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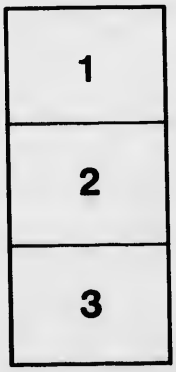


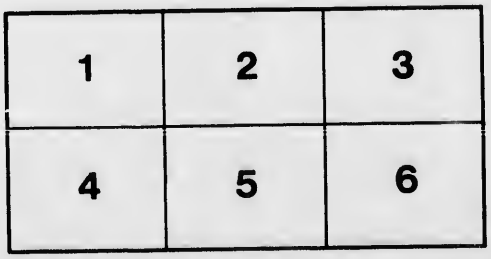

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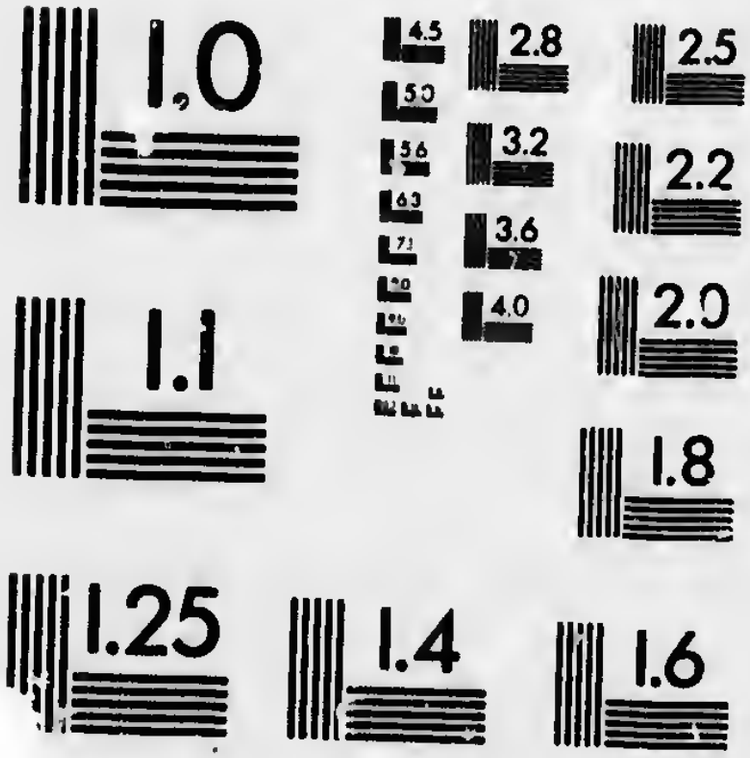


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# A SERIES OF ARTICLES,

LATELY PUBLISHED IN THE

"CHRISTIAN GUARDIAN,"

STIGMATISING "THE METHODIST EPISCOPAL CHURCH IN CANADA."

AS HAVING SECEDED FROM THE WESLEYAN BODY,

# AND THE ANSWERS THERETO,

AS PUBLISHED IN THE

"CANADA CHRISTIAN ADVOCATE."

ALSO

A PAPER PUBLISHED IN THE NORTHERN ADVOCATE, AUBURN, N. Y., 1844

BY THE AUTHOR OF "THE UNION CONSIDERED."

HAMILTON:
PRINTED AT THE CHRISTIAN ADVOCATE OFFICE, JOHN STREET.

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# INTRODUCTION.

THE following pages have been called into existence in consequence of several articles which have been written by the Editor of the *Christian Guardian*, and certain contributors to that journal, stigmatizing the members of the M. E. Church in Canada as seceders from the Wesleyans of this country, while, at the same time, strong brotherly attachment is professed by the *Guardian* for the Church he seeks to damage in public estimation.

In order that the reader may be in possession of both sides of the question, the author of the replies to the *Guardian* and his correspondents, has been urged by numerous persons to put the articles embracing this controversy into pamphlet form, so that the people may judge as to who are right on the subject of the questions discussed.

As it regards the reception of the Delegates of the Methodist Episcopal Church in Canada by the General Conference of the M. E. Church in the United States, and the recognition of our branch of the great Methodist Family by the Parent Body, we deem it proper to make some further remarks, and in doing so, perhaps nothing could be more acceptable to the public, than to give extracts from official documents.

We find in the *Daily Christian Advocate*, of May, 1860, the official organ of the American General Conference held at Buffalo, the following items :—

"J. M. Fuller presented the credentials of Rev. Thos. Webster, Delegate from the Methodist E. Church of Canada to this Conference. Bishop Richardson, of the M. E. Church of Canada, and Rev. Thomas Webster, one of the Representatives of that Church, were then introduced by Bishop Morris to the Conference. The Secretary read the address of the General Conference of the M. E. Church in Canada to this Conference, and Bishop Ames inquired if the Delegation desired to address the Conference.

"Mr. Webster said he did not wish to detain the Conference now. He would defer it until some other convenient time. Perhaps Bishop Richardson may make some remarks."

Then follows the Bishop's speech.

"H. R. Smith moved that a Committee be appointed to prepare an address in reply to the one presented from the M. E. Church in Canada.

"Dr. Durbin suggested its reference to the Committee on Correspondence with Sister Churches, and it was referred.

"Bishop Ames stated that the Rev. Robinson Scott, Delegate from the Wesleyan Methodist Church in Ireland, who is the bearer of a communication from that body to the General Conference, is present.

"Bishop Morris introduced Mr. Scott to the Conference, who presented his credentials and the address of his Conference, which were read by the Secretary. Mr. Scott then addressed the Conference."

In the *Daily Christian Advocate*, of May 11th, 1860, we find the following items:—

"Bishop Baker presented, and the Secretary read the certificate of the election of Rev. Joseph Stinson, D. D., President of the Conference; Rev. Enoch Wood, General Superintendent of Missions; and Rev. Asahel Hurlburt, Chairman of the Brantford District, to represent the Canada Wesleyan Church in this General Conference. Bishop Morris introduced Brother Hurlburt to the Conference."

Mr. H. then briefly addressed the Conference.

In the *Daily Christian Advocate*, of May the 15th, is the following paragraph:—

"Bishop Morris, Senior Bishop, introduced to the Conference the Rev. Dr. Stinson of the Canada Wesleyan Conference." Here follows his speech.

The following item we extract from the *Daily Christian Advocate* of the 2nd of June, 1860:—

"Bishop Morris introduced to the Conference Rev. Philander Smith, Bishop of the M. E. Church in Canada, and Rev. Mr. Gardiner, a Delegate from that Church." Bishop Smith then addressed the General Conference.

We have made these quotations to show that the Delegates from Canada, representing the M. E. Church, and the Wesleyan Church, as also the Delegates from the Irish Conference, were *all* introduced by the same person, and were *all* treated alike.

In order, however, that the reader may have further testimony on the subject of the recognition of the Methodist Episcopal Church in Canada by the Parent Connexion, we here quote from the Speeches of the American Delegates, delivered at the Canadian General Conference, held in Cobourg last August.

