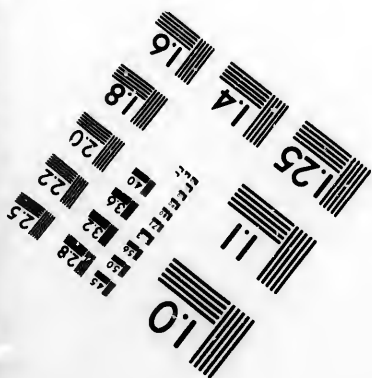
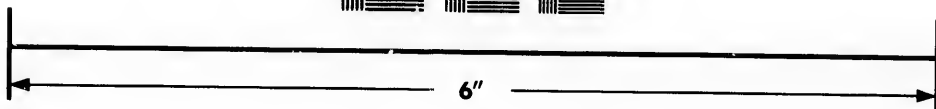
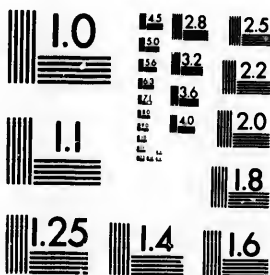


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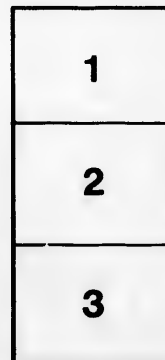
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WESLEYAN METHODIST CONFERENCE:

ITS UNION WITH THE CONFERENCE OF THE WESLEYAN METHODIST
CHURCH IN CANADA, IN AUGUST, 1833, AND ITS SEPARATION
FROM CANADA CONFERENCE, IN AUGUST, 1840:

CONSISTING OF

THE OFFICIAL PROCEEDINGS AND CORRESPONDENCE
OF BOTH BODIES AND THEIR REPRESENTATIVES.

BY W. AND E. RYERSON,

REPRESENTATIVES OF THE CANADA CONFERENCE.

PUBLISHED IN CONSEQUENCE OF THE PUBLICATION OF THE PROCEEDINGS OF
THE ENGLISH CONFERENCE IN THE PRINTED MINUTES.

"While you are in search after truth in questions of a doubtful nature, or such as you have
not yet thoroughly examined, keep up a just indifference to either side of the question, if you
would be led honestly into the truth."—DR. WATTS.

LONDON :

THOMAS TEGG, 73, CHEAPSIDE.

PRINTED BY J. HADDON, CASTLE STREET, FINSBURY,

1840.

ADVERTISEMENT.

The Representatives of the Canada Conference had made arrangements to return to their native country, and there publish the results of their mission to England, when the Secretary of the English Conference waited upon them on Tuesday, the 25th instant, and delivered to them a copy of the Proceedings of the Conference lately held at Newcastle-upon-Tyne on Canadian affairs, stating, in the course of conversation, that a copy of those proceedings had been sent to the printer for publication in the printed minutes. After examining the Report of those Proceedings, the Representatives of the Canada Conference felt convinced that it was calculated to convey a very defective and erroneous impression of the nature and merits of the questions stated. They have therefore considered it due to themselves, to the Church they represent, and to the British public, to publish in England, as well as in Canada, all the proceedings and correspondence which have transpired on *both sides*, in regard to this important affair. The present publication has passed through the press in *four days*. Had more time been allowed them, previously to their embarkation, they might have added a copious table of contents, and several additional explanatory notes and documents of importance.

London, Monday, August 31, 1840.

P R E F A C E.

THE proceedings and correspondence published in the following pages deeply involve the character of Wesleyan Methodism, and are, therefore, of deep interest to its friends. Up to the present moment, there is no instance of two bodies of Methodists, regularly descended from the venerable Wesley, existing in the same country. The Wesleyan Conferences, both in England and America, have hitherto illustrated, as well as professed, the principle enjoined by Mr. Wesley, in a letter written to America, about six weeks before his death, that, "the Methodists are one people in all the world, and it is their full determination so to continue,

' Though mountains rise and oceans roll,
To sever us in vain.'

To prevent an anomaly, as unreasonable as it would have been disgraceful and sinful, a very numerously attended Wesleyan Conference, held at Manchester, in 1833, unanimously agreed to a union with the Wesleyan Conference in Canada. At the close of the session of the Conference lately held in Newcastle-upon-Tyne, a majority of about seventy ministers, who remained after the departure to their Circuits of upwards of three hundred ministers, (before whom the Representatives of the Canada Conference earnestly entreated that the questions pending might be investigated) have decided to break off that union; and a Committee appointed by them have since determined to commence operations in Upper Canada, separate from the body established in that Province, since 1787;—thus erecting altar against altar in the great and hitherto united family of Methodism. The Rev. PETER JONES, Indian chief and Missionary, has expressed his determination, in any alternative, to adhere to the Canadian

Conference, which was the means of his conversion and that of his people. Of course, all the Indians, under his influence, will do the same. It is possible that some of the Indian converts may be induced to join the agents of the London Wesleyan Missionary Committee. Thus will schisms and divisions be introduced amongst those converts from heathenism, which must be fatal to the extension of Christianity, amongst the yet unconverted tribes, and may prove the occasion of the apostasy of many who have been "brought out of darkness into marvellous light."

It therefore becomes the duty, as it must be the inclination, of every Wesleyan Methodist in England, as well as in Canada, and of every contributor and friend to Wesleyan Missions, to inquire whether there are facts in Canada which justify such a course of proceeding on the part of the Wesleyan Missionary Committee in London; and whether Wesleyan Mission Funds may not be more appropriately expended, and Wesleyan missionaries more usefully employed, than in turning the province of Upper Canada, (already sufficiently divided into parties) into a field of unhallowed rivalry and unreasonable contention. We invite such an inquiry, and we refer the inquirer to the following pages for the requisite information. In the perusal of them he will find that the Conference of the Wesleyan Methodist Church in Canada enjoys the fullest approbation and confidence of Her Majesty's popular and able Representative in that country, while it preaches and enforces the doctrines and discipline of Wesleyan Methodism; and that the ground assumed by the London Wesleyan Committee does not involve any doctrines or principles contained in Mr. Wesley's four volumes of sermons, or notes on the New Testament, not any great principle of Methodist discipline, nor rule of Christian faith and practice, but the intolerance of party feeling, matters of shillings and pence, doubtful questions of human expediency, and assumptions of prerogative and power, as novel as they are unjust and inexpedient.

London, August 29, 1840.

ENGLISH WESLEYAN CONFERENCE AND CANADA.

PROCEEDINGS OF THE COMMITTEE IN LONDON.

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

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

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

1. That Mr. Ryerson, as it appears to the Committee, in his recent communications with the Governor General, and on other occasions, has virtually and practically superseded the Rev. Jos. Stinson, the regularly appointed President of the Upper Canada

Conference, and therefore the official Agent and Representative of the Wesleyan body in Upper Canada, during the interim of its sittings ;—and has thus acted with great and culpable irregularity.

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

3. That the Christian Guardian, of which Mr. Ryerson is the editor, instead of being conducted according to express stipulation and promise made to Dr. Alder, and the direction of the Canada Conference, as a religious paper, has become more than ever a political and party organ, and that Mr. Ryerson's attempted defence of its proceedings, by an allusion to the alleged official authority of the Watchman newspaper, in England, is founded in a gross misrepresentation of facts, in as much as the British Conference has no political or religious organ whatever but its own recognised periodicals, and has none, but the proprietors and editors of the Watchman, not one of whom is a minister, are responsible for its contents.

II. That the Committee are far from implicating the whole or any part of the members of the Upper Canada Conference, in these unjustifiable proceedings of Mr. Ryerson, and cannot but hope that they will utterly repudiate them at their next annual sitting, and mark the sense which they entertain of such a dishonest attempt to deprive the Wesleyan Missionary Committee of their just and righteous claims, on the plighted faith of the British crown and government, by partial, clandestine, and unauthorised representation, in such manner as the nature of the case requires ; and that they will place the Christian Guardian, if it must be continued as a newspaper at all, in such hands as will at least secure the fulfilment of the oft-repeated promise, that it shall be exclusively a *religious publication*. The Committee are the more encouraged to hope that the Conference will adopt this course, from the report of Dr. Alder, that various members of that body had expressed to him the deepest grief at the political course pursued by Mr. Ryerson, in conducting the Christian

Guardian, and their earnest desire to maintain unimpaired, on just and proper principles, the union which now exists between the two Conferences.

III. If, however, this reasonable expectation should be disappointed, and a majority of the Canada Conference at their next sitting, should be found to support and encourage such proceedings as those of which the Committee complain, it will be their painful duty to recommend to the next British Conference, to dissolve the union which at present subsists between the two Connexions, and to adopt such measures for the maintenance and extension of the Indian missions in Upper Canada, as may appear to be necessary.

IV. That the Committee are deeply sensible of the injury to the cause of God and to the interests of the province which may be anticipated from a dissolution of the union, and are anxious, if possible, to prevent their occurrence; of which anxiety the British Conference have given repeated proof, by the deputations they have sent to Canada, and the other measures they have adopted. If, therefore, the Canadian Conference should deem it to be its duty to send a representation to the next British Conference, for the purpose of offering any explanations, or of making proposals with a view to perpetuating the union; or should that be found impracticable, for the purpose of making such arrangements, as may prevent unseemly and unchristian collisions between members of the two divisions of the same great family, the Committee assure the Canadian Conference, that such representation will be received with cordial affection by the British Conference, and that every attention will be paid to his statements and representations.

V. That whatever may be the result of these affairs, the Committee take it for granted that no objection or opposition will be offered to the Wesleyan Missionary Committee retaining its direction of the Indian missions in Upper Canada,—missions which they were instrumental in saving from ruin, and on which they have expended so large a proportion of their attention and of their funds: but should any objection or opposition be offered from any quarter to their doing so, the Committee, in virtue of the power vested in them by the British Conference, recommend and direct, that under no circumstances shall any one

of the missions amongst the Aborigines, be voluntarily abandoned by the Wesleyan Missionary Society.

ELIJAH HOOLE.

77, Hatton Garden, London.
April 30th, 1840.

Extract of a Letter from 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 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.

* NOTE BY E. RYERSON.—When I wrote the foregoing letter, I had not the remotest idea that it would ever be laid before Her Majesty's Secretary of State for the Colonies ; and, therefore, it could not have been an application to his Lordship on any subject. Mr. Vernon Smith has inadvertently attributed to me what was recommended by His Excellency, the Governor General of Canada. The recommendation was also spontaneous on the part of His Excellency, and flowed from his own sense of justice and sound policy, after the most thorough investigation of the subject. My letter was also dictated to a considerable degree by certain communications which Mr. Stinson and Mr. Richey had made to His Excellency. A full explanation of the circumstances under which I wrote the above letter will be found in the former part of the letter addressed by the Representatives of the Wesleyan Conference in Canada to Lord John Russell, in reply to Dr. Alder.—pp. 24—27.

PROCEEDINGS OF THE CANADA CONFERENCE.

Extracts from the Journal of the Conference of the Wesleyan Methodist Church in Canada, assembled at Belleville, Upper Canada, June, 1840.

Friday Morning, June 12th.

“Resumed the question in relation to the examination of character.

“On the name of Egerton Ryerson being called, the President of the Conference presented certain documents from a committee of the British Wesleyan Conference. The documents were read, headed as follows, viz. ;—

“1. Extract of a letter from R. Vernon Smith, M.P. Under Colonial Secretary, addressed to Dr. Alder, 15 April, 1840.

“2. A copy of a letter addressed to the Governor General of Canada, by the Rev. E. Ryerson, dated Toronto, 17 January, 1840.

“3. Copy of the resolutions of a 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 the Indian missions in Upper Canada, 77, Hatton Garden, Wednesday, 29 April, 1840.

“Resolved,—That these documents be taken into consideration on Monday morning, the 15th instant.

Monday, June 15th.

“Proceeded to take up the documents transmitted from the committee of the British Wesleyan Conference in England, in relation to Egerton Ryerson.

“The Assistant Secretary read, first the letter of the Rev. E. Ryerson to the Governor General of Canada ; secondly, extract of a letter from R. Vernon Smith, Esq. M.P. to Dr. Alder ; thirdly, resolutions of a committee of the British Wesleyan Conference in London, dated, 77, Hatton Garden, April 29, 1840, and signed ‘Elijah Hoole.’

Mr. Richey appeared as the accuser in behalf of the London Committee. After a lengthened address M. Richey moved, seconded by E. Evans, that it be

Resolved—"That this Conference has heard with great surprise and regret, of Brother Egerton Ryerson's attempt to deprive the British Wesleyan Missionary Committee, of the annual grant received by them from the imperial government, to enable them to extend their missions in this province; and that they utterly repudiate such proceedings on the part of Mr. Ryerson, not only as irregular and unauthorised, but directly opposed to a resolution adopted by this Conference at its last session, rescinding the second, fifth, and sixth resolutions, passed by this Conference in June, 1837, on the subject of the grants in question, because those resolutions were represented by Mr. Alder as interfering with the usages of the British brethren, and calculated materially to retard their interests."

Tuesday, June 16th.

Met at 8 A. M., reading, singing, and prayer. Resumed the consideration of the documents relative to E. Ryerson.

"The memorial of the Rev. Joseph Stinson, President of the Conference, and the Rev. Matthew Richey, Superintendent of Toronto city circuit to his Excellency the Right Hon. Charles Poulett Thompson, Governor General of Canada, on the subject of the Clergy Reserves was read. Mr. E. Ryerson proceeded to address the Conference. Adjourned.

Conference met at 2 o'clock P. M., singing and prayer. Mr. E. Ryerson proceeded in and closed his address. Adjourned.

Wednesday, June 17th.

Conference met at 8 A. M., reading, singing, and prayer. Resumed the consideration of the resolutions of the London Committee. After considerable discussion the resolution introduced by Mr. Richey was put, when the yeas and nays were ordered to be taken.

Yeas.—A. Prindel, M. Richey, M. Lang, J. Norris, William Scott, E. Evans, J. Douse, and Benjamin Slight—8

Nays.—S. Belton, E. Stoney, H. Biggar, T. Fawcett, W. Case, R. Heyland, C. R. Allison, J. Musgrove, E. Shepherd, J. Scott, C. Flummerfelt, J. M'Intire, R. Jones, J. Black, E. Heally, William Haw, B. Nankeville, S. Hurlburt, William Willoughby, P. Jones, C. Vandusen, L. Warner, A. Green, J. Ryerson, J. G. Manly, J. Brock, J. Beatty, S. Rose, J. Carrol,

D. Berny, D. Hardy, V. B. Howard, G. Miller, H. Wilkinson, R. Corson, Edwy Ryerson, H. Shaler, D. Wright, W. H. Williams, D. M'Mullen, W. Ryerson, A. M'Nabb, T. Bevitt, H. Montgomery, A. Hurlburt, Ezra Adams, M. hiting, A. Adams, J. Baxter, J. Messmore, S. Waldron, W. Young, J. Law, G. Pool, T. M'Mullen, P. Ker, G. H. Playter, H. Dean, and J. Lever—59.

The resolution of Mr. Richey was therefore negatived by a majority of fifty-one.

S. Miles and S. Huntingdon were excused from voting, as they had not been able, in consequence of indisposition, to attend during the whole investigation of the matter.

Brother Steer was excused from voting on the ground of conscientious scruples, as he could not make up his judgment.

Adjourned.

Friday, June 19th.

After the most mature consideration of the several subjects referred to in the resolutions of the Committee of the English Wesleyan Conference, dated, 77, Hatton Garden, London, 29th April, 1840, the following resolutions were adopted.

Resolved—

I. THAT we cannot recognize any right on the part of the Committee, to interfere with the Canada Conference in the management of our own internal affairs (except as provided for by the Articles of Union), and especially with our views and proceedings on the question of the Clergy Reserves; as we are precluded by the articles of union with the English Conference from all claims upon its funds, and as our own uncontrolled action and interests have always been reserved and admitted in relation to the question of the Clergy Reserves.

II. That, as the articles of union between the English and Canada conferences expressly secure to the Canadian preachers all their rights and privileges inviolate, we consider it at variance with the letter and spirit of those articles and an anomalous and alarming precedent, for the committee in London to accuse and condemn a member of this conference, and then to enjoin upon us to carry their sentence into execution on pain of a dissolution of the union.

III. That whilst we have always maintained, and are resolved

to maintain, to the fullest extent, the dignity and authority of the office of president as provided for in our Rules and in the Articles of Union, we are impelled by an imperative sense of duty, to decline acceding to the claim put forth by the Committee in London, that the President appointed in England is to be regarded by virtue of his office as "the Agent and Representative of the Wesleyan body in Upper Canada" in the transaction of affairs with the Government, in which the interests of our Church are involved; as we have always, in anticipation of such transactions, appointed a Committee or Representative to guard and represent the views and interests of our Church; especially as this Conference, at its last session, appointed the Rev. Egerton Ryerson as its special Representative to confer with the Government on matters affecting our civil and religious rights and interests; and we can discover no good reason to depart from an established and proper usage.

IV. That it appears to this Conference, that a proper regard to the rights and interests of the Wesleyan Methodist Church in Canada, rendered it the imperative duty of the Rev. Egerton Ryerson to confer and correspond with His Excellency the Governor General of Canada on our financial affairs; and we fully concur in the exposition which Mr. Ryerson has given of the financial relations between the English and Canadian conferences in his letter to the Governor General, dated Toronto, Jan. 17, 1840. And whilst we disclaim any wish to interfere with the legitimate claims of the Wesleyan Missionary Society upon the faith and liberality of Her Majesty's Government, we learn with feelings of gratitude, that the rights and interests of the Wesleyan body in this province have been brought under the consideration of Her Majesty's Secretary of State for the Colonies by His Excellency the Governor General; and we are prepared to submit to the decision of the proper authorities respecting them.

V. That in reference to the last Resolution of the Committee in London, declaring their intention, under any circumstances, to claim, and, if possible, to secure the possession of the Indian missions in Upper Canada; this Conference, considering that those Missions, with two or three exceptions, were established by our exertions prior to 1833 (when the Articles of Union were agreed to) and that they have, in a great measure, been supported by funds obtained in this province, and sustained chiefly by the

Ministrations and labours of Canadian preachers and teachers, we cannot regard it as reasonable, or our providential duty, under any circumstances, to relinquish our pastoral connexion with those missions which were established previously to the Union.

VI. That firmly believing, as we do, that the resolutions of the Committee in London have been adopted upon erroneous impressions; and being satisfied that our fathers and brethren in England have not intended, nor could intend, any thing unkind, towards the members of this connexion, or unjust to its interests; and deeply anxious as we are to maintain inviolate and unimpaired the principles and Articles of Union between the English and Canadian Conferences; and being determined to do all in our power to prevent the dissolution of the Union, therefore resolved, That a delegation be sent to the Wesleyan Conference in England, to lay all the matters referred to in these resolutions before that venerable body, and to use all proper means to prevent collision between the two connexions.

Resolved, That the delegation to be sent to England on the subjects of the foregoing resolutions consist of two.

Proceeded to ballot for representatives to England,—Votes Egerton Ryerson, 51; William Ryerson, 43; several scattering votes.

Egerton and William Ryerson were declared duly elected.

Moved by W. Case, seconded by Egerton Ryerson, and

Resolved, That our respected brother, the Rev. Joseph Stinson, be requested to accompany our delegation to England, to confer upon the matters pending between the British and Canadian connexions.

To the President and Members of the British Wesleyan Conference.

REVEREND AND VERY DEAR FATHERS AND BROTHERN,

While we sincerely regret that we have not received your usual parental and welcome address, we cannot omit renewing our assurances of respect and affection, and acquainting you with our interests and affairs. We desire to maintain, with undiminished interest, and uninterrupted regularity, the pleasure and profit of

frank and confidential intercourse in the true spirit of Christian and Methodistic unity and love.

We desire to feel grateful to Almighty God for the mercies and blessings of the past year. Notwithstanding the excitement and fluctuations of society in general, the Head of the Church has graciously preserved and blessed us, and given us an accession of one thousand one hundred and sixty-four members. The cultivation of the Mission field continues to advance and improve; and encouraging openings in different directions demand at once renewed exertions, and the exercise of lively and cheering hope.

In connexion with the various branches of the Methodist family throughout the world, we have joyously and profitably engaged in the celebration of the centenary of Methodism. Contributions have been made to our Funds, in memorial of the institution and first centenary of Methodism, and as an humble thank-offering to Almighty God, which we trust will materially contribute to the extension and prosperity of our Zion; and information has been diffused, and holy emotions awakened, which cannot fail to result in the most cheering and permanent benefit.

We have great pleasure in again expressing our very high esteem and earnest affection for our respected president and the superintendent of Missions, the Rev. Joseph Stinson. We have the fullest confidence in his piety, integrity, and abilities, after an acquaintance of several years; we cherish a deep sense of his indefatigable and useful exertions in the important situations in which he has been placed; and we earnestly request his appointment to the presidency of our Conference for the ensuing year.

We are truly thankful for the increasing efficiency of the Upper Canada Academy. In the several departments of government, tuition, and general management, the institution has experienced a decided improvement, and afforded us sincere satisfaction during the past year; and we confidently look forward to its still greater success in elevating and forming the intellectual and moral character of the province. In parting with our excellent friend and brother, the Rev. Matthew Richey, A.M. who, since the opening of the Institution, has held the office of Principal, we desire to express our high and affectionate estimate of his piety, learning, and abilities. We have been greatly delighted and edified by his pulpit ministrations and labors; and

we devoutly pray, that wherever his lot may be cast, he may largely partake of the divine benediction, and be abundantly prospered in his work of faith and love.

We deeply regret that we have not been favored with a visit from your highly-esteemed Representative to the American General Conference, the Reverend R. Newton. We have felt greatly disappointed in his return to England, without attending our Conference, and affording us the very peculiar profit and delight of his intercourse and counsels.

