illegible] British Wesleyan [illegible] between [illegible]

WITH SO JUST A [illegible] PRESENCE [illegible]

Trusting, Dear Sir, [illegible]

Yours respectfully, [illegible]

W. [illegible] HARVARD.

Chairman and Superintending Missionary [illegible] Missions in Canada West.

BRITISH WESLEYAN MISSIONS IN CANADA WEST.

[illegible]

To the Editor of the Toronto Herald:

Yonge Street, Toronto, [illegible]

Dear Sir,—The [illegible] of the Rev. [illegible] the British Conference [illegible] Canada [illegible]

No reason for the rupture of the Union, sufficient to satisfy the public mind, has ever, by its real originators, been brought forth into the light of day.

The *Christian Guardian*, the organ of the Canada Conference, has uniformly endeavoured to throw *the entire responsibility* of the measure upon the British Conference.

My own humble opinion is, that the Dissolution of the Union, was a *favourite measure* of the *leaders*, men of the Canada Conference; and that it was by them (perhaps *prematurely*, but yet) *intentionally* FORCED upon the British Conference.

I, [illegible] be extremely unwilling to do [illegible] individuals any injustice in this matter; but I give my conviction is, that their object, in that disruption, was to oblige the British Conference to abandon this field of labour altogether, and to leave this country to themselves alone. I will, with all candour, place before your respected Correspondent, some of my reasons for cherishing that conviction.

There is no sufficient ground to apprehend that in this party object, they will be successful, or even if they were, that such success would be of any real advantage to the interests of their own Community.

I am not inclined to make unseemly reflections upon the distinguished messenger of [illegible] energy and [illegible] that Canada is under no inconsiderable measure of permanent obligation. But I am aware, that our small friends may insinuate, that it is believed, that towards the British Conference, the late Lord SYDENHAM, as an individual, entertained no very favourable feeling.

I have no intention to enter into any discussion respecting such a statement; as to whether it is correct or incorrect; or, if the fact can be ascribed on the supposable grounds of such unseemly feeling. [illegible] I certainly say, that if [illegible] ability, it would not have been from any apprehension on the part of his late lordship, that we were an—"unprincipled" body of Methodists.

Blessed be God, the British Wesleyan Conference, from its commencement, has had *its own distinguishing principles*; and to those principles, it has, by God's blessing, inflexibly adhered, with an undeviating fidelity. Those who deny this, disparage, by such denial, the accuracy of their own understanding. To a Tackle, it must be held to be a disparagement to give credit upon any case, which has not *previously* and *actually* examined. The influence of British Methodism, to the Scriptural stability of its venerated Parent, has often been of temporary disadvantage to its friends. But, from such a threatening cloud of unfounded accusation, but it been its happiness [illegible] by the brilliant [illegible] it has, of late, [illegible] of those who have [illegible] it unfavourably, with the highest [illegible] of approval and admiration.

The *British nation* is feeling—and *the world* at large, is feeling—and even *their United Provinces of Canada* [illegible] has felt, is feeling, and is I hope, destined yet more [illegible] to feel—to the advantage of its [illegible] and highest interests—that the British Conference is a *principled* body of Methodists. And, like an intelligent and well [illegible] *rule*, British Methodism will not [illegible], and objects not to [illegible] even by *the Lord*, [illegible]

On this account of her children, it may very safely be affirmed, in the language of inspiration, *they shall [illegible] in the gate*.

Surely, Mr. Editor, [illegible] endeavours are used to [illegible] we may [illegible] that [illegible] Wesleyan [illegible] British [illegible]

[illegible]

Canadian Conference, to PROSECUTE THEIR VIEWS,—in reply to the, destitute settlers, and the abolitionist Inclination of Canada West.

Notwithstanding that clandestine attempts have been made to do us a disservice, in this last-mentioned particular, we have every due degree of confidence in this—*respect of all certainly conscious*. And we remember with gratitude, that this generous dominion was promised to our body, by way of *compensation for an unjustly* [illegible] *on our* part, those loyally inclined, from a fervent desire to preach, more extensively, *the glorious Gospel of the Blessed God*. In the cordial compliance with a flattering *Government solicitation*.

In addition to these considerations, we have to reflect with satisfaction, also, of the fact, that no official charges, (and official ones without number,) have been made, even by the Canada Conference, (which is said, wish to get rid of us out of the Colony,) against the body, that they were, themselves, formerly and *faithfully* pledged to designate, as it *the Common Parent of all the Methodism in the World*—*the Wesleyan Conference*.

In *the last* Annual Address of the Canada Conference to the British Conference, we found the following highly complimentary words:—"Rev. and *Very Dear*, Fathers and Brethren. While we sincerely regret that we have not received your usual paternal and welcome Address, we cannot omit renewing *our assurances* of *respect* and *affection*, and acquainting you with our interests and affairs. We desire to maintain, with undiminished interest, and uninterrupted regularity, the pleasure and profit of a FRANK and CONFIDENTIAL INTERCOURSE, in the *true spirit* of Christian and Methodistic UNITY and LOVE." (!)

The above Address, was from the *Belleville* Conference, dated June 20, 1840, and signed PEXTON HUMPHREY, *Secretary*. This was only Six Months after the *clandestine* interference with our "*Union*;" and without any *amends*, on that account. (!)