Dr. Peter Cartwright of the Illinois Annual Conference says:—"I am happy to meet with you under present circumstances, as one of the Representatives of the American General Conference. I have a distinct remembrance of the ORIGINAL *relation of your Body to the M. E. Church in the United States.* I commenced to travel in 1804. This country was supplied with Preachers by Bishop Asbury. The work here grew greatly until it became an Annual Conference in 1824. In 1828, on account of complaints of certain disabillities on the part of the Preachers in Canada, the General Conference, held in Pittsburg, permitted the Canadians to organize a Church under certain stipulations not necessary here to mention. I was acquainted with your ancestors the old Preachers. I was always in favor of your recognition, and of fraternal relations, years before it was carried out, and it afforded me the greatest pleasure when consummated."

Rev. F. A. Blades, of the Detroit Annual Conference, observed:—

"I hardly feel at liberty to trespass upon your time at present, but I said Amen to the remarks of Dr. Cartwright. However, it affords me much pleasure to meet with you. At much sacrifice, amid cares and public duties, I am here, and it gives me pleasure to bear to you the fraternal regards of the Church I represent, a duty, I regret to say, too long neglected. I have been recently very much interested in your Church; I knew not the fathers and not many of the sons. But one of your Ministers, (G. I. Betts), coming among us, found disabillities in connecting himself with us, which were very annoying to me and to many others. In connection with his case, I commenced to examine your history, which I had before too much neglected. I felt then, and feel now, that you ought to have been recognized by us, as bone of our bone, and flesh of our flesh. At the Buffalo Conference I acted in bringing this about, and for this reason, perhaps I am one of the first Representatives. I then felt an interest in your Body, not *now* abated. I am glad to meet Bros. Webster and Richardson, whom I met at Buffalo. I rejoice in your prosperity, and to take part in these ceremonies which place you in our Methodist Family."

Rev. G. Baker, of the Black River Annual Conference, remarked:—

"I simply say, I am happy to be here as a Representative of the M. E. Church in the U. S., and bear to you the salutations of the Church. I have no disposition to make a speech just now, but I concur in the remarks of my Brethren. If I should make a speech, I would very likely slide off on the same topic, for we are all of a stripe. Permit me again to say, I am pleased to be here, and to bear a fraternal address from our Conference, which will be more than a substitute for a speech."

Notwithstanding these plain statements publicly made by the American Delegation, and the obviously plain official action of the late American General Conference, the Editor of the *Guardian*, as it will appear in the following pages, persists in the statements he at first made, viz: That the M. E. Church of this country has been recognized *only* as a seceding Methodist Body by our American Brethren, and he urges that we have not proved the contrary. On this subject, as well as all others, we leave the reader to decide.

We take this opportunity to acknowledge the kindness of Revs. J. M. Fuller, J. B. Wentworth, H. J. Clark, L. Hitchcock, J. Parsons, H. R. Smith, and many other warm-hearted Brethren with whom we met at the Buffalo General Conference, scores of whose names we are not now able to remember. These Brethren, as also their venerable and justly respected Bishops, their able Secretaries and Reporters, deserve the esteem and lasting respect of our people in this country. Our prayers should daily ascend to Heaven for them and for their beloved Zion at this critical moment, and we should beseech God that he may assist the North to crush out the Southern Rebellion, *restore the Union*, and bring again peace and prosperity to the American Nation.

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## To the Editor of the "Christian Guardian."

Mr. Editor,—Can you, or any of your Correspondents, give us any light on the following. In the New York "Christian Advocate and Journal," of the 18th Sept., I observed a notice of certain Representatives of the General Conference of the M. E. Church in the United States, to the General Conference of the M. E. Church of Canada. One of these Delegates, on being introduced to the Conference, said—"I have a distinct rememberance of the ORIGINAL relation of your body to the M. E. Church in the United States."

Query.—What was this relation some years ago when the General Conference refused to acknowledge the Canada M. E. Church, and refused to permit Delegates from Canada to sit in the Conference? What new light has there been given to the subject? Would it not be just as consistent for the Wesleyan Church of Canada to acknowledge the True Wesleyans in the United States? It would—if two wrongs would make one right!

Yours sincerely, E. H.

Meaford, October, 1862.

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Remarks.—We believe only one of the three American Ministers who attended the late M. E. Conference in Canada—the Rev. Dr. Cartwright—attended in the character of Representative; the others were there merely as visitors. As we understand it, the General Conference did not intend, by sending a Representative, any recognition of the Canada M. E. Church as the legal successor of the original Methodist body which existed here before the union with the British Conference. We believe it is customary for the M. E. Conferences in the United States to receive Deputations from the seceding Methodist bodies of their own country; and that in appointing the late Deputations they have only followed out this policy. The General Conference has already formally decided this point. It did so a number of years ago when the question was regularly submitted to them; and it has never repealed that action. Indeed, in the last address to the Wesleyan Conference of Canada, the General Conference has distinctly recognized us as the original body. In that address the General Conference says to us:—

"Your Christian and fraternal letter was received by us with much joy and satisfaction, and we join in giving thanks to our common Lord and Master *who made us one in Him at the first, and has preserved us hitherto in the unity of the same faith and fellowship.* Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, and has made manifest the savor of His grace through us.

It gives us unfeigned pleasure to remember that *through the link supplied by our earlier history, an indissoluble bond of connection is formed between the Wesleyans of Canada and the Methodist Episcopal Church in the United States, and it is our ardent wish that this ancestral bond may never be weakened.* It appeared Providential that we should be ecclesiastically *separate*, but this offers no bar or impediment to the spiritual union of those whom God hath *so significantly joined together.* There live among us still men who first brought Methodism from the States into Canada, and who, having received their appointment from Bishop Asbury, traveled from New York to the Canada lines on horse back to reach their Circuit. These few, honoured fathers, still feel paternal yearnings for that portion of the family resident within the Imperial dominion, while the younger brethren early learn to sympathize in the same feelings."

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To the Editor of the "C. C. Advocate."

## THE "CHRISTIAN GUARDIAN" CORRECTED.—No. I.

Dear Sir,—I observe in the "Christian Guardian" of the 29th inst., a short communication, purporting to be from "Meaford," and signed "E. H.," in which the writer evidently betrays his *deep mortification* at the recognition of our Church by the parent body in the neighboring Republic, and asks some questions in reference to the visit of the Delegates of the General Conference of the Methodist Episcopal Church in the United States to the General Conference of the Methodist Episcopal Church in Canada. In answer to the queries thus made by "E. H.," the Editor of the "Guardian" makes the following remarks: "We believe only one of the three American Ministers who attended the late M. E. Conference in Canada—the Rev. Dr. Cartwright—attended in the character of Representative; the others were there merely as visitors."

