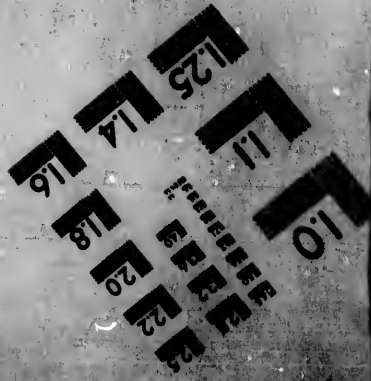
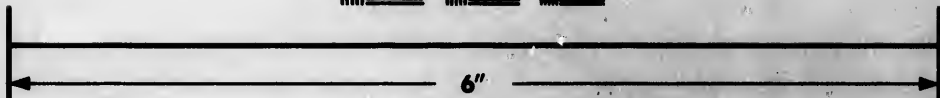
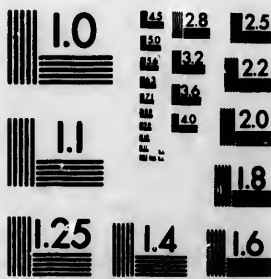


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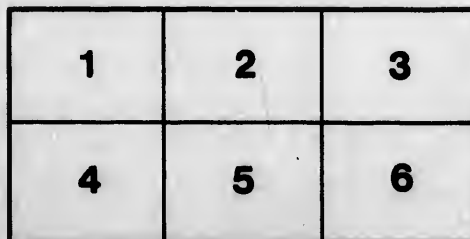
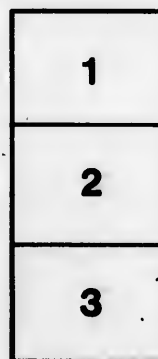
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PLAIN STATEMENT OF FACTS,

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UNION AND SEPARATION

OF THE

BRITISH AND CANADIAN CONFERENCES.

BY J. STINSON, AND M. RICHEY, A.M.

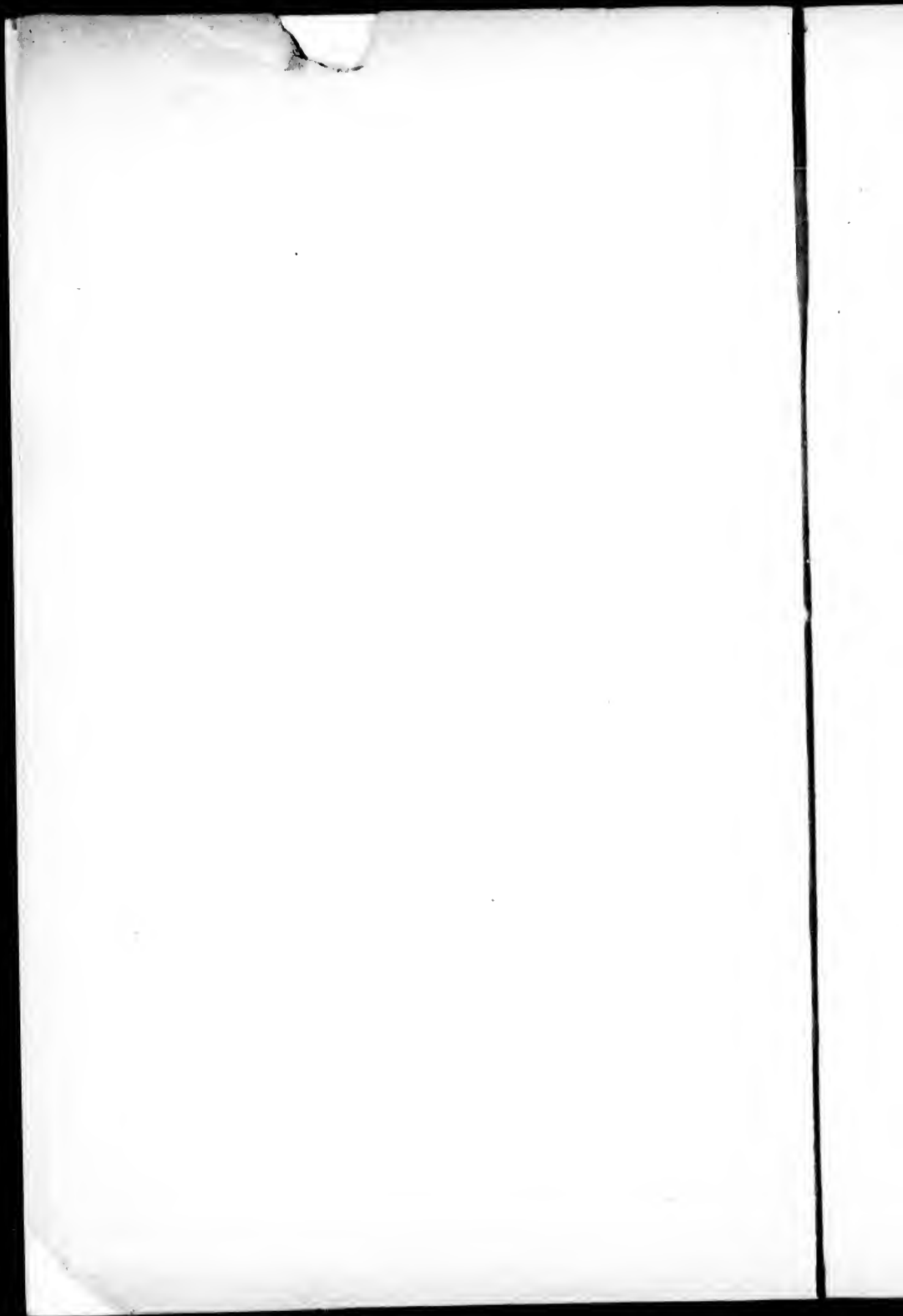
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him.—Prov. XVIII 17

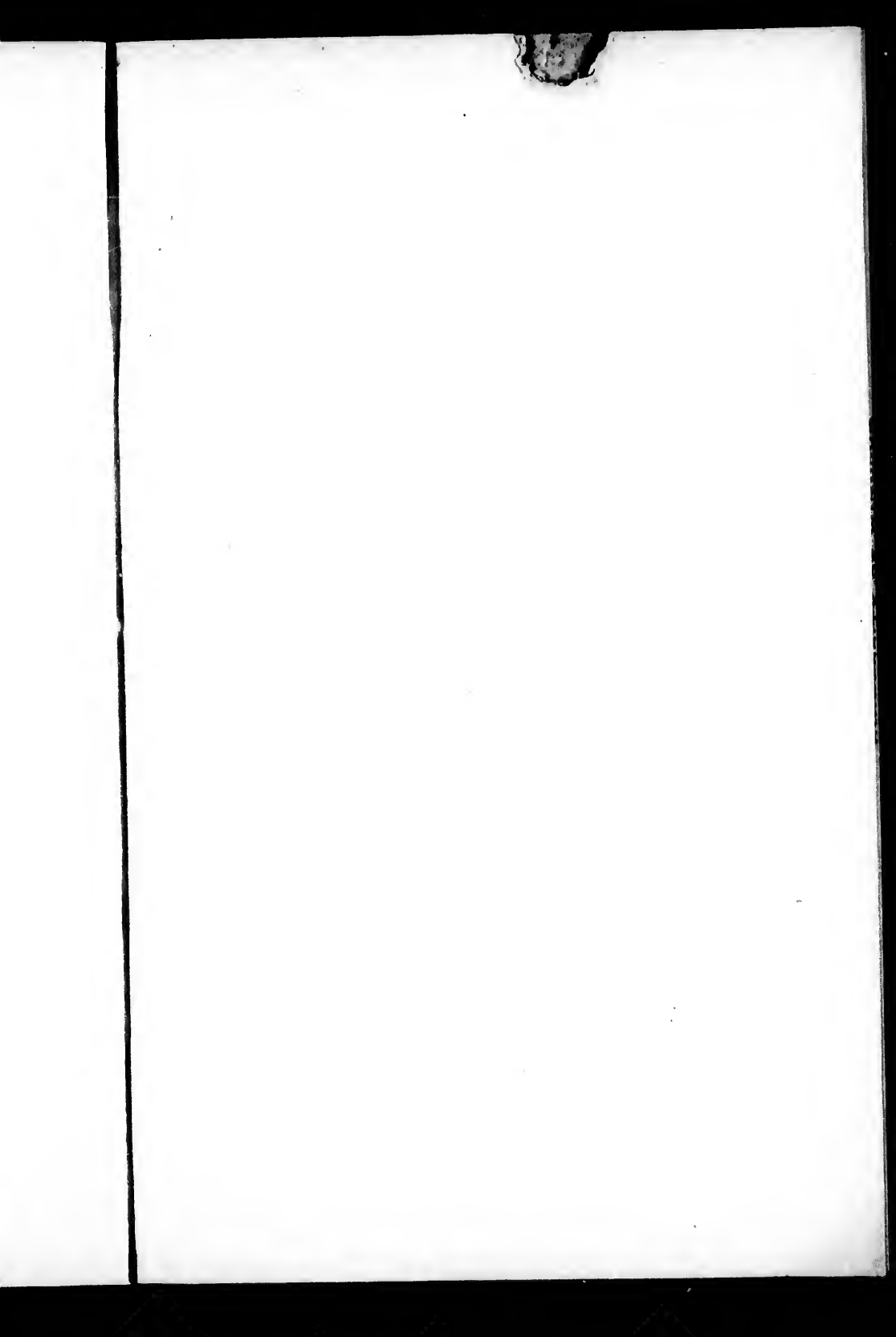
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PLAIN STATEMENT OF FACTS,
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BY J. STINSON, AND M. RICHEY, A.M.

He that is first in his own cause, *seemeth* just: but his neighbour cometh and searcheth
him.—Prov. xviii. 17.

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A PLAIN STATEMENT, &c.

WE offer no apology for placing before the public, a plain and dispassionate exposition of the principal incidents connected with the Union of the British with the Canadian Conference, and of the causes which have recently resulted in its dissolution. None, we are persuaded, will, under the circumstances, be deemed necessary. From the momentous nature of the interests involved, as also from the character and tendency of the statements published, both in England and in this Country, by the Reverend Messieurs W. and E. Ryerson, it is matter of regret, that circumstances have precluded our more prompt discharge of a duty so imperiously demanded by the position we now occupy. We are anxious, as much as possible, to avoid mixing up any extraneous matters with the points which vitally affect the questions at issue, and not less so, to omit nothing which may, in our estimation, be essential or conducive to a just and adequate conception of the real grounds upon which the British Conference has deliberately judged a further perpetuation of the Union with the Canadian Conference impracticable. In stating this we would, as men and Ministers of God, bear in mind, that it is due to the sacredness and majesty of truth, rather to permit her interests for a while to suffer, than to attempt her defence or advancement with any other weapons than those which her own armoury supplies. Our highest wish, in connection with this painful affair, will be completely attained, if "by manifestation of the truth," we can "commend ourselves to every man's conscience in the sight of God."

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The entire merits of the case lie within a small compass, and may be thus summarily exhibited:

The Committee of the British Conference on Canadian affairs, at a meeting held on the 29th of April last, adopted a series of Resolutions, which they forwarded to the Upper Canada Conference. Those Resolutions contained three matters of complaint against the Rev. Egerton Ryerson, a member of that body. These were—

1. His practically superseding the Rev. Joseph Stinson, in his recognized official powers as President.

2. A flagrant violation of the obligations arising from the Union, in endeavouring to procure the payment, in a certain contingency, to the Canadian Conference, of the grant made by the Crown to the Wesleyan Missionary Society, previously to the formation of that Union, and their exclusive claim to which was at that time distinctly understood.

3. The decidedly and prominently political character of the "*Christian Guardian*," notwithstanding the solemn, reiterated and recorded pledges given by the Upper Canada to the British Conference, that it should be *properly a religious and literary Journal*.

In reply to these grave allegations, the Upper Canada Conference adopted, and forwarded to the British Conference, Resolutions, representing it as at variance with the letter and spirit of the articles of Union, "and an anomalous and alarming precedent, for the Committee in London to accuse and condemn a member of their Conference"—maintaining the authority of the Rev. Egerton Ryerson, as their Special Representative to confer with the Government on matters affecting their civil and religious rights and privileges, to act in all such cases without the concurrence or knowledge of the President—contending that it was *the imperative duty* of Mr. Ryerson to act as he had done; and appointed the Reverend W. and E. Ryerson, Delegates to the English Conference, on the subjects of collision. A large Committee was, in consequence, appointed by the British Conference, at its late Session, to investigate the proceedings of the Committee on Canadian affairs of last year, to consider the Resolutions adopted by the Upper Canada Conference of 1840, and to receive the communications of their

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Representatives. After a careful and protracted investigation of the whole affair, they presented a copious Report to the Conference, in which it was stated, that the three allegations contained in the Resolutions of the Committee on Canadian affairs, in April last, were regarded as *fully proved*, and submitted for the consideration of the Conference certain principles and regulations, the strict and undeviating adherence of the Upper Canadian Brethren to which was, in their judgment, indispensable to the advantageous maintenance of the Union. To these the Upper Canada Representatives explicitly declared it as their opinion, that their Conference would never be induced to accede, and that the maintenance of such views on the part of the English Conference, would, by them, be regarded as a virtual dissolution of the Union. Under these circumstances, and with the fact before it, that the pacific Resolutions which had been proposed to the Upper Canada Conference of 1840, had been negatived by a large majority, the British Conference was reluctantly led to the conviction, that the continuation of the more intimate connexion between the two bodies, established by the articles of 1833, was quite impracticable. The equity and necessity of this decision will be apparent from a calm review of the whole affair.

THE OBJECTS OF THE UNION.

MOTIVE is the test of character. From the moment we feel ourselves authorised to conclude respecting any man, or body of men, that they are totally devoid of rectitude of principle, their most ostensible acts justly stand divested in our view of all moral value.

Whoever has perused the pamphlets published by Messrs. W. and E. RYERSON, and yields implicit credence to the views they contain of the character of the men to whom the British Conference confides the management of its missions, must not be a little surprised that those Gentlemen, instead of congratulating themselves, and the Conference to which they belong, on the termination of all intimate connexion with so corrupt a body, should still indicate a strong desire to continue associated with them. No political aspirant, who, in his pursuit of the coveted object of his ambition, had renounced all allegiance to conscience, could, if Messrs. W. and E. Ryerson are to be credited, be actuated by principles more unworthy than those which prompted the Secretaries of the Wesleyan Missionary Society to entertain the proposal of a union with the Conference of Upper Canada. Whereas the avowed motive of the two connexions in this important measure was a mutual conviction, "that the cause of religion generally, and the interests of Methodism in particular, would, under the blessing of God, be greatly promoted by their united exertions," the Messrs. Ryerson assert, on what they designate *indubitable evidence*, that the Missionary Secretaries and other members of the English Conference, had, from the commencement of the negotiations of the union, ulterior objects in contemplation; that with the most specious, pious and philanthropic purposes upon their lips, they were insidiously aiming at "the gradual extinction of every sort of influence as identified with the Canada Conference—the transfer of that influence into other channels, and into other hands—and the absolute supremacy of the Committee and Conference in England over all the Departments and Institutions in Canada." In reply to their assertion, that this was in substance avowed by DR. ALDER, in the late Conference in England, and will be found embodied in the Resolutions of the

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English Conference, we can only say, and we speak advisedly, that neither was any declaration uttered by DR. ALDER during the discussion, nor are any of the Resolutions referred to, fairly susceptible of such an interpretation. In regard to the former the reader can only weigh testimony against testimony; with respect to the latter he is competent to examine the tenor and design of those Resolutions, and to decide whether, with a less control over the Canadian Conference than they claim, a union with that Body could be honourably, or with safety maintained. Notwithstanding these unworthy efforts to involve in suspicion and distrust the motives by which the men, to whose substantial generosity the Upper Canada Conference owes so much, were influenced in entering into a coalition with their brethren in this Province, we would earnestly desire, for the honour of religion, that no statements had been put forth by Messrs. Ryerson, in their recently published pamphlets, but such as were capable of sustaining a strict scrutiny as have been the proceedings of the Missionary Secretaries through every stage of this, *the most perplexing, and least satisfactory* enterprise, in which, we believe, they have ever engaged. To vindicate the impugned purity of their motives it will be necessary to revert to the position of the Canada Conference, and to the amount of its resources for carrying on the work of GOD, at the period of the formation of the union.

