

MINUTES  
OF  
SEVERAL CONVERSATIONS  
BETWEEN  
**The Ministers**  
OF THE  
WESLEYAN METHODIST CHURCH  
IN CANADA,  
AT THEIR  
ELEVENTH ANNUAL CONFERENCE,  
BEGUN IN BELLEVILLE,  
ON WEDNESDAY, JUNE 8th, 1836.

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TORONTO:  
PUBLISHED AND SOLD AT THE CONFERENCE OFFICE.  
1836.

Price—*Seven Pence Halfpenny.*

**J. H. LAWRENCE, Printer,**  
**GUARDIAN OFFICE.**

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## MINUTES.

### QUESTION I.

WHAT Preachers are this year ADMITTED INTO FULL CONNEXION WITH THE CONFERENCE AND ORDAINED ?

ANSWER. John Sunday, (Chippewa Indian,) Thomas Harmon.

Ques. II. What Preachers REMAIN ON TRIAL ?

Peter Kerr,	John Law,
Thomas McMullen,	J. K. Williston,
Thomas Fawcett,	S. Rose,
Wm. McFadden,	A. Townley.

These have travelled THREE YEARS.

G. F. Playter,	Jonathan Scott,*
Wm. Steer,	J. Douse,
V. B. Howard,	J. Gladwin,*
S. Brownell,	B. Slight.
J. G. Manly,	

These have travelled TWO YEARS.

J. Ward,	T. Hurlburt,
B. Nankeville,	S. Snyder,
H. Mulkins,	D. Berney,
W. Deverell,	J. McIntyre,*
J. Flanagan,*	C. B. Goodrich.

These have travelled ONE YEAR.

\* These have been ordained, as it was thought their services as Ministers would be needed where they are appointed to labour.

Ques. III. What Preachers are NOW RECEIVED ON TRIAL ?

John C. Will,	H. Montgomery,
John Lever,	G. P. Butcher,
George Goodson,	William Haw,
W. Willoughby,	Stephen Miles,
W. Young,	S. Hurlburt.
J. Garrett,	

Quest. IV. What Preachers have DIED since the last Conference ?

Ans. None.

Quest. V. Are there any OBJECTIONS to any of our Preachers ?

Ans. They were examined one by one.

Quest. VI. What Preachers have DESISTED FROM TRAVELLING ?

Ans. A. Irvine, J. Richardson,  
W. Patrick, J. S. Atwood.  
All at their own request.

Quest. VII. Who are the SUPERNUMERARIES ?

Ans. Wyatt Chamberlayne, without claim on the funds ; Daniel McMullen.

Quest. VIII. Who are the SUPERANNUATED PREACHERS ?

Ans. Thomas Whitehead, C. Wood,\*  
James Wilson, F. Metcalf,  
W. Brown,\* P. Smith,\*  
D. Youmans, C. R. Allison,  
A. Prindle, A. Taylor,\* who resides  
S. Belton, at Port Hope.

\* These have no claim on our funds.

Quest. IX. What Preachers have WITHDRAWN FROM THE CHURCH this year ?

Ans. None.

Quest. X. How are the Preachers STATIONED for the ensuing year ?

Ans. As follows : viz.

#### I.—NIAGARA DISTRICT.

Hamilton,—W. Ryerson, J. Musgrove, S. Rose.

Stamford,—R. Jones, A. McNab.

St. Catharines,—T. Bevitt, J. Douse.

Grimby,—R. Phelps, W. Steer.

Simcoe,—J. Messmore, P. Kerr.

Brantford,—E. Shepherd, J. Law.

WILLIAM RYERSON, *Chairman.*

## II.—LONDON DISTRICT.

- London*,—D. Wright, J. Flanagan.  
*St. Thomas*,—J. Baxter,\* J. Williston.  
*Gosfield*,—S. Miles.  
*Howard*,—J. Ward.  
*Oxford*,—J. Norris.  
*Thames*,—W. Griffis, C. B. Goodrich.

DAVID WRIGHT, *Chairman*.

## III.—TORONTO DISTRICT.

- Toronto City*,—M. Lang, who is our Book Steward; J. Stinson, General Superintendent of Missions; E. Evans, who is our Editor.  
*Yonge Street*,—H. Biggar, T. Fawcett.  
*Newmarket*,—H. Dean, J. Lever.  
*Toronto*,—E. Stoney, H. Mulkins.  
*Nelson*,—Edwy Ryerson; one wanted.  
*Dumfries*,—R. Heyland, B. Nankeville.  
*Whitby*,—R. Corson, D. C. Will.  
*Brock*,—To be supplied.  
*Guelph*,—To be supplied.

JOHN RYERSON, *Chairman*.

## IV.—BAY OF QUINTE DISTRICT.

- Kingston*,—The President of the Conference; Egerton Ryerson, J. G. Manly.  
*Gananoque*,—G. F. Playter.  
*Bay of Quinte*,—J. Black, W. Young.  
*Waterloo*,—C. Vandusen,\* S. Snyder.  
*Hallowell*,—J. C. Davidson, W. Haw.  
*Belleville*,—H. Wilkinson.  
*Cobourg*,—G. Poole, A. Townley.  
*Peterborough*,—J. Armstrong, H. Montgomery.  
*Sidney*,—W. H. Williams.  
*Murray*,—S. Huntington, W. Deverell.

ANSON GREEN, *Chairman*.

\* Since the Conference an arrangement has been made, whereby J. Baxter goes to *Waterloo*, and C. Vandusen to *St. Thomas*.

## V.—AUGUSTA DISTRICT.

- Brockville*,—J. Carroll.  
*Prescott and Augusta*,—E. Adams, G. Ferguson.  
*Matilda*,—H. Shaler, G. Goodson.  
*Rideau*,—A. Adams, T. McMullen.  
*Perth*,—T. Harmon.  
*Elizabethtown*,—J. Currie, L. Warner.  
*Mississippi*,—J. McIntyre, V. B. Howard.  
*Richmond*,—D. Berney.  
*Ottawa*,—A. Hurlburt; one wanted.  
*Bytown*,—J. Brock, who will visit some of the distant Circuits under the direction of the Chairman; W. Currie.  
*Hull*,—W. McFadden.  
*Crosby*,—S. Brownell.  
*Pembroke*,—G. Butcher.  
*Clarendon*,—W. Willoughby.