Now this is an eggregious error—as will be seen by an extract which we will presently give from the "Daily Christian Advocate"—and is *calculated*, as also his subsequent remarks and insinuations, to *mislead* the readers of the "Guardian," with regard to the recognition of the Methodist Episcopal Church in Canada by the General Conference of the Methodist Episcopal Church in the United States. Since the General Conference, held in Buffalo in 1860, some of our Wesleyan friends have manifested great annoyance at the kind reception given to our Delegates on that occasion, denying the fact of our recognition, although it is well known in Canada and the States that the writer of this article, as one of the Delegates from the M. E. Church in this country, was received and introduced to the General Conference by Bishop Morris, at the same time

and in the same manner as were Dr. Scott, the Delegate from the Irish Conference, and in precisely the same manner as were subsequently Dr. Stinson and the Rev. Mr. Hurlburt, occupying the same platform, and being made recipients of the same fraternal courtesies. Rev. James Gardiner, our other Delegate, on his arrival, as also our Bishops, were introduced to the Conference and treated with the same brotherly cordiality. The Addresses of the Wesleyan Methodists of England and of Ireland, of the M. E. Church in Canada, and of the Wesleyan Methodist Church in Canada, were all read in open Conference, refered to the same Committee, and disposed of in precisely the same way.

No Deputations were received from any seceded body of Methodists in the United States, nor was any Delegate appointed to any such body therein. So much for the recognition.

It is not our wish, at present, to open up afresh the old question of originality between ourselves and the Wesleyans, unless the subject is forced upon us by them. But if it is, we shall not flinch from the duty we owe to the Church and the people of this Province. We are able and ready to defend our position as the *original Methodist Episcopal Church in Canada*, as established in this country in 1828, and *perpetuated ever since*.

We were present at Buffalo when the Delegates to the M. E. Church in Canada were appointed, as were also Bishop Smith and Rev. James Gardiner. Bishop Richardson had returned to Canada before the close of the Conference, in consequence of ill health. But in order to settle the point in dispute, we will quote from the "Daily Christian Advocate," of the 5th day of June, 1860, a paper published by authority of the American General Conference, and which contains the official actions of that venerable and justly respected body. The following is the extract refered to above:—

"The Address to the Irish Conference was read, and on motion, was adopted.

The Address to the Episcopal Churches in France and Switzerland was read, and on motion, was adopted.

Mr. Brown, of Providence, suggested whether in view of the lateness of our session, and the press of business, it would not be proper to dispense with the *reading* of these Addresses. He so moved.

Dr. Haven seconded the motion, and that we adopt them by their titles.

The motion prevailed.

The Address to the Bishops, Ministers, and Members of the Methodist Episcopal Church in Canada, was adopted.

Mr. Hare asked if these Addresses would be printed in the Daily.

The Secretary said there are no duplicates, and therefore cannot be printed.

On motion, it was resolved that these Addresses shall not be put in type, until forwarded to the parties addressed.

The Committee recommended the appointment of a Delegation to bear our salutations to the Wesleyan Church in Canada, and that Dr. Nathan Bangs, Dr. F. G. Hibbard, and Dr. F. Hodgson, be that Delegation.

On motion, the recommendation was approved and adopted.

The Committee made a similar recommendation for the appointment of Gardner Baker, F. A. Blades, and Dr. Peter Cartwright, as Delegates to the General Conference of the Methodist Episcopal Church in Canada.

On motion, the recommendation was approved and adopted.

The Committee recommended the selection of the second week of January, as a special season of prayer for the conversion of the world. Adopted.

H. J. Clark moved that the Book Agents at New York pay the expenses of the Delegates to Canada. Adopted, and so ordered.

The General Conference directed, by vote, that the Addresses be signed by the Bishops and Secretaries."

It will be seen that the Wesleyans are addressed as the Wesleyan Methodist Church in Canada, and our body as the *Methodist Episcopal Church in Canada*, and that the three Delegates to each body, were appointed in exactly the same manner. We need hardly say to our readers that Revs. G. Baker, F. A. Blades, and Dr. Cartwright, were quite as capable of understanding their own position, and the nature of the relation existing between their own body and the body to which it Delegated them, as is the Editor of the "Guardian," or his sage correspondent. We presume, however, that the foregoing extract from the authorized sheet of the M. E. Church in the U. S., will be received as proof on that point.

Notwithstanding the pressure of their arduons duties as ministers of Christ, the anxiety of their minds consequent upon the unholy rebellion now raging in their native land, and the great bodily weakness of Dr. Cartwright, he and his colleagues came hundreds of miles to be present at our General Conference in Cobourg, and to convey the friendly greeting of the parent church to their children in this country. Though the stay of our esteemed brethren among us was brief, they, by their enlightened

views, earnest piety, and brotherly love, have made themselves places in our hearts, and have wound still more closely the ties which bind us to our Fathers and Brethren in the United States. The difficult circumstances under which they came to us, causing us the more highly to appreciate the visit. They have our sympathy and earnest prayers for themselves, their church, and their country, in this, their time of adversity and sore trial.

THOMAS WEBSTER.

Hamilton, October 30th, 1862.

## RECOGNITION OF SECEDING BODIES.

"CHRISTIAN GUARDIAN," NOV. 12, 1862.

The Rev. Thomas Webster, ex-editor of the "Canada Christian Advocate," writes to that paper correcting our impression that only one of the three American brethren, who attended the Episcopal Conference at Cobourg, was there in the character of Delegate. Our impression arose from seeing their names published as from their respective *local* Conferences, which led us to suppose they were there merely as visitors; but Mr. Webster states that they all belonged to the Deputation, in which, as he ought to know, we dare say he is correct. However, it is a matter of little consequence, since the *number* of Delegates does not affect the question raised by our correspondent. We stated that our American brethren were accustomed to receive Deputations from the Conferences of seceding bodies *in their own country*, and their receiving one from a seceding body in this country, would have no more significance—would not necessarily imply any other kind of recognition. Mr. W. says there were no such Delegates from seceding bodies at the last Buffalo Conference, on which we are not able to speak; but we know they *do* receive such Deputations, and send Deputations in return, at the American Conferences, as the reports of such Deputations have been published in their papers. What we say is, that the Wesleyan Methodist Church in Canada, *of the present*, is recognized by the General Conference as the Methodist Church *of the past*; and the extract *from their Address to us*, which we gave two weeks ago. as well as the regular decision of the General Conference, *when the question was formally submitted to them*, are sufficient to show that we are correct. Any one can see, however kindly our seceding brethren may have been received at the last Conference, that only *one* could have been recognized as the regular successor of the early Methodist Church. It is simply absurd to say that *both* are the true legal inheritors of the rights and the prestiges of the Methodist Church first planted in Canada.

Our Brother Webster thinks the correspondent of the "Guardian" "betrayed deep mortification" that his seceding brethren were received in a friendly way. It would be strange, certainly, if the General Conference were to abandon its former deliberate decision on the subject, renounce its relations to the other regular Methodist bodies throughout the world, and become the patron of secession and division; but we have no disposition to

question the right or propriety of its encouraging friendly feelings between the different denominations of Methodism in the United States. On the contrary, we think all Methodists ought to be one throughout the world; and while we cheerfully acknowledge the right of those who have seceded to act on their conscientious convictions, we would still be glad to see more and more of brotherly feeling between them and our own Church. We pray that God may make them abundantly useful; and that he will show us all how the apparent barriers to a perfect union may be most effectually removed.