It is well known that the first Methodist Societies raised in this Province, were the fruits of the labours of Ministers connected with the Methodist Episcopal Church of the United States. However beneficial and praiseworthy the exertions of those zealous and self-denying men, in the earlier periods of the history of the Province—and useful in a very eminent degree they were—it was naturally felt, in process of time, that the association of American Pastors with British congregations, was inconvenient and anomalous. In 1820, the late lamented Dr. Emory attended the British Conference, as Representative from the American General Conference; and in consequence of the views and explanations given by him on that occasion in reference to the operations of the American Conference in Upper Canada, the British Conference were induced, not only to waive their intention of sending more Missionaries to that Province, but even to withdraw those who were already there. Among

the considerations which rendered such an arrangement, at that period expedient, the following reasons are stated, in a letter addressed by our Missionary Secretaries to the Rev. Messrs. R. Williams and other British Missionaries in Canada :

" 1. That the Upper Province is *so adequately supplied*' by the American Conference, as not to present that pressing case of necessity which will justify us in expending our funds upon it.

" 2. That Mr. Emory has engaged, that *its full supply* by American Preachers, shall be, as far as possible, attended to."

In connexion with these reasons for the course which was then adopted, the following Resolutions of the Missionary Committee in London, may here be introduced, as more distinctly illustrative of the obligations which their arrangement with the Methodist Episcopal Church of America involved, and of their deliberate apprehensions of their duty in reference to this Province, under the materially altered circumstances in which they were placed when the Upper Canada Conference became independent.

Resolutions of a Committee, held in London, February, 1832.

" Certain Resolutions of the Board of Missions, connected with the Upper Canada Conference, objecting to the Committee's employing Missionaries in Upper Canada and among the Indians, having been read at the last Meeting of the Committee, and the Treasurers and Secretaries having been requested to confer with Messrs. Ryerson and Jones upon this subject, they Report as follows:—

" 1. That with respect to the 'understanding' alleged in the said Resolutions to exist between the British and Canadian Conferences, that the Missionaries of the former were to confine their labours to Lower Canada, and leave the Upper Province to the exclusive occupation of the Canadian Conference, they informed Messrs. Ryerson and Jones that *no such understanding could exist, inasmuch as the former compact between the United States General Conference ceased upon an independent Conference being established for Upper Canada*, and that when it was proposed by Mr. Capers to the British Conference of 1828, to make a similar agreement with the Canada Conference, it was *declined*.

" 2. That ever since that time, the Committee have felt themselves fully at liberty to occupy any station in Upper Canada, to which they might have such a call as would warrant them to embrace it, with just regard to those general principles of respect to the useful application of funds, and the relation of any body of British Emigrants, Members of our Societies, and attached to our discipline.

" 3. That the great change of circumstances as to Upper Canada, since the agreement with the States General Conference, especially in respect of the immense

number of settlers which have gone out from Great Britain and Ireland, and are still flowing into that Province in large numbers every year, was a decisive objection to the Committee's recommending it to the Conference to confine its Missions wholly to Lower Canada, or not to re-inforce the Mission they have had for some years in Kingston, or not to establish under such circumstances new Missions in that Province.

"4. That with respect to the principles urged upon the Committee in the Resolutions of the Canada Board of Missions, 'that the Methodists are one in every part of the World,' could only be applicable in the sense of the maintenance of fraternal affection, since a unity arising from the existence of but one form of Methodism in one Province, is now out of the question; several distinct bodies of Methodists now existing in Upper Canada, who refuse to place themselves under the pastoral charge of the Canadian Conference; and affording sufficient proof, that were our Missionaries to be withheld entirely from that Province, a considerable number of independent bodies of Methodists would grow up.

"5. That with respect to *the Indian Missions*, the original agreement with the United States General Conference did not in any respect relate to them, so as to exclude the Committee's endeavours to attempt their evangelization.—They were in fact never referred to in that agreement, but it has long been the Committee's intention to aid in this important work, in pursuance of a principle held sacred by the Committee, to endeavour to connect with missions near European settlers, attempts to benefit the aboriginal heathens of those countries where they may locate themselves. This the Committee attempted in Labrador, in connexion with the Newfoundland Mission; in New Holland; and by the blessing of God, very successfully in connexion with the South African Colonies. The extent of the Committee's exertions, and the demands upon their funds, were the only reasons which caused them to delay their endeavours to evangelize the Indians in America.

"6. That notwithstanding these views of the Committee, Messrs. Ryerson and Jones were informed, that the Committee intend nothing as to Upper Canada contrary to that brotherly kindness which ought to exist between two kindred religious bodies; but that they shall not consider that principle at all contravened, should they fix Missionaries in places of considerable population, although the Canada Conference may have societies in such places, the population being such as to afford reasonable ground to conclude that there is a sufficient sphere of labour for each, much less that it would be any infringement of the said principle, should a Mission be planted among settlers not yet provided with any religious ordinances.

"7. That in the agreement between the United States General Conference and the British Conference, it was explicitly stated, that, should Methodism deteriorate in its form or spirit, or should any just political offence be given by their Missionaries to the British Conference, the British Conference should be at liberty again

to employ its Missionaries in Upper Canada. The Deputation heard no explicit complaint in this respect against the United States Conference, nor did they charge the Canada Conference with either of such matters. This they were not called to enter into, inasmuch as no agreement to partition the two Canadas existed between the Committee and the Canada Conference, and they were not therefore under any necessity of scrutinizing the fact; but that they *must say with affection, but regret, THAT THE PUBLICATION OF A PAPER EXPRESSLY BY THE CANADIAN CONFERENCE, ENTERING WARMLY AND IN THE SPIRIT OF PARTIZANSHIP INTO THE LOCAL POLITICS OF THE PROVINCE, WAS NOT IN THE SPIRIT OR ACCORDING TO THE PRACTICE OF BRITISH METHODISM, AND CONTRARY TO THAT ABSTINENCE FROM SUCH DISPUTES WHICH THEY ENJOINED UPON THEIR MISSIONARIES; a circumstance which had created prejudice against the acceptableness of the Canadian Brethren, with a part of the population of Canada. On these points a conversation of some length was held, at the close of which Messrs. Ryerson and Jones were assured of the kind regards of the Committee, but were thus frankly put in possession of its views on the subject brought before it in the Resolutions of the Canada Board of Missions before mentioned.*"

The points in this important document to which we direct special attention, are—that the compact between the States' General Conference and that of England, expired the moment that Conference ceased to exercise ecclesiastical control in Canada; that from that time, the Committee felt themselves perfectly free to occupy any sphere of usefulness that might be providentially opened to them in the Province; that they were the more deeply impressed with the propriety and importance of so doing, from the immense and increasing annual emigration from Great Britain and Ireland to Upper Canada; that the interference of the negotiation into which they entered with the American Conference, with the extension of their Missionary operations to the Aborigines of the Province, was never contemplated—and that had that subject been at all referred to in the agreement, the entertaining of any exclusive measure concerning it, would have involved the practical abandonment of a principle, ever held sacred by the Committee. The sole reason why they abstained from including the Aboriginal Inhabitants of Upper Canada among the objects of their evangelical charity and labours, even while the compact with the American Conference remained obligatory, was the inexpediency of entering into larger pecuniary responsibilities than in the existing state of their work and funds, they could reasonably expect to be able to discharge. The last point of consequence to be here noticed, is, that even

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

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

What considerations, then, most strongly recommended the measure of the Union to the favourable regards of the Missionary Secretaries and Committee? We unhesitatingly reply—the admitted, and by the Rev. Egerton Ryerson pathetically urged, inability of the Upper Canada Conference, adequately to support and extend its Missions in the Country.

It is with no ordinary feelings of astonishment and regret, that we regard the attempt of the Messrs. Ryerson to produce a very different impression, believing as we do that the fact just stated is susceptible of accumulated and unexceptionable evidence. It is explicitly stated by Dr. Alder, in a letter to Lord John Russell, that “one argument employed by Mr. Ryerson and others, to persuade his brethren, the Members of the Upper Canada Conference, to agree to a union, was, that the Conference did not possess the means to support the Indian Missions, and that unless the Wesleyan Missionary Committee took the charge of them, they would be utterly ruined.” On which declaration the Canadian Representatives, in a communication to His Lordship, thus animadvert :—

“Now, in reply to this, and kindred *ex parte* and unsupported assertions. we beg to refer your Lordship to the official correspondence which took place between the Wesleyan Missionary Committee in London, and the Wesleyan Missionary Board in Upper Canada, in the years 1831 and 1832, and which resulted in proposals of union between the two bodies. This correspondence will be found in the Appendix to the accompanying printed Report of a Select Committee of the Upper Canadian House of Assembly, in 1836, on Religious Grants, pp. 28-32. We solicit your Lordship’s particular attention to this correspondence, as proving, beyond the possibility of successful contradiction, 1. That the Society in Upper Canada declined transferring the Indian Missions to the London Missionary Committee, when the latter proposed it. 2. That the former employed every possible argument to dissuade the latter from extending its operations into Upper Canada at all, as likely to be productive of disastrous consequences, but, at the same time, offered assistance to the London Society in the establishment of Missions amongst the Aboriginal Indian Tribes, west and north of Lake Huron, and in the Hudson’s Bay territory. 3. That the Canada Society maintained its ability, not merely to support the Missions then established, but to supply the religious wants of the Indian Tribes in Upper Canada, stating, that ‘there is little doubt but the funds of our own Society can be increased to a sufficient sum to meet the wants of the Indian Tribes within the present boundaries of our Conference.’

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That it was not until after the Canada Missionary Board had fruitlessly employed every possible argument to induce the London Missionary Committee not to interfere with Upper Canada, that it invited Mr. Alder to consult on the propriety of a coalition between the Wesleyan Conference in England and in Upper Canada, and that that measure was proposed, *not from the pressure of necessity*, in order to save the "Indian Missions from utter ruin," but primarily to "prevent misunderstandings," and "to preserve peace and harmony in the society."

In order to support the novel position thus assumed, a laboured effort is put forth to invalidate the correctness of Dr. Alder's exhibition of the financial state of the Canadian Missionary Society at the period of the formation of the union, and to produce an impression on the mind of His Lordship, and on the public mind in England, that the Canadian Conference was fully competent to sustain its operations without the pecuniary aid of the British Missionary Society.

It were an agreeable alleviation of the unpleasant duty we are now called upon to discharge, were it in our power to account, on principles honourable to those Gentlemen, for the extraordinary inaccuracies contained in the statements to which we beg to direct impartial attention. They wrote, be it remembered, with the Annual Reports before them to which they refer. Statements are laid by them before the British public, professedly founded upon "official papers, documents and reports," to which in the circumstances of the case they knew access could not be had by their readers.— Thus a deep impression, unfavourable to the character of Dr. Alder, and to the procedure of the British Conference, is attempted by *exparte* assertions, which, as will now be shown, are utterly disproved by the identical documents upon which they are ostensibly founded!

We subjoin the following extracts from the letter before referred to :—

"Mr. Alder informs your Lordship, 'that when the Wesleyan Missionary Committee took upon itself to support the Indian Missions, the various sums raised by the Upper Canada Conference amounted to the small sum of £177 18s. 1d. Sterling, since which time they have gradually increased to £1,304 14s. 11d.'

"Now, my Lord, in reference to this, as well as in respect to the statements of Mr. Alder above-noticed, and those which we shall hereafter notice, we appeal, not to any authority got up for the occasion, but to official papers and documents, and reports which were prepared and published at the time the occurrences referred to took place. We herewith enclose the printed annual reports of the Wesleyan Missionary Society of Upper Canada, from 1832 to 1839, inclusive. These

reports, since 1833, have been prepared by and printed under the supervision of the Rev. Mr. Stinson, the London Society's representative and agent in Upper Canada.

"The Wesleyan Missionary Committee assumed the responsibility of supporting the Missions in Upper Canada, in October, 1833. By the accompanying printed report for the year ending October, 1833, (p. 16,) it will be seen that, so far from Mr. Alder's statement having the slightest foundation in fact, the 'various sums raised by the Upper Canada Conference, for Missionary purposes' that year, amounted to £1,322 19s. 4d ; £1,038 18s. 5d. of which were collected in Upper Canada ; and the remaining £208 0s. 11d. were collected in various parts of the United States—at a time when a more neighbourly feeling existed between the two Countries, than at present."

It may be necessary here to remark, that by the Report of the Canadian Missionary Society, embracing two years, from September, 1829, to September, 1831, there is exhibited a balance of £204 1s. 9d. due the Treasurer ; that is, *the Society was in debt to that amount*, although there had been received from the United States, within the period embraced in the Report, *no less a sum than £1,074 10s. 2d.*

The following year, it was deemed absolutely necessary to send the Rev. P. Jones, and Mr. George Ryerson, to solicit donations in England, and the General Superintendent of Missions, and others, accompanied by some of the recently converted Indian youths, visited a number of the principal cities and towns in the United States, for the same purpose. The result of these special applications is thus exhibited in the Report for the year ending September, 1832 :

Donation from the Wesleyan Missionary Society, in England	£333	6	8	
Donations from sundry benevolent individuals in England	813	7	2	
Premium on the above	84	8	8	
				£1,231 2 6
Cash, from Philadelphia	£	12	10	0
Collection in Troy and other places	33	13	1	
Draft on Rev. N. Bangs	32	10	0	
Collected by Rev. P. Jones, in the United States..	18	4	3	
Collected by Superintendent of Missions, and two Native Speakers, in New York, and other places.....	192	1	7½	
Grant from the Methodist Missionary Society, in the United States	93	15	0	
Cash from Rev. D. Barnes	1	10	0	
Donation at Detroit	0	9	0	
				384 12 11½
				£1615 15 5½

This sum deducted from the total of receipts for that year, leaves only £364 14s. 1d. raised in Upper Canada, including a legacy of £28. The expenditure for the year was £1851 2s. 1d. being *more than five times the amount collected in the Province*, and which, without the assistance obtained from abroad, *must have plunged the Society in debt to the amount of £1486 8s. 0d.*

We proceed to the year ending October, 1833. On this the Messrs. Ryerson strangely remark, "the various sums raised by the Upper Canada Conference for Missionary purposes that year, amounted to £1322 19s. 4d." a glance at the Treasurer's Report, will shew the gross misrepresentation of this statement. Included in the above sum are the following items: "Balance, as per Report *last year*," (in the Treasurer's hands,) "£129 7s. 5½d." and "Balance due the Treasurer," (at the close of the year,) £286 5s. 4d. the *true* sum therefore raised that year was only £907 6s. 7½d. or £415 12s. 9½d. less than represented by Messrs. Ryerson.

Again, *the Report acknowledges* £304 5s. 0d. as having been obtained in the United States, instead of £208 0s. 11d. as *stated by Messrs. Ryerson!* The result of this is that the Sum collected in Upper Canada, instead of being £1038 18s. 5d. as *asserted* in the above extract, is only £603 1s. 6½d. The expenditure of this year was £1322 19s. 4d. or more than double the amount raised in the Province, so that the operations of this year would have involved the Society in an *additional* debt of £719 17s. 9½d. had it been solely dependent on its Provincial resources.