The complaints of the British Conference Missionary Committee against the procedure of the Canada Conference, Secretary, had been forwarded to that same *Belleville* Conference; who attended to that procedure their official sanction, and honoured the impeached individual, by unanimously [illegible] in association with the Rev. WILLIAM [illegible] a Deputation to the [illegible] British Conference.

It might have been [illegible] (and perhaps was), that such an [illegible] should be regarded by that body, as a [illegible] act, on the part of their Canadian brethren; considering the [illegible] and dissatisfaction with [illegible] conduct. It however, [illegible] that account [illegible] and *fully* before the [illegible] Conference, [illegible] England; [illegible] the best ability of his talents [illegible] in the Deputation.

It is unpleasing to be obliged [illegible] that the British Conference, [illegible] which, includes many holy and intelligent men,) were, notwithstanding, THEREBY, but the more fully convinced of the [illegible] of their grounds of dissatisfaction. Thus they declared by AN UNANIMOUS VOTE. (!)—(!)

Still, the British Conference, [illegible] most undeniable proof of THEIR WISH to preserve amicable and fraternal relations between the two bodies; by [illegible] any *satisfaction* for the past, and resulting, in the only *condition* of still [illegible] the Union, in substance, as follows:—

First, That the Canada Conference [illegible] should, in future, abstain from all party politics, and become strictly a religious and literary institution.

Secondly, That the Canada Conference should, on their [illegible] the Chair of the British Conference, [illegible] *Great*. And,

Thirdly, That it should defend that principle of the Parent Body, which maintains that it is the duty of Civil Governments, to *employ their influence*, and a portion of their *resources*, for the *support* of the Christian *Religion*.

The Deputation, however, having been entrusted with "full powers" to that effect, embraced the opportunity of these requirements being made, to dissolve the Union, on that account. The following record of this transaction, is extracted from the Minutes of the British Conference for the year 1840. "They (the Deputation) "frankly and explicitly declared, that the maintenance of such views on the part of the British Conference, would be regarded by the Upper Canada Conference, as a VIRTUAL DISSOLUTION OF THE UNION. Upon hearing this, the [illegible] RELUCTANTLY LED to the conviction, that [illegible] the [illegible] Association [illegible] by the Annual [illegible] 1839, to [illegible]

and Exclusive Church Establishment, in this Province of Canada;" and the public feelings have been appealed to, and endeavoured to be excited against the British Conference, for such an odious, and unjust, and tyrannical demand.

But it must surely be admitted, that in the above words, which are *literally* copied from the official document, there is *no specific Church* or form of Christianity, so much as even hinted at; nor is there any *particular mode* of affording support, prescribed. But, simply, that (in such way as may become ground of *legislative enactment*) "support" ought to be afforded, by Civil Government, towards the Religion of "*the Lord Jesus Christ.*" See 1 Tim. vi 15. Psal. lxviii. 20, Isaiah xlix. 22, 23.

THIS, has ever been one of the most openly-avowed and "acknowledged principles" of the Parent body, in the Parent Country. It has ever been advocated, in the organs of the British Conference; and could scarcely have been unknown, to the Canada Conference, when on their part, the proposals of Union were made to that body.

It was on that principle, that the British Conference could, and did, account of the "Grant" from our own venerable Government. They wished, and very naturally too, that it should be *well understood* in this Colony, that they were, *in relation to that "Grant,"* but acting on a principle which had *ever been with them a Connexional one.* And they desired, in all reason, that *the general principle*, should be maintained, and that its truly Scriptural character should be defended, by the Provincial body, with whom they sought to preserve, unimpaired, their fraternal Union.

But then, it is due to them, to bear testimony, that, as to the *system*, becoming and *legislative* APPLICATIONS OF THAT PRINCIPLE, IN THIS PROVINCE, (in its very peculiar circumstances; and as being without the establishment of any exclusive and dominant church;) the British Conference NEVER SOUGHT, NOR DESIRED, TO INTERFERE. (!) (!) (!)—

They have, also, that the Government has, long since, made FORMALLY and EXPLICITLY DISAVOWED THE INTENTION, to establish any dominant and exclusive church in this Province. And it will NOT be conceived as being POSSIBLE, that the British Conference would, under the Canadian brethren, to plead in behalf of a measure, which the Government itself had solemnly disavowed, so far as Canada is concerned. The following unhesitating assurance, upon that subject, was expressed in the reply of the excellent Sir Gaspard Ashburton, to the Canada Conference Address, from the St. Catharines Circuit, during his public and paternal administration. His Excellency's very words on that occasion were;—I have already "*publicly* and" *explicitly* declared "that *there is no wish or intention*, on the "part of the Government, to promote the "establishment of any *dominant Church in "this Province*, nor do I believe that such a "design is entertained, in any quarter."

The statement, therefore, (by whomsoever made,) that the British Conference desired their Canadian Brethren, to advocate *a dominant Church*, in this Province, is A DISCREDITABLE MIS-STATEMENT. (!)

