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# SUPPLEMENT TO

# THE WESLEYAN.

PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS AND FRIENDS IN LOWER CANADA,  
IN CONNECTION WITH THE BRITISH CONFERENCE.

"LET US CONSIDER ONE ANOTHER TO PROVOKE UNTO LOVE AND TO GOOD WORKS."—HEBREWS X. 24.

MONTREAL, TUESDAY, OCTOBER 6, 1840.

## DISSOLUTION OF THE UNION BETWEEN THE BRITISH AND UPPER CANADIAN WESLEYAN CONFERENCES.

PROCEEDINGS AND DECISION OF THE CONFERENCE  
ON MATTERS RELATING TO THE UNION BETWEEN  
THE BRITISH CONFERENCE AND THE UPPER CAN-  
ADA CONFERENCE, AND TO OUR MISSIONS IN  
UPPER CANADA.

TO THE EDITOR OF THE WESLEYAN.

DEAR SIR,

The following statement, taken from the minutes of the Wesleyan Methodist Conference, held in Newcastle-upon-Tyne, in July last, is an outline of the proceedings of that Venerable Body, with reference to the Union which lately subsisted between the British and Upper Canada Conferences. A more detailed account of the causes of difference between the two Conferences above referred to, will be published in a short time. But as many of our friends in the Upper and Lower Province are anxious to obtain some information on the present state of our affairs, I deem it necessary to place before them, for their immediate consideration, this brief statement of the course pursued by our fathers and brethren in the late Session.

These documents will sufficiently prove that the British Conference has spared no pains in endeavouring to adjust the differences which have unhappily arisen between the two bodies, and that when their reasonable proposals were rejected by the Representatives of the Upper Canada Conference, they were reluctantly led to the conclusion that any further union than that of a friendly relation, such as ought to exist between all parts of the Wesleyan family, could no longer continue with satisfaction to either party.

Believe me,

Dear Sir,

Yours respectfully,

JOSEPH STINSON.

Montreal, October 3, 1840.

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 at-

tend the British Conference. The Committee last named sat several days, and a 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 Grindroff, Rev. William Lord, and Rev. Joseph Stinson, who have 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, 1839, and January, 1839—showing 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 evening, 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, (see p. 10,)—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 Canadian 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 to be 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:—

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 future 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 there-upon 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 further 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 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 anything that might produce embittered feelings, or injure mutual charity: viz., the President and Secretary of the Conference, the Rev. Messrs. Richard Reece, Richard Tiesfry, Thomas Jackson, John Scott, John P. Haswell, Edmund Gindrod, Thomas Galland, James Dixon, Joseph Taylor, Peter M'Own, Matthew Richey, Joseph Stinson, George Marsden, William Lord, Robert Wood, Bernard Slater, John Rigg, William Bennett, William M. Bunting, John Davis, sen., John Bowers, William Atherton, Richard Waddy, Isaac Keeling, Timothy Ingle, John Mason, Jun., 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.

#### THE ANNUAL ADDRESS OF THE CONFERENCE OF THE METHODIST SOCIETIES.

DEARLY BELOVED BRETHREN,

Being permitted by a gracious Providence to see the conclusion of the first year of the second century of our connexional existence, we praise God, and congratulate you on the glad occasion. The prominent place which Newcastle holds in our early history naturally disposes our minds to revert to the time when Methodism was as "a grain of mustard-seed, which is the least of all seeds;" and it would have afforded us pleasure to trace the means by which that seed waxed a

great tree, so that it now affords shelter and healing to tens of thousands in different parts of the earth. The increase which has taken place in our societies of this town is a fair type of our increase in most other places where the Ministers of our Body have laboured for any length of time. But we are prevented from entering on such a review by the pressing claims of subjects connected with our present condition and future prospects. To some of these, therefore, without farther preface, we invite your prayerful attention. It will be admitted that the present are eventful times; and the position which we occupy, as a religious community, is commanding, peculiar, and fearfully responsible. From the beginning we have stood pledged to the world's conversion to the faith of Christ; but by a series of recent events we have of late been brought into more direct collision with Popery, Socinianism, infidelity, and idolatry, in various part of the world. Against these diversified forms of error we have drawn the sword, and we must throw away the scabbard. The prize for which we and our fellow-Christians of other denominations have to contend, is not truth, civil and religious freedom, personal salvation, the evangelization of the world, and the glory of God, separately considered, but all of them together. In addressing ourselves to this great enterprise, we must make God our refuge, and aim ourselves with the same mind that was in Christ. Not only will worldly wisdom, and a time-serving expediency, be insufficient to guide us, and mere natural courage insufficient to sustain us; but the piety, the zeal, and the intelligence of former times will fall short of the exigencies of these latter days. The entire sanctification of body, soul, and spirit, the unreserved consecration of our time, talents, and influence, to the interests of our Redeemer's kingdom, and the complete subordination of politics, science, and commercial pursuits, to the glorious realities of eternity, must become the objects of our steady aim, and the attainments of each member of our militant host.