Of the ability of a Society so circumstanced, to maintain and extend the Missionary operations in which it had been signally owned of God, we leave the candid reader to judge. No portion of its funds had been expended in supplying the destitute white settlements. The appeals which had been made in England were of a special character, and could not have been continued, and the extent of the Missionary field successfully cultivated by our Methodist Brethren in the United States, now employs all the resources at their command.

The utter incompetency of the Upper Canada Conference to support the Indian Missions *alone*, without foreign aid and that *to a large extent*, is thus clearly demonstrable from the very Reports

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to which triumphant appeal is made by the Messrs. Ryerson to establish the opposite assertion! Indeed, when this pretension was put forth during the deliberations on the union, which took place at the late Conference in Newcastle-upon-Tyne, Dr. Bunting arose, evidently under the influence of inexpressible emotions of wonder and sorrow at the utterance of such a sentiment; and declared his distinct recollection of the Rev. E. Ryerson's having specially urged the great desirableness of the union on the ground of the pecuniary inability of the Upper Canada Conference to maintain its Missions. No consideration was more likely, as Mr. Ryerson well knew, to overcome the objections that existed in the minds of some Members of our Missionary Committee to the union, than the prospect of thus at once alleviating the embarrassments of their Canadian Brethren, and being enabled to carry on their Missionary operations in Upper Canada on a more extended scale, as well as with greater facilities and efficiency; and hence the touching appeals with which Mr. Ryerson pressed this view upon their attention and sympathies, *when* it was adapted to subserve his *design*. But now that *another* object is to be attained, every pains is taken to evince that the resources of the Canadian Conference were amply commensurate with all demands upon its benevolent exertions.

Although quite sufficient, we apprehend, has been said upon this matter, to satisfy every mind, as to the real circumstances of the Canadian Connexion, when they sought a Union with the British, and of the grand motive which obtained the acquiescence of the latter in the measure, yet as *an oath for confirmation is an end of all strife*, it may be proper here to quote from the Rev. Egerton Ryerson's *own lips*, this species of attestation in confirmation of the view to which we have deemed it necessary to invite special attention. In a pamphlet lying before us, being a Report of the Trial of the Belleville Chapel Case, "with Notes and Remarks by E. Ryerson," we find the *sworn testimony* of that gentleman, of which the following is an extract:

"In 1832, the Wesleyan Missionary Committee in London, sent out the Rev. Mr. Alder, as their representative and agent, with a view to the appointment of Missionaries among the British emigrants in various parts of this Province. Mr. Alder had communication from the Committee in London to our Missionary Board in Toronto, which he delivered—communicating to the Board, at the same time, the

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objects of his Mission. OUR BOARD ADMITTED OUR INABILITY TO SUPPLY THE RELIGIOUS WANTS OF THE COUNTRY, but stated at length to Mr. Alder, and in writing to the Committee in London, the evils likely to arise from the existence of two bodies of Methodists in this Province—its infringement of the hitherto universally-acknowledged principle, that the Wesleyan Methodists were one body throughout the world—and the desirableness of uniting the means and energies of the two Connexions to promote the religious improvement of the ABORIGINAL TRIBES AND NEW SETTLEMENTS of the Country.”

CAUSES OF THE DISSOLUTION OF THE UNION.

It is asserted by the Messrs. Ryerson, in their “Report,” that having laid, as far as circumstances would permit, the several subjects committed to them before the British Wesleyan Conference, the result was that that Conference “refused to abide any longer by the Articles of Union into which it entered in 1833, with the Conference of the Wesleyan Methodist Church in Canada.” The obvious design of this remark is to throw the entire *onus* of the dissolution of the Union on the English Conference, as the aggressive and offending party. Whether this imputation is deserved or calumnious, will be best seen by a comprehensive exposition of the proceedings of that venerable body, on the various matters of complaint brought under its consideration. As the basis of the observations which, in reply to such a charge, we feel ourselves called upon to make, in vindication of the rectitude of the whole conduct of our Fathers and Brethren in connection with this affair, we present the reader with the outline of the proceedings of the Conference in reference to it, inserted in its printed Minutes:

“The Conference last year appointed a special Committee to decide finally in all matters relating to the Union existing between the British Conference and the Upper Canada Conference, and to our Indian Missions in Upper Canada. A large Committee was

also this year appointed by the Conference, to investigate the proceedings of the aforesaid Committee of last year—to consider the Resolutions which were adopted by the Upper Canada Conference of 1840—and to receive the communications of the Rev. Egerton Ryerson, and Rev. William Ryerson, the Representatives deputed by the Upper Canada Conference to attend the British Conference. The Committee last named sat several days, and at length presented a copious Report to the Conference, which Report received a few verbal alterations and additions, and on the whole of which, as thus amended, the decision of the Conference was then given.

I.—THE REPORT OF THE COMMITTEE.

“During the long and careful examination of the important subjects referred to the Committee, various documents were read or largely quoted, and oral testimonies received, comprising the following articles:—

“1. Dr. Alder's statement of the proceedings of the Committee appointed by the British Conference for the affairs of Upper Canada in 1839.

“2. Articles of Union between the British Conference and the Conference of Upper Canada, drawn up in 1833.

“3. The Rev. John Beecham's statements and explanations in illustration of the aforesaid articles of Union.

“4. The Rev. George Marsden's explanatory statement respecting the Note appended by the Upper Canada Conference of 1833 to the 5th clause of the 6th article of Union, and the first payment of the Government grant for our Missions in Upper Canada.

“5. Statements of the Rev. Edmund Grindrod, Rev. William Lorit, and Rev. Joseph Stinson, who had been Presidents of the Upper Canada Conference; and also of the Rev. Matthew Richey.

“6. Letter from the Rev. Egerton Ryerson to Dr. Alder in 1834.

“7. Extracts from the Minutes of the Upper Canada Conference, held in Toronto, in 1837, on Government grants for religious purposes—involving principles which might have been pleaded by the Government as a reason for withholding from the Wesleyan Missionary Society the grant pledged to that Society from the Casual and Territorial Revenue, for the support and extension of our Missions amongst the Indians and destitute settlers in Upper Canada; and which, in point of fact, did induce the Local Government to decline for a time to renew, in conformity with the instructions of the Secretary of State for the Colonies, the payment of the suspended grant.

“8. Extracts from Letters of the Rev. Joseph Stinson, under dates October and November, 1836, and January, 1839—shewing that the peace of our Societies in Canada was disturbed, through an habitual and zealous interference with secular

and party politics, by the *Christian Guardian*; which paper, being the avowed and official organ of the Upper Canada Conference, virtually involved the British Conference, during the subsisting Union, in a common responsibility as to principles and consistency.

"9. Dr. Alder's Letter to the Rev. Joseph Stinson, dated London, January 14, 1839, on the subjects referred to in the above-named Letters of Mr. Stinson.

"10. Letter of the Secretaries of the Wesleyan Missionary Society to the Lieutenant-Governor Sir George Arthur, dated London, February 8, 1839, announcing the mission of Dr. Alder to our Societies in British North America, and to the Upper Canada Conference, disclaiming, on the part of the Wesleyan Missionary Society, all participation in the responsibility attached to certain publications on questions then agitated in Canada—and expressing their anxiety to maintain the honour and consistency of our religious character, and to preserve 'all the Societies, with whom they are in any degree identified, in habits of loyalty and peace, and of exclusive devotedness, in their collective and ecclesiastical relations, to the great work of promoting the spiritual and eternal interests of mankind.'

"11. Letter of the President of the British Conference, the Rev. Thomas Jackson, to the Rev. Egerton Ryerson, complaining of his official advocacy of principles in the *Christian Guardian*, inconsistent with, and opposed to the principles held and often declared by the British Conference.

"12. Extract from the Minutes of the Upper Canada Conference, held at Hamilton, in June, 1839, containing the settlement of matters in dispute up to that period, and an amicable arrangement for the future.

"13. Extracts from the *Christian Guardian*, on the same subject.

"14. Dr. Alder's Letter to the Rev. Joseph Stinson, dated New York, October 9, 1839.

"15. Extracts from the Letters of the Rev. Joseph Stinson and Rev. Matthew Richey to Dr. Alder, in 1839 and 1840.

"16. Memorial addressed to the Governor-General by the Rev. Joseph Stinson, President of the Upper Canada Conference, and Superintendent of our Missions in Upper Canada, and by the Rev. Matthew Richey, Superintendent of Toronto.

"17. Letter to Dr. Alder from Mr. Vernon Smith, M.P. Under-Secretary of State for the Colonies, dated Downing-Street, 1840, enclosing, by order of Lord John Russell, an important communication of the Rev. Egerton Ryerson's to the Governor-General, and which Mr. Vernon Smith's Letter describes as respecting the Grant to the Wesleyan Missionary Society.

"18. Dr. Alder's Letter to the Right Honourable Lord John Russell, Her Majesty's Principal Secretary of State for the Colonies, in reply to Mr. Vernon Smith's communication.

"19. Resolutions of the Committee appointed by the British Conference of 1839, to decide finally on all matters relating to the Union existing between the British Conference and the Upper Canada Conference, and to our Indian Missions in Upper Canada, held at 77, Hatton Garden, London, on Wednesday, April 29, 1840; which Resolutions specify the three distinct allegations or matters of complaint, to which reference is made in the Resolutions of this Committee hereinafter inserted.—(See Resolution I.)

"20. Correspondence of the Rev. Egerton Ryerson with the Governor-General of British North America.

"21. Resolution on Government Grants for Religious Purposes, submitted by Dr. Alder to the Upper Canada Conference, at Hamilton, in 1839.

"22. Addresses of Upper Canada Conference, held at Belleville, in June, 1840, to the British Conference.

" 23. Resolutions, in accordance with the views of the British Conference, which were proposed to the Upper Canada Conference in 1840, and negatived by a large majority.

" 24. Resolutions of the Upper Canada Conference in 1840, carried by a large majority, after those last-mentioned were negatived.

" 25. Report of the Committee on British Canadian Affairs, held at Newcastle-upon-Tyne, on Friday, July 31, 1840.'

In connection with the recital or quotation of the preceding documents, the Rev. Egerton Ryerson and Rev. William Ryerson, as representatives of the Upper Canada Conference, were also heard at very great length; and every other method was used, at several successive meetings, to obtain a full exposition of the case. After all which, the Committee agreed to recommend the following Resolutions to the Conference:—

I. That the three allegations, or matters of complaint, contained in the resolutions of the Committee on Canadian affairs, at their meeting on the 29th of April last, and forwarded by that Committee to the Upper Canada Conference, are regarded as fully proved: and that, after seriously considering the explanations and defence of the Rev. Egerton Ryerson and Rev. William Ryerson, the representatives of the Upper Canada Conference, on these points, and giving them the full weight to which they might be deemed to be entitled, the Committee are decidedly of opinion, that the representatives of the Upper Canada Conference have entirely failed to establish a justification; inasmuch as it appears that, notwithstanding all they have stated and explained, there existed,—

1. "A practical superseding of the Rev. Joseph Stinson, as President, by communicating with the Governor-General separately, and without his knowledge, and by acting without him, and without the Committee of the Upper Canada Conference—of which Committee Mr. Stinson was a member, and Chairman, (*ex-officio*)—on matters affecting the permanency of the Government Grant to the Wesleyan Missionary Society.

2. "A violation of the obligations arising from the union, in not opposing, but rather countenancing, the payment of our Grant, in a certain contingency, not to us, but to the Upper Canada Conference, for other and different purposes.

3. "The decidedly and prominently political character of the "*Christian Guardian*," in violation of pledges given to us and to the Upper Canada Conference, from 1833 to 1839."

II. That, after a most careful examination of the complicated and difficult subjects which have engaged the attention of the Committee appointed by the British Conference of 1839, to decide finally in all matters relating to the union existing between the British Conference and the Upper Canada Conference, and to our Indian Missions in Upper Canada, and after having, in the course of a very protracted discussion, had abundant proof of the wisdom, care and kindness, which the aforesaid Committee have manifested in relation to the affairs of Upper Canada, the present Committee are unanimously of opinion, that the members of the Committee on Upper Canadian affairs, particularly in the Resolutions adopted at their meeting in London, on Wednesday, April 29th, 1840, and transmitted to the Upper Canada Conference, have strictly adhered to those great principles which have always guided the Wesleyan Body; and that they are therefore entitled to the thanks of the Conference, for the important services which they have rendered to the common cause of Wesleyan Methodism."

III. After a close consideration of the Resolutions of the Upper Canada Conference of 1840, in answer to the Resolutions of our Committee on Upper Canada affairs, at their meeting on April 29th, 1840, it was resolved,—

1. "That this Committee is most happy to perceive that one of these resolutions, which determines that the "*Christian Guardian*" shall cease to be a political paper, and shall be confined to purely religious and literary subjects and articles of religious intelligence, is to that extent satisfactory: but that the unqualified reservation of the "Clergy Reserve Question,"—a reservation already so construed and abused, as to be pleaded in justification of an almost unlimited discussion of great and general principles on Ecclesiastical Polity, held sacred by this Body—and the absence of any adequate security for a more faithful observance of this Resolution than has been maintained with respect to similar pledges repeatedly given from 1833 to 1839;—in connexion with the fact that a direct negative was simultaneously given to another series of Resolutions, which

would have been much more explicit and satisfactory on the several subjects referred to;—are circumstances which the Committee deeply regret, and cannot but regard with distrust and disapprobation.

2. “That on the other important topics embraced in the Resolutions of our Committee on Upper Canada affairs, dated April 29th, 1840, the Resolutions of the last Upper Canada Conference, appear rather to imply an acquiescence in the evils complained of, and an official adoption of them, than a cordial determination to prevent their future recurrence by substantial and efficient measures; and seem to evince that there is a decided difference between the two Conferences on the construction of the Articles of Union, in reference to fundamental principles essential to the good-working of the Union, and which the Committee are of opinion that the British Conference cannot abandon without compromising its own consistency and public reputation, inasmuch as it cannot safely be identified in views and responsibility with any Body, however respected, over whose public proceedings it is denied the right and power of exerting any official influence, so as to secure a reasonable and necessary co-ordinate but efficient direction, during the continuance of the Union.”

IV. That, in the judgment of this Committee, nothing has occurred, in the whole course of these negotiations, to shake the confidence of the Conference in the Rev. Joseph Stinson, and Rev. Matthew Richey; and that the Members of the Committee cannot but express their hearty esteem and approbation of the ability, fidelity and diligence, with which these respected brethren have performed the duties officially confided to them.

V. That notwithstanding the grounds of grievance and complaint on which the Committee have felt it their duty to express so strong an opinion, they are aware of the desirableness of maintaining the existing Union between the two bodies, for reasons which relate to the general interests of our common Christianity, and to the continued connexion of the Province with the Mother Country. Yet, in their judgment, that Union can be advantageously maintained only by the strict and undeviating adherence of our Upper Canadian brethren to the following principles and regulations:—

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1. "That the continuation of the Government grant to the Wesleyan Missionary Society, be cordially assented to and supported by our Upper Canadian brethren, even if its payment should be ultimately transferred, as proposed in the "Clergy Reserve Bill," lately passed by the Imperial Parliament, from the Casual and Territorial Revenue, on which it is now placed, to the Clergy Reserve Fund in that Province; and that, as it appears that the payment of the grant has actually been again suspended, and is at present withheld, to the great inconvenience and embarrassment of our Missions in Upper Canada, the Rev. Egerton Ryerson shall address a letter to Lord John Russell, disclaiming any intention or wish to deprive the Wesleyan Missionary Society of the grant of £700 per annum, secured to that Society as a fixed charge for Missionary purposes in Upper Canada—requesting that its regular payment may be continued—and assuring his Lordship that any other construction which may have been put upon his letter to the Governor-in-Chief, was founded in a misapprehension of his meaning.