EZRA HEALEY, *Chairman*.

## VI.—MISSIONARY DISTRICT.

- St. Clair*,—James Evans.  
*Amherstburgh*,—J. Gladwin.  
*Credit*,—P. Jones, B. Slight.  
*Sahgeeng*,—Thomas Hurlburt.  
*Coldwater and French River*,—Gilbert Miller.  
*Lake Simcoe*,—J. Scott.  
*Rice Lake and Grape Island*,—W. Case, S. Hurlburt, J. Sunday. W. Case is to pay particular attention to the arrangement and settlement of the new village on the south shore of Rice Lake. S. Hurlburt will also co-operate in this business.  
*Muncey Town*,—S. Waldron.  
*Isle of Tanti*,—To be supplied.  
*Grand River*,—M. Whiting.  
*Huron*,—To be supplied.  
*Marmora*,—To be supplied.  
*Lanark*,—To be supplied.

JOSEPH STINSON, *General Superintendent*.

EGERTON RYERSON, *Representative to the Wesleyan Conference in England*.

JOHN BEATTY, *Agent for the U. C. Academy*.

Ques. XI. What is the NUMBER OF MEMBERS in our Societies ?

Ans. As follows, viz. :—

Circuits:	Whites.	Coloured.	Indians.	TOTAL.
Stamford, .....	383	....	....	383
St. Catherines, .....	397	....	....	397
Canborough, .....	247	....	....	247
Hamilton, .....	566	....	....	566
Long Point, .....	677	....	....	677
Brantford, .....	153	....	....	153
London, .....	337	12	....	349
Westminster, .....	416	....	....	416
Gosfield, .....	280	....	....	280
Oxford, .....	139	....	....	139
Thames, .....	240	....	....	240
Toronto City, .....	260	29	....	289
Yonge Street, .....	578	....	....	578
Newmarket, .....	537	....	....	537
Toronto, .....	560	....	....	560
Nelson, .....	490	....	....	490
Dumfries,* .....	278	....	....	278
Whitby, .....	610	....	....	610
Brock, .....	141	....	....	141
Kingston, .....	201	....	....	201
Gananoque, .....	18	....	....	18
Bay of Quinte, .....	590	....	....	590
Waterloo, .....	412	....	....	412
Hallowell, .....	648	....	....	648
Belleville, .....	162	....	....	162
Cobourg,* .....	300	....	....	300
Peterborough, .....	345	....	....	345
Sidney,† .....	274	....	....	274
Murray, .....	436	....	....	436
Matilda, .....	668	....	....	668
Brockville, .....	100	....	....	100
Prescott and Augusta, .....	630	....	....	630
Elizabethtown,* .....	383	....	....	383
Rideau,* .....	349	....	....	349
Perth, .....	143	....	....	143
Mississippi, .....	203	....	....	203

Circuits.	Whites.	Coloured.	Indians.	TOTAL.
Richmond, .....	310	....	....	310
Ottawa, .....	667	....	....	667
Bytown, .....	148	....	....	148
Hull, .....	84	....	....	84
Crosby, .....	164	....	....	164
MISSIONS.				
Credit, .....	70	....	70	140
Lake Simcoe, .....	99	....	196	295
Rice Lake, .....	5	....	141	146
Amherstburgh, .....	18	....	33	51
Grand River, .....	9	....	159	168
Sahgeeng, .....	2	....	63	65
Muncey Town, .....	2	....	169	171
Grape Island, .....	....	....	85	85
St. Clair, .....	7	....	101	108
Marmora, .....	50	....	....	50
Isle of Tanti, .....	55	....	....	55
Goderich, .....	45	....	....	45
Clarendon, .....	80	....	....	80
Pembroke, .....	20	....	....	20
	14986	41	1017	16044

Total number last year, deducting 50 for error  
in return of Sidney Circuit, ..... 15056  
Increase, ..... 988

\* These Circuits were divided last year.

† There was an error of 50 in the return of last year for this Circuit, those at Marmora having been by mistake included in it.

Ques. XII. What has been COLLECTED for the Contingent expenses, for making up the allowances of the Preachers, &c. ?

CIRCUITS.	Nos. in Society.	£	s.	D.	Amount collect- ed last y- ar.
Ans. Stamford, ....	383	8	0	0	8 2 10
St. Catharines, .....	397	5	3	1	11 6 11
Canborough, .....	247	5	6	1	6 7 4
Hamilton, .....	566	14	1	3	11 16 6½
Long Point, .....	677	9	0	0	6 2 9
Brantford, .....	153	3	0	0	Incl. in Dumfries
London, .....	349	5	2	6	4 7 6½
Gosfield, .....	280	6	0	0	3 7 6
Westminster, .....	416	2	14	9	1 7 6

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TOTAL.	CIRCUITS.	Nos. in Society.	£	s.	D.	Amount collected last year.
310	Oxford, .....	139	3	9	7	1 10 7½
667	Thames, .....	240	4	10	0	4 5 0
148	Kingston, .....	201	5	0	0	5 17 4
84	Gananoque, .....	18	0	9	5	Incl. in Kingston
164	Bay of Quinte, .....	590	6	0	0	3 0 0
140	Waterloo, .....	412	3	5	6½	3 5 6
295	Hallowell, .....	648	7	10	0	5 0 0
146	Belleville, .....	162	3	10	0	1 15 7
51	Cobourg, .....	300	3	11	6½	3 10 9½
168	Peterborough, .....	345	3	17	6	2 12 6
65	Sidney, .....	274	4	0	0	2 8 9
171	Murray, .....	436	3	18	3	3 0 0
85	Brockville, .....	100	2	12	8	2 0 9½
108	Prescott and Augusta, ..	630	2	5	4	2 13 6½
50	Elizabethtown, .....	383	3	7	4	1 4 10
55	Matilda, .....	668	4	0	9½	4 0 0
45	Rideau, .....	349	2	1	2	3 3 3
80	Perth, .....	143	2	4	0½	1 15 1
20	Mississippi, .....	203	2	12	11	2 5 0
16044	Richmond, .....	310	1	1	7	1 7 1½
15056	Ottawa, .....	667	4	18	3½	3 5 6
988	Bytown, .....	148	2	10	0	2 8 5
lt, those	Hull, .....	84	Nothing.			0 17 0
Con-	Crosby, .....	164	0	15	7½	Inclu. in Rideau.
of the	Toronto City, .....	289	7	3	8½	7 3 0
t collect-	Yonge Street, .....	578	7	10	2	9 0 0
t y-ar.	Newmarket, .....	537	5	2	2	5 15 3
2 10	Toronto, .....	560	7	15	7	9 2 9
6 11	Nelson, .....	490	8	0	0	10 5 0
7 4	Dumfries, .....	278	3	10	6	7 10 8½
6 6½	Whitby, .....	610	6	2	0	3 16 11
2 9	Brock, .....	141	Nothing.			Nothing.
Dumfries	St. Clair, .....	108	3	5	1½	Nothing.
7 6½	Credit, .....	140	1	12	8	Nothing.
7 6	Public collection at Conference, .....	.....	5	0	0	7 14 6
7 6		16044	191	1	2	175 2 6½
	Bay of Quinty District meeting, .....		7	15	0	
	Preachers at Conference, .....		10	15	0	
	Total this year; .....		209	11	2	

