

MINUTES

OF

SEVERAL CONVERSATIONS

BETWEEN

The Ministers

OF THE

WESLEYAN METHODIST CHURCH

IN CANADA;

AT THEIR

TENTH ANNUAL CONFERENCE,

BEGUN IN KINGSTON, U. C.

ON WEDNESDAY, JUNE 11, 1834.

TORONTO:

PUBLISHED AT THE CONFERENCE OFFICE.

MDCCCXXXIV.

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J. H. LAWRENCE, PRINTER.

MDCCLXXII

MINUTES.

QUESTION I.

What Preachers are admitted into FULL CONNEXION, and ORDAINED?

ANSWER.

Henry Wilkinson, Lewis Warner,
Edwy Ryerson, James Musgrove,
Alexander McNabb, J. S. Atwood, who located
last year because of ill health, is restored.

QUESTION II. Who remain on trial?

Ans. Horace Dean.

He has travelled THREE years.

John Baxter, John Sunday.*

These have travelled two years.

Samuel Rose, John K. Williston,
John Watson, Thomas McMullen,
Peter Ker, John Law,
Moses Walker,* Heman Davis,
Thomas Fawcet, William McFadden.

These have travelled ONE year.

* These two are native Indian Missionaries.

QUES. III. What Preachers are now received on trial?

Ans. George Playter, Stephen Brownell, and
6 young men, recommended from England.

QUES. IV. What Preachers have died?

ANS. THOMAS MADDEN.—He was born in Cambridge N. Y. in 1780. In 1795 his father and family emigrated to Earnesttown, U. Canada. In the 17th year of his age he visited his friends in Cambridge, where, under the preaching of the word, he was awakened, and soon after brought to the saving knowledge of the truth, and under its influence he returned to Canada happy in mind and deeply pious. For several years he exercised his gifts as an Exhorter, and afterwards as a Local Preacher, till the year 1802, when he was admitted on trial at the New York Conference. After two years in the travelling connexion, he was ordained at the New York Conference, by Bishop Asbury, first as Deacon, and at the same Conference, a few days after, was admitted to Elder's orders. This was in view of his returning to Canada as a Missionary.

Brother MADDEN has travelled very extensively through this country, having been appointed to the following Circuits and Stations:—*Long Point, Niagara, Oswegoche, Montreal, Ottawa, Augusta, Bay Quinte, Hallowell, Belleville, Smith's Creek the Niagara District, Rideau, and Elizabethtown.* And beside these, he travelled the *Charlotte and Brandon* Circuits, in the State of New York. He has spent 31 years an Itinerant Preacher. Our junior Preachers will form an idea of the toils of their elder brethren, when they know that the *Oswegoche* Circuit once embraced what are now the *Elizabethtown, Augusta, Matilda, and Rideau*, including all the country between *Gananoque* and *Cornwall*, and extended north as far as the *Rideau* and the township of *Mountain*.

To perform this, Brother MADDEN travelled 340 miles and filled about 30 appointments every four weeks. In these labours he spent a useful life, and died in Christian triumphs at his own house in *Augusta*, the 22d May 1834.

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As a Preacher of the Gospel, Brother MADDEN was considered a sound divine. On various subjects which he discussed, he shewed a clear and discriminating judgment; and was admired for the promptitude and firmness of his proceedings, whether in his pastoral charge or the deliberations of the Conference. These important qualities rendered him peculiarly useful to the Church, and secured the respect and esteem of his brethren.

During a protracted illness of more than a year, Brother MADDEN was a severe sufferer; but endured his affliction with much patience: he often spoke of it as providential, and was greatly supported by the consolations of the Holy Spirit. These were given by his Saviour with increasing measure, as he drew near the close of life. In some instances he was so enraptured with divine things, that he was constrained to praise and glorify God with a loud voice. His last efforts were to deliver a solemn charge to his family, which he did with great composure, and took an affectionate leave of his wife and children, one by one, soon after which he expired.

Ques. V. Are there any objections to any of our Preachers?

Ans. They were all examined one by one.

Ques. VI. What Preachers have desisted from travelling?

Ans. Peter Jones, 1st, Alva Adams, and George Bissel.

Ques. VII. Who are the Supernumeraries?