We also deeply regret that any misapprehensions have arisen, or any diversity of opinion obtained, to threaten the harmony and cordial co-operation of the British and Canadian connexions. We most anxiously desire to strengthen and perpetuate the union which now happily exists, and to adjust, satisfactorily, all points of difference between us ; and to accomplish these ends we have appointed the Rev. Egerton Ryerson, and the Rev. William Ryerson, Representatives to attend your approaching session of Conference. We repose the fullest confidence in their character and abilities, and cherish a strong hope that all things may be settled on a sure and permanent foundation. We are also happy to add that our respected and beloved President kindly consents to accompany them for co-operation and aid, in compliance with our earnest and unanimous request.

And now, dear Fathers and Brethren, we are about to repair to our respective fields of labour, determined to devote ourselves afresh to God ; fervently praying that we all may be enabled to keep the unity of the spirit in the bond of peace, and to co-operate with the utmost cordiality, diligence, and success, in the great and glorious work which God hath given us to do. And "to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

Signed by order, and in behalf of the Conference of the Wesleyan Methodist Church in Canada, assembled at Belleville this twentieth day of June, one thousand eight hundred and forty.

EGERTON RYERSON, *Secretary.*

Letter from the Rev. R. Alder to Lord John Russell.

*Wesleyan Mission House, 77, Hatton 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 proposals 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.

As I am well aware of the value of your Lordship's time, occupied as it is with the cares and duties connected with the important department of her Majesty's Government over which your Lordship presides, I am anxious to compress my statements

as much as is consistent with what is due to your Lordship and to the Society which, on this occasion, I have the honour to represent. I must, however, crave permission to advert to some of the general statements contained in Mr. Ryerson's letter, lest they should make an erroneous impression on your Lordship's mind, and thereby operate to our disadvantage.

It is *not correct*, as stated by Mr. Ryerson, that the late Rev. John Wesley recommended the formation of the Methodist Societies in *America* into a distinct and independent body, with the attributes and style of a Church. It is true, indeed, that at the close of the American revolutionary war, Mr. Wesley formed the Methodist Societies in the *United States* into a distinct religious community, and placed them under an episcopal form of government, and his reason for doing so was, that the thirteen colonies having become free and independent states, they were thereby politically and ecclesiastically separated from the mother country, and had renounced their allegiance to the British crown. But Mr. Wesley never intended that his arrangement in reference to the methodist societies in *that republic* should affect, in any degree, the relative position of his societies in the *British* provinces of North America, either to himself or to the British Conference, to which he bequeathed his supreme pastoral authority over all the Methodist societies in the United Kingdom, and throughout the colonial possessions of the empire. Hence, at the present time, all the Wesleyan ministers and members of the Society in Lower Canada, Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland, as well as in all her Majesty's colonial possessions, with one exception, are integral parts of the great religious community under the care of the British Conference, and are subject to the ecclesiastical jurisdiction of that body; an arrangement which, I may be permitted to observe, is calculated to promote the perpetuity of our united empire, inasmuch as permission to ecclesiastical authority resident in the parent state, in matters pertaining to religion, cannot fail to strengthen the political and civil ties by which the colonies are united to the mother country, and to secure loyal and constitutional obedience to the imperial government in all the colonial dependencies of the Crown.

The one exception to which I have referred is that of Upper Canada, which province, in consequence of its contiguity to the

United States, was first supplied with Methodist Ministers from thence, and the societies organised in the Colony were regarded as forming a part of the Methodist Church in the neighbouring Republic, and as such were placed under foreign ecclesiastical jurisdiction. This was felt to be a very undesirable state of things. The General Conference of the United States endeavoured, with great tenacity, to retain their hold of the Methodist Society in Upper Canada. Various representations were made to the home government on this subject, and at length, in 1814, the British Conference determined to send missionaries into that province from home, who should act under their own direction.

From that period down to the year 1832, the Wesleyan Missionary Committee maintained a distinct position in Upper Canada, and I believe that the [British Wesleyan Missionaries are recognised in the Provincial Marriage Act. 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 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.

It is more than doubtful, my Lord, whether that union can be maintained much longer by us; but it is not doubtful whether we shall or shall not prosecute our missionary operations in Upper Canada, for the benefit of the Aborigines as well as of the

Colonists. My Lord, the Wesleyan Missionary Committee will not abandon missions which they were instrumental in saving from ruin; but, relying upon the royal promise and the benevolence of the Christian public of this country, they will do their part to teach the objects of their charge in Upper Canada to "fear God and honour the Queen."

It is to me most unaccountable, that Mr. E. Ryerson should have submitted such a proposal as he appears to have done; and I cannot but express deep regret, that his Excellency the Governor-General should have forwarded to your Lordship a despatch which must, to a great extent, be founded on the ex parte statements contained in Mr. R.'s letter to his Excellency, inasmuch as we have reason to believe that no communications on the subject of that letter were held with our duly accredited representatives in Upper Canada, or even with the President of the Upper Canada Conference. Your Lordship's sense of justice has, however, afforded us an opportunity for laying before you the objections felt by the Wesleyan Missionary Committee to the proposal now made for alienating, in whole or in part, from them, the annual grant, and transferring it to the Upper Canadian Wesleyan Methodist Conference.

In the first place, my Lord, Mr. E. Ryerson has acted without due *authority*, in making such a proposal. He is not officially empowered to do so. Such a proposal, if made at all, should be made either by the Conference itself, or by the President of that body, who is the only functionary authorized to act in such a case, during the interim of its sittings. Mr. Ryerson is merely the secretary of the Conference, and, as such, he has no more authority for acting as he appears to have done, than the Provincial Secretary of Upper Canada has, as such, to assume and exercise the functions of the Lieutenant-Governor of the Province.

Secondly,—The grant was offered to the Wesleyan Missionary Committee, and accepted *before the union between the British Conference, and the Upper Canadian Conference was contemplated*; and all the arrangements connected with it were made before that event took place. Mr. Ryerson is pleased to state that he apprehends that there will be "no disposition on the part of the British Conference to dissolve the union, unless they can get government aid, independent of the Canadian Conference."

Now 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.

Thirdly.—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.”

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

* *Note by E. Ryerson*.—This 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.

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 Canadian 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.*

* *Note by E. Ryerson.*—There were adopted at the same time three other resolutions on the subject of the grant, as also several resolutions on the question of the clergy reserves, which were not rescinded. The resolutions respecting the grant were adopted to remove erroneous impressions and even prejudices, which had been created by a message of Sir F. Head to the House of Assembly on the subject. That object having been accomplished, and it having been ascertained that the Wesleyan Committee in London took exception to three of those resolutions, the Canada Conference readily rescinded them; but it did not rescind any resolutions which related to its own claims and interests and general views.

The union was first sought by Mr. Ryerson and his friends, and so far from that arrangement having been sought by us for the purpose of enabling the Wesleyan Missionary Committee to receive the government grant, your Lordship will perceive that the union between the two Conferences took place after the Wesleyan Missionary Committee had accepted the aid offered by government, and had pledged itself to extend its missionary operations in Upper Canada, and the fact is, that one argument employed by Mr. Ryerson and others to persuade his brethren the members of the Upper Canadian Conference to agree to a union was, that that 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*. Monies had been collected in the United States for them, and in this way her Majesty's Indian subjects were led to look for support to a foreign power, instead of looking for it from the mother country. But even this plan was found to be ineffectual. There were not found so many *religious* as there are *political* sympathizers in the union; and in consequence of the small amount of the aid thus obtained, and other causes, when the Wesleyan Missionary Committee took upon itself the responsibility of supporting those missions, the buildings were found to be to a great extent in a dilapidated state,—debts were due upon them, the agency was too limited; and very large sums were of necessity expended in placing them in any thing like a state of efficiency.

The financial views of the case furnished by Mr. Ryerson, is equally partial and erroneous with other of his statements to the Governor in Chief. But without entering into particulars, as I am anxious to save your lordship's time, I shall simply submit the following facts, which I am prepared to prove, for your lordship's consideration.

1. That when the Wesleyan Missionary Committee took upon itself to support the Indian Missions, the monies raised by the Upper Canada Conference amounted to the small sum of £177 18s. 1d. sterling, since which time they have gradually increased to £1304 14s. 11d.; the largest sum ever raised during one year, an advance which is chiefly to be ascribed to two causes. First, the zeal and activity of the General Superintendent of Missions sent to Upper Canada by the Wesleyan Missionary

Committee ; and, secondly, to the fact that many individuals have since the Union contributed towards the support of the Missions, because they are now the Missions of the Wesleyan Missionary Society in England, and as such under the care of the British Conference, who would not have contributed towards their support if they had not been placed under the direction and control of British Methodism, and who continue to support them only for that reason.

2. The suspension of the Government Grant for two or three years *did* affect our Canadian Missions, as we were thereby prevented from increasing the number of our agents amongst the Indians and destitute settlers. Mr. Ryerson, indeed, who could know but little of the intentions of the Wesleyan Missionary Committee, states "that it did not," and insinuates in his letter to the Governor-General, that if the Committee had received the sums which were withheld from them, that they would have expended such monies granted for the Upper Canadian Missions, in extending their missionary operations elsewhere. My Lord, I have only to state in reply to such an insinuation, that whoever else may be capable of receiving money for one purpose, and appropriating it to other uses and purposes, such is not the practice of the Wesleyan Missionary Committee. They engaged not only to expend all the monies that they might receive from the Government for missionary purposes connected with Upper Canada, but also a portion of their own funds, and I cannot better show your Lordship with what fidelity they have adhered to their engagements than by laying before you the following statement :—

Total amount of Government grants received from the year 1832 to the 31st December, 1839	3,670 0 0
Total amount of missionary money raised in Upper Canada for missionary purposes	4,989 16 5
	<hr/>
	8,659 16 5
Monies expended by the Wesleyan Missionary Society in connexion with the missions in <i>Upper</i> (exclusive of Lower) Canada, from August 1833, to December 31st, 1839	17,806 18 11
	8,659 16 5
	<hr/>
	9,147 2 6

Showing, as your Lordship will perceive, that the Wesleyan Missionary Committee have actually expended on the Upper Canadian Missions during six years no less than *nine thousand one hundred and forty-seven pounds two shillings and sixpence of its own funds* ; and yet it is proposed to alienate from them the annual grant, and to throw the entire responsibility of supporting these missions upon the Society ; and, indeed, to violate a Royal pledge for the purpose of inflicting a wrong upon a Society which has so faithfully fulfilled its engagements. Under such circumstances I feel that the rights of the Society are safe in the hands of your Lordship. I forbear, therefore, urging on your Lordship's attention the consideration that the objections which I have stated are greatly strengthened by the fact that although ere long Upper and Lower Canada will, it is expected, constitute one province, after the union of the provinces the ministers and congregations of Wesleyan Methodists in Lower Canada will remain, as they ever have done, distinct from and independent of, the Upper Canada Conference, and under the direction of the Wesleyan Missionary Committee. The plan recommended by Mr. Ryerson, or in fact any alteration in the present arrangements respecting the grant, would therefore occasion great dissatisfaction amongst our Societies in the lower province. Nor is this all, my Lord, the entire Methodist Connexion in the United Kingdom has its attention directed to this matter ; and, feeling as they certainly would, that any such alteration would be a reflection upon their character, as if they were unworthy of the continued payment of a grant so solemnly pledged to them ; they would feel it to be their duty publicly and formally to object to it, and the more so because of circumstances in Canada connected with the proposition of which the Wesleyan Missionary Society are not ignorant.

I beg leave to conclude by again appealing to your Lordship with confidence, that I have shown cause why Mr. Ryerson's proposal should be rejected ; and under such circumstances I am sure that you will not adopt a course which, however it might gratify Mr. Ryerson and his friends in Upper Canada, would grieve and offend the Wesleyan community in every other part of her Majesty's dominions, not so much from pecuniary considerations as for the reason I have stated above.

I have the honour to be, &c.,

Lord John Russell. (Signed) R. ALDER, Sec. Wes. Miss. Soc.

Letter from the Rev. W. and E. Ryerson to Lord John Russell, in reply to Mr. Alder.

22, Cecil Street, Strand, August 20th, 1840.

MY LORD,

We have the honour to acknowledge the receipt of Mr. Under Secretary Vernon Smith's letter of the 29th ult., enclosing a copy of the Rev. Robert Alder's letter to your Lordship, dated 29th April last, purporting to be a reply to a letter from the Rev. Egerton Ryerson to His Excellency the Governor General of Canada, dated January 17th, 1840, respecting the financial relations of the Wesleyan Conferences in England and in Canada.

We beg, on behalf of the Conference of the Wesleyan Methodist Church in Canada, to express to your Lordship our sincere thanks for the opportunity which your Lordship has thus afforded us of discussing the several subjects of Mr. Alder's letter, and of vindicating the character and interests of the Wesleyan Methodist Church in Upper Canada from the erroneous statements and imputations contained in that letter.

As the circumstances under which Mr. Ryerson wrote to His Excellency the Governor-General of Canada the letter referred to have been misunderstood, it may be worth while to state them. His Excellency, having determined to undertake the settlement of the long agitated question of the Clergy Reserves in Upper Canada, sent, during the last week in December and the first week in January last, for ministers and influential members of various religious denominations, in order to ascertain their opinions and wishes on that subject. Amongst others he sent for Mr. Ryerson, and also for the Rev. Messrs. Stinson and Richey, the former President of the Upper Canada Conference, and representative of the London Wesleyan Missionary Committee, the latter a member of the Wesleyan Conference in England, but temporarily connected with the Wesleyan Methodist Church in Upper Canada by a special vote of the Canadian Conference. As the Governor-General proposed to transfer, all the religious grants which had been paid out of the casual and territorial revenues, as first charges upon the Clergy Reserve fund; and as those charges would for some years absorb the entire fund, Mr. Ryerson submitted to his Excellency the

justice and reasonableness of making a grant to the Conference of the Wesleyan Methodist Church in Canada, in aid of the Upper Canada Academy, and of transferring that with the other religious grants to the Clergy Reserve fund. His Excellency objected upon the ground that several hundred pounds per annum had already been granted in aid of the Wesleyan body in Upper Canada. Mr. Ryerson assured his Excellency that he was mistaken, and laid before his Excellency several documents to satisfy him that the grant referred to had not been made to the Wesleyan body in Canada, nor in aid of its funds. His Excellency considered the matter of sufficient importance to require a thorough investigation, and requested Mr. Ryerson to recapitulate in writing the substance of what he had stated verbally. Mr. Ryerson did so in a letter dated January 2nd, 1840, a copy of which is herewith transmitted, marked A. On the same day (January 2, 1840), Messrs. Stinson and Richey had an interview with his Excellency, during which they informed his Excellency that the union between the English and Canadian Conferences was expected to be dissolved (a measure the most remote from the thoughts of the members of the Canadian Conference), and desired his Excellency so to frame his bill as to secure that portion of the proceeds of the Reserves, to the control of which the Conference of the Wesleyan Methodist Church in Canada would be entitled, to the control of the Wesleyan Conference in England, for the benefit of those who should adhere to it on the dissolution of the union with the Canadian Conference. On the day following Messrs. Stinson and Richey embodied their views in a memorial to his Excellency, a copy of which is herewith enclosed, marked B. In that memorial it will be seen, that the Wesleyan *Conference in Canada* is superseded by the Wesleyan *Conference in England*, and that when one of the articles of union between the two bodies provided that the former should have no claim upon the funds of the latter.

There is reason to believe that in the interview above alluded to, his Excellency gave Messrs. Stinson and Richey no reason to expect countenance from him to a proposition so obviously unjust and impolitic. Their views and statements furnished his Excellency with additional reasons for examining into all the existing relations and interests of the Wesleyan bodies in Canada and in England. His Excellency examined all the despatches and

other documents which related to the subject, and sought for information from official persons, and from other quarters. The result of the investigation was, a strong conviction in the mind of his Excellency that the Canada Conference should alone be regarded as the head and representative of the Wesleyan Methodist Church in Canada ; that the grant which had been made to the London Wesleyan Missionary Committee out of the Canadian casual and territorial revenue, operated injuriously rather than beneficially to the interests of the Conference of the Wesleyan Methodist Church in Canada, and was not distributed in a manner, and did not accomplish the objects contemplated by the Imperial Government when that grant was made, and ought to be distributed in a different manner hereafter. His Excellency, therefore, determined to write to your Lordship on the subject. His Excellency informed Mr. Ryerson of the result of his investigations and inquiries, and requested Mr. Ryerson to prepare a statement in writing of the financial relations between the Wesleyan Conference in England and the Conference of the Wesleyan Methodist Church in Canada.

In proof of the correctness of this statement we refer your Lordship to the accompanying memorial of Messrs. Stinson and Richey to his Excellency the Governor-General ; to his Excellency's despatch on the subject, addressed to your Lordship in February last ; and to the following extract of a letter from Mr. Chief Secretary Murdoch, addressed to Mr. Ryerson in reply to applications which Mr. R. had made to his Excellency the Governor-General on the 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 inst. : 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 Excel-

lency'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 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."

Having stated the circumstances and objects of Mr. Ryerson's letter to the Governor-General, we will now address ourselves with all possible brevity to the leading objections which Mr. Alder has brought against that letter.

Mr. Alder has not attempted to refute, nor even ventured to deny, the correctness of Mr. Ryerson's general statement respecting the financial relations between the Wesleyan Conference in England and in Canada. A Committee of the English Conference has adopted the leading views of Mr. Alder's letter, in a series of resolutions, a copy of which is herewith annexed, marked C. In reply to these resolutions, and to Mr. Alder's

statements that Mr. Ryerson's letter was written without authority; and contains partial and erroneous representations, we beg to refer your Lordship to the accompanying resolutions of the Wesleyan Conference in Canada, marked E, adopted in June last, with a unanimity almost unparalleled.

As to whether or not the late Rev. John Wesley intended the regulations which he adopted in 1784, in reference to the Methodist Societies in the United States, to extend to the British North American provinces, it is not material to the objects of the present letter to decide. Respecting Mr. Alder's denial of the correctness of Mr. Ryerson's statement on that subject, three remarks may be made, 1. Mr. Wesley's address on that occasion was directed not to the Methodist Societies in the *United States* of America, but to the Methodist Societies in *North America*. 2. In 1787, Mr. Wesley, as well as Dr. Coke, recommended the setting apart by ordination of the Rev. F. Garretson as superintendent, or bishop, over the Societies in New Brunswick, Nova Scotia, and the West Indies, the same as he himself had in 1784, set apart by ordination the Rev. Dr. Coke, as superintendent, or bishop, over the societies in North America. And at that period, during the life of Mr. Wesley, preachers in the provinces of New Brunswick and Nova Scotia, were stationed at the Methodist Conferences in the United States. The early official printed minutes of the Conferences of the Methodist Church in the United States, and the 1st volume of the history of that church, by the Rev. Dr. Bangs, of New York, furnish ample evidence on this point. 3. In 1820, the English Conference agreed with the American Methodist Conference, to leave Upper Canada to be wholly supplied by ministers employed under the direction of the latter; which would not have been done, had it not been perfectly well known that such an arrangement was in accordance with the views and principles upon which Mr. Wesley acted.

Mr. Alder's statement, that "the General Conference of the United States endeavoured, with great tenacity, to retain their hold of the Methodist Society in Upper Canada," is equally incorrect with the one just noticed. The ecclesiastical connexion which formerly existed between the Methodist church in the United States and in Upper Canada, down to 1828, never did exert any influence over the ministers or members of the latter,

in relation to civil affairs, as is apparent from the fact, that, during the war with the United States, and on all occasions which put their principles to the test, the Methodist Church in Upper Canada has always given the strongest proofs of its loyalty. The history of Upper Canada does not furnish an instance of a member of the Methodist Church being implicated in rebellion or conspiracy against his Sovereign. But the great majority of the ministers as well as members of the Methodist Church in that province, being British born subjects, desired, from personal feeling, as well as from deference to the understood wishes of the government, to dissolve all ecclesiastical connexion with the Methodist Church in the United States, and therefore applied to the General Conference of that church in 1824, for a friendly *separation*; but the *representative of the British Wesleyan Conference*, the Rev. Richard Reece, *opposed* the application, upon the ground that the Wesleyan body in Canada was too feeble and inexperienced to manage its own affairs, and stated to the American Conference, that if they complied with the application from Canada, he should feel it his duty, on his return to England, to recommend the British Conference to send a sufficient number of missionaries from England into Upper Canada to supply the whole work. At the next quadrennial General Conference of the Methodist Church in the United States, in 1828, the application for a separation, on the part of the Methodist Conference in Canada, was renewed, and readily granted; after which time, down to 1833, when certain articles of union with the Wesleyan Conference in England were agreed to, the Methodist Church in Canada existed as an independent body, established several missions amongst the Aboriginal Indian tribes, and had an accession of more than 6,000 communicants, and procured subscriptions to the amount of nearly £6,000, towards the erection of the buildings for the Upper Canada Academy.

Mr. Alder also states, that the Wesleyan Missionary Committee have maintained a distinct position in Upper Canada ever since 1814. This statement is likewise calculated to mislead your Lordship. Between the years 1814 and 1820, the Wesleyan Missionary Committee sent missionaries into Upper Canada, between whom and the ministers of the Methodist Church already established in that province, collisions ensued; in consequence of which, the British Conference agreed to withdraw all

its missionaries from Upper Canada, provided the American Conference would withdraw its missionaries from Lower Canada. But the town of Kingston, in Upper Canada, being a *military* station, and a number of the military being connected with the Wesleyan Society, the Missionary Committee urged it as an *exception* to the general arrangement with the American Conference. The existence of this arrangement is referred to and admitted by the Wesleyan Missionary Committee, in its correspondence with the Wesleyan Board of Missions in Upper Canada, in 1832, as may be seen in the appendix to the accompanying printed Report of a Committee of the House of Assembly of Upper Canada on Religious Grants, adopted April, 1836, p. 31, 1st col. 4th paragraph.

Mr. Alder states again, that the "union was first sought by Mr. Ryerson and his friends," and 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 that 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."