2. "That the '*Christian Guardian*,' or whatever newspaper or periodical may in futuro be recognised as the official organ of the Upper Canadian Conference, shall entirely abstain from all party political reasonings and discussions, confining its expressions of opinion to religious and literary topics.

3. "That such official organ admit and maintain all the acknowledged principles of the Wesleyan Methodist Connexion; and that, in seeking for a right understanding on this point, the Committee have especial reference to that principle of our Body, which asserts it to be the duty of Civil Governments to employ their influence, and a portion of their resources, for the support of the Christian religion."

The Committee recommend, in conclusion, that the Conference now remit the whole affair to the management of a Special Committee, whose duty it shall be to draw up a statement, in a more detailed manner, of the points on which full satisfaction will be expected from the Conference of Upper Canada, and to make such a Report of the Resolutions of that Body thereupon, as may enable our next Conference, assembling in Manchester, to determine finally the course which, in reference to this Union, it may then appear proper to adopt in the settlement of the whole affair.

II.—THE DECISION OF THE CONFERENCE.

THE Report above inserted, was presented to the Conference, and read in the hearing of the Rev. Egerton Ryerson, and Rev. William Ryerson, Representatives of the Upper Canada Conference. They desired a copy of it, which was accordingly handed to them; and they retired to examine its several parts. When they returned, they were again heard at length, and mutual explanations were made on several points, to which they demurred. In the end, they frankly and explicitly declared it as their opinion, that the Upper Canada Conference, of which they are the Representatives, would never be induced to accede to the views which are contained in the aforesaid Report, and concerning which such serious misunderstandings have arisen; and that the maintenance of such views, on the part of this body, would be regarded by the Upper Canada Conference, as a virtual dissolution of the Union. Upon hearing this, the Conference was reluctantly led to the conviction, that a continuation of the more intimate connexion, established by the Articles of 1833, is quite impracticable. The Conference could not overlook the fact, that the pacific Resolutions which had already been proposed to the Upper Canada Conference of 1840, by some of its Members, were negatived by a large majority; and that, from the statement of the Rev. William Ryerson, just made, the same disposition evidently remains, and clearly precludes a farther perpetuation of the Union. But the Conference wishes to express its fraternal and affectionate feelings towards the Upper Canadian Brethren, whose continued and increasing prosperity in the enjoyment of "all spiritual blessings," and in the extension of all beneficial spiritual influence, it earnestly desires; and while the relation subsisting between the two Conferences, may henceforth be simply that which marks two independent sections of the great Methodist Family, it is devoutly hoped, and implored at the hands of our most merciful God, that they, and all other parts of the same Family, may always preserve towards each other, such sentiments of sincere Christian friendship, as become those portions of the Church of Christ, which agree in many points of Doctrine and Discipline—closely bearing, as they firmly believe, on the best interests of mankind. And in order that every arrangement may be made, in

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the kindest and most affectionate manner, the Conference deems it right to confide the whole affair to a Special Committee, who shall be invested with full authority to act, during this time and the next Conference in Manchester, in all matters connected with this subject, and especially to take measures, in conjunction with our General Missionary Committee, for the future prosecution of our work in the United Province of Canada, and of our Missions among the Aborigines and Destitute Settlers: with power also to add to their number, and to appoint, from among themselves, such Sub-Committees as may be thought advisable. It is likewise recommended, that the Rev. Egerton Ryerson, and Rev. William Ryerson, be invited to attend the said Committee, or any Sub-Committee or Deputation which may be appointed by it, with a design to render every plan and disposition of affairs as amicable as possible. On the whole subject, therefore, the Conference resolves, **UNANIMOUSLY—**

I. That the first four Resolutions contained in the preceding Report of the Committee, as those Resolutions are revised and amended, be received and adopted by the Conference.

II. That as, for the reasons above suggested, a perpetuation of the Union between the British and Upper Canadian Conferences is judged to be impracticable, the fifth Resolution contained in the aforesaid Report, under all the circumstances in which the subject is now presented for the decision of the Conference, cannot be received and adopted; but that the following Committee be appointed, with all the powers already mentioned, to take the most judicious and Christian measures, in conjunction with the Rev. Egerton Ryerson, and Rev. William Ryerson, as Representatives of the Upper Canadian Conference, that the formal dissolution of the Union may not be accompanied with any thing that might produce embittered feelings, or injure mutual charity, viz: the President and Secretary of the Conference, the Rev. Messrs. Richard Reece, Richard Traffry, Thomas Jackson, John Scott, John P. Haswell, Edmund Grindrod, Thomas Galland, James Dixon, Joseph Taylor, Peter McOwen, Mathew Richey, Joseph Stinson, George Marsden, William Lord, Robert Wood, Barnard Slater, John Rigg, William Bennett, William M. Bunting, John Davis, Sen'r. John

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Bowers, William Atherton, Richard Waddy, Isaac Keeling, Timothy Ingle, John Mason, Jun'r. Samuel Jackson, William Vevers, Joseph Fowler, William Barton, Francis A. West, Samuel D. Waddy, together with the Missionary Secretaries.

III. That the above named Committee shall hold its first Meeting in Manchester, on Wednesday, August 19th next, and its subsequent Meetings as may be found convenient or necessary."

From this official view of the case, it will be perceived, that long prior to the adoption, in April last, of the Resolutions by the Committee on Canadian affairs, which were forwarded to the Upper Canada Conference—in fact, almost coevally with the formation of the union, obstacles were thrown in the way of its amicable and efficient operation, by the interference of the "*Guardian*" in the local politics of the Colony. This, indeed, from the beginning has been the prominent and prolific source of the misunderstandings which have disturbed the harmony of the union, as well as given just ground of offence and sorrow to no small portion of the membership and ministry of the Canadian Conference itself. Had no distinct and mutual understanding existed on this subject, when the British Conference accepted the proposals for a connection with their Canadian brethren, so intimate as to *identify its character with their proceedings*, it would have been obviously unreasonable to expect its tacit concurrence in a palpable departure from a course to which it stood publicly pledged, and must ever attach the highest importance. The course to which we here allude is, its entire abstinence from all interference in secular politics, and its imperative injunction on all its Missionaries throughout the world, of an undeviating accordance in this respect with the spirit and practice of the Parent Connexion.

One of "the Standing Instructions" of the Wesleyan Committee to all its Missionaries—an instruction kept prominently before their view in every *Annual Report*—is as follows:—

"We cannot omit, without neglecting our duty, to warn you against meddling with political parties or secular disputes. You are teachers of RELIGION, and that alone should be kept in view. It is, however, a part of your duty, as ministers, to enforce, by precept and example, a cheerful obedience to lawful authority. You know that the venerable WESLEY was always distinguished by his love to his country, by his conscientious loyalty, and by his attachment to that illustrious

family which has so long filled the throne of Great Britain. You know that your brethren at home are actuated by the same principles and walk by the same rule; and we have confidence in you that you will preserve the same character of religious regard to good order and submission to the powers that be, in which we glory. Our motto is 'Fear God, and honor the King;' and we recollect who hath said 'Put them in mind to be subject to principalities and powers; to obey magistrates, and to be ready to every good work.'

By a rigid adherence to the scriptural principles embodied in this admirable instruction the Wesleyan Missionaries have obtained a good report in every department of the wide field of their operations; and should the day ever arrive when those high and holy principles shall cease to be among the distinctive peculiarities of British Methodism, *Ichabod* will be inscribed upon it—its glory will have departed. In full accordance with these views and feelings, the Missionary Committee in London, in its correspondence with the Canadian Board, *previously* to the union, frankly expressed themselves "that they *must* say with affection, but regret, *that the publication of a paper by the Canadian Conference, entering warmly, in the spirit of partizanship, into the local politics of the Province, was not in the spirit or according to the practice of British Methodism, and was contrary to that abstinence from such disputes which they enjoined upon their Missionaries.*"

It would have been, indeed, passing strange, had the same Committee, a few months afterwards, formed a close and responsible alliance with the Upper Canada Conference without making this a prominent topic of communication while the measure was under consideration, and requiring a satisfactory, and, *as they thought*, a *sufficient* guarantee in reference to the future character of the *Guardian*. **SUCH A PLEDGE THEY DID REQUIRE AND RECEIVE; and had they not reposed unsuspecting confidence in the Rev. E. Ryerson, as a man of integrity, that it would be as sacredly observed as any of the printed articles of union, nothing could have induced them to acquiesce in that measure.** The truth of this statement rests upon the testimonies of Drs. Bunting and Alder, and other members of the Missionary Committee. In their original purpose to insist upon a specific pledge to this effect being given among the articles of agreement, they were controlled by the earnest persuasions of Mr. Ryerson, who urged *that such a stipulation would be*

employed to the disadvantage of the Upper Canada Conference by its enemies. This argument was specious, and had the desired effect. From the assurance which they received from Mr. Ryerson, however, the committee were as perfectly satisfied that the Guardian would henceforth assume and maintain the character of a properly religious and literary Journal, as though that course had been prescribed for it in the articles of union, in terms the most perspicuous and inflexible.

Many months—lamentable to relate—did not elapse, before the Committee deeply and painfully felt that some better security than Mr. Ryerson's verbal engagement, on this point, was rendered indispensable. Accordingly, at the Conference held in Kingston, in June, in 1834, with the first appointed President, the Rev. E. Grindrod, in the Chair, this matter was brought under its serious consideration, and the following Resolutions, (*drawn up by the Editor,*) were consentaneously adopted :

"Resolved—That the *Christian Guardian*, as the organ of the Conference, shall be properly and truly a religious and literary Journal, to explain our doctrines and institutions, and in the spirit of meekness to defend them when necessary; to vindicate our character if expedient, when misrepresented; to maintain our religious privileges; to publish the operations of religious benevolence, and the triumphs of the Gospel throughout the world, more especially in relation to that section of the Christian Church, with which we are immediately connected.

"Resolved—That during the Sessions of Parliament, the Editor shall be at liberty to publish a summary account of Parliamentary proceedings, as far as may be judged expedient, without interfering with the great religious objects of the publication, and without reference to mere party interests or discussions. He shall also be at liberty to give a weekly summary of Foreign and Domestic News.

"Resolved—That the *Christian Guardian* SHALL NOT BE THE MEDIUM OF DISCUSSING POLITICAL QUESTIONS, nor the merits of political parties, as it is injurious to the interests of religion, and DEROGATORY TO OUR CHARACTER as a religious body, to have our Church amalgamated or identified with any political party."

Resolutions more stringent, promises larger or more luminous than these, in regard to the only matter which then seemed to interfere with the comfortable working of the Union, the Committee and Conference in England could not desire. And although their confidence had been once abused, the cordial adoption by the Canadian Brethren of Resolutions so explicit and satisfactory, could not fail to resuscitate it. If to revive and establish their hopes, that

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the benevolent and holy objects which they contemplated in the formation of the Union, would yet be realized, any additional assurance was necessary, it was afforded at the time, in the language with which the Editor of the *Guardian* introduced those Resolutions to the notice of his readers—language which appeared to indicate his unfeigned regret for past transgressions, and his firm resolve not to permit the sin which had so easily beset him to gain another conquest. He claims the merit of having drawn up those Resolutions, and spontaneously recognizes the faithful observance of them as his *required duty*. His words are—

"The following Resolutions, which were drawn up by the Editor, and afterwards recommended by a Committee, and afterwards *unanimously* concurred in by the Conference, will show the principles upon which it is intended to conduct the *Guardian*. Whatever, therefore, may be our *individual* predilections, we hope as the *organ of the Conference*, to act in accordance with the prospectus here inserted in the form of Resolutions. *We have desired* this expression of the views of the Conference:

"1. For the satisfaction of all conflicting parties, as all appear to agree in this *reasonable* request:—2. That the Editor's *silence on questions of a political nature*, may not hereafter, as heretofore, be construed into an abandonment of public interests, or as favouring either side. Whether we have at all times heretofore been as cautious as became our station in regard to political affairs, others will judge; we have only to remark at present, that it accords alike with our inclination, and *now* with our *required duty*, to leave the discussion of *political questions of every kind*, (in as far as does not contravene the following Resolutions, and the twenty-third Article of our Faith,) to the columns of *other journals*.

"In this difficult and labourious task, to which we address ourselves with fresh resolution and energy, we hope for the indulgence and cordial support of our readers, and the Christian public.

In the *Pastoral Address* to the *Societies*, inserted in the Minutes of Conference the same year, impressive allusion is made to the Resolutions which Mr. Ryerson accompanied with the remarks just quoted. "We disclaim *all connexion*"—say the members of the Conference with one voice—"we disclaim *all connexion* with *any political party*; we do not desire to influence your choice in these matters; not that we admit that we have no *right* to an opinion, and to the expression of that opinion on public affairs, were we disposed to do so; but as Ministers of Jesus Christ, ministering to persons of *conflicting* political opinions, and *different party predi-*

lections, and especially in *the present unsettled times*, we judge it most prudent to waive the exercise of our right in these political affairs, as a sacrifice to Christ and His cause, leaving *secular affairs* to be managed by *secular men*. On this ground we have unanimously resolved and directed that the *Christian Guardian* be an *exclusively religious and literary* journal, under special limitations." Had the spirit manifested in these sentiments only been exemplified in the future procedure of the Upper Canada Conference with regard to its official organ, there is every ground to believe that not merely would the union have remained unbroken to this day, but a source of unspeakable benefit to the Province at large, harmoniously consecrating with growing effect its hallowed, combined and diffusive energies, to the great work of turning sinners from darkness to light, and from the power of Satan to God.

Attempts have in certain quarters been made, and we regret to think, not without effect, to produce the impression that the opposition of the British Conference, or at least the "*governing portion*" of that body to the *Guardian*, arose, not so much from its being a political paper, as on account of the particular class of politics which it advocated. But it so happens, that the circumstances under which the representatives of the English Conference and Missionary Committee—the Rev. E. Grindrod and Dr. Alder—required of the Canadian Conference the adoption of the above resolutions, furnish the strongest and most conclusive practical refutation of such an insinuation. *When*, we would ask, did the British Conference wish to impose silence on the *Guardian* on political subjects? Was it when Mr. Ryerson was making it the vehicle of sentiments congenial with the views of those who are commonly designated "*Radicals*"? Was it when he was permitting himself to use language derogatory to the majesty of the Throne, or assailing the character and impugning the public acts of those in authority? No: it was at a time when the recent publication of his celebrated "*Impressions*" had produced a deep sensation throughout the Province—delighting some—disgusting others—and astonishing all; it was at a time when hundreds of his former friends indignantly charged him with the abandonment of his previous principles—when they stigmatized him as a Turn-

coat, and a Tory—when a considerable portion of the community, pervaded with distrust in the principles of the Conference, because of the great change of "impression" that had come over the spirit of Mr. Ryerson's dream, withheld their wonted support from its Institutions—the true reason, by the way, of the diminution that year of Missionary receipts); when multitudes, in fact, left the Society altogether, because the tone of the *Guardian* was so highly and offensively Conservative; at this precise juncture it was that the British Conference wished politics to be completely excluded from the pages of the Conference organ, and was to be satisfied with nothing less than the pledged faith of the Conference to that course.