Ques. XIII. How has this been EXPENDED ?

Ans. Stationery, &c. at Conference, . . . .	£0	7	2
Widow of the late Rev. T. Madden, . . . .	18	0	10½
do. do. W. Slater, . . . .	18	0	10½
D. Youmans, . . . . .	18	0	10½
T. Whitehead, . . . . .	18	0	10½
J. Carroll, . . . . .	28	15	0
F. Metcalf, . . . . .	36	1	10
J. Wilson, . . . . .	36	1	10
A. Prindle, . . . . .	36	1	10

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Ques. XIV. What can we further do to promote the prosperity and permanency of the work of God in our Societies ?

Ans. I. After prayerful and serious deliberation on this important question, the Conference unanimously adopted the following resolutions ; which are principally extracted from Resolutions of the British Conference passed on similar questions :

1st. We on this solemn occasion devote ourselves afresh to God, and resolve, in humble dependence on his grace, to be more than ever attentive to personal religion, and to the christian instruction and government of our families.

2nd. Let us endeavour in our public ministry to preach constantly all those leading and vital doctrines of the Gospel which particularly distinguished the original Methodist preachers, whose labours were so signally blessed by the Lord ; and to preach them in our primitive method,—evangelically, experimentally, zealously, and with great plainness of speech.

3rd. Let us consecrate ourselves fully and entirely to our proper work : as servants of Christ and his Church, giving ourselves wholly to it both in public and in private ; guarding against all occupations of our time and thoughts which have no direct connexion with our great calling, and which would injuriously divert our attention from the momentous task of saving souls, and taking care of the flock of Christ.

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4th. Let us covet earnestly the best gifts to qualify us for an acceptable and useful ministry—let us seek them in prayer from Him who is the Father of Lights and fountain of wisdom—let us stir up and improve by diligent cultivation the gift that is in us, and strive in every way to be “workmen that need not to be ashamed, rightly dividing the word of truth”: taking care however, that whatever qualifications we acquire, our Ministry shall, at least, by the divine blessing, always be characterised by sound evangelical doctrine, and by the spirit of tender affection and becoming zeal.

5th. Let us frequently read, and carefully study, the duty of a preacher and pastor written in the 7th section of the first chapter of our Discipline.

6th. Let us try in every Circuit to open new places for preaching,—let us try again places which have not been recently visited—let us be increasingly attentive to the supply and superintendence of all places already on the plan,—let us not be satisfied till every house and neighbourhood shall be blessed, as far as we possibly can accomplish it, with the means of grace and salvation,—in a word *let every Methodist Preacher consider himself a Missionary, whose business it is to ENLARGE AND EXTEND, as well as KEEP the circuit to which he is appointed.*

7th. Let us speak plainly and pointedly in every place, both in meetings of the Society, and in our Sermons, on the duty and advantages of Christian Communion, and exhort all who are seeking salvation to avail themselves without delay of the help of our more private means of grace.

8th. Let us encourage public prayer meetings. We recommend to the Preachers, in all cases where it is practicable, the establishment and superintendence of prayer meetings in private houses, as being calculated not only to call into exercise the gifts of our people, and to promote their religious improvement, but also to awaken others to the concerns of their souls, as well as to obtain the special blessing of God upon the Ministry of his word.

9th. Let us, wherever we have access and opportunity,

be diligent in pastoral visits to our people at their own houses; especially to the sick, the careless and the lukewarm.

10th. But as such private visits must, in many cases, from our plan of continual Itinerancy, and from the number of members in our Societies, be greatly limited, let us endeavour so to arrange in our several circuits the plans for the quarterly visitation of the classes as to allow full time for a more minute examination into the christian knowledge, experience and practice of the members, and for pastoral enquiries, instructions, and counsels respecting personal and family religion.

11th. Let us regularly meet the class leaders, and examine their class papers in 'Town and Country,—and do all we can to engage both them and our respected brethren the Local Preachers to co-operate with us, in their respective departments, in promoting vital godliness among our people, and extending the work of the Lord.

12th. As much depends, under the blessing of God, on the piety, knowledge, and christian temper of our Leaders, as well as on their firm attachment to the doctrines, discipline and cause of Methodism,—let us never nominate a new Leader until we have conscientiously satisfied ourselves by previous enquiry and personal examination as to his character and qualifications.

13th. Let us affectionately, but firmly, enforce on the Leaders as an essential article of our pastoral discipline, and one which in consequence of our own constant Itinerancy cannot be dispensed with, the rule of the Society in which it is stated to be the duty of a Leader to see each member of his class once a week.

14th. Let us pay particular attention to backsliders, and endeavour in the spirit of meekness to restore them that have been overtaken in a fault;—and by private efforts, as well as by our public ministrations, to recover the fallen out of the snare of the *Devil*.

15th. Let us afresh enforce on all our people a conscientious attendance on the Lord's Supper.