We give glory to God on your account, brethren, that, through grace, you have already entered on this higher style of holy living, and of disinterested labour. Deeds of spontaneous benevolence, unparalleled in the annals of our religious community, have been performed by you in connexion with our Centenary services; and they are recorded on earth and in heaven as tokens of your gratitude to God for his former favours, and as pledges of your fidelity to his cause in future years. The same spirit of zeal and grateful benevolence which animates our societies at home imbues our Missionary churches abroad; and the accounts which we have received of their Centenary meetings prove that the character, principles, spirit, and operations of Wesleyan Methodism are the same in all the earth. With deep humility and glowing gratitude we cry: "The best of all is, God is with us." And while we continue to honour him by undivided ascriptions of praise, by the cheerful consecration to him of our substance, and by a free, full, and prayerful declaration of his love in Christ Jesus to a lost world, he will not fail to honour us, by strengthening our union, establishing our peace, enlarging our borders, and multiplying our converts. The increase of moral and spiritual power with which he has invested the Connexion, by means of the Centenary movements, has greatly augmented our responsibility: it is designed as a boon to the world; and instead of being self-complacent, we must labour to improve it by enlarged endeavours to promote the salvation of all for whom our Saviour died. With such responsibilities resting upon us, and such a sphere of labour before us, it is ground of thankfulness that we enjoy peace in all our borders; that no doctrinal or disciplinary controversy distracts us; but that a tender and fraternal sympathy prevails through the whole body. May the century on which we have just entered be one of uninterrupted peace, and of unparalleled prosperity! That this is the will of God, none can doubt; and each of you, dear brethren, may contribute somewhat towards its realization. Religion is love, pure love to God and man; and he who permits this holy principle to engross his affections, to constrain his will, and to command the entire energies of his nature, for the service of his Redeemer, is sure to be, not only safe and happy, but useful also, in his generation. Love worketh no ill either to its neigh-

bour, or to the church of God. On the contrary, it is destined, through the preaching of the cross, to subdue, unite, and felicitate the whole family of man. That you may be enabled to exemplify it in your speech, your tempers, and in the general tenor of your conduct, at home and abroad, towards friends and foes, see that you abide in the Son, seek to be filled with the Spirit, and use all the ordinances of God.