We may be permitted to say, however, that it appears to be all child's talk to argue that a body is the old Church, merely because it has adopted the *name* of the old Church. There are "Episcopal Methodists" in Canada, just as there are "Wesleyan Methodists" in the States; but a word in the title of a Church does not prove claims of any sort.

The simple facts are, that the General Conference did, at the time of the secession in Canada, decide the Wesleyan Church of Canada to be the possessor of the rights of the former Methodist Episcopal Church of Canada; that the regular fraternal intercourse has been kept up between them and us to the present time, and with the same understanding of our relations; that the last Address to the Canada Conference contained a very distinct and full recognition of the historical relation between the two bodies; *and that* at their last Conference they did, in some Christian sense, receive a Deputation from our seceding brethren, and agree to a friendly intercourse with them. It does, doubtless, imply some change in the policy of our American brethren towards the other seceded Conferences; but it implies nothing more.

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To the Editor of the "C. C. Advocate."

## THE "CHRISTIAN GUARDIAN" CORRECTED.—No. II.

Dear Sir,—The Editor of the "Christian Guardian" in his issue of the 12th, while admitting the conclusiveness of my proof respecting the appointment of the three Delegates from the American General Conference to our General Conference, reiterates his assertion that our Church is a seceding body from the Wesleyan Methodists in this country. Though apparantly unwilling to admit that his correspondent betrayed deep mortification that the parent connection should have extended to our body so courteous a recognition, he, himself, manifests extreme sensitiveness upon what he styles the *change* of *policy* of the American brethren. So far as it regards the "Guardian's" implied censure of the American General Conference, I do not deem it essential to make any reply, as that body is fully capable of understanding and maintaining its own position. I shall therefore confine my remarks to a defence of the M. E. Church against the charges of secession brought forward by the Editor of the "Guardian."

It should be distinctly understood by the public, that it is our Wesleyan friends who have commenced anew this controversy, and that I am only acting on the defensive, while pointing out the *originality* of the M. E. Church in Canada, and the evident *secession* therefrom of our Wesleyan brethren. It is admitted by all parties that the Methodist Episcopal Church was established in this Province by the American connection; and that the parent body did, in 1824, form a Conference in this country, which was presided over by the Bishops from the United States; the preachers being stationed in the same manner as when the Methodists of this country were connected with the New York and Genesee Conferences. And that in 1828, in consequence of numerously signed petitions from the Methodists in Canada, previously sent to the American General Conference, that body did consent to the Methodist people in this Province becoming a separate and distinct Church, recommending, at the same time, the adoption in Canada of the Episcopal form of Church Government—a recommendation which was acted upon, as will be seen from the following preamble and resolution adopted by the Conference in Canada, held in Earnestown in 1828.

"Whereas, the jurisdiction of the Methodist Episcopal Church in the United States of America, has heretofore extended over the ministers and people in connection with said Church, in the Province of Upper Canada, by mutual agreement, and by consent of our brethren in this Province, and whereas, it has been and is the general wish of the ministers and members of the Methodist Episcopal Church in Upper Canada, to be organized into a separate and independent body, in friendly relation with the Methodist Episcopal Church in the United States, and whereas, the General Conference has been pleased to comply with our wish in this respect, and has authorized any one or more of the General Superintendents of the Methodist Episcopal Church in the United States, with the assistance of any two or more Elders, to ordain a General Superintendent for the said Church in Upper Canada, (whenever such Superintendent shall have been elected by this Canada Conference,) be it therefore resolved, that it is expedient and necessary, and that the Canada Conference of the Methodist Church, do now organize itself into an independent Methodist Episcopal Church in Upper Canada, with a General Superintendent, to be known by the name of the Methodist Episcopal Church in Canada."

The arrangement so solemnly entered into between the American General Conference and the Canadian Delegates, was thus fully carried out by the Conference; and the Societies having previously petitioned for it, of

course cordially agreed thereto. The Canada Conference, however, did not stop here. It adopted the following constitutional principles, guaranteeing to the ministry and membership, that the Church should continue Episcopal in its Government and usages. With regard to the powers vested in the members of the General Conference, it is *positively stipulated* in the Discipline of 1829, that "*They shall not change or alter any part or rule of our Government, so as to do away Episcopacy, or destroy the plan of our Itinerant General* Superintendency."

With these guarantees the Societies were satisfied, and hundreds flocked to enroll themselves with the people of God, believing that Elders and Deacons were of Divine appointment, and that Bishops were Scriptural overseers in the Church of Christ. To the Church as thus constituted, the Methodist Episcopal Church in Canada has strictly adhered, while our Wesleyan friends, seceding from these principles, have formed a new Church without Deacons or Bishops, *having but one order of ministers*, and calling themselves by a new name, viz: the Wesleyan Methodist Church in British North America. Thus becoming a dependency upon a foreign ecclesiastical body. It may be remarked in passing, that the name has since been again changed. If these brethren felt themselves incapable of governing the affairs of the Church, they had a perfect right, as individuals, to secede from the M. E. Church in Canada, and organize under a new name and system of rules, receive a President from the British Conference, and give up their independence, submiting every act of their Conference to the British Conference for its final approbation or rejection, as it, in its wisdom, might deem best; but in so doing, they left the Church, and for them to claim that they are still the Methodist Episcopal Church in Canada, as established in 1828, is simply preposterous.

Our brother of the "Guardian" observes, "It is simply absurd to say that both are the true legal inheritors of the rights and prestiges of the Methodist Church first planted in Canada." And so say we. Those only who have adhered to the constitution and government of the Church, as established in 1828, are the 'true legal inheritors of the rights and prestiges of the Methodist Church first planted in Canada,' and not those who threw off her government and adopted another order for their ministry, and also connected themselves with a foreign ecclesiastical power in such a manner that they cannot receive a Probationer into Conference, or drop one already received, without submitting the act to such body for its approval. We have only to quote from the Articles of re-union existing between the English and Wesleyan Conferences to establish this point.

One of the stipulations is as follows:—"All and every the acts, admissions, expulsions and appointments whatsoever of the Canada Conference, the same being put into writing, and signed by the President, or by the minister appointed as his associate or co-Delegate, shall be annually laid before the ensuing British Conference, and when confirmed by their vote shall be deemed, taken, and be to all intents and purposes valid, and obligatory from the respective times when the same shall have been ordered or done by the said Canada Conference." Does this resemble the independent position of the M. E. Church of 1828? Is it not rather a state of ecclesiastical vassalage without a parallel among *Protestant* churches throughout christendom?

In another paper I may glance at other public documents which will tend to show the *abject* dependence of our seceding Wesleyan brethren upon a foreign power.

THOMAS WEBSTER.

Hamilton, November 14th, 1862.