16th. We also resolve that there shall be a regular observance of the quarterly fasts in all our Circuits, as

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directed in our discipline ; on which occasions public prayer meeting shall be held in all our Societies, at those hours which may be deemed most convenient for the attendance of our people.

17th. Let us earnestly exhort all our Societies to make the best and most religious use of the rest and leisure of the Lord's day—let us admonish any who shall be found to neglect our public worship under pretence of visiting the sick, or other similar engagements,—let us shew to our people the evil of desecrating those portions of the Sabbath which are not spent in public worship by visiting, or receiving company, to the neglect of private prayer, of the perusal of the Scriptures, and of family duties,—and let us ourselves “be living epistles” to enforce the Divine command “remember the Sabbath day to keep it holy”.

18th. In conducting our Leader's and Quarterly meetings, and in all other official meetings among us, let us affectionately and steadily discountenance the spirit of strife and debate, and promote in the management of all affairs, both by advice and example, the temper and manner of men who are acting for God in the service of his church. Let the introduction of useless and irritating discussion not legitimately connected with the proper business of such meetings be prudently repressed—let us remember that in a large body the only way to live in peace and comfort is to *walk by rule*, and, to use the language of Mr. Wesley, not to mend our rules, but to keep them for conscience sake. And while we steadily and cheerfully protect all our members in meetings in which we preside, in the exercise of such functions as belong to them, according to known laws and general usages, let us not forget that we are under solemn obligations to conduct ourselves on such occasions not as the mere chairmen of public meetings, but as the pastors of christian Societies ; put in trust by the ordinance of God, and by their own voluntary association with us, with the scriptural superintendence of their spiritual affairs, and responsible to the great head of the church for the faithful discharge of the duties of that trust.

19th. Every superintendent is requested to leave for his successor a circuit book, which shall not only contain a list of the official members, and of the annual subscribers to our several funds &c., but especially an exact list of the names of all members in his circuit,—arranged in their several classes and societies as found at the last Quarterly meeting of the year. \*

20th. As we are deeply sensible that the great thing to be desired in order to a revival and extension of the work of God, without which no resolutions, or labours, or regulations will avail, is a new and more abundant effusion of the Holy Spirit on ourselves, on our societies, and on our congregations,—we solemnly agree to seek that blessing in humble and earnest prayer. And we hereby appoint that the last Friday in July, being July the 29th, shall be observed in all our circuits as a day of special fasting and prayer to Almighty God. Let meetings for public supplication be held in as many places as possible in every circuit, and let the preachers speak largely and particularly on the subject in their sermons on the preceding Lord's Day.

21st. The various articles included in this Minute shall be read by every Chairman at the regular Annual meeting of his District and shall then be made the subject of serious conversation among the Brethren with a view to their particular bearing on the spiritual state and circumstances of each District respectively.

Ques. XV. What can be done for the purpose of securing a more efficient support for our Superannuated Preachers, and for the widows and children of those who have died in the itinerant work?

Ans. 1. Instead of the *public* collections which are now made in our *congregations*, (generally called the Fifth Collection,) there shall be *private* collections and subscriptions made in the *Societies*, and among our friends, throughout all our Circuits, during the month of May in each year.

2. That into this fund each member of the Conference shall pay not less than one pound annually.

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## CONTINGENT FUND.

Ques. XVI. What can be done to improve the general state of our Finances, and for the extension of the work?

Ans. 1.—1st. There shall be a fund established, called the CONTINGENT FUND; the avails of which shall be appropriated to making up the deficiencies of those poor Circuits which have not been able to pay their Preachers' salaries, and to defray extraordinary expenses, as in cases of sickness, &c.

2d. For the purpose of establishing and supporting the Contingent Fund, there shall be public collections made in all our congregations during the months of September and February in each year.

3d. Such appropriations of the avails of the Printing and Book Establishments shall be annually made to this fund as the Book Committee shall from time to time judge expedient.

4th. We hereby agree to do all we can to increase and support our Book Concern in the City of Toronto; and in order thereto, we will first subscribe to the utmost of our ability, and then circulate subscriptions among all our people throughout every Circuit within the bounds of the Conference.

5th. The Chairmen of Districts shall be the District Treasurers for the Contingent Fund; to whom all monies collected for it within their respective Districts shall be transmitted, and by whom a correct account shall be kept of the amount received from the several Circuits.\*

6th. That a Committee of appropriation be appointed, consisting of the following persons, viz:

The Chairmen of Districts; the Preachers in Toronto City; the Secretary of the Conference; and the following Laymen, viz:

- Mr. S. E. Taylor, *City Toronto.*
- “ Justus W. Williams, *Oakville.*
- “ Bartholomew Bull, *York.*
- “ William Moore, *Whitby.*

\* All monies paid on the subscription in aid of the Book Concern, are to be remitted to the Book Steward.

Mr. John Hacking, *Whitchurch.*

" Billa Flint, jun., *Belleville.*

" W. McDonald, *Hamilton.*

7th. That this Committee shall meet in the City of Toronto the day before the Session of the next Conference, at 9, A. M.; to which meeting all the monies collected for this fund shall be brought; and the Committee shall examine the claims of each Circuit, and determine the amount to be appropriated.

2. The Conference recommend that the rules respecting the allowances of the Preachers' children, and weekly class collections, be acted upon from this time forward, as far as practicable.

Ques. XVII. Who constitute the Standing Missionary Committee?

Ans. The Standing Committee of the Missionary Society shall this year be at Toronto, and shall consist of the following persons, viz:

The Chairmen of Districts; the Preachers in Toronto City; and Messrs. S. E. Taylor, *Treasurer*, John Beatty, jun. *Secretary*, J. R. Armstrong, Esq., Messrs. Jonathan Dunn, Alex. Hamilton, Richard Woodsworth.

The above Committee shall meet in Toronto the day previous to the Session of the Conference, to close the business of the year.

Ques. XVIII. What shall be done to guard the rights, and privileges, and property of the Connexion?

Ans. A Committee shall be appointed for this purpose, during the ensuing year, consisting of the President and Secretary of the Conference; Chairmen of Districts, Superintendent of Missions, the Preachers in Toronto City Circuit, together with the following gentlemen, who are respectfully requested to lend their counsel and aid, should occasion require: viz.