Ans. Alexander McNabb, Wyatt Chamberlayne.

Ques. VIII. Who are the superannuated or worn-out Preachers?

Ans. Thomas Whitehead, Joseph Gatchell,
 James Willson, King Barton,
 David Youmans, Franklin Metcalf,
 William Brown, Philander Smith.
 Andrew Prindel.

QUES. IX. How are the Preachers stationed this year?

Ans. As follows, viz.

I.—NIAGARA DISTRICT.

Stamford,—David Wright, Alexander Irvine.
St. Catharines,—Edwy Ryerson, John Armstrong.
Cunboro',—J. S. Atwood, John Baxter.
Ancaster,—Ephraim Evans, John Watson.
Long Point,—Hamilton Biggar, one wanted.
Westminster,—Samuel Rose, one wanted.
London,—William Griffis, one wanted.
Gosfield,* Horace Dean, Peter Ker.
Oxford,—Richard Phelps.
Thames,*—To be supplied.

WILLIAM RYERSON, *Presiding Elder*.

*These Circuits will be visited occasionally by the Rev. Ezra Adams.

II.—YORK, OR TORONTO DISTRICT.

City of Toronto,—William Squires, Egerton Ryerson
 who is our Editor.
Dumfries,—Conrad Vandusen, John Law.
Nelson,—James Norris, Lewis Warner.
Toronto,—John Beatty, one wanted.
Yonge Street,—Edmund Stoney, John Williston.
Newmarket,—Robert Gorson, Thomas Fawcett.
Whitby,—Solomon Waldron, Thomas McMullen.
Brock,—One wanted.

JAMES RICHARDSON, *Presiding Elder*.

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III.—BAY OF QUINTE DISTRICT.

Kingston North and Gananoque,—Joseph Stinson,
— Stears.

Kingston West,—J. C. Davidson.

Bay of Quinte,—Roley Heyland, Edmund Shepherd.

Waterloo,—Matthew Whiting, James Musgrove.

Hallowell,—R. Jones, George Poole; Alex. McNabb,
supernumerary.

Belleville,—Henry Wilkinson.

Cobourg,—Thomas Bevitt, Heman Davis.

Cavan,—John Black.

Murray,—Daniel McMullen.

Sidney,—George Ferguson, Thomas Harmon.

JOHN RYERSON, *Presiding Elder*.

IV.—AUGUSTA DISTRICT.

Brockville,—William Smith.

Prescott,—William Patrick.

Matilda,—John Carroll, George J. Playter.

Augusta,—Simon Huntingdon, Wm. H. Williams.

Elizabethtown,—Cyrus R. Allison, Asahel Hurlburt.

Rideau,—Henry Shaler, J. G. Manley; Wyatt Cham-
berlaine, supernumerary.

Perth,—James Brock.

Mississippi,—William McFadden, one wanted.

Richmond,—James Currie.

Bytown and Hull,—Ezra Healey, who shall visit Rich-
mond and Ottawa circuits; Vincent B. Howard,

Ottawa,—Charles Wood, Stephen Brownell.

ANSON GREEN, *Presiding Elder*.

V.—MISSION STATIONS.

Joseph Stinson, *General Superintendent of Missions.*

Credit,—William Case, Peter Jones, who shall pay particular attention to translation, and visit the various Missions under the direction of the General Superintendent.

Lake Simcoe and Cold Water,—Samuel Belton, one wanted.

Rice Lake and Mud Lake,—G. Miller, one wanted.

The brethren at this Mission shall visit the neighboring settlements.

Muncey Town and Delaware,—Ezra Adams, one wanted.

Grape Island and Mohawk Bay of Quinte,—One to be sent.

Amherstburg,—One to be sent.

Sahgeeng and Goderich,—One to be sent.

Grand River,—Joseph Messmore, one wanted.

Clarendon,—One to be sent.

St. Clair,—James Evans.

Isle of Tanti,—One to be sent.

Guelph,—One to be sent.

EGERTON RYERSON and WILLIAM SQUIRES, *Editors of the Christian Guardian.*

JOHN SUNDAY, *Native Missionary.*

QUES. X. What is the NUMBER OF MEMBERS in our Societies?