Certain persons, however, finding such a *misrepresentation*, to be, (as the phrase is,) "*good capital*," in the country, have, unhappily, *traded largely*, with that *foolish* and *absurd* folly. (!)—But I expect that, after this requisite notice of it, "*they shall proceed no further*;" seeing "*their folly shall be known unto all men.*"

There is one consideration, Mr. Editor, which (I would respectfully submit to PARTICULATOR,) may well be taken as rendering it not by any means inconsistent with propriety, that the Canada Conference should cheerfully comply with the requirement of the British Conference. It will show that it *well and specially befits that reverend body*, to maintain, that "*It is the duty of Civil Governments, to employ, their influence, and a portion of their resources, for the support of the Christian Religion.*"

I refer to the Royal Grant, and the legislative "support," which have been afforded to *Victoria College*, at Cobourg. That Methodist Institution, is confessedly A RELIGIOUS, as well as A LITERARY, Establishment. Beneath its roof has been dedicated a Christian Chapel, and its Principal is required to secure *the daily celebration of Christian Worship* within its walls.

The following are the expressions of sentiment, on the part of the Canada Conference, to the British Conference, in relation to this their educational and now Collegiate, Conference Institution.

(1.) *In the year* 1834, they say,—"To re-"lieve ourselves from present embarras-"ments, and to bring the Institution into "successful operation, we have resolved to "apply to the Colonial Legislature, at its "ensuing session, for a Grant of Money, and "to his Majesty's Government, for an en-"dowment in land or otherwise."

"We trust this Institution will be a power-

"ful instrument, in promoting the interests "of Methodism, in this improving Province, "and impart the advantages of A TRUE "CHRISTIAN EDUCATION, to a large "number of the rising generation."

(2.) *In the year* 1834, their words are:—"knowing that, WITH US, you properly "estimate the importance of education, "WHEN UNDER THE SPECIAL DI-"RECTION OF CHRISTIAN PRINCI-"PLES, we recommend, to your patronage "and support, our rising Institution, (the "Upper Canada Academy, now the Victoria "College,) which is connected with the "spread of general knowledge, AND RELI-"GIOUS TRUTH."

(3.) *In the year* 1837, the ensuing decisive "declaration appeared in their Address:—"It "is, however, on the STRICTLY RELIGI-"OUS CHARACTER OF THE INSTI-"TUTION, that we place THE HIGH-"EST estimate. WITH YOU, we are con-"vinced, that the real and permanent advan-"tages of education, DEPEND UPON ITS "ASSOCIATION WITH *sound, moral and* "DECIDEDLY CHRISTIAN PRINCI-"PLES; and we fully recognise THIS NE-"CESSARY CONNEXION, *in all our academical arrangements.*"

(4.) *In the year* 1838, they communicate to their Fathers and Brethren, this most cheering and CHRISTIANLY intelligence:—"A "delightful *Revival of* RELIGION, has "lately taken place among the Students; "upwards of thirty of whom have given evi-"dence of a gracious change." And, they conclude, by remarking, on "THE GREAT "RELIGIOUS AND LITERARY OB-"JECTS OF THE INSTITUTION."

These quotations of their own published sentiments, respecting the really Christian character of the Cobourg College, are not, by any means, deemed reproachful to the Canada Conference. They learned them, with us, from the venerable Wesley; and they are, hence, highly in good keeping with their recently-assumed "*Wesleyan*" designation. But, from these it will be seen, that the principle they declined to advocate, and which has been assigned as the reason for rupturing the Union, is the only one by which their transactions with the Government, in relation to that religious and literary Institution, can be rendered consistent.

I wish the parties concerned, might be led to review their course, on this subject; and to discover the untenableness of their ecclesiastical position. The British Conference are striving to escape of the sanction of the "Civil Government," and to *expend*, "a portion of its resources" which is *fixed* to them for the "support" of the cause of "Methodism." But, (it should seem,) that the Canada Conference, specially and strongly desire that species of support—they petition the Throne and the Legislature—they labor and plead for it—indeed, they "*fall into convulsions*," and are discovered to be *actually* obstreperous in to *complain* even that "Rev. and *Very Dear* Fathers and Brethren," in order, as my MOTTO expressed it, to "GET GOVERNMENT AID."

And yet, "*passing strange*," as it may appear to be, they break away from Union with the British Conference, assigning as the reason, that they cannot *after all*, plead that it is "*the duty* of the Civil Government" to *afford* them that "support." They can *contend* for the *practice*, but they cannot *plead* for the *principle*. And yet, it must be admitted, that in *unprincipled practice* is unbecoming the "STANDING" of a Community of Christian people; and still more so, a Conference of *Christian Ministers*!!

With what CONSISTENCY, can such a *Community* plead for a share of the Clergy Reserve Property? Is not this a portion of the resources of the *Civil Government*? Again, *unless they plead for this principle*, how can they give "*fair* claim" upon their proposed portion of the *projected* parsimony of the University-funds? IT WILL NOT HELP THEM, we say, whatever they may "GET" from the Civil Government, *will be expended in education*. The Canada Conference are *self pledged*, (like the British Conference,) to *abstain from all plans of education*, which are *not essentially based* on "*Religion*."