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," and expostulating with the London Committee as follows:—"Upon the whole, it may be submitted to your Committee, whether, under existing circumstances, your mission funds could not be more advantageously applied to the furtherance of the work of human salvation, than in the establishment of a mission in this province—other circumstances aside—at an expense far greater than would be necessary for the Methodist Missionary Society here, to impart the same doctrines, the same feelings, the same blessings, and effect the same improvements." 4. 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 Conferences 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 societies."

We invite your Lordship's attention, also, to the candid, and honorable, and Christian spirit in which the whole correspondence alluded to was conducted on the part of the Wesleyan Missionary Board of Upper Canada.

Again, 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 Oct. 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 £284 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. During the next year (the first year of the union between the British and Canadian Conferences) the missionary subscriptions and collections in Upper Canada fell off from £1,038 18s. 5d. to £198 5s. 8½d. (see Report ending October 1834, p. 18). This falling off was caused by dissatisfactions which grew out of the union—a falling off of more than five hundred per cent. instead of an increase, as most erroneously stated by Mr. Alder. And in exact proportion as the ministers and official organ of the Wesleyan Methodist Church in Canada succeeded to reconcile their congregations to the union, did the missionary funds collected in that province revive again and increase. Hence, by the accompanying printed reports, it will be seen that in 1835, the amount raised in Upper Canada for missionary purposes was £512 3s. 2¾d. ; in 1836, £1,192 9s. 1d. ; in 1837, £1,205 2s. 0½d. ; in 1838, £959 19s. 3d. ; in 1839, £1,449 14s. 11½d. It was during this last missionary year that Mr. Ryerson conducted the Weekly organ of the Wesleyan Methodist Church in Upper Canada—exerted the most influence over the views and feelings of its members—and excited most strongly the opposition of the Wesleyan Missionary Committee in London.

Mr. Alder attributes whatever increase has of late years taken place in the missionary funds raised in Upper Canada, to the exertions of the London Society's representative, and the peculiar and exclusive influence of the Wesleyan Conference in England.

How much credit is due to this statement may be judged from the facts, that the Wesleyan Conference in England and its Representative in Upper Canada, existed in 1834 and 1835, as well as in 1836, 1837, 1838, and 1839; that the ministers of the Methodist Church in Upper Canada have been the treasurers and promoters of the funds of the Missionary Society; that the annual Missionary meetings, &c., have been held in the churches and congregations established by the Canadian Conference; and that the collectors and principal contributors are members of the Wesleyan Methodist Church in Canada.

Mr. ALDER furthermore adds, "that the Wesleyan Missionary Society were instrumental in saving the Indian Missions in Upper Canada from ruin;" that "when the Wesleyan Missionary committee took upon itself the responsibility of supporting those Missions, the buildings were found to be to a great extent in a dilapidated state, debts were due on them; and very large sums were of necessity expended in placing them in any thing like a state of efficiency."

It is true, that when the Wesleyan Missionary Society in Canada became Auxiliary to the Society in London, it was in debt £295 14s. 6d. currency. But is it any thing new for a benevolent Society to be in its operations in advance of its funds? The London Wesleyan Missionary Society is at this moment in advance of its funds to the amount of £20,000 sterling.

By the accompanying printed Missionary reports, it will be seen, that in 1831, the Wesleyan Missionary Society in Upper Canada was £204 1s. 9d. in advance of its funds; but that in 1832 it not only paid off its debts, but had a surplus of £129 7s. 5½d; though in 1833, it was again in advance of its funds to the amount of £295 14s. 6d., at which time it became auxiliary to the Wesleyan Missionary Society in London.

In respect to the "dilapidated state of the buildings," and "the very large sums which were necessary to put them in any thing like a state of efficiency," a reference to the Report of the London Society's Agent for 1834, will satisfy your lordship whether there is any reason for this statement of Mr. Alder, any more than for those already adverted to. From that Report it appears, that, during the first year after the London Society assumed the responsibility of supporting the Missions in Upper Canada, there was expended in *repairing* Mission and school-houses, £41 4s. 2d.

currency; in finishing one Mission-House, and one chapel already commenced, £149 8s. 5d.; for materials for two new school-houses, £18 6s. 0; materials for one new Mission-house, £19. 10s. By referring to the Reports for the two years immediately preceding, it will be seen that there was expended, under the same heads, a larger sum than is made by Mr. Alder the ground of imputation and of self-exaltation.

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.

Mr. Alder says, "The suspension of the government grant for two or three years *did* affect our Canadian Missions, as we were thereby prevented from increasing the number of our agents amongst the Indians and destitute settlers." On this point also, my Lord, we appeal to the printed Reports of the Society's agent, and the stations of Missionaries in Upper Canada. The grant was reduced in 1834, and wholly suspended during the years 1835—37. By the official reports of the stations of missionaries in Upper Canada, it appears there were stationed in 1833, at the time the grant of £900 was made, 11 missionaries; in 1834, 13; in 1835, 14; in 1836, 16; in 1837, 17; in 1838, 18; in 1839, 17; in 1840, 16. So that the number of missionaries now employed in Upper Canada is precisely the same as it was in 1836, before the grant was restored, and two less than it was in 1837.

Mr. Alder informs your lordship that from August, 1833, to December, 1839, there has been expended by the Wesleyan Missionary 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.

The agent of the London Society in Upper Canada states, in his printed Annual Reports, the expenditure of £13,475 1s. 4d. sterling. From Mr. Alder's own showing, £8659 16s. 5d. sterling of that amount have been obtained in that Province—£3,670 from the Government, and £4,989 16s. 5d. from the members and friends of the Wesleyan Methodist Church in Canada.

In *addition* to this, let it be observed, my Lord, that there have been built by the ministers and members of the Wesleyan Methodist Church in Canada during the same period to which Mr. Alder refers, upwards of 40 chapels, and 20 parsonage houses, besides the support of the ministry. The entire amount of expenditure during that period cannot be stated or ascertained; but your lordship may form some tolerable conception of it, when we state, from official returns, that during the last year, there has been raised for the support of the Methodist ministry in Upper Canada the sum of £5,006 11s. 6½d. *exclusive* of £1,449 14s. 11½d. for *missionary* purposes, and large sums for the building of chapels and parsonages, keeping chapels and parsonages in repair, warmed, lighted, &c. The amount of deficiencies in making up the moderate disciplinary salaries and allowances of the Wesleyan ministers in Upper Canada during the year is £1,119 11s. 6½d. The loss of the amount of all such deficiencies must be endured by the individual ministers concerned, until the funds of the Church in Canada are sufficient to supply them. The Wesleyan Missionary Society is not responsible for them. It is also worthy of remark, that, whilst there are only sixteen Missionaries stationed in Upper Canada, there are 111 stationed preachers on circuits, who are excluded, by the Articles of Union, from all claims upon the funds of the Wesleyan Conference in England, and in whose congregations missionary subscriptions and collections are annually raised in aid of the funds of the London Society.

In reply to Mr. Alder's oft-repeated statement, that both Mr. Ryerson and the Canada Conference had repeatedly declared "that it is wrong for churches to receive aid for religious purposes from the state," we may observe, that it is utterly unsupported by evidence, and contradicted by numerous facts. In 1834 and 1835, Mr. Ryerson, as the editor of the official organ of the Wesleyan Conference in Canada, defended, at large, the right of the crown to appropriate, and the right of churches to receive aid from the casual and territorial revenue. In 1838, 1839, and 1840, Mr. Ryerson, in the same capacity, defended and supported measures for the division of the annual proceeds of the Clergy Reserves amongst various Christian denominations in Upper Canada. In June, 1837, the Wesleyan Conference in Canada adopted resolutions with a view to the division of the proceeds of the Reserves; in January, 1838, the members of the Wesleyan Methodist church in Canada published a plan of conciliation and concession for the settlement of the Clergy Reserve question, from which we quote the following passages:—

"With a view to an equitable division of the Reserves among different denominations, for purposes of religious and moral instruction in such a way as will not contravene the disciplinary regulations of any religious body, we most respectfully submit, that the most equitable method would be, to allow the claims of each denomination in proportion to the sums which they raise and expend, in the province, annually, for religious purposes. Having thus, after the example of the clergy of the churches of England and Scotland, and without any desire to dictate, expressed our views on this important question, we deem it but just to ourselves and the public, to explain, in conclusion, the position which we, as a body of ministers, occupy in respect to it. We stand upon common ground, and possess a common interest with the members of our church generally; and purpose to apply whatever public aid may be acquired, by a fair and honourable division of the Reserves, to assist the members of our community in erecting *chapels and parsonages*, and in bringing the means of a sound *religious and literary* education within the reach of the largest possible number of the youth of our congregations. In thus continuing to content ourselves with the limited support which arises from the free-will offerings of Christian liberality, and availing ourselves of every means which Providence may

place at our disposal, to aid the beloved subjects of our pastoral care, and to promote the religious and moral instruction of the country, we believe the claims of the Wesleyan Methodist church will not suffer from a comparison with those of any other church in the Province."

It is true that the Wesleyan Conference in Canada have always preferred the appropriation of the Reserves to purposes of education on Christian principles; but they have done so, not on any theoretical grounds, as stated by Mr. Alder, but upon grounds arising out of the peculiar circumstances and the divided state of public opinion in Upper Canada; and they have always manifested a readiness to accede to, to support and defend any equitable division of the Reserves whenever it has been proposed by the authorities of the country.

It will be observed from the above-quoted passages, that the Wesleyan ministers in Canada have expressed their intention of applying whatever portion of the proceeds of the Clergy Reserves may be placed at their disposal to other religious purposes than their own individual support. They have done so, not from mere theory, but—1. Because it accords most with the prevailing views and feelings of the members of the Wesleyan Methodist church in Canada, 2. Because it is in perfect harmony with the opinions expressed by the imperial government when the grants were first made to the religious bodies in 1832, as will appear in the sequel.

Mr. Alder states that Earl Grey's government was induced by *patriotic* as well as religious considerations, to offer aid to the Wesleyan Missionary Committee, in 1832, in order to promote their operations in Upper Canada. Whatever feelings may have been excited in the minds of his late Majesty's government by misrepresentations against the ministers of the Methodist church in Upper Canada, the conduct of those devoted men has long since furnished an ample refutation of the calumnies which had for many years been insinuated by the tongue of jealousy and selfishness, into the ear of Royalty against them. Such an insinuation comes with an exceedingly ill grace from Mr. Alder, after the manner in which he has been treated by them, and after he himself has been compelled, in a communication which was published in the Upper Canada Christian Guardian, 29th of May, 1839, to bear the following testimony to their character and la-

bours :—“ I admire the zeal and self-denial of those noble men belonging to your connexion in Upper Canada, who, from the first settlement of the country, have been ‘ in labours more abundant,’ and to whom that Province owes a debt of gratitude, which it can never repay, for their untiring efforts to evangelize that portion of the vineyard of the Lord of hosts.” *

* *Note by E. Ryerson.*—The following extract of a communication, dated, London, July 27, 1840, addressed by the representatives of the Conference in Canada to Lord John Russell, while the Canada Clergy Reserve Bill was under consideration of Parliament, deserves insertion in this place, and is not unworthy of an attentive perusal :—

“ 8. The observations we have made are general, and apply to other denominations equally with the members of the Wesleyan Methodist Church. We beg to draw your Lordship’s attention to a few remarks in reference exclusively to the Body which we have the honour to represent. The Protestant character and orthodoxy of that Body will probably be disputed by none. It commenced its labours in what was subsequently called Upper Canada, as early as 1787, before any Episcopal clergyman was settled in that province. Down to the close of the late war between Great Britain and the United States, in 1815, there were but four resident Episcopal clergymen or missionaries, in Upper Canada ; whilst Methodist ministers, from the earliest settlement of the Province, followed the influx of emigration into every part of it. In regard both to the *labours* and *loyalty* of the Methodists in Upper Canada, ample and unquestionable evidence is found in the journals of the Upper Canada House of Assembly, as well as in the history of that province. The present Bishop of Toronto, when in England in 1827, addressed a letter to the Secretary of State for the colonies, in which he impugned the character for loyalty, &c., of the Methodists in Upper Canada, with a view of obtaining an increased endowment for the Episcopal clergy. The Upper Canada House of Assembly was petitioned in 1828, to investigate the charges and statements contained in that letter. Fifty-two witnesses—mostly members of the church of England—were examined before a select committee. Not a shadow of evidence appeared against the ministers or members of the Methodist church. On the contrary, the most honourable and abundant testimony was given in their favour. The Hon. William Dixon, a member of the Church of England, and a high Conservative, then resident in the Niagara district, which was the principal field of battle during the war with the United States, stated in his evidence before that Committee, “ that the Methodists as a religious sect prompted and encouraged their hearers in defence of the Province, and in repelling invasions, during the late war, in that part of the Province where I resided.” In the report of the Committee, which was adopted by the House by a majority of 22 to 8, we have the following statement :—

The insinuations in the letter against the Methodist clergymen, the Committee have noticed with peculiar regret. To the disinterested and indefatigable exertions of these pious men, this Province owes much. At an early period of

Mr. Alder has again and again assumed and stated, that the Royal word is pledged to the continuance of the Government grant in its present form to the Wesleyan committee. On this

its history when it was thinly settled, and its inhabitants were scattered through the wilderness, and destitute of all other means of religious instruction, these ministers of the gospel, animated by Christian zeal and benevolence, at the sacrifice of health and interest and comfort, carried among the people the blessings and consolations and sanctions of our holy religion. Their influence and instruction, far from having (as is represented in the letter) a tendency hostile to our institutions, have been conducive, in a degree which cannot easily be estimated, to the reformation of their hearers from licentiousness, and the diffusion of correct morals, the foundation of all sound loyalty and social order. There is no reason to believe that, as a body, they have failed to inculcate, by precept and example, as a Christian duty, an attachment to the Sovereign, and a cheerful and conscientious obedience to the laws of the country. More than thirty-five years have elapsed since they commenced their labours in the colonies. In that time the province has passed through a war which put to the proof the loyalty of the people. If their influence and instructions have the tendency mentioned, the effects by this time must be manifest; yet no one doubts that the Methodists are as loyal as any of his Majesty's subjects."

The same House of Assembly, in an address to his late Majesty George IV., founded on the report above quoted, and adopted by a majority of 21 to 9, state as follows:—

We humbly beg leave to assure your Majesty that the insinuations in the letter against the Methodist preachers in this province, do much injustice to a body of pious and deserving men, who justly enjoy the confidence, and are the spiritual instructors of a large portion of your Majesty's subjects in this province. We are convinced that the tendency of their influence and instruction is not hostile to our institutions, but on the contrary is eminently favourable to religion and morality; and their labours are calculated to make their people better men and better subjects; and have already produced, in this province, the happiest effects."

In 1834, when W. L. Mackenzie and others in Upper Canada began to advocate theoretical changes in the constitution and government of Canada, instead of the removal of practical grievances, the organ of the Methodist church was the first to warn the people against such a transition, and such "revolutionary symptoms;" and it is admitted upon all hands that the organ and members of the Wesleyan Methodist church turned the eventful elections of 1836, in favour of the government and the established constitution. In the insurrection of 1837, not a single member of the Wesleyan Methodist church was implicated; but, on the contrary, they everywhere rallied to the defence of the laws and the government. The first of the undersigned was then pastor of the Methodist congregation in the city of Toronto. The city was straitened for accommodations for the volunteers, who flocked from various parts of the country during the week of the insurrection; when the large lecture room of

point the Earl of Ripon, in his letter to Lord Glenelg, dated Carlton Gardens, 4th April, 1836, states—"of course I could give them no specific pledge as to the duration of such assis-

his chapel was, voluntarily and unasked, opened for the accommodation of the militia volunteers, and provisions provided and cooked for one hundred and fifty men for several days, at the expense of the members of the Methodist church in that city. And the second of the undersigned was marked as a victim of summary vengeance by the rebels, had they succeeded. Our venerable father before us joined the British standard in the commencement of the American revolution, and served his King as a lieutenant during the whole seven years' war that followed, and was engaged, with all his sons (including the eldest of the undersigned), who were old enough to bear arms, in defence of Upper Canada, during the late war with the United States. And of the members of the church generally, of which we are the representatives, his Excellency the Governor-General, in reply to a respectful address of its ministers, presented about a month since, speaks as follows :—"During my administration of the affairs of Upper Canada, it was my anxious desire to make myself acquainted with the opinions, with the conduct, and with the affairs of that portion of the people of the province, of whom you are the spiritual leaders ; and I have been most happy in being able to bear my testimony to their loyalty and good conduct, not less than to your zeal, energy, and self-devotion."

"Whilst I administer the affairs of the Canadas, it is my duty to look to the wishes and to the feelings of the people of that country ; and you will find me ever ready and willing, whenever any question connected with the executive government may arise, to support the reasonable views and maintain the just rights of your Society, as expressed through your recognised authorities within these provinces."

There are in Upper Canada in connexion with the Wesleyan Methodist church, 127 itinerant ministers, upwards of 200 lay or local preachers, and 845 congregations, including not far from 100,000 hearers.

Such, my Lord, are the labours and character and extent of the Wesleyan Methodist church in Upper Canada. In every time of danger or hazard its influence has been exerted on the side of the constitution and government of the country ; and its only sin has been, that it has advocated, not the infringement of any prerogative of the crown, not the alteration of any feature of the established constitution, not any patronage or privilege unenjoyed by other classes of Christians, but equal rights and advantages with the Episcopal church—"equal rights upon equal conditions amongst all denominations." In reply to these reasonable views and avowed fundamental principles of the Governor-General's government, the advocates of an exclusive system have found it more easy and convenient to employ the epithets "radical," and "republican," than to answer facts, or yield to the claims of justice.

It will be seen, my Lord, that the members of the Wesleyan Methodist church in Upper Canada, do not stand in the relation or position of *dissenters* from the church of England ; they existed in that province before the church

tance, which might be affected by various considerations beyond my control." His Lordship, however, adds, that it was his impression at the time the grant was made to the missionary committee, "that the same *motives of policy* which dictated the original grant, would recommend its continuance." If those "motives of policy" were the strengthening of the administration of government in Canada, they have by no means been realised, and, least of all, are they realised at the present time; for the Secretaries of the Wesleyan Missionary Society are known to be opposed to the Canadian, as well as the domestic policy of Her Majesty's Government; the "*Watchman*" newspaper,* which is conducted under the supervision of the Missionary Secretaries and other leading Wesleyan ministers in London, excites any thing but a respectful and friendly feeling towards the Government in the minds of all those persons in Canada who are in any way influenced by the opinions of the

of England; they supplied the religious wants of the inhabitants when they were neglected by the church of England; they have confessedly contributed more than any other one church or religious denomination in Upper Canada, to elevate the inhabitants to their acknowledged high character for morality and intelligence; and we submit to your lordship, upon what ground of labours, or numbers, or usefulness, or character, or reason, or justice, or sound policy, the Wesleyan Methodist church in Canada ought to be excluded from privileges and advantages equal to those enjoyed by any church in the province."

* *Note by E. Ryerson.*—I never said the *Watchman* was the organ of the *Wesleyan Conference*, as the resolutions of the London Committee would intimate. I have stated that it was published under the supervision of the leading members of the Wesleyan Conference. When the *Watchman* was started, it was introduced to the public by the Editor of the Wesleyan Methodist Magazine as an "organ" of the Wesleyan Connexion; (see "*Christian Retrospect*" in the Magazine for February, 1835;) and the circumstances relative to its publication and management are, as I have reason to know, as follows. 1. The means to establish and carry it on have been furnished by laymen. 2. But in the articles of their association, it is provided, (1) That the profits of the paper, after paying the interest of the money invested in its publication, shall be applied to Methodist Connexional Funds; (2) That the Missionary Secretaries, Editor of the Magazine, and, I believe, the members of the Wesleyan Book Committee generally, shall be *ex officio* members of the Committee to superintend the publication of the *Watchman*. By mutual agreement, certain members of that Committee have been wont to meet weekly to revise the editorial and selected articles of the *Watchman*; and they have not unfrequently written editorial articles for it, as well as modified at their pleasure those which had been written by the ostensible lay-editors. How far, therefore, the *Watchman* is official, or not official in its character, every man can judge for himself.

London committee ; and the Representatives of the committee (the Rev. Messrs. Stinson and Richey) in Canada have, in the entire circle of their personal intercourse and influence, opposed the policy and measures of the Governor General of Canada, and have not even spared His Excellency's personal character—facts which consist within the knowledge of the undersigned, and in proof of which abundant evidence is adducible. Indeed we are able to state, upon unquestionable authority, that the district meeting, or conference of Wesleyan Missionaries in Lower Canada, from opposition to the character and policy of the Governor General, desisted, at their last annual meeting, from presenting to His Excellency the usual respectful and loyal address which they had been accustomed to present to each of his predecessors on their assumption of the Government of Canada. At the same time, it is not unknown to your Lordship, that His Excellency the Governor General has received every support and aid it was in the power of the organ and ministers and friends of the Wesleyan Methodist church to give him in his noble and untiring efforts to tranquillize the public mind in Canada—to break down party spirit and party distinctions—and to carry out the policy of Her Majesty's ministers, with the view of establishing an improved and more liberal and more efficient system of Government in Canada.