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TO THE EDITOR OF THE "CHRISTIAN GUARDIAN."

## THE EX-EDITOR OF THE "CANADA CHRISTIAN ADVOCATE" CORRECTED.

MR. EDITOR,—I observe in the "Canada Christian Advocate" of the 5th inst., a communication from a certain correspondent of said paper, professing to be a reply to the short notice that your humble servant sent to the "Guardian" a week or two ago, and your remarks in reference to the same. As this writer in the "Canada Advocate" professes to be able and ready to defend the position assumed by the Church to which he belongs, I think it would have been much better for him to have condescended to answer my *query*, than to have called in question my motives or impugned them. As you very properly remarked, Mr. Editor, the number of Delegates does not effect the question to which I referred in my former letter. And as far as this would-be-able correspondent of the "Canada Advocate" is concerned, permit me to say, that in all his wordy letters, he does not answer the question; he only makes a mess of it, and it is confusion worse confounded. What I asked was the original relation, when the General Conference, some years ago, refused to permit Delegates from the Canada M. E. Church to sit in the Conference. The correspondent of the "Canada Advocate" says they were recognized by the General Conference. Query—in what sense were they recognized? Not surely as the original M. E. Church of Canada. This is the point at issue. Come now, good brother, yes or no. Keep to the point. What, I would ask, was the nature of the address sent by the M. E. Conference of Canada to the General Conference in Buffalo in 1860? Did not that address ask to be acknowledged as a seceding body? And was it not received in

this light? Let those answer who know. What says the author of this address?

Yours sincerely,

Meaford, November, 1862. E. H.

## BROTHER WEBSTER ON CHURCH IDENTITY.

"CHRISTIAN GUARDIAN," NOV. 26th, 1862.

The Rev. Thomas Webster has written another long letter to the "Canada Advocate." He "says the 'Guardian' admits the conclusiveness of the proof" he gave that they had not one, but *three* Delegates from the States. He did not give any "proof;" we simply took *his word* for it.

He says we "manifested extreme sensitiveness" that the Canada Episcopal Delegates were courteously treated. This is another departure from fact; we *rejoiced* in the spirit of fraternal feeling thus manifested, we expressed a wish that it were universal, and we expressed a hope also that it might lead to the oneness of all Methodist bodies. Brother Webster—we regret to see in a not very amiable spirit—proceeds to the task of trying to prove that the Wesleyan Methodist Church lost its identity, by uniting with the British Conference! With the peculiar style of reasoning that seems to satisfy our good Brother, we find it impossible to deal, for we do not wish to offend him by calling it nonsense. But he has wholly lost sight of the question raised by our correspondent "E. H.," who wished to know the precise nature of the action of the General Conference. We showed that the General Conference recognized the Wesleyan Church of Canada as the original Body; and that they could not possibly have recognized two Canadian bodies in that sense; consequently they did not receive our Episcopal brethren in that sense.

Brother Webster entirely forgets the real question relating to the General Conference, and indulges in a strain that we have heard often enough in former years. His letter maintains that we "seceded from those *principles*" which recognized three orders of ministers; but he ought to know that "seceding from principles" is a new idea of his own. We wonder if the Wesleyan Methodists of America lost their identity when they *first adopted* Episcopacy? Did the Methodist Church in Australia lose its identity when it was constituted a distinct connexion? Did the Canadian Conference lose its identity when the General Conference complied with its request and made it independent? If not, how could it lose its identity by uniting with the British Conference? When a Church adopts some new regulations or enters into a fraternal relation to some kindred Church, does it "*secede* from its principles." Did the Free and United Presbyterian Churches lose all their legal rights when they effected a Union? But we forbear, and simply repeat that there was no double dealing on the part of the General Conference, and there is no change in her conservative principles as to the relation of other Methodist bodies. Brother Webster evidently feels that this is so, for he hardly refers to the action of the General Conference—which was the only question.

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To the Editor of the "C. C. Advocate."

## THE "CHRISTIAN GUARDIAN" CORRECTED.—No. III.

Dear Sir,—The Editor of the "Christian Guardian," in his issue of the 26th inst., denies having admitted that we had proved the appointment, by the General Conference in the United States, of the three Delegates who attended our last General Conference. He says he simply took our word for it. We are greatly obliged to our good Brother for taking our word on so important a matter, yet we must contend that we did prove, by an extract from the "Daily Christian Advocate" of the 5th of June, 1860,—published by authority of the General Conference—that the General Conference at Buffalo, did appoint Revs. Gardiner Baker, F. A. Blades and Dr. Peter Cartwright, Delegates to the General Conference of the Methodist Episcopal Church in Canada.

Though the extract referred to did not prove the fact with sufficient clearness to the mind of the Editor of the "Guardian," to all unprejudiced minds, we have no doubt, it was fully conclusive.

The Editor of the "Guardian" observes:—"Brother Webster—we regret to see in no very amiable spirit—proceeds to the task of trying to prove that the Wesleyan Methodist Church lost its identity by uniting with the British Conference."

In regard to this extract we wish to state Firstly, That it is not our wish to indulge in any unkind feeling towards our Wesleyan friends, or the Editor of the "Guardian," but on the contrary, to treat them with Christian courtesy; nor are we conscious of having indulged in any other feeling in this controversy. Secondly, We think that we have proved that the Wesleyan Methodists did secede from the M. E. Church in Canada in 1833. But the subject is by no means exhausted, and, if necessary, we can adduce further proof. If the discussion is distasteful to our Brother, he ought to recollect that it was himself who called the attention of the public to the subject at this time. So long as our Wesleyan friends persist in their attempts to fix upon our Church, before the public, a character which belongs not to it, but to their own Church; so long—life and health of mind and body being spared to us—will not we desist from the "task" of maintaining the identity of our Church with the original M. E. Church in Canada.

The "Guardian" complains that we "have wholly lost sight of the question raised by his correspondent "E. H.," who wished to know the precise nature of the action of the General Conference." The precise nature of that action is very easy to be understood, except by those who

are determined to find a difference where none exists. It was as follows: They received our Delegates as the Representatives of the M. E. Church in Canada to the General Conference of the M. E. Church in the United States, even as they received the Delegates sent by our Wesleyan brethren as the Representatives of the Wesleyan Methodist Church in Canada. Our Delegates were presented and introduced in exactly the same way as were the Wesleyan Delegates from Canada, and Dr. Scott from the Irish Conference. Our Address was received and read in open Conference, and referred to the Committee on correspondence, as were the Addresses from the British and Irish Conferences; and it was answered as were theirs. Our Delegates were invited to occupy seats upon the platform with the Bishops and other officers of the General Conference, as were also the Representatives of the Churches already referred to. And finally three Delegates were appointed to represent the General Conference in the United States in our General Conference, and in like manner, three to represent that Conference in the Wesleyan Conference.

For further proof upon this point we refer the "Guardian," and all others who are interested, to the official proceedings of the General Conference at Buffalo, as published in its own organ, the "Daily Christian Advocate," of May 5th, June 2nd and 5th, 1860.