J. R. Armstrong, Esq., *City of Toronto.*

James Dougall, Esq., *Hallowell.*

John Scatchard, Esq., *London.*

George H. Detlor, Esq., *Napanee.*

George Brouse, Esq., *Matilda.*

Lewis G. Gordon, Esq., *Amherstburgh.*

William Brown, Esq., *Wolford.*

Mr. Jonathan Dunn, *City of Toronto.*

" Alexander Davidson, *Port Hope.*

" William MacDonald, *Hamilton.*

" John Counter, *Kingston.*

" Justus W. Williams, *Oakville.*

" Billa Flint, jun. *Belleville.*

" Andrew Sharp, *Brantford.*

" Samuel McAfee, *Bertie.*

" Luther Houghton, *Brockville.*

The Editor of the Christian Guardian to be Secretary, with authority to call meetings of the Committee; five of whom shall form a quorum for the transaction of business.

The sum of one hundred and fifty pounds shall be raised without delay for the purpose of defraying the expenses which may be incurred in defending our Chapel property, and otherwise guarding the privileges of our Connexion. The Committee of Privileges shall appropriate the amount to be raised on each Circuit, and shall also receive and expend the same.

A representation having been made to the Conference that an annual tax is levied upon the Wesleyan Methodist Chapel at Niagara, it was ordered—

That the Chairman of the Niagara District, and the Superintendent of the Stamford Circuit, make particular inquiry as to the legality of the said tax; and if it shall appear to them to be illegal, they shall take such steps as they may deem expedient to resist its exaction.

#### CHAPEL FUND.

Ques. XIX. What can be done to relieve the Trustees of those Chapels which are encumbered with debts, and to guard against similar encumbrances in future?

Ans. 1. Let subscriptions or collections be made on each Circuit annually for the purpose of establishing a CHAPEL FUND.

2. Let this be done the present year *without delay*; and let each Superintendent remit to the Chairman of the *Augusta District* the amount collected on his Circuit, at the expiration of six months.

Ques. XX. Where and when shall our next Conference be held?

Ans. In the **CITY OF TORONTO**, on the 2d Wednesday in June, 1837, at 6 o'clock, A. M.

Signed, in behalf and by order of the Conference,  
**WILLIAM LORD**, *President*.  
**WILLIAM CASE**, *Secretary*.

\* N. B. The address of the President of the Conference is *Kingston, Upper Canada*.

Correspondence with the *Secretary* to be addressed to **Rev. E. Evans, Sub-Secretary, Toronto, Upper Canada**.

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THE ANNUAL ADDRESS  
 OF THE  
 CONFERENCE  
 TO THE

MEMBERS OF THE WESLEYAN METHODIST CHURCH  
 IN CANADA.

DEARLY BELOVED BRETHREN—

“Grace be to you and peace from God the Father and from our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father.” Through the abundant goodness of Almighty God we have been permitted again to assemble together in Conference; and at the close of a very pleasant and profitable Session,—during which much important business has been transacted,—we gladly embrace an opportunity to address you, according to our usage; on a few particulars in which you, as well as your Ministers, are deeply interested.

With unfeigned gratitude to God we record the pleasing circumstance that the lives of all your Preachers have been graciously preserved during the past year; and that we now enjoy the privilege of expressing to you the affectionate interest which we take in every thing that relates to your present and future welfare.

We rejoice in the assurance that the attachment between us is mutual: And we assure you that, while you have been anxiously remembering us at the Throne of Grace, you have largely shared in our public and private meditations and prayers.

You will rejoice with us in the general prosperity which has attended the efforts of the Church during the past year, notwithstanding the misguided zeal of certain individuals who have assiduously laboured to sow the seeds of discord throughout the fair field of our spiritual culture. The increase for the year just ended is 988. God has preserved the Church as a whole in the unity of the Spirit and in the bond of peace.

Some few persons, influenced, we believe, by misrepresentation, have seceded from our communion; but the number is so small as only to justify even a reference to this circumstance, on the ground that we always desire faithfully to represent the true state of the work when addressing, as we now do, the Church over which the Holy Ghost hath made us overseers.

We cannot discharge the important duty devolving on us, in presenting to you this Pastoral Address, without adverting for a moment to the numerous unfounded slanders, which, from a certain quarter, have been, during the past year, directed, in some cases against our personal, and in other against our Conferential character. The notoriety of this course of conduct, and the general information thereon which, through the organ of the Church, the Christian Guardian, has been, and will continue to be circulated, supersedes the necessity of saying more respecting this attack made on those who have it in their hearts to live and die with you. We are confident that a proper understanding on this subject will fully prepare you to rally around your

Ministers, and support them, not only by attentively listening to their counsels, but by manifesting an uncompromising disapprobation of such a course of conduct pursued against the ministers of the most numerous body of Christians in the Province. But while we express our confidence in your attachment to your ministers, and in your firmness in maintaining their character and influence unimpaired,—suffer us to exhort you to cultivate a spirit of Christian forbearance and kindness, in imitation of Him who, in the extremity of his wrongs and sufferings, at the same time that he relinquished none of his claims, exemplified in his practice what he inculcated by precept—“ I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.”

Brethren, we beseech you “ by the mercies of God that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” Make it your constant aim to save your own souls, and to the utmost of your ability diffuse, both at home and abroad, an influence on the side of religion and virtue. Attend to the duties of the closet, of the family, and the Church, with punctuality, seriousness, and diligence. Be careful that your conduct in your domestic relations, whether as husbands or wives, as parents or children, as masters or servants, be in accordance with the Christian character. As citizens and subjects, be blameless and harmless, always endeavouring to discharge the duties you owe to your King and Country, with a single eye, remembering the words of the Holy Spirit, from which there is no appeal—“ Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God.” Be blameless before God and man; but rest not here, be examples to all “ in word, in conversation, in charity, in spirit, in faith, in purity.” Obey the kind command of Christ, “ Learn of me;” be intimate with him, imbibe his spirit, practise his precepts, and copy his example.