The objects for which this grant was originally made to the Missionary Committee deserve special notice. Whatever arrangements may have been made with the St. Governors of Upper Canada, it is clear that the Imperial Government intended this grant to be applied, not for the payment of the salaries of missionaries, but for the erection of chapels and parsonages. The Earl of Ripon, in his Despatch to Sir John Colborne, dated 25th of October, 1832, says—“ With this view, I am to request that you will transmit to me at the beginning of each year, a statement of the mode in which you would propose that the money which it is intended to apply to religious purposes should be distributed ; and in preparing such a scheme you will of course bear in mind the principles on which you have already been directed to act, namely, that you will endeavour to give assistance to the religious denominations *as much as possible*, by building for them in situations where they can command congregations, *chapels*, and *parsonages houses*, as I am of opinion that money may be

much more advantageously applied to these objects than in paying salaries." And in the very despatch, dated Nov. 12, 1832, in which his Lordship authorised Sir John Colborne to make the first grant of £900 to the Missionary Committee, Lord Ripon says—"I have the honour to acknowledge the receipt of your despatch of the 5th September last, proposing an arrangement for the payment of the church of England missionaries in the province of Upper Canada, and for affording aid to the Presbyterians, *Wesleyan Methodists*, and Roman Catholics, to *build churches and chapels.*" Believing such to have been the design of the grant, the Wesleyan Conference in Canada have more than once applied for aid in behalf of poor and needy chapels erecting or in debt, but their applications have been as often rejected by the agents of the Committee.

Mr. Alder has stated several times, very emphatically, that the grant was made to the Missionary Committee before the union between the English and Canada Conferences was contemplated, and wholly independent of that arrangement. Of the preliminary and private conversations which may have taken place between Members of Government and members of the Missionary Committee, we know nothing; our appeal is to official documents; and we presume that neither the Earl of Ripon nor Lord Seaton will contradict what they themselves have stated some years since on this subject.

During the years 1834 and 1835, much discussion took place in Upper Canada relative to this appropriation to the Wesleyan Missionary Committee. A Wesleyan minister in Upper Canada—the Rev. A. Green—addressed a letter to Sir John Colborne, inquiring whether it was intended for the Wesleyan body in England or in Canada. His Excellency's answer, through his Secretary Colonel Rowan, will be found in the Appendix to the accompanying printed Report on Religious Grants, p. 28, dated "Government House, Toronto, 30th June, 1835." Sir John Colborne directs Colonel Rowan to state to Mr. Green—"At the time the appropriation alluded to in your communication was made, His Majesty's Government supposed the Wesleyan Methodists in this Province were under the control of the British Conference." In reply to a letter from Lord Glenelg on this subject, the Earl of Ripon, in a letter dated Carlton Gardens, 4th April, 1836, states as follows:—"It is correctly stated

that I had various communications with the Wesleyan Methodist Society in this country in the year 1832, upon the subject of their operations in Upper Canada, and of the desire entertained by the Wesleyans in that Province to PLACE themselves in close and continuous connection with the Parent Society in England. In the course of these communications I became so impressed with the importance of the objects which the Society, both at Home and in Canada had in view, that I thought it expedient to encourage their exertions, and to instruct the Governor to give them some pecuniary assistance from those funds which were legally at the disposal of the Crown."

We know not, my Lord, how language can be more explicit, and testimony more conclusive than this. It is perfectly clear, therefore, that when the appropriation was made, the Government supposed there was or would be an identity of *interest* as well as of *administration* between the Wesleyan bodies in Upper Canada and in England.

Mr. Alder says, indeed, that the arrangements with Lord Seaton in respect to the grant were completed at Toronto "about a year before the Union between the British Conference and the Conference in Upper Canada took place." This we do not dispute ; but Mr. Alder withholds from your Lordship essential parts of that affair. The union was agreed to on the part of the British Conference in August 1833, and on the part of the Conference in Upper Canada in the following October. But the Canada Conference had proposed certain Articles of Union in August 1832. Those *proposed* articles of union contemplated a unity of *interest* as well as of *jurisdiction*, between the two bodies. They were published in Toronto on the 29th of August, 1832, in the official organ of the Canada Conference ; Sir John Colborne's despatch to Lord Ripon, recommending this very grant, was dated the 5th September following. And that *Mr. Alder himself*, at that time, not only contemplated a union between the two bodies, but such a union as would give the Canada Conference a claim upon the funds of the British Conference, will appear obvious from the following extract of a communication, which (on leaving) Mr. Alder addressed to the Canada Conference on the several points respecting which he conceived their then appointed representative to England should be instructed to confer and decide. Mr. Alder's communication is dated

“ Kingston (U. C.) August 16, 1832.” The passage relating to the subject now under discussion is as follows—

“ That the [London] Committee shall be at liberty to appoint such persons to labour in connexion with this [Canada] Conference, as they may deem to be properly qualified for the sacred office, and that the Conference will not multiply *preachers* or *circuits within its boundaries* until they shall have corresponded with the Committee. *This is asked on the ground*, as the Committee is expected to grant an *annual sum of money* for the *support* and *extension* of the work in *Canada*, they ought to be associated with the Conference in determining how *many preachers* shall be *employed*, that *their funds* may not be *embarrassed*, nor the *necessary comforts of the preachers* be diminished by the employment of a greater number of ministers than the *means placed at your disposal* will justify.”

Here, your Lordship will observe, that, independent of the Aboriginal Indian Missions, Mr. Alder not only did contemplate a union between the Wesleyan Conferences in England and in Canada, but such a union as would place at the disposal of the Canada Conference an annual sum commensurate with the wants of the Canadian preachers on the *circuits*; but subsequently to this, and subsequent to the arrangement with the Government above alluded to in the extracts of letters from Lords Ripon and Seaton, Mr. Alder and his friends in London introduced a preliminary clause into the articles of union, previously to their adoption by the British Conference in August 1833, to “secure the funds of the English Conference against any claims on the part of the Canadian preachers.”

It was this anomalous peculiarity in the Articles of Union which, we have reason to believe, attracted the particular attention of the Governor-General of Canada, and convinced His Excellency, in connexion with other circumstances, that the grant to the Committee, in its present mode of control and application, was not only invidious and unjust to the Wesleyan Conference in Canada, but at variance with the comprehensive objects contemplated by the Government when it was made, and calculated to excite dissatisfaction and opposition on the part of the ministers and members of the Wesleyan Methodist Church in Canada against the Government, rather than to secure their grateful esteem and affectionate support.

Mr. Alder dwells much upon the circumstance that both the Canada Conference and Mr. Ryerson had always admitted the exclusive right of the Missionary Committee to the control of the grant. This is very true, and for two reasons. 1. Neither the Canada Conference nor Mr. Ryerson was aware of all the circumstances connected with the grant until after the investigation of them by the Governor-General. 2. The grant had always been paid out of the casual and territorial revenue, with the appropriations of which the Canada Conference had always felt and declared it had no right to interfere, confining its discussions to the question of the Clergy Reserves, and its claims to whatever advantages might arise to the Wesleyan Methodist Church in Canada from an equitable settlement of that question.

But now, my Lord, the affair assumes a very different aspect from what it has heretofore presented. It is proposed to relieve the casual and territorial revenue from the annual payment of this, as well as of other religious grants, and to transfer it as one of the primary charges upon the Clergy Reserve fund; an act which, if it take place without varying the distribution and control of the grant in question, must, during the next fifty years at least, debar the ministers and members of the Wesleyan Methodist Church in Canada from the slightest benefit of the settlement of the Clergy Reserve question. The Wesleyan Methodist Church in Canada 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. We cannot but view with astonishment the efforts on the part of Mr. Alder and his friends—whose operations in Upper Canada are limited to the last seven years—to grasp every farthing of a disposable *Canadian* revenue from their brethren in Canada, whose labours in that country reach over the last half century, who have endured privations and labours unexcelled in any country or in any section of the Christian church during that period, and who have contributed more than any other one religious community to elevate Upper Canada to its present com-

paratively advanced state of moral fruitfulness and religious intelligence. We cannot persuade ourselves that Her Majesty's Government can be induced to countenance a policy so manifestly unjust, unreasonable, and impolitic.

Mr. Alder has misrepresented several resolutions and proceedings of the Wesleyan Conference in Canada; but after so long an intrusion upon your Lordship's time and attention, we feel that it would be improper for us to detain your Lordship any longer with the discussion of the minor details of Mr. Alder's letter.

We deem it our duty, however, in conclusion, to apprise your Lordship that, since we received from Mr. Under Secretary Smith a copy of Mr. Alder's letter, the Wesleyan Conference in England has (on Friday last) rescinded, as far as its own act could do it, the Articles of Union which have heretofore, since 1832, existed between the Conference in England and the Conference in Upper Canada. Until the dissolution shall have been agreed to by the Canada Conference, the English Conference in Upper Canada must stand in the relation of a *seceding body*. All the itinerant ministers in Upper Canada, both in the Missions and on the circuits, with one exception, are members of the Canada Conference, and not of the British Conference. All the Aboriginal Indian Missions in Upper Canada, with one exception, were established by the Canada Conference before the union. By the 5th of the accompanying resolutions, marked E, your Lordship will perceive that the Canada Conference has resolved to retain the direction of those missions. Whether the Conference in England will prosecute its operations in Upper Canada hereafter, or leave that Province to the Canada Conference, we are not yet apprised. In either alternative the conclusion appears to us to be the same—that the body whose pastoral headship is in the country, whose feelings, and interests, and hopes are bound up in it, are entitled to the protection and consideration of the Government of the country.

We have the honour to be,

(Signed) WILLIAM RYERSON,
EGERTON RYERSON,

*Representatives of the Conference of the Wesleyan
Methodist Church in Canada.*

DOCUMENTS REFERRED TO IN THE FOREGOING COMMUNICATION, AND
NOT PRINTED IN THE PRECEDING PAGES.

E. Ryerson to His Excellency the Governor-General, respecting the Government Grant to the British Conference.

Toronto, January 2, 1840.

MAY IT PLEASE YOUR EXCELLENCY,

In accordance with your Excellency's request, I recapitulate in writing the leading facts relative to the Government grant to the British Conference. I know not that I can do it more satisfactorily than by making the following references :

I refer your Excellency to the Earl of Ripon's letter to Lord Glenelg (dated Carlton Gardens, 4th April, 1836) and Lord Glenelg's dispatch to his Excellency the Governor-General, to Sir F. B. Head (dated April 15, 1836) for a statement of the circumstances under which this grant was originally made, and subsequently revived. These documents are contained in the printed paper that I left with your Excellency

The only material point is, as to whether this grant is made in aid of the funds of a body in England, or in Upper Canada.

On this point I beg to direct your Excellency's attention to the following official documents:—1. Mr. Secretary Rowan's letter to "The British Wesleyan and Canadian Wesleyan Conference," dated "Government House, March 15, 1833;" 2. Letter from Mr. Secretary Rowan to "The Wesleyan Methodist Conference," dated "Government House, Toronto, July 4, 1834;" 3. Letter from the Rev. Joseph Stinson to his Excellency Sir John Colborne, dated "City of Toronto, July 7, 1834." These documents will be found in the accompanying book, entitled, "Seventh Report of the Committee on Grievances" (the volume immortalized by Sir F. Head in "his Narrative") pp. 153—155.

As to the light in which this grant has always been viewed by the Conference of the Wesleyan Methodist Church in this Province, see the Resolutions adopted in 1837, in the accompanying printed minutes, pp. 24—29

As to the relation in which the Conference in Canada stands to the Conference in England and its funds, see the Articles of Union between the two bodies, in the accompanying book, enti-

tled, "Doctrines and Discipline of the Wesleyan Methodist Church in Canada," pp. 137—142.

I have the honor to be, &c.,

(Signed)

EGERTON RYERSON.

Memorial of the Rev. Joseph Stinson, and the Rev. M. Richey, to the Governor-General of Canada.

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 assurances 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.

Letter from Colonel Rowan, Secretary to Sir John Colborne, in reply to a letter from the Rev. A. Green, Wesleyan Minister in Canada, inquiring into the circumstances under which grants had been made by Government to certain Churches in Canada, and for whom the grant to the Wesleyan Methodists was intended.

Government House, Toronto, June 30, 1835.

SIR,—I am directed by the Lieutenant-Governor to acquaint you, with reference to your letter of the 22nd instant, that the sums granted in aid of the different churches in Canada were all sanctioned, in consequence of petitions to His Majesty's Govern-

ment—and at the time the appropriation alluded to in your communication was made, His Majesty's Government supposed the Wesleyan Methodists in this Province were under the control of the British Conference.

For any further information you may require on the subject, I am directed to refer you to the correspondence which was laid before the House of Assembly last session.

I am, &c,

(Signed)

WILLIAM ROWAN.

Rev. A. Green.

CORRESPONDENCE BETWEEN THE WESLEYAN MISSIONARY COMMITTEE IN LONDON, AND THE MISSIONARY BOARD OF THE WESLEYAN METHODIST CHURCH IN CANADA, PREVIOUSLY TO THE UNION BETWEEN THE TWO BODIES.

Resolutions and Letter of the Wesleyan Missionary Committee in London.

Mr. Ryerson, from Upper Canada, accompanied by the Rev. Peter Jones, a converted Indian chief, were introduced to the Committee, having statements to make, and arrangements to propose, respecting the prosecution of the missions in that Province, and especially among the Indian tribes. After hearing their statements, and considering what might be the probable effects of their plans on their own missions and missionary subscriptions, it was Resolved—

1st. That Mr. Turner be immediately written to, to inquire respecting the facilities which may exist as to the commencement of a mission to the Indians in Upper Canada among such tribes as have not yet been visited by missionaries, such mission having been long contemplated.

2nd. That a grant of the sum of three hundred pounds be made to Messrs. Ryerson and Jones for the use of the missions already commenced among the Indians by the Canadian Methodist body, as a proof of Christian and brotherly affection to our Canadian brethren.

3rd. That in consequence of this grant, the brethren Ryerson and Jones have agreed and will be expected to give their best assistance to our friends at such meetings as they may have

opportunity of attending while they remain in England, without making private and personal applications for subscriptions to any of our own friends.

London, Wesleyan Mission House, June 13, 1831.

DEAR BROTHER,—At the instance of the Missionary Committee, I now transmit to you a copy of the resolutions entered into by them, on the introduction of Messrs. Ryerson and Jones, and receiving their statements relative to your missions, and the object of the visit of the deputation to England. They rejoiced to receive them as brethren, and sincerely congratulated them on the success with which your missionaries have been favoured, by the blessing of God, among the native tribes of Indians. An impression—deep, affectionate, and highly favourable to the Indian mission—has been made by the addresses of brother Jones at our own and several other public meetings of a benevolent character, as well as by the amiableness, intelligence, and piety of his general intercourse with ourselves and our friends in different places. We exceedingly regret the severe indisposition by which he has for some weeks been prevented from more generally visiting our societies in other parts of the kingdom, but from which, we are thankful to hear, he is now recovering, and are therefore hoping that he will soon be in a state of convalescence. During his sickness, which occurred at Bristol, and which there is reason to believe originated in a violent cold taken by travelling on the outside of the coach from Liverpool to London immediately after his arrival, he has been at the house of a most kind and attentive friend, Mr. James Wood, jun., son of our venerable brother the Rev. James Wood, where he has received every medical and domestic attention. Mr. Ryerson, who resides at the mission house, continues in good health.

From the annexed “Resolutions,” you will observe that the Committee have decided upon commencing their long contemplated mission to the Indians, convinced that where the field is so wide there need be no fear of any unpleasant or conflicting feelings among the missionaries who may be employed. The idea was suggested to your deputation, whether it would be agreeable to you to place the whole of your Indian missions under our direction, as we might perhaps succeed in raising

funds for a greater extent of missionary operation than could be at present raised by yourselves; but as they seemed to think the proposal would not be accepted, they resolved to show their brotherly kindness and interest in the success of the mission to the aborigines of America, by a donation of £300, to which they were the more readily induced by a wish to accomplish a part of the object of your deputation, which they understood to be that of raising funds by soliciting subscriptions and donations, but which they were aware could not be done in addition to the applications of their own preachers and friends, without some danger of painful collision. They were happy to find the proposal met the approbation of both Messrs. Ryerson and Jones, who consequently agreed not to make application to any of our own friends, reserving the liberty of applying to those of other denominations, who were not contributors to our own funds. They also agreed to assist at any public meetings we might wish them to attend during their stay in this country, all travelling expenses being borne by the Missionary Committee.

You will also perceive by the above "resolutions," that whilst the Committee desire to manifest the most cordial affection to their American brethren, and entertain a sincere wish for the prosperity of their missions, they feel themselves obliged to state their conviction, that applications from other quarters to the societies in England, would be both injurious to their own funds, and involve the Connexion in unpleasant party disputes, and consequently, that in case of any future attempt to raise such contributions from our friends, they would regard it as an imperative duty to discountenance them.

Your official letter will, in course, agreeably to your desire, be transmitted to the President, to be laid before the ensuing Conference, from whom you will most probably receive a reciprocation of friendly and brotherly communication.

In the mean time, I am,

On behalf of the Wesleyan Missionary Committee,

Your affectionate brother in the gospel,

JAMES TOWNLEY, *Secretary.*

The Rev. William Case, &c. &c.

*Reply of the Canadian Wesleyan Missionary Board to the
London Wesleyan Missionary Committee.*

By order of the Conference, the resolutions of the London Methodist Missionary Committee, held the 11th of May, and the accompanying letter from the Rev. Dr. Townley, dated "London, Wesleyan Mission House, June 13, 1831," addressed to the Rev. William Case, were taken into consideration. After carefully considering the several subjects referred to in these documents, it was Resolved—

1st. It is a matter of thankfulness to Almighty God, and to our Methodist brethren in England, that Messrs. Ryerson and Jones have been kindly received and entertained in their mission to Great Britain; and that the addresses and intercourse of Mr. Jones have produced upon the public mind in that country "an impression deep, affectionate, and highly favourable" to the cause of missions.

2nd. That it affords us much pleasure to learn that our Methodist brethren in Great Britain feel a deep interest in the christianization and improvement of the aborigines of British North America.

3rd. That our sincere thanks be given to the Methodist Missionary Committee in London, for the grant of three hundred pounds in aid of our Indian missions.

4th. That we learn with the deepest regret, that in a measure which so seriously concerns the interest of the Methodist connexion in Upper Canada, our missionary operations in particular, and the honour of Methodism and the cause of religion generally, our brethren of the London Methodist Missionary Committee have, without consulting their Methodist brethren in Upper Canada, determined to establish a mission among us, separate from our Connexion.

5th. That the formation of a distinct Methodist society or societies in Upper Canada, by the London Methodist Missionary Committee, is contrary to the understanding which has heretofore been given by the English Conference, that their missionaries should not form societies separate from ours in Upper Canada; whilst at the same time our missionaries were not to interfere with the arrangements or operations of their missions in Lower Canada.

6th. That it would be a matter of very deep regret should the Methodist Missionary Committee in London determine to establish a mission in Upper Canada among any of the Indian tribes situated north and east of Lake Huron, as all these parts of the Province are embraced within the actual labours of our Conference; as our own missionaries have with greater or less success visited all these tribes, and we have established missions or regular missionary appointments among them all; as no missionary society beyond the Atlantic can possess the same facilities with ours of doing an equal amount of good with the same means; as the formation of a Methodist society in Upper Canada, distinct from that already established, is a disavowal of the already recognized principle, that "the Wesleyan Methodists are one in every part of the world"—it will in all probability produce serious misunderstandings and party disputes in our connexion—make unfavourable impressions upon the minds of the Indians, by attempts at forming *distinct* societies of professedly the same people among them—and do material injury to our missionary funds in this province.

7th. That if the Methodist Missionary Committee in London shall determine to establish a mission or missions among any of the numerous Indian tribes west or north of the Lake Huron, or in the vicinity of Hudson's Bay, we will do all in our power to assist them, by furnishing them with Indian translations of the gospel, hymns, &c., and native labourers, as far as we can possibly spare them.

To the Rev. Dr. Townley, &c. &c. &c.

REV. AND DEAR BROTHER,

Your letter of the 13th of June last to the Rev. William Case, and the annexed resolutions of your Missionary Committee of the 11th May, were submitted to the Conference at its late session; and after the general sense of the Conference was taken on the subjects embraced in your communication, the whole business was referred to the Missionary Board to communicate with you. Agreeably to the direction of the Board, we now transmit to you a copy of the resolutions adopted by them on these subjects.

By the annexed resolutions you will perceive, that due feelings

of gratitude are entertained by the Board to our brethren in Great Britain, for their kind attentions to Messrs. Ryerson and Jones, and to your Committee for their expression of good will towards our interesting and flourishing Indian missions in Upper Canada. The Board cherish the highest respect and warmest affection for their brethren on the other side of the Atlantic, viewing the Methodists in England and in Upper Canada as two branches of the same family, and subjects of the same government.

But, considering all the circumstances of Mr. Jones's mission, and the apprehensions entertained that applications to the British public, from the Methodist Missionary Society in Upper Canada, would "involve your connexion in unpleasant party disputes," his deputation to England, as far as it relates to any applications to your contributors, has been regretted by the Board. You may rest assured that these circumstances were altogether unforeseen by our General Superintendent of Missions, when the deputation was determined upon. We should be sorry, indeed, to be even the innocent instruments of doing any thing that would, in the least degree, disturb the peace of your connexion, or affect your missionary funds, so deservedly wanted throughout the vastly extended fields of your numerous and valuable missions.

It may, however, be remarked, by way of explanation, that Mr. Jones's mission to England was undertaken at the suggestion and recommendation of a number of intelligent and respectable *English* brethren, who stated their conviction that more guineas would be given in England, in aid of our Indian missions, than dollars in the United States, where a deputation from our society was once sent, and was assisted by the Methodist brethren, in different cities and towns in that country, to make collections to the amount of several hundred pounds. Our conference being an independent connexion in a British province, our Indian missions established within the British territories, a preference was, of course, felt to making applications to the British public. And, lest any method should be adopted by our deputation which might interfere with your interests and operations, they were instructed to call upon your Committee for their advice. It is hoped, however, that, from the arrangements entered into between our Deputation and your Committee, Mr. Jones's mission

may, upon the whole, have a favourable influence upon the funds of your own Society.—And no future deputation to England is contemplated by the Board, unless the measures adopted by your Committee should so far affect our missionary funds and operations in Canada, as to render further explanations and applications to the British public advisable and necessary.