The Editor of the "Guardian" inquires, "We wonder if the Wesleyan Methodists of America lost their identity when they first adopted Episcopacy?"

The Methodists in America at that period were simply societies under the immediate direction of Mr. Wesley, not having the ordinances administered among them, and holding their connexion with those societies as not inconsistent with their membership in the Churches to which they had previously belonged.

The independence of the old colonies had been acknowledged by the mother country, consequently the founder of Methodism felt himself no longer restrained, as far as America was concerned, by the ties which bound him to the Established Church in England. Having been applied to by "some thousands of the people in North America" for advice—the disorganization of the English Church having left them entirely destitute of the ordinances—he took their situation into consideration, and feeling himself to have competent authority to organize them into a church—as he invaded no man's rights—he ordained Dr. Coke, and sent him to form the Methodists in America into a church. Mr. Wesley states very explicitly, that he preferred the Episcopal form of church government to any

other, so also did the preachers and societies, and the church was accordingly organized with that form of church government. Thus it will be seen that the Episcopacy of the Church in the United States, dates from its origin; consequently, the question of the "Guardian" relating thereto is without point.

To his question respecting the Methodist Church in Australia, we are not prepared to reply, not being sufficiently acquainted with the peculiarities of its history.

Our friend of the "Guardian" further asks, "Did the Canada Conference lose its identity when the General Conference complied with its request and made it independent?"

Not at all. Because the M. E. Church, as it existed in Canada before 1828, remained unchanged afterwards. The only difference being, that before 1828, the Methodist Church in Upper Canada was part and parcel of the M. E. Church in the United States, but at that period, by consent of all paties interested, it became a separate and independent body. In its new organization it did not deviate from any of its constitutional principles, but acted upon the recommendation of the American General Conference, and in strict compliance with the desire of both preachers and people, scrupulously adhered to the Episcopal form of Church Government, and to all the previously received rules and usages of the Church.

The Wesleyan Church of Canada is not identical with the M. E. Church of 1828, because the changes attempted to be made in 1833, were a violation of the constitution of that body. The parties to those changes renounced Episcopacy, changed the order of the ministry, became Presbyterial instead of Episcopal in their Church polity, and organized themselves under a new name with a new system of laws, gave up their independance, and became a dependency of the British Conference, by means of which, the Canada Conference cannot pass a single act, however trivial, without submitting such regulation to the British Conference for its approval or rejection.

Again the "Guardian" inquires, "When a church adopts some new regulation or enters into a fraternal relation with some kindred church, does it secede from its principles?"

It may, or it may not. This depends upon various conditions, as whether any fundamental principle has been departed from, or any rule violated, in order to enter into the 'new fraternal relation.' The 'new fraternal relation,' which our Wesleyan friends entered into with the English body, seems rather a novel kind of fraternity, requiring the entire

subserviency of the one body to the other—the surrender of every principle that distinguishes the Methodist Episcopal Church in the United States from the Wesleyan Methodists in England—the concessions were all on one side. The only equivalent, so far as we can see, for the sacrifices thus made, being the money consideration.

The "Guardian" continues, "Did the Free and United Presbyterian Churches lose all their legal rights when they effected a Union?"

The question is not exactly to the point, as we are not arguing the subject of 'legal rights;' but lest we might be accused of wishing to evade the question, we will proceed to reply to this also.

The parties to this Union were themselves so well aware that the contemplated change would not only destroy the identity of each body, but that it would also endanger some of their legal rights, that they applied to Parliament for an Act to enable the united body to hold their church property, and to otherwise legalize their acts. In fact they have become a new organization with a new name, viz: "The Canada Presbyterian Church." See 24th Vict. Chap. 124, Statutes of Canada for 1861. See also Minutes of Synod for June of the same year.

We believe that Presbyterians themselves admit that the act of Union nullified the original identity of each body as an ecclesiastical organization. Yet, neither of the uniting bodies changed its Church polity, nor effected any other change at all equal in magnitude to the changes made by our Wesleyan friends in 1833, when a clean sweep was made of every distinctive feature of *Episcopal Methodism.*

Can the "Guardian" give an example of such a departure from principle, practice, usage, name and government in any church on the face of the earth, and yet the body claim that it is still identical with that from which it has departed, and that it has never departed from that which it has attempted to abolish?

Before our good brother again takes exception to the sense or connection in which we use the word secede, we would recommend him to consult Worcester's Dictionary on that word.

Hamilton, November 28th, 1862. THOMAS WEBSTER.

## OUR SECEDED BRETHREN.

"CHRISTIAN GUARDIAN," DEC. 10th, 1862.

Brother Webster says,—"So long as *life and health* of body and mind being spared to us, we will not desist from the task of maintaining the identity of our Church with the original M. E. Church of Canada." The meaning is, that while life lasts he will have the last word! If the

last word will be any comfort to him, he is most heartily welcome to it; though we believe it is not generally considered a proof of a person being right. But what he undertook to prove was that the General Conference at Buffalo recognized his body as THE original Methodist Church of Canada. We proved that they did not, by an extract from their address to the Wesleyan Conference; to which brother W. does not make any reply. Neither does he reply to the last query of E. H., whose first letter called brother W. out. He says "they (the General Conference) received our Delegates as the representatives of the M. E. Church in Canada;" but this does not prove that they recognized them as the original Church, but simply that they received them by the name they *gave themselves*. He says, "our representatives were presented and introduced"; so would any representatives from any other Church have been; so are lay men often "presented and introduced." He says "our address was received and read in open Conference, and referred to the Committee on Correspondence." Yes, and so, often, are addresses from Temperance and other Societies read and referred. He says "and it was answered"; yes, and so are addresses from private parties answered. He says "our Delegates were invited to occupy seats upon the platform"; so are lay men and other non-official parties sometimes invited to the platform. He says "finally, three Delegates were appointed"; why, so are Delegates often appointed to attend other bodies, without intending thereby to recognize them as original Methodist bodies. What has all this to do with proving that they were recognized as *the* original Methodist Church of Canada? The General Conference *did*, by formal resolution, at an early date, recognize the Wesleyan Church as the original body; they did so again in their Reply to our last Address. All the original Methodist Conferences in the world so recognize the Wesleyan Church in Canada, and the highest legal authorities in Canada have formally established its claims to be the original body. The thing has been decided over and over by the regular civil and ecclesiastical Courts which had authority to decide; what nonsense for our good brother W. to say that he will contradict them all "while life and health remain!"