From the moment their faith *was* thus solemnly pledged to the British Conference, the resolutions of 1834 respecting the *Guardian* became as truly and as authoritatively stipulations of the *continuance* of the union, as were the original articles in 1833 of its *formation*. That claim respecting the *Guardian* which our Missionary Committee urged in the first instance, and which it never waived, though it was induced by Mr. Ryerson's representations to concur in the suppression of the *publicity* of its recognition, was now fully admitted by the Canadian Conference—was registered among its own legislative acts—and was at the time recommended by Mr. Ryerson himself as a *reasonable request*. From that moment, therefore, had the British Conference as obvious and indefeasible a right to expect the undeviating conformity of the character of the *Guardian* with the letter and spirit of those resolutions, as it had to reckon upon the faithful fulfillment of the most solemnly stipulated obligations which the Canada Conference owed to it. Thenceforth the abstinence of the *Guardian* from politics became *bona fide* one of the articles of union. This position may be contested and mystified; but while principle and honour are understood and appreciated among men, while the finger of conscience draws the line of demarkation between right and wrong, it can never be disproved.

Who then, in regard to this matter of complaint by the British against the Canadian Conference, has practically refused to abide by the terms and stipulations of the union? It were certainly a

work of supererogation to expend any time in proving that in the hands of Mr. Ryerson the *Guardian* has *not* been *properly and truly a religious and literary journal*—that it *has* been “the medium of discussing political questions,” and “the merits of political parties;” and that it *has* thus been conducted in a manner “derogatory to the character” of the Methodists, as a *religious body*, “amalgamating” and “identifying” the church it represented with a *political party*. Scarcely in fact had the *first* appointed President time to recross the Atlantic, and announce, as one of the accomplishments of his mission, the procuring, in conjunction with Dr. Alder, the adoption of the resolutions for the future regulation of the *Guardian*, when Mr. Ryerson’s avowed “*inclination*” and sense of “*required duty*” yielded to his dominant though for a time slumbry propensity, and he began to think that it was not upon the whole best altogether to leave “*secular affairs to be managed by secular men.*”

The *forbearance* and *long-suffering* which the British Conference has exercised in regard to this gross violation of faith, persisted in by the Rev. E. Ryerson, sanctioned and upheld in his course by a large majority of his brethren, in the very face of *their own* legislative enactments, is proof most ample of the sincere and even tenacious solicitude of the Parent Body, if possible, to maintain the Union. It was not until they had just grounds to apprehend the serious implication of their public reputation, hitherto untarnished, and even *above suspicion*; it was not until the Resolutions of 1834, were evidently and flagrantly treated as a dead and inoperative document, without obligation and without meaning, that they were aroused to the importance of acting in the case with some decision. And even then, instead of abruptly signifying to the Upper Canada Conference, *as they righteously might have done*, that they considered the Union virtually dissolved by the incorrigible and increasingly aggravated infractions, by the *Guardian*, of the solemn stipulations of 1834, they resolved to try once more the effect of counsel and conciliation, and deputed Dr. Alder, at considerable expense, as well as serious disadvantage to their Mission funds, to attend the Conference at Hamilton, for that purpose. On the disrespectful and ominous mode of his reception we shall not dwell. But it is

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ght that it should be generally and clearly understood, that the real object of his designation was neither to require of the Upper Canada Conference, the *advocacy* of the principle of Church Establishments, nor to oppose the discussion of the Clergy Reserve Question in the Conference Journal; but simply to re-call the Canada Brethren to the principles which *they had themselves*, in connexion with the *first-appointed British President*, invested with the authority of LAW, and to procure the rescinding of certain obnoxious resolutions adopted by the Conference in 1837, which involved a gratuitous attack both upon the principles and interests of the Parent Body. If Dr. Alder did not, in his negotiations with the Conference, confine himself to these matters, was there not a cause?—Was there not, just before the assembling of the Conference, a death-blow aimed at the relation which our Missionary Committee had ever, according to its *known* interpretation of the articles of the union, in good faith, conceived itself to sustain towards the *Indian* department of the work in this Province?—And did not the Conference, instead of repudiating, sanction and maintain the views and pretensions of their Editor; rendering the connection of our Committee with the Indian Missions, to all intents and purposes, a nominal one, with the exception of the privilege of annually expending a large amount on their support!

At that Conference, however, the Resolution to make the *Guardian* "*properly a Religious and Literary Journal*," was *again UNANIMOUSLY* adopted; but without a syllable of condemnation, or censure, or apology for previous crying delinquencies on this head! We feel, we confess, humiliated, and almost shudder to reflect how *soon*—how *recklessly*—how *remorselessly* and how *incessantly* a Resolution, recorded in the Journals of the Conference, and by its direction *published to the world*, was subsequently violated from week to week, and from month to month. A *fearful* responsibility with regard to *this* cause of the dissolution of the union rests somewhere; and we desire not to be more fully assured than we feel, that all Mr. Ryerson's efforts to satisfy either the world, or *his own conscience*, that it devolves upon the British Conference, must signally fail.

We proceed to a *second* ground of complaint, on the part of the British Conference, against the Rev. E. Ryerson, in regard to which he found an overwhelming majority of his brethren to sustain him at the Belleville Conference in June last :—

“ A violation of the obligations arising from the Union, in not opposing, but rather countenancing, the payment of our Grant, in a certain contingency, not to us, but to the Upper Canada Conference, for other and different purposes ”

It will be proper here to introduce the leading documentary evidence on which the allegation now under examination was regarded by the British Conference as *fully proved*.

Extract of a Letter addressed to the REV. DR. ALDER, by R. VERNON SMITH, M. P. Under Colonial Secretary, dated Downing Street, 15th of April, 1840.

“ SIR,

“ I am directed by Lord John Russell to acknowledge the receipt of your letter of the 8th instant, requesting, on behalf of the Wesleyan Missionary Society, an interview with his Lordship on matters affecting the operations of the Society in Upper Canada, and requesting his Lordship's attention more especially to the claim of the Society's annual Grant of £700, which they have hitherto enjoyed from the revenue of that Province.

“ His Lordship desires me in reply to inform you, that he has already received from the Governor General, a Despatch on the subject to which your letter relates, accompanied by a *representation from Mr. Ryerson*, explaining the nature of the financial relations between the British Wesleyan Conference in England, and the Conference of the Wesleyan Methodists in Upper Canada, and *urging the claim of the latter to the exclusive management of the yearly Grant*.

“ Under these circumstances it appears to his Lordship that the most convenient course will be to afford the British Wesleyan Conference in England, the opportunity of discussing *the proposal which Mr. Ryerson has made*. He has, therefore, directed me to furnish you with a copy of that Gentleman's communication, and to acquaint you that he will be ready to consider any objections which the Wesleyan Missionary Society may have to urge to a compliance with *the proposal which it contains*.

“ I have the honour to be, &c.

(Signed) “ R. VERNON SMITH.”

“ To the Rev. R. ALDER,
Wesleyan Mission House, 77 Hatton Garden.”

*Copy of a Letter, addressed to the Governor-General of Canada,
by the REV. EGERTON RYERSON, dated Toronto, Jan. 17, 1840.*

"MAY IT PLEASE YOUR EXCELLENCY :

"I proceed to state in as few words as possible, the nature of the financial relations which exist between the British Wesleyan Conference in England and the Conference of the Wesleyan Methodist Church in Upper Canada. In the year 1784, the late Rev. J. Wesley recommended the formation of the Methodist Societies in America into a distinct and independent Body, with the attributes and style of a Church—he having appointed general Superintendants or Bishops to perform Ordination, &c., among them. It was by persons who had been ordained and appointed by these American Bishops, that the Methodist Church was established in Upper Canada. Down to 1833, the Methodist Church in this Province had no more ecclesiastical connexion with the Wesleyan Conference in England, than exists between the Protestant Episcopal Church in the United States and the Established Church of England. In 1833, an arrangement was agreed upon by the Wesleyan Conference in this Province and that in England, by which a co-operation was to take place in the labors of the two bodies in Upper Canada. That arrangement consists of certain regulations, called 'Articles of Union.' These Articles provide that the Conference in England may, when they see fit, appoint a person to preside over the Canada Conference, the same as the Crown appoints a Commissioner to preside in the General Assembly of the Church of Scotland; but, that the Canadian Preachers shall have no claim upon the funds of the British Conference.

"It was also agreed, that the British Conference should assume the responsibility of supporting the Indian Missions, which had been, or might thereafter be, established in Upper Canada. They have also agreed to employ Canadian Preachers on those missions; but the Conference in England is the judge of the amount to be expended in each and every year; and the moment any preacher is disabled for the mission work, or ceases to be actively employed in it, he can receive nothing from the funds of the British Conference, but is entirely dependent upon the Canadian Conference. It will therefore be observed, that there are two departments of the work, in connexion with the Wesleyan cause in this Province; namely—what we call the *regular* or *circuit* work, and the *mission* work. In carrying on the former, no claim can be made upon the funds of the British Conference; in carrying on the latter, the British Conference has agreed to assume the pecuniary responsibility, and is the sole judge of the extent of it and the amount of expenditure.

"The former embraces 47 circuits, and the latter embraces 14 circuits—*five* among the New Settlements, and *nine* amongst the Aboriginal Indian Tribes. On many of the *regular* circuits, the congregations are unable to pay more than two-thirds, and in some instances not more than one-half, of the disciplinary salary or allowance of the Preachers. The loss of such deficiencies must be endured by the Preachers concerned, unless, as in the case of Mr. Richey, they

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happen to be members of the British Conference; as we have not as yet any funds to supply them, and have no claims upon the funds of the British Conference for that purpose.

"The same remark applies to chapels that are in embarrassed circumstances, and also to places where chapels are needed, but where the inhabitants are not able to pay more than a part of the amount necessary to build them. It may also be observed, that, in addition to doing all that is done towards supporting the regular circuit work, and building all the chapels that are built in connexion with it, annual collections and subscriptions are made throughout all our congregations, in aid of the funds of the British Wesleyan Missionary Society. These collections and subscriptions amount to from one thousand to fifteen hundred pounds per annum.

"It is therefore perfectly clear, that a Government grant to the British Wesleyan Conference, and a grant to the Conference of the Wesleyan Methodist Church in Canada, are two very different things. That the latter is not in any way benefited by grants to the former, will appear obvious, for the following reasons:—

"1. The Canadian Conference collects more than the sum necessary to support the five missions to the New Settlements, and the nine Indian missions were established previously to 1833, when the British Conference agreed to assume the responsibility of supporting them.

"2. The Government grants were discontinued for two or three years, but it did not in the least affect the Canadian missions; although if the society in England had had additional sums equal to those grants at their disposal those years, they would have extended their missionary operations in other parts of the world in a corresponding ratio, as they are multiplying their various missions (except in Upper Canada) in proportion to the increase of their funds.

"3. The Government grants are not acknowledged in any reports of the Conference of the Wesleyan Methodist Church in Canada, but in the annual reports of the Wesleyan Missionary Society in London.

"The annual appropriations for the Canadian missions are made in June of each year, and should a dissolution of the Union take place between the bodies, as intimated to your Excellency by Messrs. Stinson and Richey, the Conference in England would claim the missions in this Province—notwithstanding their original establishment by the Canadian Conference, and the annual collections made to support them. But I apprehend no disposition on the part of the British Conference to dissolve the Union, unless they can get Government aid independent of the Canadian Conference to prosecute their views.

"I conceive therefore that any grants intended to benefit the Wesleyan Methodist Church in Canada, ought undoubtedly to be placed at the disposal of the Conference of that Church.

"I have, &c.

[Signed]

"EGERTON RYERSON."

The conduct of the Imperial Government, in so promptly furnishing our Missionary Secretaries with a copy of Mr. Ryerson's communication, and expressing their readiness to consider any objections they might have to a compliance with *the proposal which it contains*, affords a pleasing illustration of the aphorism,—“The principle of Monarchy is honour.” An elaborate and very able reply was thus elicited from Dr. Alder, from which we subjoin a copious extract.

Extract of a letter from the REV. DR. ALDER to LORD JOHN RUSSELL, dated Wesleyan Mission House, Watton Garden, London, 29th April, 1840.

MY LORD,

“I have the honour to acknowledge, on behalf of the Committee of the Wesleyan Missionary Society, the receipt of a communication from Mr. Under-Secretary Smith, in reply to a communication addressed to your Lordship by me on the 8th instant, on matters affecting the interests of the Society in Upper Canada. It is stated by Mr. Smith that your Lordship will be ready to consider any objections which the Wesleyan Missionary Society may have to urge, to a compliance with certain propositions contained in a communication addressed by the Rev. E. Ryerson to his Excellency the Governor-in-Chief, respecting the appropriation of the annual grant of seven hundred pounds, now paid to the Wesleyan Missionary Society from the casual and territorial revenue of Canada.

“Before I proceed to examine Mr. Ryerson's proposal, I beg permission to convey to your Lordship the cordial thanks of the Committee of the Wesleyan Missionary Society for the prompt and courteous manner in which you have caused to be communicated to them a copy of Mr. Ryerson's letter, and for the opportunity which your Lordship has thus afforded them for discussing the subject to which that letter relates. While they regret that any occasion should have arisen for such a discussion, they are of opinion with your Lordship, that the course pointed out in Mr. Smith's communication is, under all circumstances, the most convenient. At all events, it cannot fail to bring out the important facts connected with the annual grant made to the Society; and, in the judgment of the Committee, nothing more will be necessary to show your Lordship that the arrangement in question is one with which Mr. Ryerson should not have interfered, and that the interference of that individual should not induce your Lordship to permit it to be disturbed.

“In consequence of proposals which were made in the year 1832, by the Earl of Ripon, then Principal Secretary of State for the Colonies, to the Wesleyan Missionary Committee, to induce them to extend their missionary operations in Upper Canada, they resolved to do so, and arrangements were immediately made

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for carrying that resolution into effect. My Lord, the Government of Earl Grey was moved to make this offer to the Wesleyan Missionary Committee by patriotic as well as by religious considerations; and if the testimony of Lord Seaton, and other distinguished individuals, may be depended upon, a wiser arrangement could not have been proposed. On the ground of this arrangement an annual grant is secured, on the faith of the royal word, to the Wesleyan Missionary Committee, to assist them in meeting the expense which it necessarily involves.

"The union which now exists between the British Conference and the Conference in Upper Canada, took place about a year after I had, as the representative of the Wesleyan Missionary Committee, completed at Toronto, with Lord Seaton, all the arrangements connected with the offer made by Lord Goderich to the Committee, having proceeded from England to Canada for that purpose.

"The fact is, we have, from the beginning, obtained the aid of Government, independent of the Canadian Conference, and the difficulty that has sometimes been experienced in obtaining payment of the grant, has been owing, in a great measure, to our union with that body—a body which has always protested against receiving government aid for religious purposes.

"At the time that the union took place, it was stated most distinctly to Mr. E. Ryerson himself, who came to England in 1833, as the representative of the Upper Canadian Conference, to negotiate the union, that it must be clearly understood that the union could not be permitted by us to interfere in any way with the arrangements that then existed between his late Majesty's government and the Committee, especially with the receipt and appropriation of the grant, which fact must be in the recollection of Mr. Ryerson.

"Fourthly.—This view of the case has always been taken and acted upon by the Conference of Upper Canada, which body adopted a series of resolutions on the subject of religious grants, in the year 1837, in the second and fifth of which it is distinctly stated 'that the annual grant was made to the Wesleyan Missionary Committee in London;' and in the sixth of the said resolutions it is affirmed 'that the annual grant was made to the Wesleyan Missionary Committee in aid of the religious instruction and improvement of the Indian tribes, and is one of the conditions* upon which his Majesty's government has consented to cede the control of the said revenue to the provincial legislature.'