The fourth, fifth, and sixth of the accompanying resolutions were entered into by the Board, in order to apprise your committee of the views and circumstances of our connexion relative to a part of the missionary field in Canada. The success of our Indian missions, considering the means expended, has, perhaps, not a parallel in the history of modern missions. This extraordinary and continued blessing of God upon the labours of our society, is considered a peculiar call of Providence to *continue* them in all our mission stations, and to all those tribes which our missionaries have visited. Indeed, the rapid progress of Methodism in Upper Canada generally appears to indicate most clearly, that our present ecclesiastical arrangements, whilst purely Wesleyan, are remarkably well adapted to the work of “spreading scriptural holiness throughout” the land, and that the abandonment of them would be stepping aside from the order of divine Providence.

By the *seventh* resolution annexed, you will perceive the readiness and anxiety of the Board to co-operate with your committee in their contemplated mission to Canada, as far as they can do so without “involving the connexion in unpleasant party disputes,” and injuring our own missionary funds. There is little doubt but the funds of our own society can be increased to a sufficient sum to meet the wants of all the Indian tribes within the present boundaries of our Conference.

You will find an interesting account of the northern and western Indian tribes referred to by the Board, in the “two journals of the Rev. John West, A. M., late chaplain to The Hon. The Hudson’s Bay Company.” “The most of these tribes speak the *Chippewa* tongue; and, it is believed, were evangelical missionaries sent among them, they would readily embrace Christianity. Two of our native Indian missionaries have visited some of these tribes, and were instrumental in the conversion of several of them. Our own society has had it in contemplation to commence missionary operations among them, but the prosecution of this work has been hitherto delayed for want of adequate

means, and an effectual door opening almost simultaneously to the several Indian tribes in our own neighbourhoods, which has thus far employed all the funds we could command for missionary purposes.

It may, at the same time, be remarked, that did our society possess the necessary funds, they could establish missions among even these tribes, at a far less expense, and to far greater advantage, than a society several thousand miles distant. Our society is located upon the ground, is well acquainted with the agricultural and all the local circumstances of the country, the situation, prejudice, and customs of the Indians, the most efficient and economical plans of introducing the gospel among them, together with the arts and habits of civilization, and there are labourers in the employ of our society, whose past unexampled success proves them to be well qualified for the work. This, however, is only suggested for the consideration of your Committee.

It may be proper here, to observe, that the progress of Wesleyan Methodism, in Upper Canada, has been far more rapid than in any other province of British North America, and that, without being any burden upon our brethren in Great Britain or elsewhere. A spirit of intellectual improvement and increasing weight of talent, a fervency of spirit and evangelical simplicity, are evidently keeping pace, in our connexion, with our increasing numbers and the improving state of society. Under the blessing of God, our societies are universally living in peace, and most of them are in a state of encouraging prosperity, and our missions are everywhere prosperous,—under these circumstances, when your committee become acquainted with the state of our affairs, we are persuaded they will see the unadvisedness of persisting in a measure, which, in its ultimate results, we cannot but view with fearful and melancholy apprehensions.

In pursuance of the instructions of your committee, the Rev. Mr. Turner has recently visited this place, and preached for us once. Mr. T.'s amiable deportment, during his residence at Kingston, has gained him a high place in the esteem and affections of our preachers generally, and has promoted a desirable feeling of brotherly love towards your connexion. His communications to individual members of the Board, on the present occasion, have not, however, been as definite and satisfactory as could have been wished.

We have understood that a station on the Grand River, among

the Delaware and Cayuga tribes, has been represented to Mr. Turner as unoccupied, and as a suitable place for the establishment of your contemplated mission.—It may, probably, have been unknown to the individual or individuals who may have given Mr. Turner this information, that these tribes are in the vicinity of one of our oldest mission stations; that our missionaries have preached to them regularly for a length of time; that, within the last four months, upwards of forty of them have been converted, and have joined our society, including several of the principal chiefs.

Upon the whole, it may be submitted to your committee, whether, under existing circumstances, your missionary funds could not be more advantageously applied to the furtherance of the work of human salvation, than in the establishment of a mission in this province—other circumstances aside—at an expense far greater than would be necessary for the Methodist Missionary society here, to impart the same doctrines, the same feelings, the same blessings, and effect the same improvements.

You are, perhaps, not apprised that there are many persons in this Province, who would rejoice to witness party disputes among the Methodists, and would recommend any measure, and do all in their power to create and foment them—rightly judging that, if they can but divide, they may eventually destroy them.—But, we feel assured that your committee will not, knowingly, enter upon, or sanction, any measure that will “involve the Connexion in those party disputes,” which are alike destructive to the respectability, purity, and influence of Wesleyan Methodism, and the interests of true religion.

We trust your society and ours have a common object in view, and that the prayerful and persevering labours of both will be directed in those channels of usefulness and Christian philanthropy, which will tend to cement both connexions in strongest bonds of Christian affection, bring most glory to God, and most happiness to mankind.

We are,

By order, and on behalf of, the Missionary Board,

Yours affectionately in the gospel of Jesus Christ,

JOHN RYERSON, *President.*

THOS. VAUX, *Secretary.*

York, U. C., Oct. 4th, 1831.

*Rejoinder of the Wesleyan Missionary Committee in London
to Wesleyan Missionary Board in Upper Canada.*

*London, 77, Hatton Garden,
March 13th, 1832.*

DEAR BRETHREN,

We embrace the opportunity of forwarding to you by the Rev. Robert Alder, the resolutions adopted by our Committee after deliberation on your resolutions, transmitted to us under date, York, Oct. 4, 1831.

We are, dear brethren,
In the bonds of the gospel,

YOURS,

JAMES TOWNLEY,

JOHN JAMES,

JOHN BEECHAM,

Secretaries to the Wesleyan
Missionary Society.

To the Board of Managers of the Mis- }
sionary Society of the Methodist Episco- }
pal church in Upper Canada.

St. James's Chapel, Montreal, June 5, 1832.

MY DEAR SIR,

As I shall not be able to visit York until after the close of our district meeting, and shall be able to remain there but a very short time, I think it right to forward to you per post, the enclosed resolutions, in order that you may have time to present them to the Board before I wait previously upon you.

I remain, yours truly,

R. ALDER,

Representative of the Wesleyan Missionary
Society, and Chairman of the Canadian
District Meeting.

To Rev. John Ryerson,
President of Board of Managers, &c., &c., &c.

Resolutions of a Committee, held 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, to embrace it.

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 reinforce 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 principle 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 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 Canada 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 connection with the Newfoundland mission in New Holland; and by the blessing of God very successfully in connection 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 and spirit, or should any just political offence be given by their missionaries to the British government, 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 Canada 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 mission before mentioned.

Second Reply of the Wesleyan Missionary Board in Canada to the Wesleyan Missionary Committee in London.

Extract of the proceedings of the Board.

Certain resolutions of the Committee of the Wesleyan Methodist Missionary Society in London, passed in February, 1832, and transmitted by the Rev. Robert Alder, the Committee's Representative, having been laid before the Board on the evening of the 22nd inst., and the Rev. Robert Alder, the Rev. John Hick, the Rev. Thomas Turner, and the Rev. John P. Hetherington being present by previous invitation; the resolutions of the Committee in London enclosed by the Rev. Dr. Townley, and his accompanying letter to the Rev. William Case, dated June 13, 1831, the answer of the Board to the same, and the resolutions of the Wesleyan Committee above referred to were

read ; after which a long, free, and friendly conversation took place between the members of the Board and the Missionary brethren, particularly Messrs. Alder and Hick, on the subjects of the several documents named above ; at the conclusion of which the Board adjourned. At the ensuing adjourned meeting of the Board, held the evening of the 29th inst., the following resolutions were adopted.

1. That with respect to the first resolution of the Wesleyan Committee concerning the "understanding," &c., the resolution of the Board was founded on their understanding of the report made by the Rev. Mr. Capers, delegate from the American to the British Conference in 1828, which concludes thus :—"I did, however, distinctly understand the Committee as being of opinion that their Missionaries ought not to go into Upper Canada, unless either after some definite arrangement should have been concluded to that effect with the church there ; or in case of its notorious inability to supply the people, or its departure from the doctrines, discipline, or economy which distinguish Methodism."

2. That as a large portion of the Canada Conference consist of Europeans, as the members of the Methodist Societies from Great Britain who have generally united with us, have uniformly expressed themselves satisfied with the economy of Methodism in Canada, and equally edified by our means of grace as in their native country, the influx of European emigration into this province does not appear to the Board to render the organization of Methodist Societies distinct from those already established, expedient or advisable—and more especially as the Board considers the economy of Methodism in Canada to be as truly Wesleyan as that in Great Britain.

3. That the Board conceives the principle, "That the Methodists are one people in every part of the world," was understood by Mr. Wesley in a more extensive sense than merely "fraternal affection," as he cherished and taught "fraternal affection" between the Methodists, pious Baptists, Presbyterians, Moravians, &c., who were never represented by him as *one* with the Methodists in the sense that he declared "the Methodists are one people in all the world, and it is their full determination so to continue."

4. That with the exception of the Societies under the care of the Wesleyan Committee, the parties (few and small in number

and influence) in this Province who call themselves Methodists, and who are not under the superintendence of the Canada Conference, differ as widely in their government, economy, and usages, from the English, as from the Canada Connexion, nor is there any probability that the pastoral charge of the one would be more acceptable to them than that of the other. There is perhaps a greater variety of Methodists (so called) in Great Britain than in Canada. Hence the introduction of Missionaries distinct from those who are already labouring in connexion with the Canada Conference, is not likely to produce any greater uniformity in Methodism than now exists, and may lead to serious misunderstandings and party disputes.

5. That with respect to the seventh resolution of the Committee, the Board beg to refer the Committee to Mr. Alder, with whom considerable conversation was held on the subject. It is extremely difficult, if not altogether impracticable, for any person or body of men, however wise and experienced, who are not acquainted with all the local circumstances of the country, to decide with certainty what part should in all cases be taken in matters in which the interests of religion are immediately concerned, but which may more remotely involve questions of political consideration, by a ministry or body of people who are not exotic, not missionary, or transient in their residence in the country, but who have grown up therein, and who have a common interest with its permanently settled inhabitants. Whatever may have been said or done respecting what the Committee term "political disputes," the Board is satisfied that the spirit and practice of Methodism have been preserved and maintained unimpaired, and believes it prevails with an efficiency and to an extent in this country, in proportion to the population, not exceeded in the United States or Great Britain.

6. That the Board most cordially reciprocates the expressions of brotherly kindness and good will conveyed in the resolutions of the Committee; and they will do what they can to aid Mr. Turner with native labourers in his contemplated mission to the St. Clair Indians, and will readily co-operate with the Committee in cultivating the missionary field among the Indian tribes, as far as is consistent with the interest of their own missions.

7. That the establishment of two distinct connexions of Methodists in this Province, would, in the opinion of the Board,

be productive of unpleasant feelings, litigation, and party disputes, to the discredit of Methodism and the great injury of religion; but that the energies of the English and Canada connexions, if combined, would, under the blessing of God, close the door against all collision and party feeling, and contribute greatly to the extension of the work, both amongst the white population and the Indian tribes.

8. That in order to prevent misunderstandings—to preserve peace and harmony in the Societies—to supply every part of the work throughout the Province—and to enlarge the field of Missionary operations among the aboriginal inhabitants, the Board respectfully suggests to our Conference at its approaching session, the propriety and importance of proposing such a coalition with the English Conference as will accomplish these objects.

9. That anticipating the adoption of such a measure by our Conference as that recommended in the foregoing resolution; and appreciating the pure motives, friendly feelings, and sound judgment of the Rev. Robert Alder, Representative of the Wesleyan Missionary Society, and believing that an interview between him and the Conference will be gratifying and satisfactory on both sides, and highly instrumental by the Divine blessing in promoting the cause of God and Methodism, the Board respectfully and earnestly invites Mr. Alder to attend the ensuing session of the Conference, which will commence in Hallowell the 8th of August next. The Board, under the influence of the same feelings makes a similar request to the Rev. John Hick, provided he can comply with it, without too great a sacrifice of pastoral duty.

REV. AND DEAR BRETHREN,

We have the honour to transmit to your Committee the enclosed resolutions of our Board of missions in answer to those of your Committee of February, 1832, transmitted by the Rev. Mr. Alder, whose interesting talents, Christian candour, and amiable manners, have won much upon the kindly feelings and good wishes of all among us who have enjoyed the pleasure of his society.

You will perceive that the Board cannot view some points in the

same light with your Committee, but that, nevertheless, they are most anxious to recommend and concur in any measures that may promote the harmony of Methodism and the interests of religion; and with this view they have solicited Mr. Alder to remain in the Province until our ensuing annual Conference. On the subject of the *seventh* resolution the Board have, properly speaking, no authority to act or decide; and it was for the purpose of putting your Committee into early possession of their views of this subject, which has been long and largely talked of amongst our preachers and people, that they embrace this opportunity of expressing them, hoping at the same time that it might prepare the way for the accomplishment of the highly interesting and important objects proposed. It is believed there will be very little diversity of opinion in our Conference in regard to a measure of this kind. And if arrangements can be agreed upon by which a connexion be established between the British and Canada Conferences analogous to that which exists between the English and Irish Conference, we doubt not but it will be extensively instrumental in advancing the work of God in the Provinces. None of the circumstantial peculiarities of Methodism in Great Britain and Canada (which we think are fewer and smaller than have been supposed) could form any serious objection on our part, since we maintain that Methodism in all its essential principles and regulations is the same in every part of the world.

We beg to present to you and your Committee our own best wishes for your personal welfare, and your success in the responsible and extensive work placed under your control; and we fervently pray God to give your Conference and ours a right judgment in all things, and overrule every deliberation and decision for the promotion of His glory and the best interests of mankind.

We are, Brethren,

Yours

In the bonds of the Gospel,

JOHN RYERSON, *President.*

THOMAS VAUX, *Secretary.*

To the Rev. James Townley, }
 John James, John Beecham, }
 Secs. London, W. M. C. }

Articles of Union between the Wesleyan Conferences in England and the Conference of the Wesleyan Methodist Church in Canada.

The English Wesleyan Conference, concurring in a communication of the Canadian Conference, and deprecating the evils which might arise from collision, and believing that the cause of religion generally, and the interests of Methodism in particular, would, under the blessing of God, be greatly promoted by the united exertions of the two connexions; considering also, that the two bodies concur in holding the doctrines of Methodism as contained in the Notes of Mr. Wesley on the New Testament, and in his four volumes of Sermons, do agree in the adoption of the following Resolutions:—

1st. That such a union between the English and Canadian connexions, as shall preserve inviolate the rights and privileges of the Canadian preachers and societies on the one hand, and, on the other, shall secure the funds of the English Conference against any claims on the part of the Canadian Preachers, is highly important and desirable.

2nd. That, [as proposed in the second and third resolutions of the Canadian Conference] in order to effect this object, the Discipline, Economy, and form of church government in general of the Wesleyan Methodists in England be introduced into the societies in Upper Canada, and that in particular an annual Presidency be adopted.

3rd. That the usages of the English Conference, in reference to the probation, examination, and admission of candidates into the Itinerant Ministry, be adopted.*

4th. That Preachers who have travelled the usual term of probation, and are accepted by the Canadian Conference, shall be ordained by the imposition of the hands of the President, and of three or more of the Senior Preachers, according to the form contained in Mr. Wesley's "Sunday morning service of the Methodists," by which the Wesleyan Missionaries in England

* This is understood both by the Canadian Conference and the Representatives from the British Conference to refer to no other modifications in the economy of Methodism in Upper Canada, than those which have taken place at this Conference, and that the Canadian Book of Discipline has heretofore provided for.

are ordained, and which is the same as the form of ordaining Elders in the Discipline of the Canadian Conference.

5th. That the English Conference shall have authority to send from year to year, one of its own body to preside over the Canadian Conference; but the same person shall not be appointed oftener than once in four years, unless at the request of the Canadian Conference.—When the English Conference does not send a President from England, the Canadian Conference shall, on its assembling, choose one of its own members.

The proposal of the Canadian Conference is understood to include, as a matter of course, that the President of the Conference shall exercise the same functions generally as the present general Superintendent now actually exercises; he shall not, however, have authority to appoint any Preacher to any circuit or station, contrary to the counsel and advice of a majority of the Chairmen of Districts or Presiding Elders, associated with him as a Stationing Committee.

6th. That the Missions among the Indian tribes and destitute settlers which are now, or may be hereafter, established in Upper Canada, shall be regarded as Missions of the English Wesleyan Missionary Society under the following regulations:—

First,—The Parent Committee in London shall determine the amount to be applied annually to the support and extension of the Missions; and this sum shall be distributed by a Committee consisting of the President, General Superintendent of the Missions, the Chairmen of districts, and seven other persons appointed by the Canadian Conference. A standing Board or committee, consisting of an equal number of Preachers and Laymen, shall moreover be appointed as heretofore at every Conference, which, during the year, shall have authority, in concurrence with the General Superintendent of missions, to apply any monies granted by the parent Committee, and not distributed by the Conference, in establishing new missions among the heathen, and otherwise promoting the missionary work.

Second,—The Methodist Missionary Society in Upper Canada shall be auxiliary to the English Wesleyan Missionary Society, and the monies raised by it shall be paid into the funds of the Parent Society.

Third,—The Missionaries shall be stationed at the Canada Conference in the same way as the other preachers; with this

proviso, however, that the General Superintendent of Missions shall be associated with the President and Chairmen of districts in their appointment.

Fourth,—All the preachers who may be sent from this country into the work in Upper Canada, shall be members of the Canadian Conference, and shall be placed under the same discipline, and be entitled to the same rights and privileges as the native preachers.*

Fifth,—Instead of having the annual stations of the missionaries sent home to the English Missionary Committee and Conference for their "sanction," as is the case with our missions generally, and as the Canadian Conference have proposed, the English Conference shall appoint, and the parent Committee shall meet the expense of supporting a general superintendent of missions; who, as the agent of the Committee shall have the same superintendence of the mission stations, as the Chairman of districts or presiding elders exercise over the circuits in their respective districts, and shall pay the missionaries their allowance as determined by the Conference Missionary Committee on the same scale as the Canadian book of Discipline lays down for the preachers on the regular circuits:—but who, being at the same time recognised as a member of the Canadian Conference, shall be accountable to it in regard of his religious and moral conduct. The General Superintendent of missions representing the parent Committee in the Canadian Conference, and in the stationing and missionary Committees, the appointments of the missionaries at the Conference shall be final.

7th,—That the Canadian Conference in legislating for its own members, or the connexion at large, shall not at any time make any regulation which shall infringe these articles of agreement between the two Conferences.

Signed by order and on behalf of the Conference,

RICHARD TREFFRY, *President*,

EDMOND GRINDROD, *Secretary*.

Manchester, August 7, 1833.

* The understanding of this article is that the Canadian Conference shall employ such young men in Upper Canada as they may judge are called of God, into the itinerant work; but should not a sufficient number be found in Upper Canada properly qualified, the British Conference will send out as many young men from England as may be requested by the Canadian Conference.

Resolved,—That the Canadian Conference cordially concurs in the resolutions of the British Conference, dated, "Manchester, August 7, 1833," as the basis of union between the two Conferences.

EGERTON RYERSON, *Secretary.*

York, U. C., October 2, 1833.

Letter from the Rev. Dr. Hannah to the Representatives of the Canada Conference.

MY DEAR SIRS,

The Special Committee on Canadian affairs, of which you have a list in the paper which accompanies this, appointed a Sub-Committee from among themselves to meet and confer with you. That Sub-Committee consists of the President and Secretary of the Conference, the Missionary Secretaries, and the Rev. Messrs. Reece, Atherton, Lord, Stinson, Richey, Scott, Grindrod, T. Jackson, Keeling, Haswell, and Bowers. It was directed, at the late meeting of the Special Committee in Manchester, on Wednesday last, that this Sub-Committee should meet at 77, Hatton Garden, London, on Thursday, September 3rd, at 10 o'clock in the forenoon, *for the particular purpose of having a free and friendly conversation with you.* I was instructed to give you notice of this, on my return to town, and to invite you to attend; and I would earnestly hope that you may be able so to arrange your plans as to remain two or three days longer in London than you had previously intended. Officially and personally, I would venture to press this; because it seems to me to be of considerable importance to the right settlement of the affairs which have lately engaged so much of our serious and anxious attention.

I am,

My dear Sirs,

Yours very respectfully and truly,

JOHN HANNAH.

•
Rev. Egerton Ryerson, and
Rev. William Ryerson.

Newcastle-upon-Tyne, August, 1840.

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

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 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 at 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 the dates of October and November, 1838, 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 14th, 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 8th, 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. Extracts from the Minutes of the Upper Canada Conference held at Hamilton in June, 1839, containing the settlements of matters in dispute up to that period, and an amicable arrangement for the future.

13. Extracts from the *Christian Guardian* on the same subjects.

14. Dr. Alder's Letter to the Rev. Joseph Stinson, dated New York, October 9th, 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, inclosing 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 subscribes 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 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, held at 77, Hutton Garden, London, on Wednesday, April 29th, 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. Address of the 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 31st, 1840.

In connexion 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 Resolutions, 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 in Upper Canada affairs, particularly in the resolutions adopted at their meeting in London, on Wednesday, April 29, 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 29, 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 intelli-

gence, 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 29, 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 the 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 recognized 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 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 statements of the Rev. Egerton and 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 paternal 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 the other

parts of the same family, may always preserve towards each other, such sentiments of sincere Christian friendship, as become the 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 effectual manner, the Conference deems it right to confide the whole a fair 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 Treffry, Thomas Jackson, John Scott, John P. Haswell, Edmund Grindrod, Thomas Galland, James Dixon, Joseph Taylor, Peter Mc.Owan, Matthew Richey,

Joseph Hinson, George Marsden, William Lord, Robert Wood, Barnard Slater, John Rigg, William Bennet, 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.

JOHN HANNAH, *Secretary.*

Letter from the Representatives of the Wesleyan Conference in Canada, to the Rev. Dr. Hannah, Secretary, in reference to the proceedings of the British Conference on Canadian Affairs.