Ans. As follows, viz.:

Circuits. Members in Society.

umfries,.....	445
Elson,.....	495
oronto,.....	502
lbion,.....	387
onge-Street,.....	842
oronto City Station,	218
rock Circuit,.....	102
hitby,.....	366
amford,.....	438
. Catharines,.....	415
anboro',.....	370
ncaster,.....	506
ong Point,.....	507
estminster,.....	384
ondon,.....	200
hames,.....	270
osfield,.....	294
xford,.....	164
alpole,.....	35
ingston,.....	134
ay of Quinte,.....	609
aterloo,.....	713
allowell,.....	590
urray,.....	280
obourg,.....	447
elleville,.....	122
dney,.....	370
avan,.....	222
ugusta,.....	598
rescott,.....	57
atilda,.....	467
ttawa,.....	351
y Town,.....	169
ichmond,.....	222
issippi,.....	171
erth,.....	167

Circuits. Members in Society.

Rideau,.....	544
Elizabethtown,.....	612
Brockville,.....	68
Hull,.....	85

Total.... 14,015

Missions.

Credit,.....	78
Lake Simcoe,.....	191
Rice Lake,.....	142
Amberstburg,.....	20
Bay Quinte, Mohawk,	42
Sahgeeng,.....	55
Grand River,.....	155
Marmora,.....	50
Clarendon,.....	55
Muncey,.....	127

Total..... 915

Mission-Schools. Children.

Grape Island,.....	48
Rice Lake,.....	37
Mohawk, Bay Quinte,	24
Credit,.....	41
Lake Simcoe,.....	62
Muncey Town,.....	77
Sahgeeng,.....	42
Grand River,.....	45

Total..... 376

Total No. of Whites &	
Indians in Society.	14,990
Last Year,.....	16,039

*Decrease,..... 1,109

* This decrease is occasioned principally by errors in the return of last year.

QUES. XI. What has been collected for contingent expenses and making up the allowance of Preachers?

CIRCUITS.	NUMBER IN SOCIETY.	£	s.	d.
Ans. Dumfries,.....	445	4	11	2
Nelson,.....	495	8	16	6
Toronto,.....	502	2	16	6
Albion,.....	387	1	8	0
Yonge Street,.....	842	7	17	2
Toronto, (late York) Station,.....	218	3	10	2
Brock,.....	102	Nothing.		
Whitby,.....	366	15	6	
Stamford,.....	438	8	2	10
St. Catherines,.....	415	3	10	9
Canboro',.....	370	2	1	10
Ancaster,.....	506	5	5	0
Long Point,.....	507	6	6	11
Westminster,.....	384	1	0	0
London,.....	200	3	1	7
Thames,.....	270	Nothing.		
Gosfield,.....	294	Nothing.		
Oxford,.....	164	12	6	
Walpole,.....	35			
Kingston,.....	134	3	5	0
Bay of Quinte,.....	609	2	5	0
Waterloo,.....	713	3	5	5
Hallowell,.....	590	6	6	6
Murray,.....	280	2	17	6
Cobourg,.....	447	3	0	0
Belleville,.....	122	1	4	8
Sidney,.....	370	1	17	6
Cavan,.....	222	18	7	
Augusta,.....	598	1	8	2
Prescott,.....	57	15	0	
Matilda,.....	467	15	0	
Ottawa,.....	351	2	5	0
By Town,.....	169	1	13	2

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		CIRCUITS.	NUMBER IN SOCIETY.	£	s.	d.
contingen		Richmond,.....	299	17	4	½
teachers?		Mississippi,.....	171	1	9	6
£ s. d.		Perth,.....	167	1	5	6
4 11 2		Rideau,.....	544	1	8	1½
8 16 6		Elizabethtown,.....	612	2	18	6
2 16 6		Brockville,.....	68		13	6
1 8 0		Hull,.....	85	1	7	6
7 17 2		From Brother J. Gatchel, (Canboro'),.....		1	15	0
3 10 2		Sundry small collections,.....		2	3	4
Nothing.		Collection at Conference,.....		2	10	2½
15 6		Total,.....	£108	1	9	

QUES. XII. How has this been expended?