Let us again hear, on *this subject*, how they express the firmness of their determination, in their published Address to the British Conference. "WITH YOU, we "are convinced, that the real and perma-"nent *advantages of education, depend up-"on its association* with sound, moral, and "*decidedly religious* principles. And we "*fully recognise* this necessary connexion, "IN ALL our *academical arrangements*." Signed, Toronto, 24th June, 1837, EGERTON RYERSON, *Secretary*.

It would be presumption, in me, to proceed to offer, to such parties, *unsolicited counsel*; but I acknowledge, Mr. Editor, that with such "*views*" as these, or, as it would seem to be the *most honourable course* for the Canada Conference to pursue, (and the *most desirable* to cause us to acknowledge the *precipitancy* of their *Deputation*,

Secure a desirable and [illegible] Ministers corresponding a cordial as well as extensive correspondence with Canada.

on this head, to take suitable measures for the re-establishment of their ruptured relations with the British Conference, and henceforth, to "walk by the same rule—to mind the same thing."—

But, lest I should encroach too largely upon your space in the present number, permit me, Mr. Editor, to solicit your further indulgence.

I remain, Dear Sir,

Yours respectfully,

W. M. Harvard,

Chairman and Superintendent of Wesleyan Missions in Canada West.

BRITISH WESLEYAN METHODISM IN CANADA WEST.

"The Church of the Christian has been, for many "short years, again rapidly and extensively spreading "over the possibly divided (whether by separation) hosts "have carried on [illegible] the Cross of Christ, by "all instrumentality [illegible] "[illegible] and ministers. The [illegible] "[illegible] to the [illegible] "[illegible] "I [illegible] to [illegible] on the part of the [illegible] "[illegible] to [illegible] the Deputation THEY "CAN GET GOVERNMENT AID, independent of "the Canada Conference, TO CONSIDER THEIR "CLAIMS."—Rev. Manner, Secretary to Lord Glenelg, Dec. 17th, 1836.

CONCLUDING LETTER—PART I.

To the Editor of the Toronto Herald.

Yonge-street, Toronto, 24th January, 1846.

Dear Sir,—When the British Conference found, that the Deputation had taken ground against any further connexion of their former relations with the Conference they represented; it was not the desire of the former body, that the Separation should, as much as possible, still partake of the *friendly* character of the *Union*. For this purpose, a British Conference-Committee was appointed, to meet the Canada Conference-Deputation, and agree together upon some general principles, by which an amicable one-and might be fully effected. (see Hist. Sub. date to Inter. Ad. Ann.) [illegible]

In the Minutes of Dennis Professor, there were, (besides the two ministers who formed the Deputation) at least six others, who had resided in Canada, in attendance at the Conference; four of whom had been Presidents of the Canada Conference, with the main Executive Committee of the General and [illegible] of that body—the venerable [illegible] Lord and Stevens. These had been included in the Committee, together with several others of the principal ministers of the Present Conference.

Of course, these ministers were in possession of the most minute, as well as extensive acquaintance with Canada; and knew all the various peculiarities which mark that field of ministerial labour. A more favorable combination of circumstances could hardly have been desired, in order to a wise and holy arrangement, (each party making some surrender to the other,) thereby amicably, yet fully and satisfactorily settling the operations of the respective parties, which would have been needed.

Had the meetings been necessary, to meet the circumstances of removing to their newly appointed circuits, and other unavoidable duties, to which, at this season of the year, many of the ministers of the British Conference were unfortunately exposed, instead of work, had been well employed, (on the part of the two Committee Ministers,) in securing so pacific and important an object. I regret to say, however, that these ministers declined that they preferred war, rather than peace. Upon them, in consequence, it cannot be but that a high degree of corresponding responsibility, must ever be regarded as resting.

They refused to prolong their stay in England, until the Committee could be assembled. They even declined attending a smaller sub-Committee, which would have been convened purposely to meet them, two or three days before their leaving London; when it was ascertained that their return to Canada was not to be *deferred*. By the messenger who delivered to them this latter invitation, they promised to send back a reply. But the only reply which was ever received from them, was a *hostile* and most *mischievous* pamphlet; which, (probably judging *discretion* to be the *better part of valour*,) they made arrangements with a London bookseller to have published, immediately after their departure from England.

The prominent objects of this pamphlet appeared to be, to cast odium upon the Parent Body, and excite an hostility against them in Canada, by representing the world and the Government, that the Parent of the Wesleyan Missionary Society was unfaithful [illegible]

expended—that their Misrepresentations in Canada were disaffected to the Government; and that the design of the Government, in offering them the Royal Grant, had failed in accomplishing that end, but, on the contrary, had produced the impression that the Bill had been injurious to Canada, had alienated to the Canada Conference [illegible] to oppose the Government, that, as it respects the Mission to the British Conference, it would become, to them, a matter of [illegible] withoke the Canada Conference [illegible], (to use their own words,) "ITS DISCIPLINE and CONTROL be not VARIED."

"Out of the state mouth proceeded both blessing and cursing." [illegible] was passed in the month of August, and but a few weeks after the Canada Conference had contributed to "ABUNDANCE" of support and affection for the Parent Body. This, too, BE IT REMEMBERED, at a time when [illegible] of hostility on the part of the Parent Body. And yet, it appears, the whole Canadian Conference assembled together in Toronto, and gave, also, at that time, assurances of hostility, the certain consequence of their affected sensibility. (!) A body of Christian Ministers, capable of such a dreaming, deserve a large share of uncle Christian forbearance.