22, Cecil Street, London, August 29, 1840.

REV. AND DEAR SIR,—We have the honour to acknowledge the receipt of your letter of the 25th instant, enclosing the “Proceedings and Decision of the Conference on matters relating to the Union between the British Conference, and to the Missions in Upper Canada,” and informing us of the appointment of a Sub-Committee “for the particular purpose of having a free and friendly conversation” with us on matters pending between the Wesleyan Connexions in England and in Upper Canada.

We beg most cordially to reciprocate the expressions of personal kindness contained in your letter, and to assure you that no differences on public grounds shall be allowed to suspend, on our part, the offices of private friendship, or prevent the ingenuous exercise of those courtesies and duties which arise from our religious and official relations.

We regret that it is not in our power to meet your Sub-Committee, as we have taken and paid our passage on board of the “British Queen,” which departs for New York on the 1st of September. We stated to several of the members of

the Committee at Newcastle, that we intended to embark for America by the 1st of September. We, however, delayed taking our passage for several days, in hopes of hearing from you. Mr. Fowler, Superintendent of Newcastle, and Mr. Lord, informed us the evening before we left Newcastle, that we would receive an official communication on the subject of our mission, by Wednesday, the 19th instant. We deferred, until the end of the week—the latest moment allowed in order to secure comfortable berths—before we engaged our passage. But we know not what advantage could arise from our meeting your Sub-Committee, as we have no authority to assent to any dissolution of the Union between the Conferences in England and in Canada, much less to consent to, or acquiesce in, your establishing an interest in Upper Canada, distinct from that of the Wesleyan Methodist Church in that province. Of course the Missionary Committee are responsible for all demands in connexion with the Missions in Upper Canada, up to the period of your secession from the Union. The accounts must be arranged and settled with the Missionary Board of the Canada Conference.

We now proceed to state in writing those views respecting the “Proceedings and Decision” of your Conference, which we should have communicated verbally had we been able to meet your Sub-Committee. But previously to our doing so, we beg to make a few preliminary remarks.

1. Let it be recollected first, that the Constitution and Rules of the Wesleyan Body in Canada are not scattered over several large octavo volumes of Minutes of Conference, to be interpreted to the Societies by the Superintendents of Circuits, and by the Conference in doubtful questions, as is the case in England; but are embodied in a small book, entitled “Doctrines and Discipline of the Wesleyan Methodist Church in Canada;” defining the powers of the Conference, the objects, powers, and duties, of every official meeting and office in the church.
2. That previously to the union with the Conference in England, the Connexion in Canada was an *independent* body, under the church organization referred to, possessing the discretionary and absolute management of its own affairs.
3. That it has always retained all its previous power of self-control—all its rights and privileges,—which were not cou-

ceded to the Conference in England in the *Articles of Union*.
 4. That the Articles of Union required and received the assent of the two Conferences, and can *only be dissolved by their MUTUAL consent*, unless in case of a hitherto unknown and very improbable exigency. The relinquishment of the Articles of Union, therefore, by either party, without the consent of the other, involves that party in the responsibility, as well as the consequences, of a *secession* from the other body in the country where it takes place. 5. That in ascertaining the import of the Articles of the Union—and, consequently, to judge of the violation of them—we are to examine the Articles themselves, and judge of their nature and provisions, from the grammatical and common sense meaning of the language which they contain, in connexion with the usages to which they refer. It is one of the first principles of common and civil law, that “no man can take advantage of his own wrongs”—a principle which would be prostrated in the dust were we to admit the interpretations of Mr. Beecham, or the paraphrases of Dr. Alder, as the Articles of Union between the Wesleyan Conferences in England and in Canada.

We may further observe, that the letter and spirit of the resolutions and address of the Canada Conference of June last, evince a strong desire on the part of that body to maintain the Articles of the Union inviolate; that this was the great object of our expensive and painful mission to England; and that the assumption of vast additional powers on the part of the Conference in England, and the prescribing of new conditions as the only terms of perpetuating the Union—assumptions and conditions to which the Canada Conference have most solemnly objected—and the responsibility of the dissolution of the Union in consequence of a non-compliance of ourselves and the Conference we represent with those recent assumptions and new conditions, rest entirely with your Conference.

We now advance to a brief examination of the “Proceedings and Decision” of your Conference.

1. We came to England in accordance with the suggestion of the Committee of your Conference on Canadian affairs, which stated, that “If the Canadian Conference should deem it to be its duty to send a Representative to the next British

Conference for the purpose of offering any explanations or of making proposals with a view of perpetuating the Union ; or should that be found impracticable, for the purpose of making such arrangements as may prevent unseemly and unchristian collisions between members of two divisions of the same great family, *the Committee assure the Canadian Conference, that such Representative will be received with cordial affection by the British Conference, and that every attention will be paid to his statements and representations.*" The kind and manner of our reception is familiar to you ; we shall merely say, it was to us a new thing in Methodism ; and that, up to the present moment, neither of us has been favoured with the honour or the courtesy of a salutation either from Dr. Bunting, or the President of your Conference, or any of the leading official members, with a few exceptions. If a Representative of your Conference to Canada, or to the United States, had never even been saluted by a shake of the hand or a nod of the head, on the part of the presiding Officers of the Conferences in those countries, we question whether he could state with truth, that he had been "received with cordial affection."* Into further details as to our official reception we will not enter ; for many expressions of kindness and attention on the part of individual members of your Conference we cherish a grateful remembrance, and desire to record our heartfelt acknowledgments, especially for the unwearied and affectionate attentions of the Rev. W. Lord, late President of the Canada Conference.

* *Note by E. Ryerson.*—It is with extreme pain and regret, that I have deemed it just and expedient to join in these remarks, as, on two former occasions, when representing the Canadian Conference in England, I received all the attentions that brotherly kindness, intelligence, and generosity, could bestow. I confess that although, for obvious reasons, I did not anticipate an equally flattering reception on the present occasion, I did suppose that the usual civilities would be extended to a senior and confessedly unoffending brother ; as a stranger, an accredited Representative of a co-ordinate branch of the great Wesleyan family, a brother greatly beloved and honoured by his brethren in his native country. The Representatives of the British Conference have always been treated in Canada with every mark of respect and distinction. When Dr. Alder was in Canada, in 1839, he was not sent to a solitary boarding house, as a leper, but was most courteously entertained by a respectable Methodist family, and treated with every possible attention by the Conference, though the well-known and avowed objects of his mission were more repugnant

2. It is probably known to you, that by notes to the President, and otherwise, we urged the early consideration of the subject of our mission, but that several days elapsed before even the appointment of a Committee was proposed; that we objected to the reference of the Canadian address and resolutions to a Committee before they were read and discussed in Conference, as they were addressed to the *British Conference*, and embodied an appeal from the proceedings of its own Committee; that our objections were overruled, with the assurance that we should have an opportunity of stating fully the whole matter to the Conference.* It will also appear by the minutes

to the feelings and interests of the Connexion in Canada, than the mission of the Canadian Representatives could be to the intelligent views of the Wesleyan body in England. On calm review and mature reflection, I am persuaded, the authorities of the British Conference will regret their repulsive treatment of the Representatives of the Canada Conference. It was undignified and new in Methodism; and cannot bear examination in any point of view. But I cherish no other than feelings of regret at the occurrence of such an event in the history of Methodist Conferences. It shall not cool the ardour of my affection for the many venerable members of the Conference with whom I have had the privilege of a slight acquaintance; nor shall it lower my estimate of a body of ministers whose epistolary works of faith and labours of love are read and known of all men at home and abroad.

* The morning after the appointment of the Committee on Canadian affairs, one of the Canadian representatives addressed the following note to the Rev. Dr. Bunting:—

“Friday Morning, Aug. 7, 1840.

“REV. SIR,

“As assurance has been given by the President, and as it is understood, that an opportunity will be afforded us of stating all the facts of the Canadian affair, as we understand and view it, to the *Conference*, and as it is our required duty and intention to do so, whether the Committee report in favour of continuing the union with the Canada Conference or not, I take the liberty of submitting whether you do not think it will be a great saving of time and labour, for the statements on both sides to be made to the Conference, before the Committee on Canadian affairs meets?

“If the statements are first made to the Committee, we shall be under the necessity of making them a second time, with equal minuteness, in the Conference; whereas, if they are first made in the Conference, they need not be repeated in the Committee.

“After the statements on both sides shall have been made to the Conference, the Committee can proceed, with comparatively little further discussion or delay, to prepare such resolutions as may be judged expedient for the final decision of the Conference.

of your Conference, that the Committee thus appointed on Canadian affairs did not meet until Saturday, the 8th of August, eleven days after the commencement of the session, and within three days of the then anticipated close of it. It must likewise be in your recollection, that when, in Committee, we remonstrated against being interrupted at almost every stage of our remarks, stating that we had not in any one instance interrupted Dr. Alder in his four hours' statement, or Mr. Stinson in his statement in support of the statements made by Dr. Alder, we were informed by Dr. Bunting, in reply, that such was your mode of proceeding in Committees—that any statement was liable to be objected to the moment it was made, and explanation demanded at any time—that no credit was due to either of us for not having interrupted Dr. Alder or Mr. Stinson, as we might have done so if we had chosen; that when we came to speak in Conference we could proceed without interruption until we had concluded. You are furthermore aware, that the affair was not reported to the Conference until Thursday evening, the 13th instant, and not taken up until the following day, a few hours before the close of the session; when, out of upwards of three hundred members who had attended the Conference, the greatest number present during the consideration of the Canadian business was *seventy-two* (a less number than there are members of the Canada

“ I merely submit this for your consideration. The Conference, it is probable, will not sit while the Committee is sitting. It will occupy no more time to state the facts to the Conference than to the Committee; but it is immaterial to us which course is pursued, so that we have an opportunity of laying the whole affair before our fathers and brethren at large. Our only preference is in favour of that course which will be the least tedious, occupy the least time, and occasion the least trouble—doing what we think to be right and necessary, in a candid and amicable spirit, and leaving consequences to Him who has all power in heaven and in earth, and who is ‘too wise to err, and too good to be unkind.’

“ I have the honour to be, &c.

(Signed) “ EGERTON RYERSON.”

“ *The Rev. Dr. Bunting, &c. &c. &c.*”

The following was Dr. Bunting's answer to the foregoing note :—

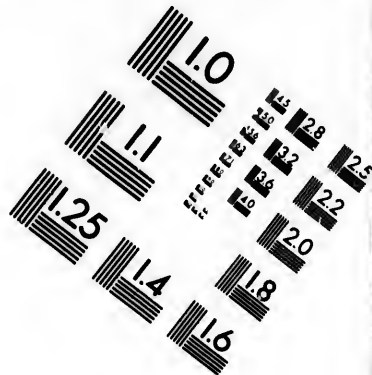
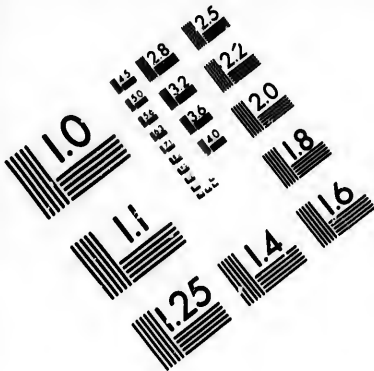
“ Dr. Bunting has considered Mr. Ryerson's note of this morning, but is still of opinion that both our uniform usage in all such cases, and the merits of this case itself, render the course now proposed the only proper one.”

Conference), the other two hundred or two hundred and fifty preachers having left Conference for their circuits ; that *then* we were told, that as so much time had been occupied with the investigation of the subject in committee, and as there was scarcely a preacher present who was not either a member of the Committee, or had not witnessed its proceedings, the further discussion of the subject in Conference was inadmissible as well as unnecessary ; and that our remarks must therefore be confined to the expression of our views respecting the Report of the Committee.

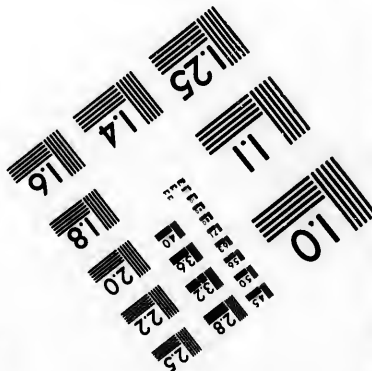
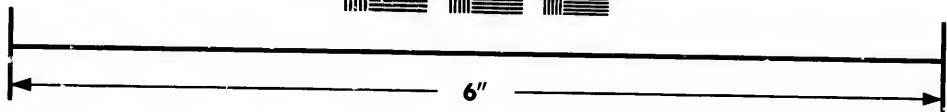
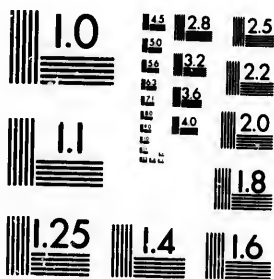
3. So much as to the *mode* of your Conference proceeding in this affair. We have felt it our duty to make these brief references to it, as it is several times alluded to in the resolutions which you have enclosed. In regard to the resolutions themselves, we cannot but express, in the first place, our surprise and regret at the manner in which the statements reported to have been made, and the papers and documents stated to have been read, are recorded in the report of the Committee, as we are persuaded it conveys a very erroneous impression of the proceedings of the Committee, and the facts brought before it. The order in which the statements were made and the documents read is altogether different in the *Report* from what it was in *reality*. Why is this ? The *dates* of *some* of the letters and documents read are given in the report ; the *dates* of others are omitted. Why is this ? A synopsis of *some* of the statements and documents read is given ; the synopsis of other statements and documents is suppressed. Why is this ? And in the synopsis of some of the principal documents, those very points are omitted which constituted the leading features of those documents, and the points of difference between the two Connexions. Why is this ? How is it possible for any reader to form a correct idea of the real nature and merits of a question, when the proceedings on it are thus reported ?

4. We will refer to some examples in illustration of these remarks. In the enumeration of statements made and documents read in the Committee, three letters are mentioned under the heads 9, 10, and 11 ; one from Dr. Alder to the President of the Canada Conference, a second from the Missionary Secretaries to Sir George Arthur, the third from the





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President of your Conference to the Rev. E. Ryerson (dated March 23, 1839). Now the reader would suppose, from the order and the synopsis given of these letters, that they were read to illustrate and establish the allegation, that the organ of the Canada Conference had unjustifiably interfered with secular party politics ; yet the very reverse was the fact. Mr. E. Ryerson commenced his reply to Dr. Alder on Saturday evening, and resumed it on Monday afternoon. Previously to his resuming his remarks on Monday, he called for the reading of the letters referred to. Dr. Bunting and others opposed the reading of them as irrelevant ; just thirty-five minutes' discussion ensued before Mr. E. Ryerson was allowed to read them. Mr. Ryerson had shown from documentary evidence, that when the union was agreed to, and from that time to 1839, the question of the Clergy Reserves was left to the uncontrolled action of the Canada Conference ; that in its proceedings and views three successive Representatives of the British Conference had concurred and co-operated. He then proceeded to read the three letters in question, to prove, 1. that down to that period there was not the slightest complaint against him or the Canadian Conference on the score of interference in civil matters, as neither of those letters contained one word on the subject. 2. That each of those letters refers to *ecclesiastical* questions *only*, or the question of the clergy reserves (which phrases are synonymous in Canada, as no ecclesiastical questions have ever been discussed in Upper Canada besides the Clergy Reserves) ; thence stating the fact, that with the interference of the Missionary Secretaries in the question of the clergy reserves, contrary to the declaration of both the Representatives of the British Conference at the time the Union took place, and contrary to the administration of it during six years, commenced the misunderstandings between the English and Canada Connexions. But what a totally different idea and meaning do those letters convey, from the order in which they are enumerated in the report of the Committee, and the partial and unfair synopsis which is given of them.

Again, at No. 12, it is stated, " Extracts from the Minutes of the Upper Canada Conference, held at Hamilton in June, 1839, containing settlements of matters in dispute up to that period, and an amicable arrangement for the future." There were

two resolutions passed at the Hamilton Upper Canada Conference of June, 1839; the one rescinded three out of six resolutions which had been adopted two years previous on Government grants; the other, while it deprecated interference in secular party politics, reiterated the views of the Conference on the question of the clergy reserves, and its determination to maintain its constitutional and just rights; a resolution to which Dr. Alder assented, though it contained sentiments wholly at variance with the views expressed in the three letters mentioned in the preceding paragraph, one of which letters had been written by Dr. Alder himself, and two of them signed by him only a few months prior to the session of that Conference!

Again. At No. 16, mention is made of a Memorial addressed by the Rev. Messrs. Stinson and Richey to the Governor-General of Canada; but the *date* and *objects* of that Memorial are not stated; both of which are of the greatest importance in judging of the merits of the case, and of the conduct of Mr. E. Ryerson. That Memorial is dated 3rd of Jan. 1840, just a *fortnight* BEFORE Mr. Ryerson's letter (dated Jan. 17, 1840), of which you complain, was addressed to the Governor-General. Mr. Ryerson's letter was unofficial—not pretended to be official, and not signed or addressed by Mr. R. in any official capacity; the Memorial was *professedly official*, signed by Mr. Stinson, as the "*President of the Conference*," and by Mr. Richey, as "*Superintendent of Toronto City*." Mr. Ryerson's letter was prepared in obedience to the request of the Governor-General; the Memorial was spontaneous as well as official. The Memorial was *aggressive* in its origin and objects; Mr. Ryerson's letter was *defensive*. The prayer of the Memorial went to deprive the Conference of the Wesleyan Methodist Church in Canada of its just and hitherto acknowledged rights; the conclusions of the letter went to secure those rights. The Memorial was connected with a declaration to the Governor-General on the part of Messrs. Stinson and Richey, that the *Union would be dissolved*. Mr. Ryerson's letter provided against the occurrence of such an event. The communications of Messrs. Stinson and Richey and their Memorial were secret—independent of the Committee of which they were members;—the Memorial was never seen by a single preacher in Canada, until its production was required at

the session of the Conference in June, and contained sentiments in opposition to the recorded opinions of the Canada Conference, to which both Messrs. Stinson and Richey had previously subscribed. Mr. Ryerson's letter expressed views in accordance with the recorded views of the Committee and Conference of which he was a member. There were, therefore, important reasons for omitting the mention of both the date and objects of the *Memorial*, in the *printed* proceedings of your Conference. Compare Mr. Ryerson's first letter to the Governor-General, dated Jan. 2, 1840, and the purport of the interview it mentions, with the Memorial of Messrs. Stinson and Richey, dated the day following, and the purport of the interview to which it refers, and let any man judge who acted the honourable, and who the "unauthorised and clandestine" part.

A fourth example. At No. 20, the Report of the Committee states, "Correspondence of the Rev. Egerton Ryerson with the Governor-General of British North America." Now we furnished the Committee, through Dr. Bunting, with copies of the whole of that correspondence. Why are the *dates* and the *titles* of the documents contained in that correspondence suppressed? That correspondence contains the completest refutation of the allegations of your Committee on Canadian affairs against Mr. Ryerson that the nature of the case will afford. 1. It contained a letter from Mr. Ryerson to the Governor-General, dated Jan. 2, 1840, relative to the Government grant to your Committee, a letter which refutes your allegations. 2. Two letters addressed by Mr. Ryerson to the Governor-General, dated 5th and 6th of June, 1840, enclosing a copy of the Resolutions of your Committee, dated 29th April, 1840, requesting a copy of His Excellency's dispatch to Lord John Russell, referred to in those resolutions, and soliciting the testimony of His Excellency on certain of the Committee's allegations, respecting which His Excellency was the only human witness or authority that could be appealed to.* Mr. Ryerson had been favoured with the reading of the

* The following are the Letters alluded to :

Toronto, June 5, 1840.

MAY IT PLEASE YOUR EXCELLENCY,

I arrived at home last night from a long tour ; and since my arrival the accompanying resolutions were enclosed to me by the Rev. Mr. Stinson, agent of the Wesleyan Missionary Committee in London. I lose not a moment in

Governor-General's dispatch. It was the only document in existence that could prove the part which had been taken in

enclosing a copy of them to your Excellency, as they refer to what has transpired between your Excellency and myself on the financial relations which exist between the Wesleyan Conference in England and the Conference of the Wesleyan Church in Canada.

The subjects of these resolutions will be fully investigated at our approaching annual Conference of Ministers, which commences its session on Wednesday next, in Bellville. As your Excellency is the only authority to which I can appeal on some of the matters referred to, I hope the urgency and peculiarity of the case will excuse, in your Excellency's mind, the liberty I take in most respectfully soliciting from your Excellency answers to the following questions.

1. Did not Mr. Stinson and Mr. Richey desire your Excellency to secure a specific portion of the proceeds of the Clergy Reserves to the control of the Wesleyan Conference in England; and did they not assign as one reason for that arrangement the probability of the dissolution of the union between the English and Canadian Conferences?

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.

I will feel myself greatly obliged by Your Excellency's earliest reply, addressed to me at Belleville. I have the honour to be, &c.,

(signed)

EGERTON RYERSON.

His Excellency the Governor-General.

MAY IT PLEASE YOUR EXCELLENCY,

Toronto, June 6, 1840.

Since my letter of yesterday to your Excellency was mailed, I find that I am unable to procure from Mr. Stinson a copy of your Excellency's Despatch to Lord John Russell, on the subject of the Government grant to the English Wesleyan Conference, referred to in the London Committee's resolutions, which I enclosed to your Excellency, although it appears that Lord John Russell furnished Mr. Alder with a copy of that despatch, and although I have obtained copies of the other parts of the correspondence mentioned in those resolutions.

Your Excellency having kindly read that despatch to me, previously to sending it to Lord John Russell, I know it to be of the utmost importance to me in the approaching investigations.

May I therefore beg that your Excellency will have the kindness to enclose to me, by return of post, a copy of the despatch referred to, addressed to me at *Bellville*. I have the honour to be, &c.