Brother W. seems to think that Episcopacy is such an essential thing, that the lack of it, is fatal to our identity as a Church! If he was a Romanist or a High Churchman, we could understand the argument. In the mouth of a Methodist it is simply absurd, as it is well known that the standard Methodist writers in the States do not regard it as essential, but as a merely prudential arrangement. Besides, we have the *substance* of the American Episcopacy in our Church, just as the British Wesleyan Church at home has. We shall have brother W. preaching up the Apostolical Succession next. This unimportant change was regularly made, by the proper authorities, and is sanctioned by all other original Methodist Conferences throughout the world. Brother W. does not seem to be able to distinguish between the identity of a *body*, and the similarity of rules and regulations. The same body may alter many of its rules, and of its agencies, and yet the body, *as a corporation*, continue the same. Therefore so may a Church. His reply to our remarks respecting other

instances, furnished by the history of Methodism, and of denominations, do not relate to the point in question. He says that we gave up some things in our union with the English Conference, and here he steps out of his way to insult us by saying, "The only equivalent, so far as we can see, for the sacrifices thus made, being the money consideration." This means that the Wesleyan Conference in Canada sold itself to the English Conference for money! Such a pitiful remark shows the writer to have no arguments and a good deal of bitterness. It did not belong to his subject. It is a slanderous falsehood too, which his friends have diligently circulated *in private*, but which it took a good deal of hardihood to make in public. The money that the Wesleyan Church has made by the Union has been the responsibility of supporting extensive Missions in Hudson's Bay, Lower Canada and British Columbia!! That is, we PAY about twenty thousand dollars a year more for the support of missions!! As to the small additional amount to our Contingent Fund, it does not equal one fifth of the additional charges on that Fund. When will the meanness of sectarian jealousy learn to blush.

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TO THE EDITOR OF THE "C. C. ADVOCATE."

## THE "CHRISTIAN GUARDIAN" CORRECTED.—No. IV.

DEAR SIR,—Our friend, the Editor of the "Guardian," seems to have been not a little annoyed by our last communication. He labors to make the impression upon the minds of his readers that our Delegates, to the General Conference at Buffalo, were received by that body in some other character than that in which they were sent; proceeding, at some length, to make remarks about Delegates from other bodies, and lay men having been presented and introduced, addresses from Temperance Socities having been received and referred, &c., &c. Whether *all* the Wesleyan Delegates would have been as willing to be classed with Tectotallers as were our Delegates, is a question which we will leave the Editor of the "Guardian" to decide. We are not aware of any such Delegates having been admitted to the platform, on the occasion referred to; but it matters not, whatever was the character of the reception given to our Delegates, just that, and nothing more, was the reception given to the Wesleyan Delegates.

The extract, given in a former letter, from the "Daily Advocate," fully proved the recognition of the M. E. Church in Canada by the General Conference of the M. E. Church in the United States; and the appointment, by that body, of Delegates to represent them in our General Conference, is a further proof of that recognition.

Our good Brother falls into a slight mistake, when he asserts that it was the first letter of E. H. which called us out. It was the erroneous

statements of the Editor of the "Guardian," when replying to E. H's. queries, which we undertook to correct. For the information of the "Guardian," and his very astute correspondent, we have to say, that our General Conference never asked to be recognized by the parent *body* as a seceding body; neither did the United States General Conference, nor their Representatives to our General Conference, give the slightest intimation that they so understood our position. [See the Speeches made by the American Representatives in our General Conference.] So frivolously absurd a question really deserved no answer.

We deny that the Canada Conference had the legal or Methodistical right to abolish the mode of Church Government established in 1828. They had no more right to do so, than the seceding States had a right to violate the Constitution of the United States. Their action in 1833 was as much a revolutionary measure, as were the seceding ordinances of said States. When those, subsequently known as Wesleyans, seceded from the M. E. Church in 1833, all who did not consent to that ecclesiastical revolutionary action of the Canada Conference, remained members of the M. E. Church in Canada, sustaining their relations in, and collectively constituting the original body. This constitutional minority being no more bound in right, or justice, by the Acts of the Revolutionary Conference, than are the loyal American citizens, resident in the seceding States, in right, or justice, bound by the action of the Revolutionary Legislatures of the said States.

The Church was organized by the consent of both Preachers and Societies, they having unitedly petitioned the American General Conference to set the Methodists in this country off as a separate and *independent* Church. Can the "Guardian" find an example in Church history for the arbitrary steps taken by the Canada Conference in 1833? Are the Wesleyans in Canada adhering to the preferences of Mr. Wesley, in regard to the system of Church Government designed by him for the Methodists in America?

That the Wesleyans have been declared to be the original body by the highest legal authority, as asserted by the "Guardian," we deny. A majority of the judges decided, in 1837, that the Methodist Episcopal Church in Canada, as the original body, was the lawful owner of the Church property. Those who had intrigued to bring about the union, could not leave their friends in such a dilemma. New judges were appointed, agreeing in opinion with Chief Justice Robinson; and then, there being a majority on the other side, the previous decision was reversed.

This leaves the question in a position to be carried to a higher court when it may be deemed advisable to do so. That this "highest legal authority" of the "Guardian," is neither highest, nor final, was sufficiently proved in the recent case of the slave Anderson.

Does not the Editor of the "Guardian" know that the highest legal authorities in Canada differed as widely among themselves upon the question at issue between us, as does that gentleman and the writer of this article?

The "Guardian" says, "Br. W. does not seem to be able to distinguish beetween the identity of a body, and the similarity of rules and regulations." "The same body may alter many of its rules, and of its agencies, and yet the body, as a corporation, continue the same." We think we can distinguish very easily between the identity of a body, and the similarity of rules and regulations; but, we confess, that we cannot see how a body can so entirely revolutionize its whole economy, alienate the prerogatives of preachers and people, and become a helpless appendage of a body 4,000 miles distant, leaving nothing of its former self, save only its doctrines and the itinerancy, and yet claim to be the original independent body existing before any of those changes were made. They did not simply *alter* certain rules, but they sought to *abolish rights*, government and rules, and adopted an entirely new ecclesiastical policy.

Imagine a case. Suppose that the Corporation of the City of Toronto should so "*alter*" its whole corporate powers as to abolish the city government—forming a union with the City of London in England—consenting to receive a Mayor yearly from that city to preside over the subordinate City Council of Toronto, and agree that every act passed by the Toronto Corporation should be subject to the approval or rejection of the London Corporation. Would such alterations, on the part of the Corporation of the City of Toronto, be held as legal, or would the people be bound to submit to such revolutionary measures? Would such radical innovations be considered as a simple "change of rules and agencies?"

Our good Brother seems seriously offended because we remarked in our last, that so far as we could see, the only equivalent for the sacrifices made, was a monetary one. Does the "Guardian" consider as nothing the large amounts received annually from the *revenues* of the Province, by the Wesleyan Missionary Society, in addition to the six hundred pounds received from England? Or does he forget the thousands of pounds received by his body from the sale of the clergy reserves?

Are our Parliamentary *documents* such *very* "private" affairs that it

requires a large amount of "hardihood" to make their contents public? Has our brother been taking a Rip Van Winkle nap, that he is not aware that the circumstances to which we merely alluded has been a matter of public notoriety throughout the length and breadth of the Province for more than a quarter of a century? Neither can we claim the prestige of having *first* made it "public." Will the Editor of the "Guardian" please tell us what consideration caused the dissolution of the union in 1840; and, of what material the chain was composed, by which the Government succeeded in again drawing these two bodies together? Would these two bodies have ever again been re-united, if it had not been for the monetary consideration? If the "Guardian" is desirous of information touching any of the above points, we have a number of pamphlets relating thereto, with extracts from which we can favor him.