We greatly rejoice, brethren, that, while Wesleyan Methodism has loudly lifted its voice, and fearlessly exerted its energies, against essential error, and the various forms of ungodliness, it has always, and in the frankest manner, recognised the common brotherhood of "all them that love the Lord Jesus Christ in sincerity." Concerning the Protestant sections of the church of God, whether Episcopalian, Presbyterian, or Independent, our motto has been, "The friends of all, the enemies of none." In executing our commission of mercy to a lost world, we have found such ample occupation for our talents, and have been blessed with such a degree of success, that we have had neither time nor inclination to disturb the peace or alienate the members of other churches. If we have ever wielded the weapons of polemic warfare, it has been in self-defence; and even then, while with one hand we have grasped the sword with the other we have "buildd the wall." We wish we could say that our forbearance had been reciprocated by the dissenting denominations in the land; but we dare not. The selfishness of party is still learned; and in certain quarters its pronunciation is rigorously enforced as the only condition on which the right hand of fellowship can be extended. We need not say that we deplore this as a violation of the law of love, and as a practical renunciation of the fundamental principles of the Reformation. By many our catholicity has been reckoned our infirmity, if not our sin; and hence the censures which have been heaped upon us because of our independent position with respect to the Established Church on the one hand, and to the different classes of Dissenters on the other. But being fully persuaded that the Most High has chosen our position, and assigned us our work, which is to spread scriptural Christianity through the world, we trust that neither censures nor threatenings, neither honour nor dishonour, will ever induce us to lend ourselves to mere party purposes. While we bewail the recent revival of Popery as a national calamity, we are neither surprised nor greatly alarmed at the popularity to which it has attained. In the exercise of its ancient "deceivableness of unrighteousness," it has assumed the garb of liberality, and claims to be the friend of education, and the advocate of equal justice. The profession is novel, and is therefore liked; the lie is bold, and is therefore believed: the mask is fair, and it passes with many for her true features. But others, unable to forget, and unwilling to deny, the concurrent testimony of history, believe that her delight in proscription, her hatred of the truth, and her enmity to civil and religious freedom remain unchanged. The brand of Antichrist is upon her. For she still makes void the law of God by her traditions. She invests her Priesthood with the prerogatives of Christ, and then interposes that Priesthood between Him and the people; not as a means of leading them to Him as their Saviour, but to teach them, that an immediate application to Him is in a great measure unnecessary. She first invests the sacraments with the power of conferring grace and salvation, not mediately, or through faith, but necessarily, and as a thing of course; and having done this, she places them between our Saviour and his disciples, not as a means of introducing them more fully into an acquaintance with his love, and power to save, but as substitutes in his stead. In these particulars, Popery, and the semi-Popery which is advocated by several Divines who bear the name of Protestant, are alike; and if either be true, we must not only lay aside the scriptural phraseology which we have hitherto used, in declaring what God hath done for our souls; but we must also blot out a great part of the Psalms, and of the apostolic Epistles, and renounce the obvious meaning of the Scriptures generally. According to both systems, there is, in reality, no justification by faith, no witness of the Holy Spirit assuring the believer of his adoption, no regeneration for the adult transgressor who may have been baptized in infancy, and no scriptural hope of final salvation for any persons who have not received the sacraments from a man who has been Episcopally ordained. But brethren, while we regard these systems as essentially opposed to the truth, and as forming an enormous barrier to the evangelization of the world, we rejoice that Protestantism is wrought into the very core of our national constitution, and is deep-seated in the affections of the mass of our population; that the Bible has found its way into the mansions of the rich, and the cottages of the poor; and that scriptural education is spreading through the land. Believing that our evangelical theology, our concentrated agency, and our constitutional loyalty, qualify us for effective service in this war of principles, we entreat you, in your respective neighbourhoods, and to the utmost of your power, to circulate our religious tracts; to befriended the Bible Society; to promote the attendance of the poor on the ministry of the word; and by the prayer of faith, and an unflinching maintenance of the

truth, to seek to dethrone Antichrist, and to effect the conversion of the whole world to God.

On the great subject of education, we are happy to announce to you, brethren, that the number of our Week-day and Infant Schools has been considerably increased during the past year; and that the happiest results have followed wherever well-qualified Teachers have been employed. Of these, however, there is a felt deficiency in the body; and our Educational Committee have been instructed to devise measures for securing a supply. From the deep interest which our people generally take in this matter, and the preparations which are made in many Circuits, we are induced to hope that ere long every considerable chapel in the Connexion will be associated with a well-conducted day-school; in which the elements of useful knowledge, at least, shall be taught, in union with "the wisdom which cometh from above," and on such terms as the poorest of our people may reach. But as this period has not yet arrived, permit us to caution you against the popular error, that the education of youth may, without risk, be discovered from the inculcation of divine truth, the performance of devotional exercises, and the enforcement of religious obligations. The Scriptures enjoin, that we bring up our children in "the nurture and admonition of the Lord." They teach, that religion is the one thing needful; that "the law of the Lord" is the way in which our children should go; and that the Christian salvation only can cure their spiritual diseases, supply their wants, and qualify them for bearing the afflictions and performing the duties of life. The Lord Jesus has said, "He that is not with me is against me; and he that gathereth not with me scattereth." This declaration applies to every order of human agency; but it is especially applicable to the instructors of youth. Their influence over their pupils, whether for good or evil, is all but irresistible. Those parents, therefore, incur a fearful responsibility who place their children, either as scholars or apprentices, under the tuition of individuals who who are sceptical in their views, or lax in their morals. The principles of our creed necessarily influence our practice; and he who hates the truth will not hesitate to advocate error. A professed indifference to all religious opinions is only a mask for secret infidelity; and the master who does not openly avow his faith in the Gospel cannot do otherwise than weaken the principles and shame the profession of the young who are under his care. "Every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." "The blessing of the Lord is in the house of the righteous." But in those households and seminaries where there is no recognition of Providence, no faith reposed in our Redeemer, and no stated worship offered to God, their can neither be blessing nor righteousness, but "confusion and every evil work." As ye, therefore, brethren, desire the salvation of your children, give all diligence to make them acquainted with the truth as it is in Jesus; enjoin upon them a daily perusal of the Scriptures in private; and rest not satisfied till you see them savingly brought to God. Being redeemed by the precious blood of the Son of God, and baptized in his name, they have a right to the blessings of the covenant, and may, with the first dawnings of reason, receive the grace of the Holy Spirit. When circumstances require that they quit the paternal roof, be scrupulously careful to place them under the care of those whose hearts are established in the faith of the Lord Jesus, and who will secure their attendance at the family altar, and on the ordinances of the sanctuary. To do this in the name of the Lord, is to plant them by "the rivers of water;" and having done this, you may confidently hope that they will bring forth fruit in their season; that their "leaf shall not wither;" and that "whatsoever they do shall prosper."