It will much promote your religious profit if you cultivate a spirit of hearing the Word of God, and of affectionate regard to those ministers whom God has placed over you, and if you closely adhere and conscientiously attend to your own religious ordinances and means of grace. You will, we trust, see the propriety of guarding against all extremes in religion, particularly at the present time, when various *novel schemes*, both in theory and in practice, are being advocated by talented, and, in some sense, popular men. Brethren, forget not the Apostolic advice—"Be diligent in business," but at the same time "fervent in spirit;" take especial care that no concerns of a worldly nature disturb the tranquillity or violate in any degree the sanctity of the Sabbath. This is emphatically the *Lord's Day*. Devote it *all* to him. Suffer no secular duties on this day to damp the aspirations of a heavenly mind, but—

"In holy duties let the day  
In holy comforts pass away."

Perhaps it may be proper in this place to advert to the kind of reading best befitting the holiness and spirituality of the Sabbath. This should mainly be the **HOLY SCRIPTURES**. Good comments, in addition to the text, may be read with profit and advantage; and, if other books are also read, they should partake of a highly spiritual and devotional character. Newspapers should be cautiously avoided and wholly discarded on the *Lord's Day*, as well as every other production not calculated to advance our real holiness.

As Christian parents you will of course "look well to your households," and not only restrain your children and domestics from known and open violations of God's most holy law, but you will faithfully endeavour to instil into their minds the noble and saving principles of Christianity, and accustom them to a regular and reverential, and, in all cases, an early attendance on the worship of Almighty God. As parents, you cannot be too sensible that more is necessary to eradicate the natural evil propensities of your children, and to estab-

lish and preserve them in the way that is good, than amiable manners, a moral exterior, or even a polite education ; therefore rest not until, in the heart of each individual of your families, a genuine work of the Spirit of Grace is hopefully wrought.

This, and nothing short of this, can afford you security that, when you are gathered to your fathers, your posterity will not, Manasseh-like, plunge into the depths of iniquity ; or that, " instead of the fathers will be the children whom God will make princes in the earth."

Suffer us now tenderly to remind you, that, while you conscientiously hold fast the scriptural form of sound words,—while you firmly maintain, in theory, experience, and practice, all the fundamental doctrines of Christianity, and particularly while you highly prize the important and scriptural doctrine of Justification by Faith, a present salvation from sin through faith alone,—not to forget that it is the will of God, even your [entire] Sanctification. Think and speak of this glorious privilege of all believers with thankfulness and reverence, but especially seek to enjoy the precious blessing in your individual experience—" Blessed are the pure in heart, for they shall see God."

In matters really trivial and indifferent avoid all needless singularity. Let your manner of life, your whole appearance and deportment, be characterised by consistency, moderation, simplicity, and godly zeal.

In a word, Brethren, " go forward" in the good old way of holy faith, holy experience, and holy obedience delineated in the Sacred Scriptures,—a way which thousands have trodden who are now with your Saviour and our Saviour in the Kingdom of Heaven. Turn neither to the right hand nor to the left, but " be ye steadfast, immoveable, always abounding in the work of the Lord."

Dear Brethren, In close connexion with the maintenance of a truly Christian character before God and man, is a spirit of sacrifice and untiring exertion in forming and executing suitable plans for the furtherance of the

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great work of God in the earth,—the proper business of Christians, and in which we, as a Church, are spiritedly engaged. You will be duly informed respecting certain plans originated during this session of Conference, and of the extent to which your ministers, out of their limited means, have contributed, in order to bring them into active operation.

We confidently rely upon your hearty coöperation in these plans. We deem them to be vitally essential to the solid advancement and extensive usefulness of the Methodist Church. That they will tend greatly to augment the influence and moral power of our Zion, and hasten the period when she will appear upon earth “fair as the moon, clear as the sun, and terrible as an army with banners.” They are the salt of the earth, they are properly Christians, who, in the spirit of Him who “came not to be ministered unto, but to minister,” having given themselves to God, are willing also to give their time, their wealth, and their influence, as well as to make many personal sacrifices, to promote the interest of Christ’s kingdom among men. This is the spirit of our Christianity,—the spirit which actuated its blessed Author; and this spirit has distinguished the brightest ornaments of the Church of God in every age. The Christian’s life is a life of benevolence and sacrifice. This is the way to eternal life, the path that leads to the possession of infinite rewards. “The liberal man deviseth liberal things, and by liberal things shall he stand.”

You will be pleased to learn that our Delegates to the General Conference of the Methodist Episcopal Church, recently held in Cincinnati, met with a most cordial and affectionate reception from our fathers and brethren of that division of the great Wesleyan Methodist Family. To them we are indebted for the first preaching of the Gospel among us, and for the commencement of that work of God which has spread over this Province. We are glad to be able to inform you that they still take a deep interest in our prosperity,—that they sympathise with us in our difficulties and

trials,—and that they neither have afforded, nor will they show, any encouragement or countenance to those few individuals who have seceded from the Church on account of the *Union* which various circumstances rendered it desirable and expedient for us to form with our brethren in Great Britain. This *Union* has been fully recognized by the General Conference, and we earnestly hope, and devoutly pray, that the good understanding which thus happily subsists between all the legitimate branches of Wesleyan Methodism may ever continue, “though mountains rise and oceans roll, to sever us, in vain.”

The present Session of Conference is now brought to an end. As ministers, we are on the eve of separating to our respective allotments of labour. God has been especially with us in our deliberations and ministrations; and, as we expect soon to be personally among you, we hope to come to you in the fulness of the blessing of the Gospel of Peace. We are afresh stimulated to preach and pray, and live for God—for the Church, and for souls. Unite with us to be altogether Christians, to promote a general revival of the work of God and to save men from sin.

And now, dear Brethren, our hearts' desire and prayer to God is, that He may pour upon you all, as well as upon us your ministers and pastors, the abundant gifts and graces of his Holy Spirit; so that all our energies and means of usefulness may be employed, with increasing zeal and efficiency, to save a world lying in wickedness. May we, as a people, faithfully fulfil our vocation with God, and successfully cooperate with other churches of Christ in spreading evangelical knowledge, experimental religion, and scriptural holiness throughout the world! The Grace of our Lord Jesus Christ be with you all! Amen.

WM. LORD, *President.*

WM. CASE, *Secretary.*

*Conference Room, Belleville, }*  
*June 13th, 1836. }*

THE ADDRESS  
OF THE  
CONFERENCE OF THE WESLEYAN METHODIST  
CHURCH IN CANADA  
TO  
HIS EXCELLENCY THE LIEUTENANT GOVERNOR.