* The accuracy of the Drs. statement here is impugned by the Rev. E. Ryerson. "This," observes Mr. Ryerson, "is a misquotation. The Canada Conference did not affirm that 'it is one of the conditions,' &c. The Canada Conference stated that it had been represented (by Sir F. Head) as 'one of the conditions,' &c.," Now the most conspicuous as well as satisfactory method of settling this point is to quote *verbatim* the resolution in question, as it stands in the printed minutes:—

"6. That as the continuance of the aforesaid grant to the Wesleyan Missionary Committee, in aid of the religious instruction and improvement of the Indian tribes, as a charge upon the Casual and Territorial Revenue, is one of the conditions upon which his Majesty's Government has proposed to cede the control of the said revenue to the Provincial Legislature,—and as in a message from His Excellency the Lieutenant-Governor to the House of Assembly, bearing date the 18th of January, 1837, it is stated that a claim is urged upon the said Revenue by the Wesleyan Methodist Society in this Province,—and as the alleged existence of such a claim has been represented as impeding the settlement of the general question relating to the Casual and Territorial Revenue, pending between this Province and the Imperial Government,—this Conference, with a view of correcting an impression so erroneous and injurious, disclaims any demand upon the Casual and Territorial Revenue, and leaves it entirely to the unbiassed judgment of the authorities concerned, to decide whether any public aid can be properly and advantageously given towards the improvement of the injured aboriginal inhabitants and owners of the Colony, and if any, to what amount, and through what agency."

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"As the resolutions in question are founded on what is called the voluntary principle, the Missionary Committee, fearing that some parts of them might be so understood and explained as to interfere with their claim to the grant, I brought the matter before the last Conference in Upper Canada, and required that they should be rescinded, upon which occasion the following resolution was adopted.

'Resolved,—That the Rev. Mr. Alder having represented that the second, fifth, and sixth resolutions passed by this Conference in June, 1837, on the subject of certain grants made by his late Majesty to the Wesleyan Missionary Committee, out of the casual and territorial revenue, interferes with the usages of our British brethren, and materially retards their interests, this Conference rescind the same.'

"Here, my Lord, I am under the necessity of pointing out the marked inconsistency which exists between the conduct of Mr. Ryerson and the proceedings of the last Upper Canadian Conference. In the middle of the month of June last the above minute was adopted, for the purpose of removing, as far as the Upper Canadian Conference was concerned, all doubt as to the just claim of the Wesleyan Missionary Society to the annual grant, and yet within a few brief months, Mr. Ryerson takes upon himself to contravene the decision of the Ecclesiastical Body of which he is a member, and by so doing to contradict his own repeated and recorded opinions, that it is wrong for churches to receive aid for religious purposes from the state. Nay, my Lord, so far did he and the Upper Canadian Conference carry out the voluntary principle, that the very fact of the British Conference having sanctioned the arrangements entered into between his late Majesty's government and the Wesleyan Missionary Committee, by virtue of which the annual grant was made to the latter, occasioned no little difficulty when the union between the British and Canadian Conferences was first proposed, from the objections officially expressed by the Upper Canada Conference to the acceptance of such grants for such purposes; objections which were only removed by causing it to be clearly understood that the latter were in no sense parties to that arrangement, and that they were to have no connexion with, or control over the appropriation of the government grant.

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"I have the honor to be, &c.

(Signed)

"R. ALDER,
 Sec. Wes. Miss. Soc.

"LORD JOHN RUSSELL."

The reader will hardly be able, after perusing the preceding documents, to suppress his astonishment at the fact, that Mr. Ryerson, instead of shielding himself in the best manner he was able, by alleging the existence of alleviating, if not justifying circumstances in the case, now boldly repels the charge, by a flat denial of its truth! It is even so. "Mr. Vernon Smith," he avers, "has inadvertently attributed to me, what was recommended by His

Excellency the Governor-General." As Mr. Vernon Smith's letter, which represents Mr. Ryerson as "*urging the claim*" of the Upper Canada Conference, "*to the exclusive management of the yearly grant,*" was written by order of Lord John Russell, and expressly for the purpose of affording the Missionary Committee an opportunity of urging any objections which they might have to the proposal which the letter in question contained, His Lordship must—unfortunately for Mr. Ryerson—have been equally inadvertent. To suppose that two such disciplined and statesmanlike minds should concur in making so egregious a blunder, and one, too, so deeply affecting character, would seem as little creditable as complimentary.

If, indeed, it was no part of Mr. Ryerson's design, in his communication to the Governor-General, to interfere with the Royal Grant to our Missionary Committee, why did he tell His Excellency—"The Government Grants were discontinued for two or three years, but it did not in the least affect the Canadian missions; although if the Society in England had had additional sums equal to those grants at their disposal those years, they would have extended their Missionary operations in other parts of the world in a corresponding ratio, as they are multiplying their various missions (except in Upper Canada,) in proportion to the increase of their funds." With the truth or inaccuracy of this statement, we have at present nothing to do. Unless, however, it was *designed* to convey to His Excellency the impression, that the *continuance* of the grant was a matter of trivial consequence to our Missionary Society—that they could get on very well without it—to us, its object appears totally inexplicable. If Mr. Ryerson did not wish, in the event of the dissolution of the Union, to procure the transfer of the Grant to the Canadian Conference, why apprise His Excellency of the facts, that "the annual appropriations for the Canadian Missions are made in June of each year, and should a dissolution of the Union take place between the two bodies, as intimated to your Excellency, by Messrs. Stinson and Richey, the Conference in England would claim the Missions in this Province?" To us, Mr. Ryerson's *drift* in furnishing this piece of information is also involved in impenetrable mystery, if Lord John Russell, and Mr. Vernon Smith, have not correctly

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In vindication of the purity of the motive by which he was prompted, in drawing up the letter under examination, Mr. Ryerson, however, confidently appeals to the testimony of the Personage to whom it was addressed, and roundly asserts that His Excellency states, "*That Mr. Ryerson had never applied to him on the subject of the Government Grant to the Wesleyan Missionary Committee.*" This, let it be observed, is *Mr. Ryerson's own version* of Lord Sydenham's testimony respecting the matter; and the *sole* authority on which he professes to found it, is the following extract of a letter, addressed to him by Mr. Chief Secretary Murdoch, in reply to applications which Mr. R. made to His Excellency on this subject.

" GOVERNMENT HOUSE,

" Montreal, June 12, 1840.

" SIR,

" I am commanded by the Governor General to acknowledge the receipt of your letters of the 5th and 6th instant; the first enclosing a copy of certain resolutions, adopted by the Committee of the British Wesleyan Conference, with reference to your conduct, on the 29th April last; the second requesting a copy of the despatch respecting the grant for the support of the Wesleyan Missions in Upper Canada, which His Excellency addressed to Lord John Russell, in the month of February last. These letters having unfortunately arrived during His Excellency's temporary absence from Montreal, the answer to them has been unavoidably delayed.

" His Excellency desires me to say, that as he cannot gather from the Resolutions of the British Conference, that his despatch to the Secretary of State had been communicated to them, as you suppose, and as he has reason to think from other circumstances that such a proceeding would not be adopted, it would be irregular in him to furnish you with a copy of that despatch, however much he may regret his being unable to do so; because, had he been able to send it to you, it would not only have fully explained his views, and the grounds upon which he is of opinion that the grant should be distributed in a manner different from that which has of late been followed, but would have afforded the most conclusive evidence on *some* of the points noticed in your letter of the 5th inst. It would have shown, for instance, that his Excellency's communication with the Secretary of State originated in an examination of the whole of the circumstances

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of the Wesleyan body in Upper Canada, and of the documents relative to the union between the British and Canadian Conferences, which were submitted to him—and upon this point I am directed to add, in reply to your question, that this examination did not proceed from any request of yours, and that the letter drawn up by you in explanation of the financial relations of the two bodies, was prepared at his Excellency's request. It would also further show, that it was from the Rev. Mr. Stinson that his Excellency first heard of the probable dissolution of the two Societies.

(Signed) "T. W. C. MURDOCH,
"Chief Secretary."

We have bestowed our very best attention on this document, with a view to discover the testimony which Mr. Ryerson elicits from it; but in vain. We think, on the contrary, after the most careful scrutiny, that there is observable in it a studious avoidance of any explicit or even implied exoneration of Mr. Ryerson from the imputation of interfering with the Imperial grant. It is not for us to say whether Lord Sydenham, with his intimate knowledge of all the circumstances connected with Mr. Ryerson's preparing that letter, and with the tenor of the despatch with which he accompanied it to the Secretary of State, his Lordship *could not* have wiped the odium of such an imputation from Mr. R.'s character; but, for aught of evidence to the contrary that has yet fallen under our notice, we feel ourselves authorised to say, his Lordship *has not* done so.

Indeed, the extremely cautious and guarded manner in which Mr. Ryerson interrogates the Governor-in-chief on the subject, is directly calculated to arouse suspicion that he felt that his proceedings in reference to it had not been straight-forward and honourable. Instead of *three** questions, neither of which *directly* bears

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"2. Did not your Excellency determine to write to Lord John Russell on the subject of the grant to the Wesleyan Missionary Committee in consequence of examining the documents which related to it, and the articles of union between the British and Canadian Conferences, and without any application on my part?"

"3. Did I not draw up the letter explaining the financial relations between the British and Canadian Conferences, in compliance with your Excellency's expressed wish?"

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And then, the palpable inconsistencies into which Mr. Ryerson is betrayed, amid his anxiety to make it appear that his only design in writing the letter was to explain the financial relations between the British and Canadian Conferences, ought not to be overlooked. Mr. Ryerson, according to his showing, had *previously* given the Governor-General every information on this subject. In addition to several documents which he laid before his Excellency, "to satisfy him that the grant had not been made to the Wesleyan Body in Canada," together with his own explanations on the point, he was requested, by his Excellency, "to recapitulate in writing the substance of what he had stated verbally." This he did in a letter dated January 2nd, 1840—a *fortnight* before the letter, on the evidence of which his integrity stands impeached, was written. If Mr. Ryerson's *sole* object, in drawing up the letter of the 17th of the same month, was to illuminate his Excellency as to the financial relations of the two Bodies, it was plainly the work of supererogation; since he had long before made this matter perfectly plain to him by documents, explanatory remarks, and his letter of the 2nd of January.

It may furthermore be remarked, that Mr. Ryerson's attempted vindication of his procedure in this business, virtually involves an *admission* that his letter really was designed to do something more than explain the existing financial relations of the two Bodies.—That vindication is partially founded upon a memorial which we addressed to the Governor-General on the subject of the Clergy Reserves, and which is represented by Mr. R. as an invasion of the rights of the Upper Canada Conference. That memorial shall speak for itself:

To His Excellency the Right Hon. POULETT THOMPSON, Governor-General of the British Provinces in North America.

"MAY IT PLEASE YOUR EXCELLENCY,

"Sustaining, as we do, an intimate and responsible relation to the Methodist Church in this Province in connexion with the British Wesleyan Conference, we deem it imperative upon us at this important crisis to lay before your Excellency an explicit statement of our views and wishes in reference to the Clergy Reserves.

"The frankness and condescension which characterized the communications which your Excellency was pleased to make to us during the interview with which you honoured us yesterday, encourage us to believe that your Excellency will not regard the following brief expression of our opinion as unworthy of consideration, in any measure that may be recommended for the final adjustment of this question.

"We entirely concur in sentiment with your Excellency as to the propriety of maintaining, in any disposition that may be made of the reserves, a sacred and undeviating regard to the religious objects of their original donation. The Church of England being in our estimation, *the Established Church* of all the British colonies, we entertain no objection to the distinct recognition of her as such; and had the reserves been exclusively appropriated to her, according to the original intention of His Gracious Majesty George the Third, we should not have interfered with this matter; but as the disposition of them has been referred to the Colonial Legislature we confess we are entirely at a loss to conceive any just reason why the Wesleyan Methodist Church should be placed in a position in any degree inferior to the Church of Scotland.

"We would respectfully suggest, that, as she possesses no claims as an establishment in this Province, the only ostensible ground of her being recognised in any way as superior to the Wesleyan Methodist Church, must be founded in the numerical superiority of her ministry and membership,—a claim which it is matter of notoriety she cannot sustain, and therefore she has no just pretensions to such superiority.

"We would also beg leave to remind your Excellency that the Imperial government have deemed the labours of Wesleyan Missionaries of such importance as to lead them to urge the extension of their Missionary operations in this Province, and have given us the strongest assurance of their liberal and continued support.

"In any settlement of this important question that may be made, we regard it of vital importance to the permanent peace and prosperity of the Province, as a British colony, that the sum to be appropriated to us be given to the Wesleyan Methodists who are now, and who may be hereafter connected with the British Wesleyan Conference.

"We have the honour to be,

"Your Excellency's very humble and obedient servants,

"J. STINSON, *President of the Conference.*"

"M. RICHEY, *Superintendent of Toronto City.*"

"Toronto, January 3, 1840."

It is respectfully and unsolicitously submitted to every candid mind, whether by any other than a most perverse construction, this document can be made to afford the shadow of support to Mr. Ryerson's gross misrepresentation of its genuine object and design. Apprehensive, and indeed, almost certain as we were, from Mr. Ryerson's flagrant and incorrigible violation of the principles of the Union, that it could not much longer be maintained, we felt it imperative upon us, as Members of the British Conference, and anxious that British Methodism should exist in the Province coevally with British Institutions and Supremacy, to request such a recognition in the Clergy Reserve Bill, as would, in the occurrence of a dissolution, secure to us an equitable portion of Government aid. Our desire, as the whole texture of the Memorial evinces, was not to *supplant* the *Upper Canada Conference*, but to *secure our own*, in case we should become separate bodies. And an application of this kind even, we should never have dreamt of making, but for our knowledge of the fact, that Mr. Ryerson was invincibly opposed to the British Conference ever receiving, in *any* event, a particle of the Clergy Reserves, and *the information we had derived from a most respectable source, that the Bill was actually drawn up in accordance with Mr. Ryerson's wishes, so as to annihilate for ever our claim to any portion of their proceeds.* Under these circumstances, we should have been unfaithful to our trust, had we remained neutral, albeit we had sufficient reason to believe that no representation or request of ours, would, at the time, be considered entitled to much consideration. It required no application of Mr. Ryerson, to the Governor-General, to elicit the fact, that we wished "to secure a *specific portion* of the proceeds of the Reserves to the British Conference, and that we assigned as one reason for that arrangement, the probability of the dissolution of the Union, in consequence of Mr. Ryerson's contumacious and indomitable disregard of the solemn and repeated pledges given to the British Conference, respecting the management of the *Guardian*. This we never denied nor dissembled. But His Excellency could never, we are sure, by any possibility, have so misapprehended the object of our personal or written suggestions and proposals on this subject, as for a moment to imagine, that we desired the extinction of the

RYERSON, Governor-General of the Province of Upper Canada.

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just and distinctive claim of the Upper Canada Conference. That claim we questioned not—we never conceived the remotest wish to preclude—but were at all times forward, not merely to admit, but to maintain. So much for one extenuation of Mr. Ryerson's culpability, "in not opposing, but rather countenancing, the payment of our grant in a certain contingency, not to us, but to the Upper Canada Conference, for other and different purposes."

The contingency, which has been repeatedly referred to, is the proposed relief of the Casual and Territorial Revenue from the payment of all religious grants, and their transfer, as primary charges upon the Clergy Reserve fund. Because this measure of the Government was calculated in its operation, as he apprehended, materially to affect the interests of the Upper Canada Conference, Mr. Ryerson appears to have thought, and still to think, that he was justified in endeavouring to procure, simultaneously, a transfer of another kind—Of the Royal Grant, namely, from the British to the Canadian Conference. "The Wesleyan Methodist Church in Canada," say the Messrs. Ryerson, in their letter to Lord John Russell, "has not complained of the exercise of the Royal prerogative, though it has been altogether overlooked in the distribution of annual grants, which have been made to the Wesleyan Committee, in London, and to four other Christian denominations in Upper Canada; but it will have just and permanent cause for strong dissatisfaction and complaint, should it be deprived of any advantages in the settlement of the Clergy Reserves, in which other Churches in Canada largely participate." To this view, in the abstract, no just exception can be taken. But if the remark is alleged in justification or palliation of a clandestine interference with the previously constituted, and equally just claim of the British Conference to the Royal Grant—and unless this be its design, we are unable to perceive its relevancy—then must such casuistry be abhorrent to the moral principles and feelings of all who have not adopted the Anti-Apostolic maxim—"Let us do evil that good may come."