I correct myself, by the recollection, that there were [illegible] of the Canada Conference-Ministers, who had not committed to the counsel and deed of those which determined by the Bill, Deferred in this shameful exchange towards those who [illegible] and to attached to the [illegible] Parent Body, the advocates of their [illegible] to the Profession of A[illegible] among these, I hear that Wm. Ryerson, Esq. W. Case, the Fathers of the Canada Conference and of the Indian Mission in Canada, [illegible] who has devoted a large portion of his valuable life to their benefit, and who for many years, [illegible] the Canada Conference, and devoted [illegible] to their [illegible]

[illegible] will be pleased to [illegible] Conference [illegible] GEARING FILLMOOD of changing the British Wesleyan, with being an "opposition" body of Methodists.—. Have [illegible] that charge upon which shoulders.

I beg to realize your attention Conference, that it was on account of the Canada Conference Deputation to remove, that what the British Conference [illegible] body, would amount to a VIRTUAL DISSOLUTION of the Union. But it will not be easy to show, or to imagine, that any [illegible] of the Union, was, in reality, [illegible] by such requirements.

For the purpose of demonstrating this, we will, Mr. Editor, with your permission, briefly [illegible] with regard to the political [illegible] in the existence of the Canadian Conference. However, these may have [illegible] CONSPICUOUS [illegible] PROSECUTE THEIR VIEWS, (!) it is notorious that those imitating Canadian Conference, greatly desired the Canada Conference separated [illegible] and HAS ADJUDGED IT SO. In [illegible] in this Colony, [illegible] Opposition against [illegible] that political [illegible] Canada, [illegible] their eyes, by some of the [illegible] of this body. [illegible]

For, may well, [illegible] following list of the Conference, [illegible] to Kingston, in the year 1836. [illegible] will [illegible] to [illegible] [illegible]

[illegible]

litical party."—See *Minutes of Canada Conference*, 1834.—

[illegible] as one wittily said, respecting certain [illegible] that they are but like [illegible] [illegible] the largest one [illegible] [illegible] through with [illegible] [illegible] of the Canada Conference [illegible] distinctions invariably [illegible] the time of [illegible] [illegible] their Community [illegible] THE CHURCH OF A PARTY, and in which that party only could find a peaceful [illegible].

With, I need not inform Pacificus, [illegible] the Methodism of that holy man [illegible] declared a Parliamentary [illegible] as one of the benefactors of the British Nation. From this British Methodism [illegible] in Pacificus's [illegible] and will faithfully [illegible]. The Union of the Canada Conference with the Parent body had made many [illegible] with their [illegible] in relation to merely political matters. They [illegible] the foregoing [illegible] yet [illegible] IT WAS [illegible] here of the law, [illegible] it as a VIRTUAL DISSOLUTION OF THE UNION, [illegible] and HONOURED [illegible].

SECONDLY:—As it respects the Separation [illegible] Canada [illegible] the Canada Conference [illegible]

[illegible]

[illegible] afforded to them (?) [illegible]. In this [illegible] therefore, they at least deserve the [illegible] of being disinterested. [illegible] the Canada Conference could not [illegible] it A VIRTUAL DISSOLUTION OF THE UNION, to be expected to maintain it to be the Duty of the Civil Government to afford that species of support to Religion, which they have, themselves, with so much EAGERNESS, sought to obtain for their "STRICTLY RELIGIOUS" Institution at Cobourg; and which they have so BROADLY given public notice to the Government, that they (to use their own words) will have JUST and PERMANENT cause for STRONG DISSATISFACTION and COMPLAINT if they do not GET. (?) [illegible]

Our respected correspondent, Mr. Editor, will [illegible] that I have said without [illegible] for any [illegible], that the dissolution of the Union was a favourite measure of the leading men of the Canada Conference, and FORCED upon the Parent Body, against their [illegible] desire to [illegible]. I will [illegible] the following summary of the grounds of that [illegible]:

(1.) The [illegible] by the British Conference, in coming to the [illegible] on the part of the Canadian Deputation, that the [illegible] of the Union, [illegible]

(2.) [illegible]

[illegible]

TUAL DISSOLUTION of the Union. This, I hope, has been *proved*, in this letter.

(6.) The following recent declaration of opinion, in the *Guardian*, on the part of an aged and respected minister of the Canada Conference: "After *much prayerful deliberation* on the subject, *I am not prepared to recommend a re-union* with the British Conference. *Experience* has proved this to be INEXPEDIENT and UNWISE."

(7.) The *hostile* and *implacable* procedure of the Canadian Deputation, *after effectuating* the Dissolution, and *previous* to their *departure* from the Parent Land.

(8.) The at least demi-official declaration of the *Guardian*, (Oct. 8, 1845.)—"As for the two bodies living together, as two friendly neighbours, it is foolish to expect it.—The TWO BODIES CAN NEVER BE ON TERMS OF AMITY."