		AMOUNT DUE.	AMOUNT PAID.
Ans.	Andrew Prindel,....£	50 0 0	14 8 2½
	Thomas Whitehead,.....	25 0 0	7 4 1½
	Joseph Gatchel,.....	50 0 0	14 8 2½
	David Youmans,.....	25 0 0	7 4 1½
	James Willson,.....	50 0 0	14 8 2½
	Peter Jones, 1st.....	50 0 0	14 8 2½
	Wyatt Chamberlain,.....	50 0 0	14 8 2½
	Widow Madden,.....	50 0 0	14 8 2½
	Widow Slater,.....	25 0 0	7 4 1½
	Total paid,.....	£108	1 9

QUES. XIII. Where and when shall our next Conference be held?

Ans. At HAMILTON, in the District of Gore, on the second Wednesday in June next, at 9 o'clock, A. M.

MISCELLANEOUS RESOLUTIONS.

1. That a form of Class-Book be prepared and printed, which, in addition to the usual form, shall contain ledger lines in which the amount paid by each member quarterly shall appear opposite to his name and that the Superintendents be instructed to see that each leader be furnished with said form at the expense of the circuit.

2. That printed forms for the use of the General Recording Stewards, in keeping the Circuit accounts, be furnished to each Circuit.

3. That Egerton Ryerson and Joseph Stinson be a Committee to draw up a form for keeping the Circuit Stewards' accounts and a form of Class-Books, and that the Editor of the Christian Guardian be ordered to have them printed immediately.

4. That in order to the more effectual raising of funds for the support of the superannuated Preachers, and the widows and children of those Preachers who have died in the work, it shall be the duty of the Superintendents of Circuits to see that the public collection required by the Discipline be taken up in every congregation on the route round their respective Circuits commencing on the first Sabbath in February in each year.

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THE ANNUAL ADDRESS OF THE CONFERENCE

TO THE

MEMBERS OF THE WESLEYAN METHODIST CHURCH,

IN CANADA.

Dearly beloved Brethren,—We regret, that in consequence of the failure of the appointed Committee to prepare a PASTORAL ADDRESS to our SOCIETIES at our last conference, we did not present to you the usual Annual ADDRESS; as there were some matters of importance connected with the Union lately agreed upon between this Body and the British Conference; and as we were prevented from offering to you more directly and formally, some pastoral advices, and the expression of our continued and increased esteem and affection.

We gladly avail ourselves of this occasion to address you. Our present Session has been a protracted and laborious one; during which was transacted much important business, which we ardently desire may be (as intended,) productive of the best interests of our Zion. We are happy to learn that several of the circuits have, during the past year, been favoured with a gracious outpouring of the Holy Spirit, by which the cause of religion has been strengthened and promoted, and souls brought to God; yet, we regret to find, from the returns of the numbers in Society, that upon the whole, a considerable decrease appears. This, however, is not to be attributed much to a falling off in the Societies, as to erroneous returns from certain circuits made at our last Conference, either through mistake or inattention in those who made them; the discovery of which, will, we trust, lead them to be more particular and attentive in future.

We regret to learn, that there are some among the brethren who have been betrayed, in an unguarded hour,

into the indulgence of a censorious and uncharitable spirit, and that others have been tempted to alienate themselves from the communion of the church. But we hope, and earnestly pray, that those who have indulged this spirit, or who have been incautiously misled by erroneous representations, will, on serious and prayerful deliberation, return in meekness and love to that fellowship which now exists under precisely the same general rule and doctrines, as when they first received their spiritual birth and consolations through its instrumentality, and which the Great Head of the Church has signally owned up to the present hour, in the building up of believers, the conversion of sinners, and the spread of experimental and scriptural holiness. To effect this reconciliation, we affectionately assure them, that whilst it is our unanimous determination, through the Divine blessing, to preserve our present doctrines, and rules, and relationship unaltered, nothing shall be wanting on our part, consistent with truth, and justice, and discipline. We invite them to return to the bosom and privileges of the Church; to walk in holiness, and keep the unity of the spirit in the bonds of peace. One of the ancient Fathers in the Church has said, "Where there is charity, there is humility, and where there is humility, there is peace."