While we are most anxious to see religious day-schools multiplied, we cannot join in the language of depreciation which is often levelled against Sunday-schools. Many speak of these institutions as if they had proved failures; as if they had done little or no good, and were unsuited to the present times. To such sweeping conclusions we are decidedly opposed. On the contrary, it is our opinion that, apart from the ministry of the word, and the other ordinances of the Gospel, no instrumentality now in operation has effected half the good that these schools have done; and as the Ministers of Christ, appointed especially to care for your interests, we feel indebted to those of you who have, in them, devoted so much of your time and attention to the education of the rising race.

In the mean time, we suggest, that the formation of Bible classes, under experienced and intelligent Teachers, ought forthwith to be attempted on a large scale. The number of our scholars capable of appreciating instruction above the common course of Sunday-school tuition, is very great; and the objects desired in reference to them are, to retain them in the schools; to increase their knowledge of the word of God; to guide and gratify their thirst for general information; to attach them to our ministry and worship; and, ultimately, to effect their consecration to God, and union with the church. These ends, it will be admitted, are vast-

ly important; and by the blessing of God they may be accomplished. The great attention which other communities now pay to their Sunday-schools, requires that the pious and influential among us should more fully identify themselves with ours. The altered circumstances of society, too, render this necessary. Formerly infidel principles were found chiefly among the higher and educated classes; but now the humblest mechanic is heard denying the immortality of the soul, the inspiration of the Scriptures, and, in fact, all religious and moral obligation. Many factories are, to a greater or less extent, nurseries of sedition and heresy; and in some of our large towns, nearly every street can furnish oracles of atheism, and malignant impugners of revealed religion. Lectures are supported, and publications are circulated, the direct tendency of which is to blaspheme God, to embroil man, and to subvert the foundation of civil and religious society. By these means the best interests of our youth are endangered, and unless we can make them acquainted with the evidences of Christianity, and other subjects illustrative of the Scriptures, and confirmatory of the Christian faith, need we wonder if they be led away by the error of the wicked? While, then, worldly politicians are pressing the claims of a godless literature on the attention of the nation; and while the patrons of infidelity are labouring to bring in a state of things, in which there shall be no worship paid to God, no Sabbath sanctified, no marriages solemnized, no rights of property respected, and no punishment inflicted on evil-doers; surely it is the imperative duty of all who love God, religion, truth, their country, or their fellow-men, to bestir themselves, to disinter their talents, to throw a defence around the rising generation, and by every means promote their instruction in the truth. Except in a very few instances, Sunday-schools among us are no longer raised into rivalry with the Christian ministry, the public worship of God, or the sanctification of the Sabbath; so that the greatest advocates of good order need not dread embarking in their service. Brethren, there are tens of thousands of children in the manufacturing districts especially, who must be taught on the Sunday, or they will grow up untaught; who must be acquainted with the principles, evidences, and claims of Christianity in your Sunday-schools, or they will be made acquainted with infidelity elsewhere; and who must obtain profitable and entertaining books of your school-libraries, or they will read pieces which pollute, and books which teach the way to hell.

Another subject to which we earnestly invite your attention, brethren, is the sanctification of the Sabbath. Our proneness to forget this duty is presupposed in the preface to the commandment, "Remember the Sabbath day, to keep it holy;" and our aptness to evade its restrictions is placed under check by the minuteness of its injunctions. The sovereign authority and the paternal love of God shine most conspicuously in this law; for while he commands the highest to respect his example, and worship him, he gives the meanest servant a chartered right to a weekly rest, on the ground that such a pause in worldly toil is no less necessary to the recruiting and physical energies, than to the refreshment and renewal of his soul in righteousness. That we might be saved from questioning its divine origin, God spoke all the words of this law with his own lips, and wrote them with his own "finger;" to teach us its perpetual obligation, he wrote it in "tables of stone;" and to shew its connexion and harmony with the economy of grace, it was "sprinkled with blood," laid up in "the ark," covered with "the mercy-seat," and overshadowed with "the glory of the Lord." The Lord Jesus not only fulfilled it, but he magnified it, and made it honourable, by adopting it as part of the law of his kingdom; and appointed that his Spirit should write it upon the hearts of his people. He called himself, "Lord of the Sabbath;" and by transferring the festival to "the first day of the week," thereby rendering it commemorative of his ceasing from the labours of our redemption, he made it *Christian*; and at the same time furnished additional motives why we should call it "a delight, the holy of the Lord, honourable;" and should "honour him, not doing our own ways, nor finding our own pleasure, nor speaking our own words."