*To His Excellency SIR FRANCIS BOND HEAD, Knight  
Commander of the Royal Hanoverian Guelphic  
Order, and of the Prussian Military Order of  
Merit, Lieutenant Governor of the Province of  
Upper Canada, &c. &c. &c.*

MAY IT PLEASE YOUR EXCELLENCY:

We, His Majesty's dutiful and loyal subjects, the Ministers of the Wesleyan Methodist Church in Canada, in Conference assembled, beg leave to embrace the earliest opportunity most respectfully and cordially to congratulate Your Excellency on your safe arrival, and on the assumption of the high and important duty of administering the Government of this Province.

We are happy to convey to Your Excellency an assurance of our sincere and unabated attachment, and loyal devotion to the person and government of our revered Sovereign; and of our undissembled admiration of the excellent Constitution by which the rights and privileges of the inhabitants of this Province are so happily secured, and under which it has advanced to its present state of civil and religious prosperity.

Deeply impressed with a due sense of the advantages derived from the connexion existing between this Province and the Mother Country, it will be alike our duty and delight to inculcate, by precept and example, on the numerous people under our pastoral care and instruction, those scriptural principles of piety and loyalty which are essential to their peace and prosperity, and to the perpetuation of that connexion; and which are summed up in the comprehensive injunction of the inspired penman, "Fear God—Honour the King."

We avail ourselves of the present opportunity most

respectfully to suggest to Your Excellency our confirmed opinion,—gathered from extensive acquaintance with the state of public feeling,—that nothing could tend more to allay existing agitations, and to strengthen the attachment of the great mass of our fellow-subjects in this Province to the Crown of Great Britain, than a speedy and satisfactory disposition of the lands heretofore set apart for the support of a Protestant Clergy; and which have been, for many years, the cause of much discontent among many of the truly loyal subjects of His Majesty, who have often constitutionally expressed their wishes on this subject.

We have great pleasure in expressing our implicit confidence that we, in common with all our fellow-subjects, shall ever enjoy, during Your Excellency's administration, all that we have ever sought or desired, "equal and impartial protection."

While engaged in the arduous duties of our ministerial office, in endeavouring to spread scriptural education and holiness, it will ever be our ardent desire, and earnest prayer to Almighty God, that Your Excellency may be under the constant guidance and protection of his Divine providence,—and that under Your Excellency's administration this noble Province may steadily advance in piety, intelligence, industry, wealth, and all that constitutes true national greatness.

Signed, by order and in behalf of the Conference,

WILLIAM LORD, *President.*

WILLIAM CASE, *Secretary.*

Conference Room, }  
Belleville, 13th June, 1836. }

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#### HIS EXCELLENCY'S REPLY.

GENTLEMEN:

As the Elections have commenced, I must decline giving any other reply to the Address I have just received from you, than merely to acknowledge its receipt.

## THE ADDRESS

OF THE

## BRITISH CONFERENCE

\* TO THE

CONFERENCE OF THE WESLEYAN METHODIST  
CHURCH IN CANADA.

REVEREND AND DEAR BRETHREN,—

We devoutly rejoice to hear of your continued prosperity in the great work of the Lord, to which he has called you. To us it is especially gratifying to learn, that, amidst your many pious and benevolent labours, your "anxious attention" is so laudably directed to the numerous emigrants from our own country who become settlers in your flourishing Province, and that you find amongst them not a few of those who have been turned to God by our Ministry, and who still "retain their piety in all simplicity and purity." 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 great interests of Christianity. It affords us unfeigned pleasure, though it is no matter of surprise, to hear of the great acceptance and general usefulness of our esteemed Brother, the Rev. William Lord, your present President. We have long known him as a faithful, laborious, and judicious Minister of Jesus Christ, and as possessing those qualifications which peculiarly fit him for the important and responsible situation which he now holds

amongst you; and we cheerfully and unanimously comply with your request again to appoint him as your President.

The year which has now transpired has been one of extraordinary trial to our Connexion. Shortly after our last Conference, a suspended Preacher and certain of his partizans, who had been long known to be disaffected to genuine Wesleyan Methodism, formed themselves into an Association, the constitution of which we deem to be contrary to all sound principles of ecclesiastical government, directly opposed to the spirit and precepts of the Gospel, and in open violation of the laws of Methodism. They then commenced, and have since prosecuted with no ordinary zeal, plans of agitation and strife of a most unchristian and revolutionary character. In open defiance of all order, and in contempt of all our local authorities, they intruded themselves into Circuits with which they had no right of interference whatever,—convened together large masses of people,—grossly traduced the characters of individual Preachers, and of the Conference generally,—declaimed with great bitterness against our long-established Discipline,—silenced those who attempted the defence of the absent, or the vindication of the impugned system,—and then formed as many of the members of our Society as they could delude and ensnare into combinations for the purpose of controlling our regular jurisdictions, and effecting a revolution in our whole economy.

A primary object of this Association is to divest the Christian pastor of all that spiritual rule in the Church with which the New Testament, as well as the laws of Methodism, entrust him, and to reduce him, as it respects official authority, to a condition below that of our subordinate officers. They seek to deprive him of this authority under the avowed pretext that he cannot safely be trusted with its exercise; and thus they attempt to establish a system of church polity based upon the odious principle, that the Ministers of Jesus Christ are not men to be revered and confided in, but to be

suspected and watched over for evil. And whilst they strive to divest their Ministers of this scriptural power, they scruple not to let it be known that they design to retain and exercise it themselves, without conceding the least degree of it to the people whose cause they pretend to espouse. By denying the right of appeal from any of our local tribunals, they would invest themselves with the supreme power, and thus deprive the people of the protection of the pastoral office against any acts of injustice or oppression which their Lay-rulers might at any time commit.