His Excellency the Governor-General.

EGERTON RYERSON.

[His Excellency's Reply to these Letters will be found in pp. 26, 27.]

the matter. He applied for it. This was *prima facie* evidence of his consciousness of having acted honorably. But the titles and dates of these letters are suppressed in the *printed* proceedings of your Committee and Conference! 3. That correspondence also contained the Governor-General's answer (dated June 12, 1840) to the letters just mentioned. His Excellency conceived it to be irregular for him to furnish a copy of his despatch; but he replies explicitly to Mr. Ryerson's questions, and communicates so much of the contents of his despatch as related to the matters submitted to him. In this Reply, His Excellency states (1) That he had learned from Mr. Stinson of the probable dissolution of the Union. (2) That Mr. Ryerson had never applied to him on the subject of the Government grant to the London Wesleyan Missionary Committee. (3) That Mr. Ryerson's letter to him, dated Jan. 17, 1840, was prepared in compliance with His Excellency's request. Yet all mention of this most important document is suppressed in the *printed* Report of your Conference proceedings! (4) That correspondence contained likewise a copy of the Address of the Canada Conference to the Governor-General, June, 1840, together with His Excellency's Reply;* a Reply which completely refutes Dr. Alder's insinuations against the political character of his brethren in Canada, in his letter to Lord John Russell, dated 29th April, 1840. Yet no mention is made of these very important documents in the *printed* Report of the proceedings of your Conference!

We will pursue this kind of inquiry no further; although you have furnished us with ample materials to prosecute it at great length. With the *motives*, or *designs*, or *reasons*, of such a method of reporting the proceedings of your Conference, we have nothing to do; we judge not; we have to deal with *facts*; and, although we are but *two*, and ye are *many*, we speak with confidence, and with confidence we contemplate the issue, as our appeal is not to names or numbers, but to *documents*, the import of which cannot be varied by names, nor their evidence weakened by numbers.

5. We have now to advert to the conduct of Messrs. Sti-

* For the Address and Reply, see pp. 112—114.

son and Rieley, extracts of whose letters were read in your Committee, and respecting whom your Conference—or rather the remainder of your Conference, has, doubtless from a strong conviction of necessity, passed an approbatory resolution. Your report mentions the reading of extracts of letters written by Mr. Stinson to the Wesleyan Mission House in London, during the months of *October* and *November*, 1838,—a period when Mr. Stinson was professedly co-operating most cordially with the Canada Conference—when he professed to be on terms of friendship and *intimacy* with Mr. E. Ryerson—when he and Mr. E. Ryerson prepared and published, under peculiar circumstances, an Address to the Members of the Methodist Church in Upper Canada, containing abundant internal evidence, that Mr. Stinson cordially supported the views of the Canada Conference, on the question of an ecclesiastical establishment in that province,* though at variance with the views

* The following is the address alluded to. It was written at a time when the invasion of Upper Canada by American Brigands was apprehended, when much reluctance was manifested in some parts of the province to turn out in defence of the Government, as they had done the year before to suppress the insurrection, on account of the high handed proceedings of the then dominant high church party, and when it was feared that the members of the Wesleyan Methodist Church might in some degree participate in that feeling of reluctance. The address produced the desired effect; and had Mr. Stinson followed out the course which he here pledged himself to pursue, after the removal of the then pending dangers, and had the Wesleyan Missionary Secretaries in London abstained from interference in the Canada Clergy Reserve Question, as they had done during the six previous years, no difficulties would have occurred between the Wesleyan Conferences in England and in Canada.

To the Members of the Wesleyan Methodist Church in Canada.

CHRISTIAN BRETHERN,—Our soil has been invaded by violaters of the laws of nations, and our lives and properties are likely to be endangered by banditti of men who know nothing of our institutions—who have no business with our affairs—and who can have no other than self-interest in our subjugation.

We are now called upon not merely to obey the established laws of our beloved country, but to defend them against aggression, lawlessness, and invasion,—to maintain inviolate our property, and preserve the honoured institutions under which we have been nurtured and prospered. That duty which the present crisis of our affairs demands, and the constituted authorities of the land require, we hope every member of our Christian community will be ready to discharge to the utmost of his ability.

We would deem it superfluous to say one word to you on the present occasion, were it not for past occurrences and the present state of public feeling

expressed in a Memorial which he subsequently joined with Mr. Richey in presenting to the Governor-General of Canada ! An extract of another letter from Mr. Stinson, dated 20th

in this Province. It is known to all who are disposed to learn, that there is in this Province, and has been from the commencement of the scheme, a general opposition to the erection and endowment by the State of any one or more dominant Churches in this Province, and that the determined efforts which are and have for nearly twenty years been made to force a dominant ecclesiastical establishment upon the country, are the principal cause of all our local disputes and internal divisions, and they are the primary and fruitful source of our present dangers, inconveniences, sufferings, and expenditures. Up to the time when these odious distinctions were first attempted to be introduced and established amongst us our country was united, loyal, and prosperous ; we passed through a war with the United States, and all denominations felt an equal interest and manifested an equal zeal in defence of the country, because all felt that they were equally protected by its laws, and equally respected and countenanced by the Government. But from the time when the project was secretly matured in 1819, of erecting a certain section of the Christian church into a dominant establishment in this Province in contradistinction to other forms of religious faith, all religious denominations but the favoured one have felt themselves proscribed as the politically reprobate of the Province, and their interest in the stability of the Government, and their motives and obligations to sustain and defend it, have been proportionably weakened. They have felt that they had little or no part in the political Israel.

In the general scorn and opprobrium which an aspiring hierarchy and its partizans have poured upon all the opposers of its claims and pretensions, we, as a Christian community, have had to bear more than an ordinary share, on account of our numbers and the influence we were supposed likely to exert to the detriment of the supremacy of the contemplated establishment. In the first instance, prosecutions were got up against our principal ministers under a statute passed in the reign of William and Mary to prevent them from solemnizing matrimony ; and for sixteen years past, representations, private and official, have been made, both in this Province and in England, to traduce our character and principles. But in every emergency, from 1791 to the present time, our conduct has disproved the calumnies circulated to our disadvantage, and we have been enabled to return good to those very authorities whose chief counsellors had done us evil.

Brethren, so let it be on the present eventful occasion. We have asked for no change in our Constitution of Government ; nor in our relation to the Mother Country ; we have asked for equal rights and privileges under our present form of Government ; and our free Constitution secures to us the means of obtaining all our demands in a peaceful, bloodless, yet effectual way. But to admit irresponsible, lawless, rapacious invaders into our country, is the very method to lose what we already possess, and to leave ourselves at the mercy of those whose interests would be plunder and aggrandizement ; and to involve our families in the general ruin, the extent of which no human mind can conceive.

March, 1840, was read in your Committee. In that letter Mr. S. states to the Missionary Committee, "I have lost all confidence in the men with whom I act; and if you choose to degrade yourselves any longer by a connexion with such men, I hope you will permit me to retire from the province." Such were Mr. Stinson's words, as nearly as we could take them down while Dr. Alder was reading his letter. Yet a short time after the writing of that letter for perusal and action in *England*, Mr. Stinson declared, before those "men" in Conference assembled in *Canada*, that he conceived the Canadian Preachers worthy to stand, in every respect, upon an equal footing with English Preachers; that he earnestly desired to perpetuate the connexion between the two bodies; that he would consider it wrong for the Government to pay the Committee the Grant out of the Clergy Reserve Fund, if it should, in the slightest degree, affect the claims or interests of the

But there are other and higher motives of decision and action on the present occasion. The Methodist body have been a loyal people from the beginning in all parts of the globe. Methodism, except in the annals of calumny, has never been identified with "privy conspiracy and rebellion;" but always with the principles of subordination, order, and righteous government. Our venerable Founder was also eminently a man of "One Book"—and to the unchangeable and revealed principles and precepts of that Book we are bound by the authority of Jehovah, the vows of our Christian profession, and the penalties of eternity, to abide, regardless of the impulse of passion or the theories of human expediency. We are there explicitly taught to obey the constituted authorities, not merely for wrath, but for *conscience* sake. The path of duty is the path of safety, and the sure way of acceptance before God and endless blessedness with him. We have the fullest confidence in the ability and skill of Her Majesty's Representative in this Province in making the requisite arrangements for the defence and security of the country; and with ample means at His Excellency's disposal, aided by the regular and militia forces, and prospered by the Divine favour and benediction, we have no apprehensions of the success of any brigand organization which can be plotted against us.

Let us, then, brethren, regardless of past injuries, or present grounds of complaint, rally around the standard of our country in obedience to the authorities whom Almighty God has in His Providence placed over us; and when peace and safety in the land are again re-established, we will, one and all, renew, with redoubled ardour, our exertions to obtain those rights, and privileges, and advantages which belong to us as men, as Christians, and as Canadian British Subjects.

JOSEPH STINSON, President of the Conference.

EGERTON RYERSON, Secretary of the Conference.

City of Toronto, November 19, 1838.

Connexion in Canada ; that in the event of a dissolution of the Union, he should consider it wrong for the Committee in London to attempt to retain possession of those Indian Missions which had been established by the Canada Conference prior to the Union. Relying upon such professions and declarations, the Canada Conference requests Mr. Stinson to accompany its Representatives to England "*for co-operation and aid.*" He comes to England, and "aids" and "co-operates with" the Representatives of the Canada Conference, by extracts of such letters as we have above quoted, and by kindred verbal statements and representations ; and is then thanked by your Committee and the remainder of your Conference ! But resolutions of Committees or Conferences cannot alter *facts*, or make crooked things straight, or darkness light.

And then extracts of calumnious letters against his Canadian brethren from Mr. Richey are read in your Committee ; and Mr. Richey tells your Committee, that the "ministerial character is degraded" in Canada ; that there is little "chemical affinity" in the Connexion there with British Wesleyan Methodism ; and that during his four years' residence in that Province, he was treated (to use his own emphatic words) "**AS A STRANGER, A FOREIGNER, AND AN ALIEN.**" Mr. Richey was invited to Upper Canada as principal of the Conference Academy ; the Board of that Institution applied to an American College to confer upon him the honorary degree of Master of Arts, and paid his travelling expenses while visiting American Colleges, and in pursuit of a diploma ; paid him for three years a salary about twice as high as that of any other Wesleyan minister in Canada ; and when it was not deemed advisable to ask him to continue in that situation any longer, he was stationed in the City of Toronto, the *City Road Circuit* of the Canada Connexion. The Conference had requested him to prepare for publication a volume of sermons, and directed its Book Steward to publish them ; the Editor of the *Christian Guardian*,—Mr. E. Ryerson, wrote as encomiastical notice of those sermons, when published, as the warmest friendship could dictate ; and although the Canada Conference could not approve of Mr. Richey's views and conduct in reference to the Resolutions of the London Committee, and his communications with the Governor-General, it possessed suffi-

cient judgment and charity to discriminate between a man's views and proceedings in certain circumstances, and his general character, and therefore, on Mr. Richey's departure for England, transmitted to the British Conference a flattering testimony of respect and affection in relation to him. Mr. Richey comes to the British Conference, and tells you he had been treated, during four years' residence in Upper Canada, "*as a stranger, a foreigner, and an alien;*" and you express your "heartly esteem and approbation of the ability, fidelity, and diligence" with which he had "performed the duties officially confided to him!" Thanks and eulogies thus obtained are dearly purchased; and whatever influence the representations of Messrs. Stinson and Richey may have had upon your proceedings against the Canada Conference, we are persuaded they will operate very differently in Canada, where the facts to which we have referred are well and generally known.

6. The decision of your Committee and the remainder of your Conference on the main questions now demand our notice. You say that the "matters of complaint" contained in the Resolutions of the London Committee of the 29th of April are regarded as "fully proved." But look at the facts in reference to the main point, namely, Mr. E. Ryerson's conduct in relation to the Government grant. Your Resolutions charge him with "an utter want of ingenuousness and integrity in attempting to get possession, in behalf of the Canadian Conference, in whole or in part, of the grant made by the Crown to the Wesleyan Missionary Society." You decide that this allegation is "fully proved." Now, upon what evidence? You do not pretend that Mr. Ryerson had communication with any other officer of the Government than the Governor General of Canada on the subject; and the Governor General tells you that Mr. Ryerson had never applied to him on the subject, and that his examination of it, and the conclusions to which he came on it, were not the result of any application from Mr. Ryerson; and yet you decide that your own allegation is "fully proved!" We know that the testimony of the Governor General was very little regarded by your Committee, that his Excellency was spoken of by Dr. Bunting and others as not to be relied upon; and that Mr. E. Ryerson was much reprobated for identifying himself and the Canada Conference

with the administration of such a man; and your decision confirms what was expressed by individuals on that point. But notwithstanding, there is the evidence, and here is your decision—the one antagonist to the other. However lightly your Committee or Conference may treat the authority or word of her Majesty's noble representative in Canada, others will properly respect it.

But your decision is at variance with itself, as well as a charge of falsehood against Lord Sydenham. In one part of your Resolutions you condemn Mr. E. Ryerson for an utter want of ingenuousness and integrity, in attempting to obtain for the Canada Conference the grant which had been given to the British Conference; in another part of your Resolutions, you condemn him (in respect to the same identical allegation) for "not *opposing*, but *rather* countenancing, the payment of our grant in a certain contingency, not to us, but to the Upper Canada Conference." The one part of your own decision, therefore, contravenes and neutralizes the other, and completely refutes your own allegation.

Really, Mr. E. Ryerson's case is rather a hard, as well as an anomalous one—arraigned upon the same charge before two Conferences on two sides of the Atlantic; acquitted, sustained, and honoured by the one, and then substantially acquitted, and yet at the same time fearfully condemned by the other!

7. Then, as to the charge of superseding the Rev. Joseph Stinson, as President. Now, view this in reference both to Methodist *discipline* and *usage* in Canada, and in respect to the *facts* themselves. (1.) The Articles of Union provided that the "President of the (Canadian) Conference shall exercise the same functions generally as the present General Superintendent now actually exercises." It was shown to your Committee, and denied by none, that the "General Superintendent" never had claimed or exercised the functions in Canada which you have claimed for your President there; that the Canada Conference, as well as the American Conferences generally, had, from the beginning, appointed a Committee, or some person specially to guard its rights and communicate with the Government on its affairs; that Mr. E. Ryerson had been successively appointed to that office, and had practically

exercised it with the sanction of the Canada Conference during more than ten years; and that his appointment at the preceding session of the Canada Conference had special reference to the very matters on which he communicated with the Governor-General. Then, where was the departure from usage, much less a violation of the Articles of Union? (2.) But, secondly, look at the facts of the case. Mr. Stinson and Mr. Richey communicated with the Governor-General *privately* and *separately*, independent of the Committee of which they were members, as well as Mr. Ryerson, and on the very same day; and in the well and widely-known feelings on the part of Messrs. Stinson and Richey, which they expressed in their interview with the Governor-General, will be found abundant reason why Mr. Ryerson, as the guardian of the rights and interests of the Methodist Church in Canada, ought not to have conferred with them if he had been so disposed. But the real ground of dissatisfaction is, not that Mr. Ryerson communicated with the Governor-General, but that his communications were more successful, because more just and reasonable, than those of Messrs. Stinson and Richey. Then, again, Mr. Ryerson waited upon the Governor-General in obedience to His Excellency's commands; he prepared his letter for the Governor-General in obedience to the same commands. Ought he to have obeyed or disobeyed? Was ever such a pretension set up before on the part of any ecclesiastical body, since the days of the Inquisition, that the Governor of a country should not send for and consult whom he pleased, and that the individuals on whom he might thus call should not communicate with him in the manner that requested, except upon pain of ecclesiastical censure! Was the Canada Conference not to open its mouth to the Government except in a manner the Missionary Secretaries in London might prescribe? Suppose the doctrine, the new and strange doctrine, of your Committee had been acted upon in Canada, and that Mr. Stinson had been regarded as the "Official Agent and Representative of the Wesleyan Body in Upper Canada," in communicating with the Government, where would have been, at this hour, the rights and interests of that Body in respect to the Clergy Reserves? Such pretensions are admirably adapted to accomplish the political and financial schemes of your Missionary

Secretaries; but they would be death to the civil rights and just interests of the Wesleyan Methodist Church in Canada.

8. The last of your specific charges is, "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." Here several things are to be observed. *First*, The Upper Canada Conference have given you the opposite of any authority for saying that pledges given *it* had been violated. *Second*, The only resolution which was ever passed by the Canada Conference relative to the non-interference of the Christian Guardian in political matters prior to 1839 (and which you interpret as a "pledge") was passed in 1834. Therefore, pledges could not have been given you "*from 1833 to 1839.*" *Third*, Dr. Alder himself, your Representative accuser, said in your Committee, that he never heard any complaint of the Guardian, as far as Mr. Ryerson was concerned, from 1834 to 1838. Dr. Alder stated to the Conference in Canada in 1839, that, during the editorship of Mr. E. Evans (three years) he considered the Christian Guardian "a capital paper;" yet every reader of the Guardian, both in England and in Canada, knows that it was as decidedly and as actively political during that period as during any other period of its existence. But the tone of its politics then were rather more congenial with those of Dr. Alder and his colleagues, and that makes all the difference. But your censures now sweep over the entire period from 1833 to 1839, notwithstanding the facts we have referred to, your silence during six years, and the sanction and co-operation of your Representatives in Canada. Your Committee was extremely averse to allowing Mr. E. Ryerson to follow Dr. Alder an inch beyond the Conference of 1839; yet your Report covers the whole period since 1833. *Fourth*, Your Report states in one place, that all matters were satisfactorily arranged down to the Canada Conference of June, 1839. Then why do you resort to previous dates in search of complaints and grounds of difference? Such a course of proceeding is at variance with the usages of all judicial and deliberative bodies. *Fifth*, Dr. Alder returned from America to England in October, 1839; he read in your Committee an extract of a letter from Mr. Stinson, dated Toronto, October 9, 1839, in answer to one from him (Dr. A.) dated New York, October 9, 1839, in which it was explicitly stated, that all questions of difference respecting the Christian Guardian were amicably and satisfactorily

settled. Dr. Alder, in the early part of January, 1840, stated the successful and happy results of his Mission to Canada to the Missionary Committee, and received a cordial note of thanks from the Committee; which was published in the Watchman newspaper. Early in November, 1839, on his return from a centenary tour of upwards of two months, Mr. E. Ryerson resumed the Editorship of the Guardian, within a fortnight after which the Governor-General assumed the government of Upper Canada. Your whole ground of opposition to Mr. E. Ryerson and the Canada Conference, is therefore, by your own showing, narrowed down to the period of Lord Sydenham's administration of the Canadian government.

At the Canadian Conference in June 1839, when Dr. Alder was present, and at your Conference in Newcastle, it was maintained by us, and we believe will be disputed by none, that there are three cases, and three cases only, in which a departure from *neutrality* in civil affairs on the part of any religious community, in its official character, can be justified. 1. When the Government or civil institutions of a Country are endangered by rebellion, or conspiracy, or dangerous organization, or aggression. 2. When any great measures or questions are before the Government and legislature of a country which directly and deeply involve the civil rights of communities and individuals, and the great interests of religion, such as Lord Sidmouth's Bill in 1811, Colonial Slavery, Government Education measure in England in 1839, and the Clergy Reserve Question in Canada. 3. When the civil institutions of a country and the system of its government are being formed and established anew. Now, take these principles in connexion with the history and circumstances of Upper Canada when Lord Sydenham assumed the government of that Province. The Clergy Reserve Question was pending, and the settlement of it was proposed to be undertaken by the Government; a new constitution and system of government had been deliberately determined upon by the Imperial Authorities, and Lord Sydenham was deputed and commissioned to obtain the consent of the inhabitants of Canada to these great measures, and to carry them into effect. He found the country depressed, agitated, and divided; he commenced the herculean task of elevating, tranquillizing, and uniting it, and preparing the way for a happier state of things. After some weeks, his Excellency requested the attendance of Mr. E. Ryerson, at that time editor

of the acknowledged organ of the Wesleyan body in Canada, and special representative of the Conference to the Government in relation to its rights and interests. His Excellency desired to hear Mr. Ryerson's opinions and wishes, and then communicated his own intentions, and desired every aid that could be given to accomplish them. Mr. R. knew that although he would not be required to sacrifice his principles, he must yield his preferences on the question of the Clergy Reserves and several other matters ; but after mature deliberation, and with a consciousness of the difficulties of his situation,* he determined—not to raise a

* *Note by E. Ryerson.*—Lord Sydenham well knows the feelings of reluctance and apprehension under which I assumed the responsibility of giving my humble and earnest support to the measures of his government in Upper Canada. He well knows that I anticipated opposition from Dr. Alder and his friends, as well as from certain parties in Canada ; and he well knows that I adopted the course I did with a deep consciousness that it would be attended with personal sacrifice, with no other expectation or wish but justice to the church to which I belonged—equal justice to other churches—and the hope of prosperity to my native country under an improved and efficient system of government. I did not, indeed, expect that hostility against me from London would be prosecuted to the extent it has been ; but whatever injuries the proceedings of the London and Newcastle Committees of the British Conference may inflict upon my reputation and character, I enjoy the satisfaction—the unspeakable satisfaction—of knowing that no man has ever whispered the imputation of *selfish* and *mercenary* motives against me, and that I have incurred the censures of the British Conference for *supporting*, and not for *opposing*, the Government, when it needed my support, and when it was in my power to have embarrassed it. After the objects of Lord Sydenham's government in Upper Canada had been accomplished, and after the public mind had been made thoroughly acquainted with his Lordship's views, and intentions, and wishes on the general principles of his administration, and corresponding duties of all classes of the community in relation to it, in order to advance the best interests of the country, I frankly told his Excellency that while I, in my individual capacity, should feel it a pleasurable duty to contribute any little assistance in my power to promote the great objects of his government, yet that I thought it wrong, in any ordinary circumstances, to commit the official organ of a religious community to the discussion of political questions, and that I must now withdraw the *Guardian* from all discussions of that kind. I am happy to know that his Excellency approved of my course. I do not regret the confidence I have reposed in his Excellency. That confidence, in both his uprightness and ability, has been strengthened and confirmed by all that I have witnessed or known of his plans and administration. I believe his Excellency has fairly earned the distinctions which have been conferred upon him. I am thankful that my brethren in Canada have, with great unanimity, sustained me in the

a vexatious opposition to the government, which he had the fairest opportunity to do (and which Messrs. Stinson and Richey desired him to do, on the questions both of the union of the Provinces and the Clergy Reserves)—not to fan the flame of party spirit, but—to aid the representative of his Sovereign to break down the destructive party discussions and divisions, and to obliterate the miseries of the past, and to usher in an era of safety, peace, and prosperity to that Province. Lord Sydenham having accomplished the objects of his mission to Upper Canada, the organ of the Wesleyan body avowedly and practically assumed its appropriate position of neutrality and non-interference in secular affairs, and continues, as we trust it always will continue, to do so.