See then, beloved brethren, that you, your sons, and your daughters, your man servants, and your maid-servants, and the stranger that is within your gates, "remember" to keep this day holy. Endeavour to close your business-affairs, and to complete your domestic arrangements, in such time, that Saturday evening may be a season of hallowed preparation. Rise early, and follow our good old custom of attending the morning prayer-meeting. In your family worship, be solemn, fervent, and full: suffer nothing, public or private, to induce you to hurry over an exercise which necessarily affects the very core of personal and domestic religion. In your attendance at the house of God, be punctual; and religiously guard against late attendance. Emit heartily in singing the high praises of God; pray in the Holy Ghost; hear the word with docility, and in the exercise of an appropriating faith. Improve the intervals of worship by Scripture reading and religious conversation; and either in the afternoon or the evening, catechise and pray with your children. Suffer neither newspapers, history, nor books of science,

to form any part of your Sunday reading. Sacredly abstain from trading-journeys and pleasure-excursions; and neither read nor write letters of business. Discourage Sunday visiting, and shut out political conversation. If any of you are connected with Rail-road or other Companies, who prostitute the Sabbath to purposes of worldly pleasure or gain, we charge you, before God, to take the first opportunity of protesting against the impity. The loss of money must not be put in comparison with the favour of God. We are strongly impressed, that the present unparalleled commercial distress is an intimation of the divine displeasure, and is designed to turn us from our national sins, of which Sabbath-breaking is one. The Sabbath is dear to God; it is essentially connected with the honour of his name, and the continuance of his worship; nor will he permit nations or individuals to profane it with impunity. He is now visiting us for these things; and a tender regard for his glory, the good of our country, and the salvation of your families, constrains us to say again, "Remember the Sabbath-day, to keep it holy."

Connected with this subject is the evil of embarking in extravagant business speculations. The folly of this has been made painfully apparent by numerous instances of failure in all parts of the kingdom. But it is important that you, and all who are called by the holy name of Jesus, should be fully aware of its sinfulness. Such speculations obviously imply a making haste to be rich; and they argue a want of contentment with such things as we have. They are the natural manifestations of pride and covetousness; and are directly opposed to the apostolic injunction, "Love not the world, neither the things that are in the world; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." When such speculations succeed, they inflate and estrange us from God and his people. When they miscarry, they bring on aggravated distress, and perhaps sink us into the sorrow of the world, which worketh death. If they are undertaken with our own money, we cannot be said to glorify God with the substance so employed; and we lay ourselves open to temptations to wrong the poor and the cause of God, by so locking up our property as to make it difficult, if not impossible, to meet their claims. But, generally speaking, they are undertaken to a great extent with the property of others; and when this is the case, it implies a manifest breach of the love we owe to our neighbour, and a deliberate departure from the way of Providence; for God can never direct a man to do that which implies a violation of his own law. The money borrowed for such purposes is almost invariably obtained by false pretensions, and without a fair probability of paying it; and as is the sin, such are its consequences. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

But, beloved, we hope better things of you, and things which accompany salvation, though we thus speak. While others are idolizing the talent of worldly good, see that you faithfully improve it to the glory of God, and the good of your fellow-creatures. Keep in memory that you are only stewards of the manifold mercies of God; and that laying up treasure on earth is as clearly prohibited, as is the squandering of our Lord's goods by riotous living. The Funds of our Connexion are all important; and the efficient support of each is essential to the prosperity of the great work in which we as a people are embarked. But our Missionary Fund at present claims particular attention. The Heavens are not only perishing, but perishing with the cry for help on their lips. Ethiopia is stretching out her hands to us, as the almoners of God; not only that we may protect her from those that enslave and oppress her, but also that we may bless her with the Gospel of peace. The fields, in all parts of the world, are white unto the harvest; and there are labourers, lingering on our shores, and longing, in the true spirit of Christian enterprise, to preach the Gospel in the regions beyond. But we want the means of sending them forth. Our very successes embarrass us. A wide and effectual door is set before us; and, though there are many adversaries, they are restrained. Brethren, our Missionary Committee are in a great strait. The cause is ours as much as theirs. Let us inquire whether we have fully discharged our obligations to God and his cause? whether our rate of giving be in strict accordance with our vows, our income, the injunctions of Scripture, and the necessities of our perishing fellow-men?