You have been told, dear brethren, that your "rights and privileges" have been invaded; and invaded too, by those whom you have been accustomed to respect and love as your ministers and friends, by whose labours many of you have been born into the kingdom of God—some have already entered triumphantly into their eternal rest—and under whose ministry you have been comforted and profited during many years. You must be sensible, dear brethren, that you can have no rights or privileges, as Methodists, but such as are common with us. We have one and the same object in view—the same cause to maintain and promote, not our joy your joy, and our happiness yours? Have

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ve not laboured, and wept, and rejoiced with you? And are not our own best interests one with yours? What have we ever done since your fellowship with us, that could induce any one for a moment, to suppose that we feel a desire to injure you? Ye are our witnesses, that we have endeavoured to watch over you, not as "Lords over God's heritage;" but as faithful shepherds, we have endeavoured to feed the Church of God, over which He hath made us overseers, that we might present every man perfect in Christ Jesus. It has been alike our aim and our duty, to avail ourselves of every Providential opening for the edification of our people, and the preaching of the word of life to every neighbourhood and tribe in the land; and our more direct co-operation with our fathers and brethren in Great Britain, we regard as a providential means brought within our reach, whereby we may be enabled, with additional labourers and means, to spread Scriptural holiness over the land,—which is the great end of our existence as a Body, and the sole object of our united prayers and labours. In this more immediate junction with the Parent Stock of the Methodist family, not a single rule of our societies has been altered or affected. Some of the regulations relating to the Conference, and the members of it, have undergone some modification; but these, according to the original and fundamental principles of the Methodist economy, and the usage of the whole body, both in Europe and America, from the beginning, have been placed under the direction of the Conference, upon the same footing with its authority to appoint preachers to their circuits.

We therefore cannot conceive, that in firmly maintaining the right of the Conference to regulate the manner of transacting its own business, the conditions upon which its members are received and retained, and the order by which their movements and appointments shall be made—a right this, founded alike in propriety, good order, and the invariable usages of Methodism from its

commencement—we are in any way interfering with any of the rights or privileges which you, as members of Methodist societies, possess; on the contrary, we think that the mutual rights of both you and us, are thereby secured and perpetuated.

So far from being disposed to infringe upon what may be deemed your privileges in the slightest degree, we have introduced clauses and restrictions into the discipline, which effectually secure them. In accordance with this, the alterations lately made relative to the local Preachers, were required to be laid before the Quarterly Meetings, for their consideration and concurrence; and having been approved of by a majority of more than two-thirds of them, they are now become the established rules by which that department of the Church is to be regulated. And notwithstanding, some of the minority have expressed dissatisfaction with them, and manifested a desire to have them rescinded, or altered, or added to; and however much we respect and highly esteem many of the brethren, who have expressed this opinion, yet, to rescind, or alter, or add to any of these regulations under present circumstances, would, we think, be not only inconsistent in itself, but it would manifest indifference to the views and feelings of that large majority of the Quarterly Meetings which have so recently adopted them. We think these regulations are eminently calculated to promote the spiritual interests of the Church.

We affectionately call the attention of those who may be disposed to create and promote dissatisfaction in the Church, to the danger and responsibility of such a proceeding. "To separate from a Christian community with feelings which involve an alienation of affection from the people of God, solely on account of matters which if allowed to be of some importance, are yet confessedly of minor consideration, is, at all times, we conceive, so infinitely beneath the noble and generous spirit of our