(9.) The *phraze* adopted by the Canada Conference organ, in relation to any future negotiation, with the British Conference, is suspicious. It is—"ADJUSTMENT."—PACIFICATOR, himself, seems to have been deceived thereby, into the idea, that *reconciliation* was intended; and, naturally enough conceived that the "raking and scraping," was ill-dapted to promote any end of RECONCILIATION. But, by the term ADJUSTMENT, they seem to mean EJECTMENT!

These reasons, may not be sufficient to satisfy every mind. I could add more; but these form the ground of my own conviction, that the leading-men of the Canada Conference, *sought the Dissolution of the Union;* and that for some time previous to that crisis, they never *desired* any thing, but *separation*, from the British Conference. They had not the COURAGE to *avoid this*, knowing that many estimable people among them, still entertained a respectful regard for the British-Conference. And, on the same account, these leaders *evaded the responsibility* of the rupture; striving to produce the impression in the colony, that "*the measure originated with the British Conference.*" Such a *statement*, is a *falsehood*.

I fear we may say, in the language of ST. JOHN, "*They went out* FROM US, *because they were not* OF US; *for, if they had been* OF US, *they would, no doubt, have continued* WITH US: *but they went out, that they might be made manifest, that they were* NOT ALL OF US."—*See* 1 JOHN, chap. ii. verse 19.

I remain, Dear Sir,
Yours respectfully,
W. M. HARVARD,
Chairman, &c.

BRITISH WESLEYAN METHODISM IN CANADA WEST.

"The Editor of the *Guardian* has been, for some "short time past, again *raking* and *scraping* up whatever he possibly could (whether his assertions have "been *correct* or not, *I do not know*,) against the "British Missionaries here, with the view of injuring "their credit and standing. The quarrelling of the "Methodists in this country, has become quite proverbial; and who can tell the loss sustained, or the "injury inflicted!"—PACIFICATOR.

"I apprehend no *disposition* on the part of the *British Conference* to *dissolve the Union*, unless THEY "CAN GET GOVERNMENT AID, independent of "the Canada Conference, TO PROSECUTE THEIR "VIEWS."—Rev EGERTON RYERSON, to LORD STANLEY, Jan. 17th, 1840.

CONCLUDING LETTER—PART II.

To the Editor of the Toronto Herald.

YONGE STREET, TORONTO,
24th January, 1846.

Dear Sir,

IT will be seen, that I abstain from all *mere personalities*; and only refer to individuals as connected with the party-measures it has been my duty to exhibit. This I have done as a mere *defendant*. And, in so doing, I have not any the least mixture of personal feeling; excepting that of regret, that I should be under the painful necessity, (in defending our *position* and *character*, in this Colony,) of referring to any individual, or individuals, in terms of *discommendation*.

I have candidly avowed my reasons for believing, that the measure of the Dissolution, was fully intended. With the motives I do not interfere. The parties may have "*views*," to which the Union with the British-Conference, would prove a serious impediment. I believe that they have such "*views*"; and that they may think they "*do God service*," in striving to compel the British Conference to withdraw their Missionaries from Canada-West. Time, which proves all things, will develope this embryo, and solve this problem. But yet, I must believe these leading-men, at least, to be mistaken, and their followers to be misled. The issue, I do not doubt, will show, that, a continued Union with the Parent body, would have been a not unnecessary safeguard, both to the Canada-Conference themselves, and to the precious interests involved, in their various and RESPONSIBLE movements.

Still, I must regard, with a just and [illegible] claims, though kindly reprehension, their [illegible]

of *straightforwardness*, and *consistency*, in relation to us! THEY FIRST APPLIED TO US, and unequivocally avowed their own—"*inability to supply the religious wants of the country*," (THESE ARE THEIR OWN WORDS.) (!) And, if they had not wished to labour in conjunction with us, they might have cheerfully acceded to OUR working, though distinctively, yet in friendly understanding, *by their side*. Clearly, we have *as much* RIGHT *in the country*, as *any other class of British Christians*, who find that God hath given them a work to do "here." And, SURELY, our Seven Years of labour, in *advancement of their denominational interests*, has NOT, by any means, IMPAIRED OUR ORIGINAL RIGHT to a settlement in Canada-West (!)

Again. If the Canada Conference had become weary of the Union, they should not, (*only a few weeks previous* to its Dissolution,) have expressed *a desire for its continuance*.—And if they *did not wish* the *Dissolution*, they should not have sanctioned the belligerent movements of their Deputation against the Parent body.

If, as seems plain, they wished the Dissolution, why did they not come out, as Christian men, and say so? Why not, in that case, earnestly seek to have its circumstances rationally and christianly discussed and arranged? Why not, (to use a figure,) why not have the partnership dissolved, by mutual consent, and the stock, and the good-will, honourably and reasonably disposed of, for the benefit of both the parties?

Did the business world ever know *a commercial compact*, to be *so rashly* and *contradictorily* broken up?—The one partner addressing the other, with "VERY DEAR" words, and yet, with fell "*maliciousness*," striving to *get up an excitement against him*, to occasion his departure from the country, as an "unnecessary," and "opposing," party—(!)—(!)

It will be almost considered to be a species of denominational *infatuation*, that the Canada Conference should select the British Conference—(the only ecclesiastical body upon earth, from which they have ever received a similar amount of "*brotherly kindness*,") as the special object of this their own mode of "*charity*."