At no former period have we had greater encouragement to abound in the work of the Lord than at present. One hundred and three young men have been approved as Candidates for our ministry; and growing from the recommendation given by the District-Meetings, they promise to be blessings to our societies. Fifty-four junior Preachers, having honourably fulfilled the term of their probation, have been admitted into full connexion; and we earnestly commend them to your prayers. The number of members in our societies throughout the world is four hundred and twenty-eight thousand seven hundred and twenty-nine; being an increase, during the year, of twenty-two thousand five

hundred and fifty-one. Of this increase, sixteen thousand seven hundred and seventy-four have been added in Great Britain and Ireland, and five thousand seven hundred and seventy-seven on the Mission stations. For this great increase we glorify our gracious Lord. But living in a world of change, and allied to a dying race, necessity is laid upon us, that we mingle the note of sorrow with our songs of praise. During the past year, twenty-seven of our esteemed fathers and brethren have departed his life. They died in the Lord, and the voice from heaven pronounces them "blessed;" for "they rest from their labours, and their works follow them."

In a great Connexion like ours, many members necessarily change their place of residence in the course of a year, and the schedules of nearly all the Circuits show a considerable deficit in members received, as compared with those that are removed. The benefits of Christian fellowship are invaluable under any circumstances; but they are peculiarly so when we have to dwell among strangers. We are therefore at a loss fully to account for the fact that so many of our people who manifest great esteem for the means of grace when at home and surrounded by friends, should, on going to a distance, neglect to apply for the usual "note of removal." Leaving their respective neighbourhoods without this, they lay themselves open to suspicion; they deprive themselves of an honourable introduction to the Ministers of the place where they settle; and, as hundreds of instances annually prove, they run great hazard of sinking into a state of estrangement from God, and the ordinances of his house. This, brethren, is unprofitable for you, and it is grievous to us. We therefore entreat that in future you will neither suffer business, nor temptation, nor adverse circumstances to keep you from applying, either personally, or by your Leaders, for the certificate of your membership, which it will always afford us pleasure to supply.

Our present Conference has been an eminently happy one. The Lord has been in the midst of us; and his Holy Spirit has come down upon our assemblies. The word has been preached with power; and we have no doubt that our beloved people in Newcastle, and the neighbouring towns, whose liberality and kindness have been above all praise, will long remember their first Conference as a season of special refreshing to them and their families.

Admonished and encouraged by these events, we now address ourselves, in the name of our Lord, to the work of the ensuing year; and we are deeply solicitous that it may be a year distinguished by a superabounding blessing from the Lord. Some churches, regard revivals of religion as gracious singularities in their history; we regard them as essential to our existence. If a regular series of divine visitations, issuing in the conversion of sinners, be not vouchsafed to us, we must either change the spiritual constitution of our discipline, or we shall pine away from among the tribes of God's Israel. But we have hope in God, though we thus speak. The world is redeemed; God "will have all men to be saved, and to come unto the knowledge of the truth; it is promised that the Holy Spirit shall be "poured upon all flesh;" the Lord Jesus has declared that he will be with his servants even to the end. "All things are ready;" and He who cannot lie hath said to his disciples, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Brethren, let us "give" ourselves "to prayer;" and let us live in the confident expectation that God will do as he hath said. If he sends down "the former and the latter rain" on a village, a town, or a Circuit, let us rejoice; but let us not be satisfied till it takes the sweep of the country, of the kingdom, of the world. For all former effusions of thy Holy Spirit, we praise thee, O Lord! But now, by thy mighty hand and out-stretched arm, and for thy own name's sake, cast down thy ancient foe. Thou hast given thy Son the Heavens for an inheritance, and the uttermost parts of the earth for a possession. Thy people have brought the tithes into the storehouse, and there is meat in thy house; and now we humbly prove thee herewith, and wait to see if thou wilt not open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it. Amen.

Signed, by order of the Conference,  
ROBERT NEWTON, President,  
JOHN HANNAH, Secretary.

Newcastle-upon-Tyne, August 15th, 1840.

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