The means which the Association have adopted to attain their unlawful ends will, by all impartial and well-disposed men, be deemed unchristian and iniquitous. They go to the withholding from the servant of Christ the "hire of his labour,"—depriving the heathen of the Gospel and its ordinances,—treacherously abandoning the Missionary to starvation and death in a foreign land,—inflicting cruel wrongs and oppressions upon the worn-out servants of the Churches, the widows and orphans of deceased Ministers,—and calumniating, in the grossest manner and to the widest extent, the characters of the general body of the Preachers, against whom the most unfounded and malignant libels have been circulated with the greatest industry and activity through the length and breadth of our great Connexion. And not only have our characters as public men been wickedly assailed, but all the sanctities of private friendship, as well as all that is sacred in the relations of the pastor and his people, have been violated; garbled and false statements of private interviews between some of our Ministers and members of our Society have been given to the public through the medium of the press, with an intention to rob us of all confidence with our own people, and to make us the objects of popular prejudice.

We hope we have been enabled, by the grace of God, to bear these unmerited and almost unparalleled injuries in a manner becoming our Christian profession and

ministerial office; and we are solicitous to derive from them those practical lessons which they are calculated to teach. Whilst we feel bound in duty not to sacrifice to a factious and turbulent opposition the authority which we deem essential to the unfettered exercise of the functions of the pastoral office, we would regard its possession as imposing upon us strong obligations to diligence and fidelity in the work of the ministry; and we desire not to use this power as "lords over God's heritage," but as "stewards of the mysteries of Christ," to whom, for this, and every other talent, we must render a strict, a solemn account at the great day of Judgment. We give thanks to God that he has graciously disposed the hearts of our people at large to afford us their generous sympathy and zealous support in this day of trial and rebuke; and we believe there never was a period in our history when our people generally were more firmly united to their Ministers than they are at this time.

We are now brought to the close of a long and arduous session of Conference. God has been better than all our fears. Our deliberations and decisions have been marked by a harmony of views and a cordiality of affection never before surpassed, and rarely equalled. We are preparing to return to our respective spheres of labour with increased attachment to each other, with renewed zeal for the glory of God and the salvation of the souls of men; determined to maintain inviolate all the fundamental principles of Wesleyan Methodism, and to transmit to posterity, unimpaired, that sacred trust reposed in us by our Fathers in Christ, whose spirits are now with God. Upon his unchanging faithfulness we rely for defence, consolation and success, not doubting that he will cause the painful events which have happened unto us to "turn out to the furtherance of the Gospel." 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

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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 ; and are, Reverend and dear Brethren,

In behalf and by order of the Conference,

RICHARD REECE, *President.*

ROBERT NEWTON, *Secretary.*

*Sheffield, August 17th, 1835.*

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#### ANSWER TO THE BRITISH CONFERENCE.

To the President and Members of the Wesleyan Methodist Conference.

REVEREND AND DEAR FATHERS AND BRETHREN :

“ Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.”

We are led to believe from the explicit reference made in your address to those late persecutions under which you have been permitted to suffer, that they had doubtless a large share in your considerations during the last Conference ; and we desire to sympathise with you under the fiery trials which you have, in the all-wise providence of God, been called to endure. 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 God that he has graciously overruled so as to check these excitements ; and

the losses by defection are made up by additions, together with nearly one thousand increase.

It gives us great pleasure to hear of the prosperity of the glorious work of God in which you are so successfully engaged, and that notwithstanding the unchristian efforts made to circumscribe your operations, the great Head of the Church has honoured your persevering and benevolent labours with abundant increase in almost every part of the world. We are happy in expressing our warm attachment to genuine Wesleyan Methodism; and we feel more convinced of the efficiency of the system, and hope through Divine grace never to relax our efforts until the thrifty shoot, which has been so providentially planted in this Province, partaking of all the properties of the deeply rooted British trunk, shall spread its luxurious 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.

Though the tender mercies of God, the past year has been one of gracious influence on many of our circuits, as well as in our Missionary field, among the heathen, and in the new and remote settlements. The Spirit of God has attended the ministration of his word. This is manifested not only from our 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 cooperate 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.

It is with unfeigned gratitude that we acknowledge the peculiar mercy and goodness of Almighty God, who has thrown over us the shield of his protecting power so that

none of our number has been removed by death during the past year.

Aware of the lively interest naturally felt by you for those of your pastoral charge who emigrate to this country, we are happy to assure you that they have a share in our christian solicitude, and we believe that few if any have just reason to complain of not being favoured with a Wesleyan Ministry "rightly dividing the word of truth."

Our respected brother the Rev. Wm. Lord being now about to return to his native land, we desire to record our strong sense of the obligations under which we are laid to him, by the highly valuable services rendered to this connexion during a period of truly embarrassing difficulties. His ministrations, counsels, prudence, and personal sacrifices imperatively demand this cordial expression of the high esteem in which he will ever be held by us: nor shall we forget to pray the Father of mercies, "who holdeth the winds in his fists, and the waters in the hollow of his hand," to preserve him and his family from the perils of the great deep, and restore them in health and safety to their friends and to your christian intercourse. Very beneficial effects having been realized to this connexion from the active labours of our beloved President, in travelling through every part of the work, we are induced respectfully to request that the person who shall be appointed as his successor, may visit us as early as possible, that we may enjoy the benefit of his ministerial labours before the sitting of our next Conference.

We still appreciate the labours, and approve the zeal and prudence of our worthy brother, the Rev. Joseph Stinson, General Superintendent of Missions, under whose charge this important department of our work continues to prosper, and a vast field of further usefulness lies before us already white unto the harvest.

Knowing that, with us, you properly estimate the importance of education, and particularly when under

the special direction of Wesleyan Methodism, we recommend to your patronage and support, as far as justifiable under your existing circumstances, our rising Institution, the Upper Canada Academy. The Conference, and the friends of general education and of Wesleyan Methodism in Canada, have at length, by their unremitting efforts, succeeded in preparing it for the reception of pupils, and we expect in a few days to see it in operation. It gives us pleasure to hear of the kind reception which our esteemed brother, the Rev. Egerton Ryerson, has received in England; and when we consider the importance of the object of his mission—the spread of general knowledge and religious principles—we venture a hope that his and our expectations will be realized.

In closing this Address we affectionately commend you to God and to the word of his grace. Peace be to you, brethren, and love with faith from God the Father and the Lord Jesus Christ. Amen.

Signed, by order and on behalf of the Conference,

**WILLIAM CASE, Secretary,**

*Belleville, U. C., June 13th, 1836.*