ng with any it of the Gospel—so obviously opposed to reason and
 of Methodism moderation—so contrary to the example of the holiest
 nk that the best of Christians, in every age of the Church—and
 by secure so clearly a snare of Satan to divert the minds of men
 from the great and momentous subjects of experimental
 n what may and practical religion, that we are in conscience bound,
 degree, w especially on this occasion, to warn our societies at large,
 o the disc against the very appearance of so great an evil. Such
 accordanc *alienation of affection*, whether it lead to open separation,
 to the locar manifest itself only in internal broils and agitations,
 e Quarterly, according to the interpretation of the venerable *Wesley*,
 rrence ; an rictly and properly, the *Schism* which St. Paul has men-
 re than two ned, as occasioning such mischief in the Corinthian
 establishe church ; and which has been frequently more injurious
 arch is to b the cause of God, than the attacks of infidelity itself.
 the minorit “Should persons inclined to embark in plans of oppo-
 nd manifest and disunion, profess to ground their proceedings,
 ed, or add et so much on points which are unessential as on ques-
 ghtly esteem ons which are vital, (such for example, as the rescind-
 this opini g of our fundamental rules, and changes in the very
 these regul onstitution of our Connection,) their conduct must then
 we think, bpear to every friend of Methodism, altogether unwar-
 manifest gre entable ; because those who have voluntarily united
 large majo emselves to a community like ours, are under moral
 e so recent obligation to observe its standing laws, and to refrain
 are emine om disturbing, while they remain within its pale, its es-
 erests of tablished order and tranquillity. Such contentions are
 pecially censurable, when they are commenced in
 ose who maste and violence,—if they be carried on in private and
 action in th authorised assemblies, the convening and holding of
 of such a pmich by a mere party in the society, are acts of great
 communis fairness to other brethren, subversive of all order, and
 n of affecti amounting to a gross invasion of the privileges and func-
 of matters of the regular meetings.—These projects of inno-
 are yet, cotion, are marked by peculiar guilt and mischief, if the
 mes, we carsons who abet them, proceed forthwith to *disobey and*
 generous. s *at nought* our established rules, and to act as if their

local and individual opinion, formed in the heat or haste of some temporary struggle or dissension should be substituted for the matured and proclaimed judgment of the Connexion at large, and of its constituted jurisdiction and authorities.

“If there be an individual amongst you, who can be tempted to a factious opposition to the Rules of the Board, let him pause with deep seriousness before he proceeds to any active measures. Let him ask himself—am I clear in my mind to the truth of the facts on which I found my resistance? Can I accurately trace out the evils of the principle which I oppose? Have I personally felt them, or witnessed them in others, to any serious extent? Am I certain, that such evils must unavoidably result from the present system of Methodism, unless the change which I demand shall be conceded? Have I any real knowledge of the nature and tendency of our Rules, as they affect the thousands of my brethren, who seem disposed to live in peace by the observance of them? Can I obtain the change desired without some rent in the Connexion, which may be the means not only of grieving God’s people, but also of occasioning the eternal ruin of many souls? Is the object of my wishes so vastly important as to warrant me to risk these dreadful consequences?”

“Has not the system hitherto been signally successful and beneficial, and distinguished by many unequivocal and striking marks of the Divine care and approbation? Even if my conscience be concerned in the question, why should I so strongly urge the matter on the feelings of many excellent men, whose consciences are not concerned in this respect, like mine? Do I reflect, that, while I manifestly the importance of what I call *my* rights, my brethren have *their* rights also, among which that of being satisfied with the existing regulations of the body, and of opposing me in my attempts to re-model them, is one of equal consequence to them? Did I not come into the society with a knowledge of its laws, its essential principles,

great or ha- les, and its legislative provisions? As agreeably to the
 should be stay- ing of a great and ancient writer, 'he who lives
 judgment of amongst us, *consents* to our laws,' have I not already ta-
 jurisdiction- tly approved of the existing system of Methodism?—
 who can- and is it fair that I should embark in an attempt to change
 of the Bo- them, against the judgment of the many thousands of my
 he proceed- brethren, who, I am bound to believe, possess, as well as
 am I clear- myself, the spirit of discernment and of Christ? Am I
 y resistanc- quite sure that I have no prejudice, no private leanings,
 e principle- necessary, that a due attention should be paid to the
 felt them, ights and feelings of all other classes of persons in our
 extent? A- community, are the official rights and jurisdictions of our
 idably res- *Ministers*, exercised according to Scriptural Methodisti-
 ss the chan- Law, and for the benefit of the people themselves, to
 Have I mo- contemptuously denied, or left without adequate secu-
 ur Rules th- against violent attack and unconstitutional encroach-
 sposed to le- ment? Is there no instance to be found of improper and
 I obtain fur- rious opposition to the Pastoral Office? And when
 e Connexi- case of *that* kind commands my attention, am I as
 ng God's p- prompt, and bold, and pleased, in denouncing it, and in
 ruin of wa- fending the character and office of my Ministers, as
 ly importa- me are in seizing on their real and imaginary
 nsequence- ults, and exposing them to the view of the world? Do
 ly success- ring to this dispute, not only zeal and competent in-
 unequivoc- formation, but the best graces of the Christian charac-
 approbati- , in their holiest and loveliest exercise—such as humil-
 the questi- , which places me at the feet of my brethren, meek-
 n, the feeli- ss, gentleness, patience to endure reproof and contra-
 s are not, tion with a sweet and grateful spirit, and a tenderness
 while I ma- affection for those from whom I differ, which will con-
 my brethe- ain me to treat them with Christian respect and cour-
 being satis- y?—These are some of the questions which we ear-
 ly, and of- dly and affectionately entreat our beloved people seri-
 - is one- ly to press on their minds, before they allow themselves
 come into- engage in schemes of disorganization and disturb-
 ential princ- e.