With an offensive "*exclusiveness*," and assumption, they appear to have formed the design of necessitating us to leave the Province, and by the relentless process of endeavouring to endamage our character. But, *in Verily, there is a God, that judgeth in the earth*.—And it is not a little observable, Mr. Editor, that, your respected Correspondent, who in his last letter has avowed himself to be a layman of that assailing body, should so honourably have directed the public attention to the unmerited injury, which, (*however impotently*,) the Conference-organ of his own community has thus been so unholily and unrighteously employed to do us.

They designate us "the London Committee." They intimate to the Government, that we have no Provincial title to Provincial support; and that they will justly feel a jealousy of any "Government Aid," which may be extended to us, to enable us to "prosecute our views."—An infelicitous attitude, in a British Colony, for one ecclesiastical body to take against another Christian Community. An unlovely position, for one professed member of the great Methodist family to take, as it regards the lineal descendant of the very Parent stock of that family.

It is obligatory upon us to inform them, that we are, not less than themselves, a PROVINCIAL BODY OF CHRISTIANS. If our "clearing," is not larger, it is because that, hitherto, we have chiefly laboured upon the Canada Conference "lot;" and that, too, without fee or reward; excepting that body may be now *paying us*, in "[illegible] *duce*."

We "*thank God, and take courage*," from the happy results of our FIRST "FIVE YEARS," of disassociated "standing," in the Province. Through God's good blessing we now have from Fifteen to Twenty Thousand Western Canadians under our care, in our Societies and Congregations, and are strongly desired to extend our Missionary labours to other places, besides those that we at present occupy.

Let not the Canada Conference despise us, because they may be *Eight times* more numerous, than we are. They have been *Ten times* as many years on the ground, as we have been in our present distinctive character. And *in Forty five years more*, their community may probably, not be disposed to regard our body, of British Wesleyans, with so *disparaging* a temper!

And, if affection for the Government under which we live, may possess any claim upon the compassionate attention of that Government, in aid of a ministry, which confines not itself to the *towns* of Canada, but follows also the distant emigrant into many of the newest settlements; then (and whether or not), we may humbly state, that there *is not a single individual among us*, who has ever the *smallest atom* of *disaffection*, towards either the *British Government* or the *British people*. Not an *individual*, in either

Introduced, our new Relation! Its own Character. In some Places. Yorkville.

our Provincial *ministry*, or our Provincial *membership*. "Selah."

PACIFICATOR refers to unhappy collisions which have in some places occured. He will permit me to remind him, that it was more to be *desired* than *expected*, *that* such painful circumstances would be altogether avoided; when it is considered, with what *animosity* and *implacability*, the Canada Conference Deputation, INTRODUCED our new relation! The same unhappy spirit, in consequence, has been rife, throughout the country, wherever we have gone, to gather together the people, who, giving to us an honest preference, have earnestly entreated us to take the care of their souls upon us.

Your respected Correspondent, will admit that *when a Religious Community is unmindful of its own character*, it is no marvel if *individuals* are prevented from exercising a *confidence* therein. And the conduct of his own community, in regard to the British Conference, is, I regret to say it, but too melancholy a proof, how painfully possible it is, to be, to a certain degree, *correct* in sentiment, and yet, at the same time, very awfully *antinomian* in practice.

The blame of these collisions, must how- [illegible] most justly, be deemed to fall on the [illegible] of them, who DETERMINED that [illegible] should *not be a peaceful one*; [illegible]VED that the *Dissolution* of [illegible] should *not be marked by the* [illegible]hich had *professedly* character- [illegible]*ation* and *continuance*; whose [illegible], (I had almost said insufferable infatuation) of "*exclusiveness*" and self-confidence, has led them (and even recently,) to PROCLAIM, *in their Church-organ*, that they can be satisfied with nothing short of our entire withdrawment from the country; and whose very words respecting us, in relation to themselves, (at this *very* moment,) are: —"We regard the other body, *wherever it* "*is aside of us*, as in *opposition* to us. AS "WE REGARD IT, IN THIS VIEW, "which is a correct one, the two bodies can "NEVER be on terms of AMITY."(!)—*Guardian Oct. 8th*, 1845.

If the Ministers of that body, (in their official periodical,) are determined to maintain this implacability of temper towards us, upon their own heads, be the responsibility! Will they, Mr. Editor, *be found at the proposed Union Meeting, in this city, appointed for next month?* Will they not act the part of the "*hypocrite*," in standing upon the platform of charity, *to profess Union*, with other Ministers, unless they as *publickly repudiate their animosity*, as they have *publickly proclaimed it?* With the beloved Apostle, ST. JOHN, we say, "*Let us not love* IN WORD *only, but* IN DEED, *and* IN TRUTH." And, in the words of our Divine Master, we would respectfully add:—"Go!—FIRST BE RECONCILED *to thy Brother; and* THEN *come and offer thy Gift.*"

Nevertheless, in some places, our respective congregations, are already beginning to cherish feelings of kindliness towards each other. In this we truly rejoice! And PACIFICATOR may be assured, that those who have influence among us, while they will "NEVER" sacrifice the principles that they conscientiously feel called of God to uphold, yet, at the same time, they will "NEVER" suffer an honest expression of Christian affection to be, on their part, unreciprocated.