No allusion has been hitherto made to "the other and different purposes" for which Mr. Ryerson has been so anxious to obtain the grant. By the Missionary Committee every farthing of it, together with a large amount of their own funds, has been faithfully

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expended on their Missions in this Country, especially among the Indians. They have received it as a *sacred* deposit, and devoted it to a *sacred* purpose—in diffusing the blessings and consolations of the Gospel of the Son of God among the red men of the forest, as well as several white settlements, which would otherwise be deplorably destitute of the means of religious instruction. From these peculiarly beneficent and holy objects, Mr. Ryerson would divert this stream of Royal bounty into a literary channel. Abandoning the noble race of men whose soil we have appropriated—whose hunting grounds we have turned into farms, and towns and hamlets—whose lakes and rivers are traversed by our steam-boats, to the fluctuating and inadequate resources of voluntary contribution, he would take this grant and apply it to the support of an Academy, or to aid in elevating an Academy into a College.

It is time to close our observations on this painful topic. Of Mr. Ryerson's solicitude, and disingenuous (to use the mildest epithet) efforts to obtain the grant for the Upper Canada Conference, no one can by this time entertain a doubt.

Yet after all, the British Conference, with an unlimited charity, admitting the possibility of their being in error in regarding his delinquency in the affair as fully established, generously afforded him an opportunity of completely dissipating the cloud that overhung him. They proposed *that he should address a letter to Lord John Russell, disclaiming any intention or wish to deprive the Wesleyan Missionary Society of the grant—requesting the continuance of its regular payment—and assuring his Lordship, that any other construction that might have been put upon his letter to the Governor-in-Chief, was founded on a misapprehension of his meaning.*

What proposal could be more reasonable? What more desirable and acceptable to Mr. Ryerson himself, if conscious of the rectitude of his proceedings, and the truth of his declarations? What *less*, under the circumstances, could the Conference have at all required? And what alternative remained, when the requisition was met by an indignant and indomitable refusal? A compromise of Christian principle and public reputation, as well as an abandonment of their just pecuniary claims, would surely have been too high a price for the perpetuation of the Union, in addition to all the expense, anxiety and pain, it had previously cost them.

With respect to the charge against the same individual of having practically superseded the Rev. Joseph Stinson, as President—since the preceding statements so fully sustain it by incidental evidence—since it is fully admitted and attempted to be justified by Mr. Ryerson himself—and, furthermore, since it is not alluded to in those “principles and regulations,” by the acquiescence of the Canadian Representatives in which the *immediate* dissolution of the union might have been prevented, it is quite unnecessary further to task the patience of the reader by canvassing its merits.

Deeply as many may regret the unyielding opposition of those Representatives to the reasonable proposals by which the Union might, for the present at least, have been preserved, we can only sympathise with that feeling on account of the principles and spirit by which their opposition was prompted. As those principles and that spirit still existed, it was better they should be made fully manifest. Already had they preyed as a moral gangrene on the vitals of the Union—already had they destroyed every particle of cement that kept the two bodies together, and sundered every bond of their honourable association.

Amid every injury, and wrong, and provocation, however, sustained by our Fathers and Brethren in England, throughout this most trying business, and notwithstanding they felt it their duty to express so strong an opinion on the various grounds of grievance and complaint exhibited in the preceding pages, it is still their most anxious desire to cultivate, and in every proper way to express, towards their Canadian brethren that charity which “suffereth long and is kind.” This desire, we are happy to perceive, has not been extinguished nor even abated by the tissue of misrepresentation and calumny contained in the pamphlet published by the Messrs. Ryerson, on the eve of their departure from England.

In proof and illustration of this, the Special Committee to which the Conference remitted the management of this affair, has since that period unanimously adopted among other resolutions the following :

“That it was, as already expressed, the earnest wish of this Committee to adjust in a friendly manner, and in conjunction with the Representatives of the Upper Canadian Conference, those measures which might be requisite or desirable to prevent painful collision between the two connexions; and while it is deeply

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(Signed) "T. W. C. MURDOCH,
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And then, the palpable inconsistencies into which Mr. Ryerson is betrayed, amid his anxiety to make it appear that his only design in writing the letter was to explain the financial relations between the British and Canadian Conferences, ought not to be overlooked. Mr. Ryerson, according to his showing, had *previously* given the Governor-General every information on this subject. In addition to several documents which he laid before his Excellency, "to satisfy him that the grant had not been made to the Wesleyan Body in Canada," together with his own explanations on the point, he was requested, it seems, by his Excellency, "to recapitulate in writing the substance of what he had stated verbally." This he did in a letter dated January 2nd, 1840—a *fortnight* before the letter, on the evidence of which his integrity stands impeached, was written. If Mr. Ryerson's *sole* object, in drawing up the letter of the 17th of the same month, was to illuminate his Excellency as to the financial relations of the two Bodies, it was plainly the work of supererogation; since he had long before made this matter perfectly plain to him by documents, explanatory remarks, and his letter of the 2nd of January.

It may furthermore be remarked, that Mr. Ryerson's attempted vindication of his procedure in this business, virtually involves an *admission* that his letter really was designed to do something more than explain the existing financial relations of the two Bodies.—That vindication is partially founded upon a memorial which we addressed to the Governor-General on the subject of the Clergy Reserves, and which is represented by Mr. R. as an invasion of the rights of the Upper Canada Conference. That memorial shall speak for itself:

To His Excellency the Right Hon. POULETT THOMPSON, Governor-General of the British Provinces in North America.

"MAY IT PLEASE YOUR EXCELLENCY,

"Sustaining, as we do, an intimate and responsible relation to the Methodist Church in this Province in connexion with the British Wesleyan Conference, we deem it imperative upon us at this important crisis to lay before your Excellency an explicit statement of our views and wishes in reference to the Clergy Reserves."

"The frankness and condescension which characterized the communications which your Excellency was pleased to make to us during the interview with which you honoured us yesterday, encourage us to believe that your Excellency will not regard the following brief expression of our opinion as unworthy of consideration, in any measure that may be recommended for the final adjustment of this question.

"We entirely concur in sentiment with your Excellency as to the propriety of maintaining, in any disposition that may be made of the reserves, a sacred and undeviating regard to the religious objects of their original donation. The Church of England being in our estimation, *the Established Church* of all the British colonies, we entertain no objection to the distinct recognition of her as such; and had the reserves been exclusively appropriated to her, according to the original intention of His Gracious Majesty George the Third, we should not have interfered with this matter; but as the disposition of them has been referred to the Colonial Legislature we confess we are entirely at a loss to conceive any just reason why the Wesleyan Methodist Church should be placed in a position in any degree inferior to the Church of Scotland.

"We would respectfully suggest, that, as she possesses no claims as an establishment in this Province, the only ostensible ground of her being recognised in any way as superior to the Wesleyan Methodist Church, must be founded in the numerical superiority of her ministry and membership,—a claim which it is matter of notoriety she cannot sustain, and therefore she has no just pretensions to such superiority.

"We would also beg leave to remind your Excellency that the Imperial government have deemed the labours of Wesleyan Missionaries of such importance as to lead them to urge the extension of their Missionary operations in this Province, and have given us the strongest assurance of their liberal and continued support.

"In any settlement of this important question that may be made, we regard it of vital importance to the permanent peace and prosperity of the Province, as a British colony, that the sum to be appropriated to us be given to the Wesleyan Methodists who are now, and who may be hereafter connected with the British Wesleyan Conference.

"We have the honour to be,

"Your Excellency's very humble and obedient servants,

"J. STINSON, *President of the Conference.*"

"M. RICHEY, *Superintendent of Toronto City.*"

"Toronto, January 3, 1840."

It is respectfully and unsolicitedly submitted to every candid mind, whether by any other than a most perverse construction, this document can be made to afford the shadow of support to Mr. Ryerson's gross misrepresentation of its genuine object and design. Apprehensive, and indeed, almost certain as we were, from Mr. Ryerson's flagrant and incorrigible violation of the principles of the Union, that it could not much longer be maintained, we felt it imperative upon us, as Members of the British Conference, and anxious that British Methodism should exist in the Province coevally with British Institutions and Supremacy, to request such a recognition in the Clergy Reserve Bill, as would, in the occurrence of a dissolution, secure to us an equitable portion of Government aid. Our desire, as the whole texture of the Memorial evinces, was not to *supplant* the Upper *Canada Conference*, but to *secure our own*, in case we should become separate bodies. And an application of this kind even, we should never have dreamt of making, but for our knowledge of the fact, that Mr. Ryerson was invincibly opposed to the British Conference ever receiving, in *any* event, a particle of the Clergy Reserves, and *the information we had derived from a most respectable source, that the Bill was actually drawn up in accordance with Mr. Ryerson's wishes, so as to annihilate for ever our claim to any portion of their proceeds.* Under these circumstances, we should have been unfaithful to our trust, had we remained neutral, albeit we had sufficient reason to believe that no representation or request of ours, would, at the time, be considered entitled to much consideration. It required no application of Mr. Ryerson, to the Governor-General, to elicit the fact, that we wished to secure *a specific portion* of the proceeds of the Reserves to the British Conference, and that we assigned as one reason for that arrangement, the probability of the dissolution of the Union, in consequence of Mr. Ryerson's contumacious and indomitable disregard of the solemn and repeated pledges given to the British Conference, respecting the management of the *Guardian*. This we never denied nor dissembled. But His Excellency could never, we are sure, by any possibility, have so misapprehended the object of our personal or written suggestions and proposals on this subject, as for a moment to imagine, that we desired the extinction of the

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just and distinctive claim of the Upper Canada Conference. That claim we questioned not—we never conceived the remotest wish to preclude—but were at all times forward, not merely to admit, but to maintain. So much for one extenuation of Mr. Ryerson's culpability, "in not opposing, but rather countenancing, the payment of our grant in a certain contingency, not to us, but to the Upper Canada Conference, for other and different purposes."

The contingency, which has been repeatedly referred to, is the proposed relief of the Casual and Territorial Revenue from the payment of all religious grants, and their transfer, as primary charges upon the Clergy Reserve fund. Because this measure of the Government was calculated in its operation, as he apprehended, materially to affect the interests of the Upper Canada Conference, Mr. Ryerson appears to have thought, and still to think, that he was justified in endeavouring to procure, simultaneously, a transfer of another kind—Of the Royal Grant, namely, from the British to the Canadian Conference. "The Wesleyan Methodist Church in Canada," say the Messrs. Ryerson, in their letter to Lord John Russell, "has not complained of the exercise of the Royal prerogative, though it has been altogether overlooked in the distribution of annual grants, which have been made to the Wesleyan Committee, in London, and to four other Christian denominations in Upper Canada; but it will have just and permanent cause for strong dissatisfaction and complaint, should it be deprived of any advantages in the settlement of the Clergy Reserves, in which other Churches in Canada largely participate." To this view, in the abstract, no just exception can be taken. But if the remark is alleged in justification or palliation of a clandestine interference with the previously constituted, and equally just claim of the British Conference to the Royal Grant—and unless this be its design, we are unable to perceive its relevancy—then must such casuistry be abhorrent to the moral principles and feelings of all who have not adopted the Anti-Apostolic maxim—"Let us do evil that good may come."

No allusion has been hitherto made to "the other and different purposes" for which Mr. Ryerson has been so anxious to obtain the grant. By the Missionary Committee every farthing of it, together with a large amount of their own funds, has been faithfully

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expended on their Missions in this Country, especially among the Indians. They have received it as a *sacred* deposit, and devoted it to a *sacred* purpose—in diffusing the blessings and consolations of the Gospel of the Son of God among the red men of the forest, as well as several white settlements, which would otherwise be deplorably destitute of the means of religious instruction. From these peculiarly beneficent and holy objects, Mr. Ryerson would divert this stream of Royal bounty into a literary channel. Abandoning the noble race of men whose soil we have appropriated—whose hunting grounds we have turned into farms, towns and hamlets—whose lakes and rivers are traversed by our steam-boats, to the fluctuating and inadequate resources of voluntary contribution, he would take this grant and apply it to the support of an Academy, or to aid in elevating an Academy into a College.

It is time to close our observations on this painful topic. Of Mr. Ryerson's solicitude, and disingenuous (to use the mildest epithet) efforts to obtain the grant for the Upper Canada Conference, no one can by this time entertain a doubt.

Yet after all, the British Conference, with an unlimited charity, admitting the possibility of their being in error in regarding his delinquency in the affair as fully established, generously afforded him an opportunity of completely dissipating the cloud that overhung him. They proposed that *he should address a letter to Lord John Russell, disclaiming any intention or wish to deprive the Wesleyan Missionary Society of the grant—requesting the continuance of its regular payment—and assuring his Lordship, that any other construction that might have been put upon his letter to the Governor-in-Chief, was founded on a misapprehension of his meaning.*

What proposal could be more reasonable? What more desirable and acceptable to Mr. Ryerson himself, if conscious of the rectitude of his proceedings, and the truth of his declarations? What *less*, under the circumstances, could the Conference have at all required? And what alternative remained, when the requisition was met by an indignant and indomitable refusal? A compromise of Christian principle and public reputation, as well as an abandonment of their just pecuniary claims, would surely have been too high a price for the perpetuation of the Union, in addition to all the expense, anxiety and pain, it had previously cost them.

With respect to the charge against the same individual of having practically superseded the Rev. Joseph Stinson, as President—since the preceding statements so fully sustain it by incidental evidence—since it is fully admitted and attempted to be justified by Mr. Ryerson himself—and, furthermore, since it is not alluded to in those “principles and regulations,” by the acquiescence of the Canadian Representatives in which the *immediate* dissolution of the union might have been prevented, it is quite unnecessary further to task the patience of the reader by canvassing its merits.

Deeply as many may regret the unyielding opposition of those Representatives to the reasonable proposals by which the Union might, for the present at least, have been preserved, we can only sympathise with that feeling on account of the principles and spirit by which their opposition was prompted. As those principles and that spirit still existed, it was better they should be made fully manifest. Already had they preyed as a moral gangrene on the vitals of the Union—already had they destroyed every particle of cement that kept the two bodies together, and sundered every bond of their honourable association.

Amid every injury, and wrong, and provocation, however, sustained by our Fathers and Brethren in England, throughout this most trying business, and notwithstanding they felt it their duty to express so strong an opinion on the various grounds of grievance and complaint exhibited in the preceding pages, it is still their most anxious desire to cultivate, and in every proper way to express, towards their Canadian brethren that charity which “suffereth long and is kind.” This desire, we are happy to perceive, has not been extinguished nor even abated by the tissue of misrepresentation and calumny contained in the pamphlet published by the Messrs. Ryerson, on the eve of their departure from England.