“ Now we beseech you, brethren, by the name of Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.”

Be established and settled in DOCTRINES; those doctrines so clearly explained, so ably defended, so faithfully preached, and fully exemplified by our venerable Founder and his coadjutors; doctrines according to the mind of God, and abundantly set forth in His Holy Word; doctrines which have been delivered, and preserved, and made known to you, in all the purity of their Divine Original. Avoid novelties and daring speculations, which tend to unsettle long established doctrines. “ Be ye as children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and the cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, grow up into him in all things which is the Head, even Christ.”

To purity of Doctrine, add soundness and depth of Experience. Be living witnesses of the truth that the Son of Man hath power on earth to forgive sins—justification by faith in the sacrificial death of our Lord Jesus Christ—of the direct and abiding witness of the Holy Spirit to our spirit that we are adopted into the family of God—entire renovation of our nature and sanctification throughout spirit, soul, and body, by the Holy Ghost—intimate and habitual communion with God. Continually sink into all the depths of God; abide in him; “ apprehend that, for which also you were apprehended of Christ Jesus.” Press to the mark, the prize; aim at nothing short of an entire conformity of heart and life to the will and image of God.

With entire holiness of heart, and all the consolations of the Holy Spirit, let a faithful discharge of all the DUTIES of life be associated. “ If we live in the Spirit, let us walk in the Spirit.” Remember the Sabbath.

Keep it holy; forsake not the assembling of yourselves together; be punctual and attentive to all the public and private means of grace—the preaching of the Word; the Lord's Supper, social and public prayer and class-meetings, family and private prayer, the frequent and joyous reading of the Holy Scriptures, maintaining a rational frame of spirit, justice between man and his fellow man, and good will towards all men. Be vigilant in the support of Sabbath Schools and other Missionary and benevolent institutions; cast a veil over the infirmities of your brethren, and cultivate that charity which never faileth.

We beseech you, brethren, to know them that labour long you and are over you in the Lord to esteem them very highly in love for their work's sake. Your Ministers are depending entirely upon your voluntary contributions for pecuniary support in the discharge of their various and holy duties, notwithstanding the various and oft repeated reports that have been put in circulation past year, asserting that Government grants of money have been made to this Conference; than which nothing is more erroneous. Many of the Preachers fell far short of their small disciplinary allowances during the past year. Some of them have not received one half of what was promised them. Is it not hard for a man, especially a poor man, to be deprived of half his living. Brethren, is not this unequal? Is it not needless, unjust, and ungenerous? The laborer is surely worthy of his hire; and he who is taught in the word is in duty bound to communicate to him that teacheth. We are happy to be able to report that some of the circuits have made up the allowances of their preachers during the year past. We are glad that few or none of all the circuits will this year require their preachers to leave for Conference deficient in their disciplinary allowance. It is as much a duty to support, as to hear the Word of Life.

At the approaching General Election, many of you

will be called upon to exercise a valuable privilege each, by discharge an important duty. You should discharge to explain this, like all other duties, in the fear of God and for gratifications public good. We disclaim all connexion with any political party; we do not desire to influence your choice whether is best for God the Father. Finally, these matters; not that we admit that we have no right of opinion, and to the expression of that opinion, ever of his public affairs, were we disposed to do so; but as Ministers of Jesus Christ, ministering to persons of conflicting political opinions and different party predilections, to persevere especially in the present unsettled times, we judge before, that it is most prudent to waive the exercise of our right in the political affairs, as a sacrifice to Christ and his cause, one and leaving secular affairs to be managed by secular means, a common sense. On this ground we have unanimously resolved that the Christian Guardian be an exclusive religious and literary journal, under special limitations, that an arrangement which we doubt not will be acceptable to our people generally, and we hope will secure to the Guardian an extensive circulation and efficient support. Our only advice on this point is, that whatever side may be given to the matter, we may take in the proper and unrestrained exercise of our elective and civil rights, you will avoid the manifestation of a party feeling, which is unbecoming in a disciple of the meek and lowly Redeemer; a spirit which is injurious to the unity and tranquility of the Church, and detrimental to personal piety and growth in grace. All extremes are dangerous; and we are liable to injure our own spiritual enjoyments and interests in a good cause, by the spirit in which we may strive to promote it.