In *Canada West*, (we may be pardoned for saying,) we minister to a people, who *give us an honest preference*. And who, according to their means, afford to us, their most liberal and *increasing*, pecuniary support. ON THIS TOPIC, the *Christian Guardian*, has dishonourably committed its character for veracity, by the *most untrue and malevolent statements*. This, I trust, by God's blessing, at my earliest convenience, to demonstrate, and in the columns of that same Conference-journal.

It has been, with a marked reluctance, *as I have shown*, that the British Conference have sent their Missionaries into this field. *In this city, for instance*, it is well known, that a church was built for us, before any of our number were appointed to minister here. And often have I been affected at *the tearful gladness*, with which the British-Wesleyan Emigrant, *in the rural Districts*, has been known to recognize the *messenger* of the *Church of his choice!* A *laudable gladness*, this, of which it must be regarded as a lamentable act of most unjustifiable *cruelty* and *tyranny*, to endeavour to deprive him!

As to *Yorkville*, the particular case [illegible] your respected Correspondent, has [illegible] my attention; I am happy to be able [illegible] that our British Wesleyan Church [illegible] that district, was not erected [illegible] *One Hundred Souls had been converted to God there*, through our humble instrumentality. Some of these, previous to their conversion, however it may be to be lamented, would have put their hands into the fire, rather than have become identified with the Canadian Conference. So little con[illegible] they [illegible]ed to exercise in that [illegible]ty. [illegible] Mr. Editor, we have to [illegible] *as we find them*, with all their [illegible] *predilections*; and to be thankful [illegible]

will allow, even *ourselves*, to lead them to "*the Lamb of God*, that *taketh away the sin of the world*."

This is our *APOLOGY*, for "*building a chapel at Yorkville*." And the same applies to other places besides. If the friends of the Canadian Conference knew their own true position, they would avoid placing the British Missionaries,' (as we are termed,) upon their defence, "before the public."

I have shown, then, Mr. Editor, the utter *falsehood* of the allegation, that we are—a *quarrelsome*—an *injurious*—an *opposition*—or even an *unnecessary*—body of Christians, in Canada West.—It has been seen that we were needed, desired, and royally encouraged;—and that, by God's blessing, our Missionary Community, as the agents of the British Conference, and as the ministers of Christ, have variously been rendered a blessing to the Province.

The Canada Conference Organ, is so *unwise* as to intimate, that *the Canada Conference* have AS GOOD A CALL to send *Missionaries to ENGLAND*, as the *English Conference* have to send *Missionaries to CANADA*. And, simple as it may appear, it is *highly probable* that these parties *really believe* what they say.

But *there are Three things*, which they will require, before they can *establish* the proposition, which they have so ORACULARLY DELIVERED.

FIRST, they must be able to show, that—the Canada Conference has been *strongly and earnestly solicited*, to send its Missionaries to England, *by Emigrant settlers*, there, from their own *Canadian Methodist Communion*.

SECONDLY, they must show, that—the *Canada Conference* has been *solicited by the British Government*, to render their aid, in furnishing religious supply, to *the Canadian Emigrants settled in England*. And,

THIRDLY, they must give evidence, that—*Thousands of precious souls have been converted* to God, by the Divine blessing, upon the labours, of the *Missionaries of the Canada Conference, in England*.——(!)

When they can be provided with *some such facts as these*, they may have some authority, (and which, NOW, THEY KNOW THAT THEY HAVE NOT,) for making so strange and *undisciplined* an assertion!

Until, in this manner, substantiated, it must be regarded as a *rash* and a *random* "BOLT."—And this may be taken, as *a specimen* of the *vituperations* which, to the discredit of their own *understandings* and *consciences*, they have been too fain to publish against us, as a body of British Canadian Wesleyan Methodists.

In bringing my Correspondence, on this subject, to a close, I must, Dear Sir, tender to yourself, my best thanks, for your courteous indulgence of so much valuable space in your Journal.

To your Correspondent, also, I must render a tribute of acknowledgment, for his truly Christian bearing, and for his appreciated, and generous testimony, to the utility of the British Missionaries in Canada West; as well as, also to the largeness of the field, in which they are engaged, as demanding *their* evangelical agency, also, with that of the other churches.

My letters have been hastily written, in the midst of a great press of occupation.—Some of them have been composed while suffering from painful indisposition.—But for these reasons they might have been more worthy of both the sacred cause I have [illegible] tempted to defend, and the intelligent and respectable tribunal which I have been called to address.

This review of our transactions with the Canada Conference, and of our reasons and motives for visiting Western Canada, and still continuing to labour therein, will go to prove that the *maligned* "*British Conference*," are, *in reality*, as well as in *apparent accordance* with their impressive *Wesleyan* motto, "THE FRIENDS OF ALL—THE ENEMIES OF NONE!"

I remain, Mr. Editor,
Your greatly obliged humble Servant,
W. M. HARVARD,
Chairman and Superintendent of Wesleyan Missions in Canada West.

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[illegible] in a word deliberately the mind that [illegible]