In proof and illustration of this, the Special Committee to which the Conference remitted the management of this affair, has since that period unanimously adopted among other resolutions the following :

—“That it was, as already expressed, the earnest wish of this Committee to adjust in a friendly manner, and in conjunction with the Representatives of the Upper Canadian Conference, those measures which might be requisite or desirable to prevent painful collision between the two connexions; and while it is deeply

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to be regretted that this wish has been disappointed through the precipitate departure of the Messrs. Ryerson, and by the hasty publication of their offensive pamphlet, this Committee nevertheless considers it right and useful to proceed as far as possible in its proposed endeavours to adopt such principles and arrangements as may prevent unseemly strife between two kindred religious bodies; and therefore agrees in the following principles as those which should be adopted and maintained in carrying into effect the dissolution of the Union, viz.:

"1. To fall back upon the *status quo*, as it existed immediately before the formation of the Union; including the actual occupation, by missionaries in connexion with the British Conference, of Kingston, Toronto, and the St. Clair Mission, and including also the GENERAL RIGHT which the British Conference possessed before the Union, and with which the Canadian Conference, in the interval between its separation from the Methodists of the United States' Connexion and its union with us, had no power of interference, of establishing Missions wherever there should be found great spiritual destitution among Settlers or Indians, or of extending our work wherever there is what the Wesleyan Missionary Committee may deem necessity and a sufficient call of duty.

"2. To retain those Missionary Establishments among destitute Settlers or Indians, which have been formed since the Union, or which have been to a considerable extent supported by the funds of the Wesleyan Missionary Society.

"3. In the exercise of the rights thus claimed, to avoid any needless and vexatious division of the Societies in connexion with the Upper Canadian Conference, or the doing of any thing in a spirit of strife and contention; and to maintain as fully as possible an amicable and christian relation and deportment towards the Members and Societies of the Upper Canadian Conference.

"That, in conformity with the principles above mentioned, this Committee recommends,—and in this recommendation it has the entire concurrence of the Wesleyan Missionary Committee,—that the following Stations be retained, as having been occupied previously to the Union, viz. Kingston, Toronto, and the St. Clair Mission; and that the following stations be occupied by us on the ground that they are Missionary Establishments which, in their present localities, have been commenced under the direction of the Wesleyan Missionary Society, or on which its funds have been largely expended, viz. Alderville, including the Manual Labour School for Indian children, established and supported by us, Goderich, Warwick and Adelaide, Barrie and Coldwater, Guelph and Amherstburgh.

"N.B. The Station at Lake Superior, being included in the general arrangement into which the Missionary Society has entered with the Honourable Hudson's Bay Company, will, of course, be continued under the direction of the General Superintendent of our Missions in the Western District of Canada.

"Finally, That this Committee cannot conclude its present deliberations without devoutly imploring the blessing of Almighty God on the christian labours which shall hereafter be pursued in the British Dominions of North America, whether by the British Conference in the United Province of Canada, in Nova

Scotia, New Brunswick, Newfoundland, and the Territories of the Hudson's Bay Company, or by the Upper Canada Conference, in its peculiar department of ministerial service, and in its separate capacity. The law of divine charity imposes obligations which it is not in the power of partial and temporary misapprehension to relax or destroy among those who 'love our Lord Jesus Christ in sincerity,' and who, for His name's sake, thirst for the extension of His truth and mercy. To promote the triumphs of vital christianity among the Settlers and Indians of British North America, the faithful servants of our great Master, on both sides of the Atlantic, have 'laboured and have not fainted.' Nor shall the fruit of their labours fail. Let them still pursue their honourable course, through 'evil report and good report, as deceivers, and yet true;' and let them not doubt that 'God, even our own God' will more abundantly 'bless them.' They are striving to build the Lord's spiritual temple in scenes where the melody of prayer and praise has been but seldom heard; and in the presence of the most formidable obstacles which may arise to discourage their efforts and restrain their zeal, they too are taught to say, with the meek confidence of faith and hope, 'Who art thou, O great mountain, before Zerubbabel thou shalt become a plain; and he shall bring forth the head stone thereof with shoutings, crying grace, grace unto it.'

It will be the earnest endeavour of the Agents of the Wesleyan Missionary Committee in this Province—placed once more under its untrammelled direction and control—in humble dependence upon the Divine blessing, to carry out, according to their best judgment and ability, the principles embodied in these Resolutions; and while they shall feel themselves perfectly free, in the exercise of their unquestionable *general right*, to respond to every call of duty—at the same time to do nothing in a spirit contrary to what those Resolutions breathe and enjoin.

We might here close our statement, leaving the unprejudiced of all classes to form their own judgment on the merits of the entire case, had not the Messrs. Ryerson mixed up with *their* view of it, matters which, if their design is to be appreciated by their tendency, cannot contribute to raise those gentlemen in public estimation, for their sense of honour or for well regulated moral feeling. The most insidious and mischievous of the misrepresentations to which we refer, demand some notice.

The Messrs. Ryerson observe, in their letter to Lord John Russell:

"Mr. Alder informs your Lordship, that from August, 1833, to December, 1839, there has been expended by the Wesleyan Mis-

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sionary Society, (including £8,659 16s. 5d. obtained in Upper Canada,) in connexion with the Missions in Upper Canada, the sum of £17,806 18s. 11d. Sterling.

“Now, in the printed Reports of the Society’s Agent, in Upper Canada, embracing the same period, the total amount reported to have been expended in that Province, in connexion with the Missions, is £13,475 1s. 4d. Sterling; £4,331 17s. 7d. *less* than the sum stated by Mr. Alder. The manner in which this sum of £4,331 17s. 7d. Sterling, has been expended, has not been stated in the Society’s Reports, either in London or in Canada. It remains for Mr. Alder to explain.”

One, if not both of the Messrs. Ryerson, knew, when they made this statement, that there are numerous and heavy expenses incurred in carrying on our Missionary operations in Upper Canada, *which never appear in the Colonial Report*, because not charged upon any Colonial fund, nor coming under the supervision of any Colonial Committee, but which *are published in the GENERAL REPORT of the Society*. He knew that during the period referred to, *five* Missionaries had been sent out to this Province, without a farthing’s expense to the Canada Conference. He knew that within the same period, the Rev. Messrs. Stinson, Lord, Harvard, and their families, had been sent out, and while here, chiefly supported at the expense of the Parent Society. He knew that during that time, and in promotion of the same objects, Dr. Alder had repeatedly visited the Province. He knew that considerable sums had been paid by the Society to Messrs. Jones and Sunday, when in England. He knew that between £50 and £100, which he *HIMSELF* received from the same source, is included in Dr. Alder’s account! The truth is, that Dr. Alder’s exhibit of expenditure for those years, accords with the utmost exactitude, with the state of the accounts, as published in the Annual General Reports, and in the Ledger of the Missionary Office. We suppress the utterance of the horror we feel at such attempted assassination of character.

Not satisfied, however, with attempting to throw suspicion upon the hitherto unimpeached integrity of those to whom the management of the financial departments of the Society has been entrusted, in the following paragraph will be found an equally unjustifiable

attack upon those engaged in the more immediate duties of Missionary instruction and pastoral care :

"As to the results of the management of the Indian Missions in Upper Canada by the London Society, it may be observed, that all those missions, except the one at St. Clair, had been established by the Canada Conference during the eight years preceding the union in 1833, at which time there were upwards of 1000 Indians in Church-communion, and about 400 Children in the Mission-Schools. Now there are only about 850 Indians in Upper Canada in Church-communion, and about 250 Children in the Mission-Schools. (*See Reports.*) In the Wesleyan Methodist Church in Canada at large, there was, during the seven years immediately preceding the union, an increase of 9,164 members; during the seven years since the union there has been an increase of only 316 members."

The obvious design of these remarks is, to represent the union of the Canadian with the British Conference as having operated injuriously on the interests of religion among the Indian societies, and throughout the general work in Canada. It is true that the numerical increase has not been as rapid as during some former periods, but this, as well as occasional diminution, has been accounted for in the *printed Minutes* of the Canadian Conference, on grounds *entirely different* from that on which it is here attempted to be placed.

Respecting the Indian Missions, the statements are plainly contradicted by the Reports referred to. Instead of "upwards of 1000 Indians in Church-communion," there were *only* 803! Other inaccuracies might be pointed out, but the Reports are in possession of many of our readers. We shall therefore make no further reply to the insinuations respecting the alleged retrogression of the Indian Missions in consequence of their connection with the London Society, or any further exhibition of the advantages which have resulted from that connexion, than what is contained in the subjoined extracts from an interesting letter addressed to Mr. Stinson, by the venerable and highly esteemed Father of Canadian Missions, the Rev. WILLIAM CASE, whose known Christian probity, and a long and intimate connexion with that department, must secure for his opinions and assertions the highest degree of respect and confidence :

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" REV. AND DEAR SIR,

" In the course of discussion a few days since in the Conference, a reference was made to the *decrease* of members in the Indian Missions since the *Union*. The substance of my remarks in explanation, on that occasion, I beg here to pen for your recollection, should you have occasion to use them.

" There has indeed been a decrease of numbers in several places, but sufficient causes for this are found in the following facts.

" On the Grand River we have lost, in the Mohawk Society, about 70, by divisions entirely unconnected with any circumstances of the *Union*. Previously to this event the minds of the Indians became unsettled, through the influence of one who had been a useful preacher among his Indian brethren; but who, on a relapse to his former intemperate habits, was cut off and his authority as a preacher taken from him. He then set up for himself, and by various arts influenced a large body to secede. A timely interference saved them for the time, but they became quite unsettled, and by the wiles of another people 70 members were carried away from the Society.

" At the time of the *Union*, two Societies on the American side, i. e. at the Sault de Ste. Marie, and Kewawenon, on the south side of Lake Superior, were given up to the American Missionary Society at New York.

" The Wyandott Society, near Fort Amherstburg, have principally removed to Sandusky, and now form a part of the Wyandott Mission under the direction of the Methodist Missionary Society in New York.

" The decrease at the Credit Mission is to be attributed partly to removals to the Muncey Mission, and partly to circumstances of peculiar temptation from depraved *white* neighbours.

" Allow me to add my mature opinion, that the *Union* has contributed greatly to the advancement of religion and benevolence in this country.

" 1. The Canada Conference Missionary Society were freed from embarrassment by paying the sum necessary to free it from debt.

" 2. A more general interest in favor of the Missionary cause was awakened throughout the country by the well directed labours of the Superintendent of Missions, and other of our English and other brethren, at numerous missionary meetings; without which the general depression of the times, unforeseen at the time of the *Union*, would have operated most fatally on our means for the support of the Missions.

" 3. The comfort of the Missionaries has been greatly promoted.

" 4. By extending the gospel to many emigrants in the new townships, *which we could not have done without the timely aid we have received from the Missionary Committee in London.*

" 5. By important assistance in building chapels and parsonages, both in the Indian Missions and other places.

"6. The establishment of a School on the Manual Labor System at Alderville, in which the Indian youths are taught, in addition to the ordinary branches of reading, writing, geography, &c., the important duties of the house, dairy, needle-work, &c.

"Without the funds derived from the Missionary Committee, we could not expect to carry on this important enterprise, for the improvement of the youth, so essential to the general interest of the Indian tribes.

"I could easily lengthen out the list of advantages, and would do so with pleasure, but for want of time.

"Believe me, Rev. and Dear Brother,

"Very sincerely,

"Yours, in the gospel of Christ,

(Signed) "W. CASE."

On the reception and treatment of the Canadian Representatives by the *British Conference*, we have to observe that, if their formal introduction by the President of the Conference at the same time with Messrs. Stinson and Richey, and their invitation to occupy with them a pew next the platform, *vacated by some of the oldest preachers in the Connexion expressly for their accommodation*—if the providing and paying for comfortable lodgings for them at the house of a respectable and pious Baptist friend in town, while nearly a hundred of the Ministers, had, during the entire session of the Conference, every morning to breakfast at a public hall, and lodge every night between twenty and thirty miles distant—if this (to use their own offensive epithet,) was treating them as "*lepers*," then were they so treated. The *public* attentions they received were as distinguished as those paid to the President of their Conference; and as to their accommodations, when the Rev. Mr. Fowler, Superintendent of Newcastle, called upon them, the day before they left town, Mr. E. Ryerson assured him they had been very comfortable.

One word in conclusion, respecting the undignified and malevolent attempts of the Messrs. Ryerson to injure our personal reputation, and hold up our names to public obloquy and contempt. We are represented as complaining, in certain communications, to our Fathers and Brethren, in England, that *the Ministry was degraded in Canada*, and that we felt it a *degradation* to be so connected. And is this, indeed, preferred as a grave charge, by the man who, seven

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years ago, spontaneously penned, as his own deliberate conviction, the sentiment—"IT IS DEROGATORY TO OUR CHARACTER, as a religious body, to have our Church amalgamated or identified with any political party." With whatever reasons Mr. Ryerson's experience and observation may, in the mean time, have furnished him for revoking or modifying the view he then entertained, and on which he was anxious to obtain the expression of the Conference, we confess we are more than ever convinced of its rectitude, and impressed with its importance. Mr. Ritchey is represented as having publicly avowed his conviction, that there was *no chemical affinity* between the British and Canadian Conferences; and is not the entire history of their Union in proof of the fact? Would that the Messrs. Ryerson, in their impotent endeavours to excite prejudice against us had confined themselves to such allegations as would have precluded the necessity of our calling in question their veracity. But this—with sorrow we affirm it—is not the case. The attempt to involve Mr. Stinson in inconsistency, in having stated in a letter to Dr. Alder that he had *lost all confidence in the men with whom he acted*, and a short time afterwards avowing "that he conceived the Canadian Preachers, worthy to stand, in every respect, on an equal footing with the English Preachers," can only be successful by a misapprehension of Mr. Stinson's meaning. By *the men with whom he acted*, he meant not the body of Ministers at large, for whom he has always entertained a high and affectionate regard, but Mr. E. Ryerson, and a few others, who, like him, in their public capacity, had justly forfeited his confidence. It is affirmed by the Messrs. Ryerson, that Mr. Stinson stated in the Canada Conference, that should the claim of the Wesleyan Missionary Committee on the annual grant from the Casual and Territorial revenue for the purpose of supporting their Indian Missions in Canada, be transferred to the Clergy Reserves fund, the sum ought to be paid to the Canadian Conference. Mr. Stinson's statement *correctly* represented was, that should the above transfer be made, the claim of the Wesleyan Missionary Society would *remain unaltered*, but the amount given to them ought not to be *charged* to the Canadian Conference, or interfere with their separate interests. But one of the most startling misrepresentations to which those gentlemen have committed themselves is their

assertion that Mr. Richey told the Committee that, during his four years' residence in this Province, he was treated *as a stranger, a foreigner, and an alien*—a sentiment which Mr. Richey not only never uttered, but which it never entered into his heart to conceive. He did say that in consequence of the invidious and offensive distinction constantly kept up by *Mr. E. Ryerson and others*, between *British and Canadian* preachers, representing us as having no interest in the country, he was made to feel in a Province in which he ought to be as much *at home* as in Nova Scotia, New Brunswick, or Prince Edward's Island, as though he was a stranger, a foreigner, and an alien. So far was he from intimating that he was ever treated as such, that both Mr. Stinson and he bore most explicit and honourable testimony before the *British Conference to the marks of high respect and esteem which, however unworthy, they had received during the whole time of their residence in the Province*. On other misrepresentations concerning us both, equally gross and unsupported, we might animadvert; but we unsolicitously leave friends or foes to attach all the importance to them to which they may deem them entitled.

We have now discharged an obligation which we owed to ourselves—to the church of God—and to the public. We have no predilection for the turbid element of contention—no wish to perpetuate strife. Unless at a very imperious call of duty, we shall not again appear on the arena in connexion with this painful subject. Our work is to win as many souls as we can to Christ, and to watch over those already won, as knowing that we must give account. The vows of God are upon us. Life is fast ebbing out. We are hastening to the coming of the day of God. May we obtain mercy, as christians and as christian ministers, to be found faithful to our covenant and ordination vows. And with unfeigned lips we also pray for all who despitefully use us, that they too may obtain mercy of the Lord in that day.

N. B. We perceive, on review, that £68 15s. was expended on destitute settlements during *four years* preceding the Union.

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