To the various branches of our Pastoral Office, it is our fervent desire, and firm determination to devote ourselves more zealously than ever. We deeply feel that there never was a time when we were more strongly called upon to go back to first principles,—to the simple Scriptural doctrines and rules of our excellent discipline.

privilege which, by the grace of God, we are resolved to exemplify to explain, to recommend and enforce in all our ministrations and deportment. Brethren, pray for us—for whether is he that planteth, nor he that watereth any thing, God that giveth the increase.

Finally, brethren, be strong in the Lord, and in the power of his might: Praying always, with all prayer and supplication in the Spirit, and watching thereunto with perseverance and supplication for all saints. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, meekness, long-suffering, forbearing one another, and forgiving one another; if any man have a complaint against any, even as Christ forgave us, so also do ye. And, above all these things, put on charity, which is the bond of perfectness: and the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. AMEN.

Signed on behalf by order and of the Conference.

EDMOND GRINDROD, PRESIDENT.

JAMES RICHARDSON, SECRETARY.

Kingston, June, 1834.

ADDRESS OF THE CONFERENCE

HIS EXCELLENCY THE LIEUTENANT GOVERNOR.

To His Excellency, Sir John Colborne, K. C. B.

Lieutenant Governor of the Province of Upper Canada, and Major General commanding His Majesty's Forces therein, &c. &c. &c.

IT PLEASE YOUR EXCELLENCY:

WE, His Majesty's dutiful and loyal subjects, the Ministers of the WESLEYAN METHODIST CHURCH IN CANADA, assembled in Conference, take the liberty to address Your Excellency, to present our grateful acknowledgments for Your Excellency's benediction and kind co-operation with the Wesleyan Methodist Missionary Society, in promoting the religious and moral improvement of the Indians and destitute settlers in the Province.

In the new relation that we sustain to the English Wesleyan Methodist Conference, by the late Union between the two Connexions, our means and facilities for preaching the Gospel among the aboriginal tribes and remote settlements of this Province, will be greatly increased; and in the accomplishment of this great and good work, we confidently anticipate the continuance of Your Excellency's confidence and approbation.

We avail ourselves of this occasion, to express our firm and devoted attachment to the Crown of Great Britain. We do not claim with strong feelings of indignation, the recent avowal of Revolutionary principles and purposes; and we confidently assure Your Excellency, that whatever difference of opinion may exist amongst the members of our congregations on political questions, they possess an unwavering attachment to the enlightened and parental Government of Great Britain, and cherish an ardent desire and firm determination to strengthen and perpetuate the connexion which happily exists between this Colony and the Mother Country, and which is so essential to the preservation of our Colonial liberties and interests.

We beg to express our most cordial wishes for the health and happiness of Your Excellency and family; and we earnestly implore the Supreme Disposer of events, to direct Your Excellency in the adoption of such measures and such an administration of the duties of your high and important trust, as will prove alike honorable and gratifying to your Excellency, and beneficial to the general and best interests of this happy and flourishing Province.

Signed on behalf and by order of the Conference.

EDMOND GRINDROD, PRESIDENT.
JAMES RICHARDSON, SECRETARY.

Kingston, June 20th, 1834.

HIS EXCELLENCY'S REPLY.

GENTLEMEN:—This expression of the sentiments of the Ministers of the Wesleyan Methodist Church, in Canada, is not but be equally gratifying to His Majesty's Government, and to the Province at large.

I thank you for the address; and I trust that the measures which you are pursuing in conjunction with the Parent Society at home, will greatly promote the interests of Religion in this country.

Government House, 30th June, 1834.