Now, was such a course really worthy of praise or dispraise? What article of the Union did it violate? And by how many noble examples in church history is it justified? If in February 1839, your Missionary Secretaries could write to, and applaud Sir George Arthur as Lieutenant-Governor of Upper Canada; where was the crime in February, 1840, in Mr. E. Ryerson supporting the Governor General of Canada, except in this, that the former was a *Tory*, and the latter a *Whig* governor, and no favourite with the leading members of your Conference? When the "Christian Guardian," in the hands of Mr. E. Evans, decidedly and warily supported the administration of Sir Francis Head in 1836 and 1837, it was in the judgment of Dr. Alder "a capital paper;" the same course of proceeding on the part of Mr. E. Ryerson, in reference to a *Whig* Governor General, under the most eventful and imperative circumstances, is, in the judgment of your Committee, a serious violation of obligations and duty! Such manifest inconsistencies in your proceedings on this point are calculated to induce the conviction that there is more of political party feeling than religious conviction, involved in them. At all events, we are fully convinced that there is much more politi-

humble support I have endeavoured to render to his Excellency's administration. I trust his Excellency will not be required to do an act of injustice to them for the sake of those who would have crushed, and would still crush, Him and his government, had it been, or were it, in their power. As it respects myself personally, I shall not repine at being made the sacrifice, if the new system of government but succeeds, and the land of my birth and of my affections is made prosperous and happy.

cal feeling in your Conference than there is in the Conference of the Wesleyan Methodist Church in Canada.

9. Your reference to the Clergy Reserves is superfluous, as you know that question has recently been settled by Act of Parliament. Your reference to non-interference in secular affairs, was also equally unnecessary, as you know the *Christian Guardian* has for months, both by authority and practically, been as free from secular party discussions as your own Magazine. You are aware that we told your Committee from the beginning, that you could not go further on that subject than we were prepared on behalf of the Canada Conference to go with you. And we are persuaded there is less inclination on the part of Wesleyan ministers in Canada to interfere with questions of civil polity, and less probability of their doing so, either from the pulpit or the press, than there is on the part of many leading Wesleyan ministers in England.

10. But while you would allow no interference with secular questions, you would require the organ of the Wesleyan Conference in Canada, not only to acquiesce in, but to "admit and maintain" the duty of the State to support religion—the theory of a national church establishment. Now we have shown no disposition to interfere with the national Establishment in England (we laid before your Committee ample evidence on this point); but we must object to the expediency of insisting upon this theory in respect to Upper Canada, and to the requiring of its advocacy in the abstract as a Wesleyan duty. 1. There is no idea in any quarter of Government creating new endowments for the support of religion in Upper Canada. It has had trouble enough with those already created; it has at length disposed of them; and there the matter should end. It is neither expedient nor politic to introduce a new element of discussion into the Wesleyan body in Upper Canada—not to say a firebrand of contention. 2. But where, we would ask, is the *Wesleyanism* of requiring the *advocacy* of that principle in the abstract? Is there one word on the subject in Mr. Wesley's *Four Volumes of Sermons and Notes on the New Testament*? Was the *Wesleyan Magazine*, during Mr. Wesley's life, characterised by such discussions? What is Mr. Wesley's judgment and that of his Conference on the subject? It is as follows:

“ *Quest.* What instance or ground is there in the New Testament for a national church ?

“ *Ans.* We know of none at all ; we apprehend it to be a merely political institution.”

Now, is a “ *political institution* ” any part of *Wesleyan Methodism* ? And is its *advocacy* enjoined either in the New Testament, or by Mr. Wesley ? The multiplication of terms of communion or union is as unscriptural and as un-Wesleyan as it is unwise and inexpedient ; and in Canada the less said on the question of a church establishment the better, both for the Government and the country.

11. Your Committee have intimated the idea of continuing the *union*, but in connexion with a conglomeration of materials calculated to degrade the Canada Conference as much as possible, and in connexion with conditions and claims of prerogative which reduce the Wesleyan Body in Canada (more numerous and influential, by its own unassisted exertions, than the *assisted* Wesleyan Body of any other Province in British North America) to an ecclesiastical nonentity—a mere agency to accomplish your purposes—yet to support its own preachers, travelling and superannuated, and all its own institutions ! You may be assured that Englishmen, and British subjects of all classes, like to manage their own affairs in Canada as well as they do in England, and especially when it is provided by articles or rules that they shall support themselves.*

* In the course of the Committee and Conference proceedings at Newcastle, reference was frequently made by Dr. Alder and others to the Rev. Messrs. CASE and E. EVANS, as if they were opposed to the views of the Canada Conference. It may be remarked, that whatever diversity of opinion there may be on certain civil and ecclesiastical questions and the merits of an individual member of the Canada Conference, there is not, as far as we know, any difference of opinion amongst preachers in Canada as to the *powers* and *privileges* of that Conference under the articles of union. In 1836 a Select Committee of the Upper Canada House of Assembly was appointed on the subject of “ Government grants made to certain religious denominations in the Province.” In the course of the investigation of the subject the Select Committee made inquiries into the nature of the union between the English and Canada Conferences ; and the Rev. Messrs. STINSON, EVANS, and CASE, were examined as witnesses. The following extracts from their printed evidence will explain their views on that subject.

No other ecclesiastical body in Great Britain has claimed a control over a religious body in Canada, *without being responsi-*

From the Rev. JOSEPH STINSON'S Evidence.

"433. Will you be good enough to state to the Committee how the Missionaries employed by that Society (Wesleyan Missionary Society) are appointed to their work?—They are appointed by THE CANADA CONFERENCE.

"434. Are they in any manner under your superintendence, and will you be good enough to state the extent and authority of that superintendence?—I beg to refer the Committee to the Articles of Union between the Canada and English Conference as an answer to that question.

"435. Will you be good enough to inform the Committee what authority the Parent Missionary Society in England exercises over the Canada Conference Missionary Society of the Wesleyan Methodist church?—*I know of no authority it exercises except that which is stated in the Articles of Union.*"

From the Rev. EPHRAIM EVANS' Evidence.

"73. Is the Union of the Wesleyan Methodist Church with the Wesleyan Methodist Society of Great Britain, a Union in every respect constituting them one church?—They are not one church in every respect—they are the same in the doctrines which they hold and inculcate—in the general rules of the Societies under their care—and *generally* in the great features of their internal economy, and modes of operation; differing in the latter respects, however, according to the different circumstances of the two countries. EACH however retains a DISTINCT and PROPER INDEPENDENCY,—*neither* Conference having any right to exercise disciplinary control or ecclesiastical jurisdiction over the Societies of the other, nor having any claim upon the funds or the property of the other, excepting a portion of the Missionary funds as provided for in the Articles of the Union. The Union has been effected on such principles as not to effect the identity of either Body."

From the Rev. WILLIAM CASE'S Evidence.

"250. Do the church to which you belong and the Wesleyan Methodists in England form but one Body, or are they distinct churches?—They are distinct Bodies; the British Conference in England forms one distinct and independent Body—the Wesleyan Methodist church in Canada forms another distinct and independent Body. These two distinct Bodies have formed a Union.

"251. In what respects are they the same, and how are they distinct?—They are the same in doctrine and general rules of the Society; as also in the great outlines of their economy—such as itinerancy, plans of benevolence, the support of their regular ministry by voluntary contributions, &c.; but they are distinct in name, and independent of each other.—They manage their own internal economy in their own way, free of the interference of each other—*neither* having any ecclesiastical jurisdiction or control over the members—preachers or people—of the other: so distinct are they, that the ministers of one Conference have no right or claim to membership in the other Conference without its consent, and a regular admittance. Neither has the one Conference any control over the funds of the other."

ble for its support ; although there are bodies in Great Britain who liberally aid their more needy brethren in Canada, without exercising any dominion over them. The "Society for the Propagation of the Gospel in Foreign Parts," is responsible for the greater part of the salaries of the episcopal clergymen in Upper Canada, and yet interferes very little with the appointments or proceedings of the clergy in that province. The *Congregational Colonial Missionary Society* does the same in respect to nearly all the Congregational ministers in Upper Canada ; as does a Missionary Society of the Church of Scotland aid the ministers of that church in Canada. A few months since, the Committee of the General Assembly of the church of Scotland, generously granted £400 per annum towards supporting Professors in the new Presbyterian College, which is being established at Kingston, in Upper Canada—an institution entirely under Canadian management ; nor does the General Assembly of the church of Scotland claim any portion of the Clergy Reserves from the "Presbyterian Synod of Canada ;" but gives the Canadian Synod the benefit of its own influence to procure all that can be honourably obtained from provincial funds for the support of Presbyterianism and Presbyterian institutions in that country.

12. We desire now to call your attention to the act of your Conference, by which you profess to dissolve the union with the Canada Conference. Let it be observed, in the first place, that you have not specified or pointed out any article of union which has been violated by the Canadian Conference. Your assuming new prerogatives and laying down fresh conditions, shows clearly that you are quite as much dissatisfied with the articles of the Union as you are with the Canada Conference. Your act of dissolution is not based upon the violation of any one article of the Union by the Canada Conference, but upon the non-compliance of the Canadian representatives with new assumptions and conditions. The question now arises, has either the British or Canadian Conference power to dissolve the Union on such grounds? The Articles of Union are a contract between two parties ; all contracts are *mutually* binding upon each contracting party ; and can only be dissolved by *mutual* consent, or by a breach of contract by one or more of the parties concerned. You make several complaints ; and so might the Canada Conference complain that the understanding on the question of the

Clergy Reserves had not been fulfilled on your part ; that your Missionary Secretaries had exceeded their proper province in their communications to Canada on that subject ; that Messrs. Stinson and Richey had violated the " obligations arising from the Union " in their " clandestine and unauthorised " communication with the Governor-General ; but all this does not amount to a breach of any article of the contract. The union has been *legally* formed and ratified ; it must be *legally* dissolved, if dissolved at all. Otherwise it is no *dissolution*, but a *secession*, and involves on the part of the seceder the forfeiture of all that he may have acquired under the contract. His secession becomes a breach of the contract, and involves its consequences. And an old man or an old body may secede from a contract, as well as a young one. Had you concluded unfavourably as to the working of the Union, and considered its continuance undesirable, we may presume to submit, that the Methodistic, the dignified and legal mode of proceeding would have been for you to have proposed to the Canada Conference a mutual and friendly dissolution of it. But you seem to have forgotten that the Canada Conference was a body known in law as well as the British Conference ; and it will be for the courts of law in Upper Canada to decide whether you have any chapel or mission property in that province, except what may have been secured to the British Conference before the union took place. The act of your Conference is nugatory as far as the abrogation of the articles of Union is concerned ; but it is not nugatory as it relates to your standing and your rights in Upper Canada. Those articles are still good to the Canada Conference, until it agrees to the abrogation of them. The stationing of the missionaries is still in its own hands ; and now the election of President ; and an invasion of its rights, or a trespass upon its property, will not be suffered with impunity.

13. The considerations involved in these remarks may serve to impress, as well as to introduce the observations with which we will conclude this communication. We now submit to your Committee the inexpediency, the impropriety, the unjustifiableness, of your attempting to prosecute divisive operations in Upper Canada ; for *divisive* they must be if they are prosecuted independently of the Wesleyan Church in that province. You may say and may think otherwise ; you may imagine a friendly and fraternal relation between yourselves and the Canada Connexion.

But could you imagine such to be the case on the part of the Canada, or American Conference, should they come to *England*, and attempt to raise up distinct societies? We might make a stronger appeal on the score of *religious* and *moral destitution*, even in respect to *London itself*, than can with truth be made in respect to Upper Canada. But would you not say, that such an enterprise was a violation of the great principle of *Methodistic unity*? And let it not be forgotten, that whatever may be your seniority in this country to the Wesleyan body in Upper Canada, that body in that country is more than a *quarter of a century* senior to you. It has acquired an ecclesiastical and moral right of soil there, not only by discovery, but by long possession and successful and extensive cultivation; cultivation far more successful and extensive than you have effected in any other British North American province. We desire not, however, to extend our operations to Lower Canada, Nova Scotia, and New Brunswick, if we are permitted to concentrate our energies undisturbed in Upper Canada. We beg to direct the attention of your Committee to the Correspondence of the Canada Missionary Board with your Committee in 1831 and 1832 on this very subject. The considerations then urged against your Committee's establishing separate Societies in that province are of greater force now than in 1832. We know you may find individual advocates and supporters in that country; and so might the Canada Conference have individual supporters and advocates in this country. We dwell not upon the appearance, upon the honour or disgrace, upon the good or evil of schisms amongst either the White Societies or the Indian Tribes; but we put it to your Committee, seriously and in the sight of Almighty God, whether upon the great Wesleyan and Scriptural principle, that we should not only go to those who want us, but to those *who want us most*, you are Divinely called to go into Upper Canada, and commence there the work of *Missionary division*, instead of prosecuting in other provinces, and in other parts of the world, the sublimer work of *Missionary conversion*?

We fervently desire that the Canada Conference may be enabled to sustain towards your Conference the most friendly relations, and cherish the same feelings, and hold the same language, which have characterised its communications in past years. We deeply deplore the course which your Committee and a part of

your Conference have pursued. We have felt that its reported, and now printed proceedings, were calculated to inflict upon us individually—especially upon one of us—and upon our Conference and Church, an uncalled-for and unmerited injury, and that it was our indispensable duty to meet those charges, and imputations, and censures, with a prompt and explicit reply.

We would here banish from our bosoms any,—the least,—unkind feelings on account of injuries received; we would humbly pray for your increased purity, peace, and prosperity. We would earnestly implore the Ruler of all hearts, that your Committee may be brought to pause and change their purposes before they proceed (not upon any vital doctrine of Methodism, not upon any cardinal principle of Methodist discipline, not upon any rule of Christian practice, but upon a mere combination of varied and conflicting feelings, upon assumptions of novel and unreasonable prerogative, upon “questions which tend to strife rather than to godly edifying”)—to rend the yet seamless garment of Methodism in the prosecution of an enterprise which cannot elevate the dignity of the English Connexion; which cannot be contemplated with pleasure and admiration by any Christian and intelligent observer; which must be viewed with feelings of mortification and regret when the ephemeral passions of the moment shall have subsided; which must form a dark page in the volume of Methodist history, and may envelope in eternal night the destinies of hundreds and thousands of converted and unconverted Aborigines of North America.

We are,

Reverend and dear Sir,

In behalf of the Conference of the Wesleyan Methodist
Church in Canada,

Yours affectionately in the Gospel of Christ,

WILLIAM RYERSON,

EGERTON RYERSON.

To the Rev. Dr. Hannah,

Secretary to the Wesleyan Conference.

From the Upper Canada Christian Guardian, July 8, 1840.

It is with no small degree of gratification we lay the following documents before the readers of the Guardian, confident as we are that they will participate with us in the satisfaction we have derived from their perusal. No remark of ours need be added to those contained in the letter from the Rev. Egerton Ryerson; but we find it almost impossible to avoid saying, we never read a reply from a Representative of Her Majesty which more fully had our approbation. The manner in which it has been made, shows a condescension on the part of His Excellency the Governor General, characteristic of His Excellency's entire intercourse with the people; and the interest taken in this instance goes to confirm us in the belief of the grateful maxim, that a Chief Ruler is "the Father of his people." His Excellency, we are sure, will have the best acknowledgments of the members of our Church, due as they are for the deep and timely solicitude for their welfare which the reply evinces; while it will bind their hearts, if possible, still more to that Throne of which His Excellency is so wise and just a representative.

Montreal, Friday Evening, June 26, 1840.

To the Editors of the Christian Guardian.

MY DEAR SIRS.—Mr. Stinson and I arrived in this city this afternoon about five o'clock. We immediately addressed a note to Mr. Chief-Secretary Murdoch, requesting, if it were possible, that His Excellency the Governor General would receive the congratulatory address of our Conference between that time and tomorrow morning at 8 o'clock, as we were anxious to proceed to New York in order to sail in the packet of the 1st of July. A copy of our address had been forwarded to His Excellency a day or two before we left Toronto. His Excellency, with that promptness and kind consideration of the convenience and circumstances of others, which have characterised his whole administration, appointed *half after nine o'clock this evening* to receive us. I need not say I was gratified beyond expression with His Excellency's reply; nor can I ever forget the grateful feelings created in my heart during the deliberate and emphatic reading of it by His Excellency.

I have learned that certain parties in England have made com-

munications to Her Majesty's Government injurious to the character of the Ministers and Members of the Wesleyan Methodist Church in Canada ; and I am inclined to believe, that we are indebted in a considerable degree, to those representations for the strong and unequivocal expression of his Excellency's sentiments which will be found in his reply. It is now an hour after midnight, and I am too much fatigued to make any further remarks ; nor are they necessary : comment would but weaken the impression which the perusal of His Excellency's reply must produce. I will, therefore, content myself with enclosing copies of the address and reply for publication.

Yours, very truly,

EGERTON RYERSON.

ADDRESS.

To His Excellency the Right Honourable CHARLES POULETT THOMSON, one of Her Majesty's Most Honourable Privy Council, Governor General of British North America, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY :

We, Her Majesty's dutiful and loyal subjects, the Ministers of the Wesleyan Methodist Church in Canada, assembled in Conference, avail ourselves of the opportunity afforded us by our present annual meeting, to offer to your Excellency our most respectful and cordial congratulations on your assumption of the Government of the Canadas, and to express our grateful satisfaction in having witnessed the repeated Assurances of your Excellency's gracious intention to frame measures and administer the government for the equal benefit of all classes of Her Majesty's Canadian subjects.

In this expression of our feelings and sentiments, we are confident we give utterance to the feelings and sentiments of more than eight hundred congregations under our pastoral care, including from seventy-five to one hundred thousand souls.

We gratefully acknowledge the benevolent exertions which your Excellency has employed to promote an equitable and satisfactory settlement of the ecclesiastical affairs of this province ; and now that the judges of England have decided in favour of the lawful and equitable claims of other Protestant denominations than the Church of England to participate in the advantages of the Clergy Reserve provision for the support of the Protestant Religion, we

hope the objects of your Excellency's unwearied efforts will be speedily realized, and that this long agitated question will be finally set at rest.

We are thankful that, at a juncture so critical and eventful in the history of these provinces, the administration of their affairs has been entrusted to a Statesman of your Excellency's acknowledged abilities and great experience, and liberal principles; whilst, on the other hand, it must be gratifying to your Excellency to know, that the comprehensive powers with which your Excellency has been invested by our beloved Sovereign, have been and will be exercised in behalf of a people the great body of whom are anxious, with your Excellency, to strengthen and perpetuate the connexion between the Parent State and these important Colonies.

Taught by precept and example, from infancy, to "Fear God and honour the King," it will continue to be, as it has heretofore been, our aim and employment to inculcate these essential duties upon the Congregations committed to our care—whose universal determination and zeal in rallying to the maintenance and defence of the constituted authorities during the late unhappy insurrection, and the disturbances which ensued, has furnished the strongest possible proof that they yield to no class of Her Majesty's subjects in sentiments and feelings of loyalty to Her Majesty's person and Government.

Our earnest prayer to Almighty God is, and will continue to be, that your Excellency may be protected and guided, and prospered in all your deliberations, "that all things may be so ordered and settled by your endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for ever generations."

Signed by order, and in behalf of the Ministers of the Wesleyan Methodist Church in Canada, assembled in Conference, this twentieth day of June, One thousand eight hundred and forty.

JOSEPH STINSON, *President*,
EGERTON RYERSON, *Secretary*.

HIS EXCELLENCY'S REPLY.

GENTLEMEN,—I have received with great satisfaction your address; and I am sincerely thankful for the kindly sentiments expressed to me personally by the Body in whose name you offer it.

During my administration of the affairs of Upper Canada, it was my anxious desire to make myself acquainted with the opinions, with the conduct, and with the affairs of that portion of the people of the province of whom you are the Spiritual Leaders; and I have been most happy in being able to bear my testimony to their loyalty and good conduct, not less than to your zeal, energy, and self-devotion in the pursuit of your conscientious labours. This testimony will, I feel no doubt, render vain the attempt which I regret to find is made by some of your own Society, to represent you and those committed to your charge as disloyal to your Sovereign and averse to British Institutions; and I am confirmed in this belief by the address which I now acknowledge being concurred in, and presented by the Official Representative in the Canadas of the British Wesleyan Body, whose testimony is thus unequivocally added to mine.

It is not my province to enter into any questions which may concern the management of the internal affairs of your Body. Still it was with regret that I learnt, when in the Upper Province, from the Representatives of the London Society, that differences of opinion prevailed amongst you—and I shall be glad to find that they have been satisfactorily arranged. My course, however, is clear. Whilst I administer the affairs of the Canadas, it is my duty to look to the wishes and to the feelings of the people of that country; and you will find me ever ready and willing, whenever any question connected with the Executive Government may arise, to support the reasonable views and maintain the just rights of your Society, as expressed through your recognized authorities within these Provinces.

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