Though the article under consideration is from beginning to ending a tissue of ——. Well, mistakes and misapprehensions; we will not call them misrepresentations and "slanderous falsehoods." We perceive that it is easier for our Toronto friend to designate our arguments "nonsense," and call our facts hard names, than to refute the one, or disprove the other.

The Editor of the "Guardian" asks, "When will the meanness of sectarian jealousy learn to blush?" We cannot tell, but may, with some probability, expect that millennium of modesty, when the "Guardian" has learned to see himself as others see him.

THOMAS WEBSTER.

Hamilton, December 12th, 1862.

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## BROTHER WEBSTER ONCE MORE.

### "CHRISTIAN GUARDIAN," JANUARY 7, 1863.

Brother Webster. the ex-Editor of the "Canada Christian Advocate," told us that he would contend—right or wrong—"while life and health remained," that his seceding body were the original Methodist Church of Canada; but the case is getting worse for his handling. He ought to know that the question between us was, "Whether the *American General Conference recognized it* as the legitimate successors of the original Methodist Church. We have shown that the General Conference did *formally* decide the question in favour of the Wesleyan Church, when it was *explicitely submitted* to that body; that it has never reversed that decision; that the late Buffalo Conference did not say one word, directly or indirectly, recognizing our seceding brethren as the original body; and that it *did* expressly, in its Address in Reply, recognize the Wesleyan Conference. One would think all this was enough, and Brother W. does

not try to meet it at all. He does not speak to the point, and evades the question of "E. H."

But he tries to do the next best thing by contending that, whether recognized or not, the Canada Episcopals *are* the original body. We do not expect to convince him, for he has taken a vow to contend "while life and health remain." Accordingly he contends that the Canada Conference had no right to exchange a Bishop for life, for an annual President with the same power. It is not a question of "Church Government" at all; it is merely whether the presiding Minister should be chosen for life, or annually. The office and prerogatives of Bishop and President were the same; all the change made in the discipline was to put one word for another; so that the question was,—Had the Church power, according to the discipline, to make this change? One of the Judges thought the Episcopacy, as implying the Successors of the Apostles, was essential to the existence of any Church, so that losing even the *word* "bishop" was destructive to the existence of a Church! True, the majority of the Judges decided that the Church was perfectly competent to adopt such an alteration, but Brother W. clings to such comfort as this High Church dogma is capable of affording him! Does he not know that this High Church Judge's notion of Episcopacy would be destructive to all Methodist Bishops? Brother W. thinks our Church had no more right to make this change than the Southern States had to rise in rebellion!! This is worthy of a logician who insists that the original Methodist Episcopal Church, preachers and people seceded from—brother Gatchel, a superannuated preacher, who continued with them till a year afterwards! Brother W. asks us if it would be legal for the Toronto City Council to receive a Mayor from London!! We suppose it would be legal if it was not contrary to law. If the Legislature of England and Canada were to enact it, it would be perfectly legal.

(Brother W.'s talk about the Canada Conference having, by the first union, "revolutionized its whole economy," of its having "become a helpless dependent of a body 4000 miles distant," of its "leaving nothing of itself, save only its doctrines and itinerancy;"—all this is pure fiction, the growth from his own prejudices and imagination. It simply means that we received a President from England, while we were left to manage our own affairs with perfect freedom:")—we say it is all fiction and it is nothing to the point.

"Does the "Guardian" consider as nothing the large amounts received annually from the *revenues* of the Province by the Wesleyan Missionary Society, in addition to the six hundred pounds received from England? Or does he forget the thousands of pounds received by his body from the sale of the clergy reserves?"

"Will the Editor of the "Guardian" please tell us what consideration caused the dissolution of the union in 1840; and, of what material the chain was composed, by which the government seceded in drawing these two bodies together? Would these two bodies have ever again been re-united, if it had not been for the monetary consideration? If the "Guardian" is desirous of information touching any of the above points,

we have a number of pamphlets relating thereto, with extracts from which we can favour him."

The above is false from beginning to end; there is not one particle of *truth* in what is either asserted or insinuated in the above two paragraphs. The Canadian Wesleyan Conference has never received a penny from Government! *Before the first Union*, the *English Missionary Committee* received a small annual grant in aid of its missionary work in this Province. *After* the Union, the English Committee still received it; the Canada Conference never accepted a Government grant, and it had no power to control the Committee in London. The Superintendent of Missions in Canada was the agent of that Committee, and no Canadian Missionary ever received one penny of addition to his salary on account of that grant. When the Clergy Reserves question was settled, and the existing claims upon it were commuted, it was the London Committee that commuted; and the whole matter is in their hands to this day. When the last Union was effected in 1847, the London Committee agreed to pay a certain amount annually to the Canada Missionary Fund, in consideration of our undertaking to support the Missions they handed over to us—an additional expense twice as great as the amount they were to pay. They were to pay that amount whether they continued to receive the annual amount from Government or not, so that the Canadian preachers had no interest whatever in said grant; they never received one penny of benefit from it, directly or indirectly, and they had no control whatever in the matter. As to the late Union having been brought about by any money consideration, the Canada Connexion became responsible for the support of all the English Conference Missions, while the English Mission Fund was to contribute one thousand pounds annually to aid in supporting those Missions, which sum was very far indeed from meeting the additional expense to the Canadian Fund. And then—will Brother W. attend?—the Canadian Missionary Committee *voluntarily*, without any hint or suggestion from England, *relinquished* its claim for the thousand pounds, and nobly undertook to support *all* our missions—and adding those of Hudson's Bay Territory—from our own resources. That is, from a sense of duty and from a spirit of self-reliance, we gave up our claim to a thousand pounds annually. This was the kind of "money consideration" that actuated the Wesleyan Church in Canada! Yes, there was a money consideration; but it was the consideration of what we were glad to undertake to *give*, and not any thing we were to *receive*, that engaged our attention.

We shall rejoice in all the good our seceding brethren legitimately do by preaching the gospel; but we are bold to advise them, if only for their own respectability, to try to get on without their perpetual and petty slanders upon their Wesleyan brethren. We try to mind our own business; we seldom hear our Episcopal friends referred to among ourselves, except in a friendly way; we shall rejoice to hear that they are the means of salvation to thousands of sinners; we wish to act in a neighbourly spirit towards them, and *hope* that, at least before the Millenium, we will all be one again, for which we would like to help prepare the way.

But really, these misrepresentations have been made the weapons of a foolish warfare on their part quite long enough to warrant them in asking themselves, in the first place,—whether they are *true*; and in the second place, whether employment of such slanderous attacks is the best way of getting on with other denominations. We refer only to some few who have not yet got over the passions always arising out of attempts at division.

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TO THE EDITOR OF THE "CHRISTIAN GUARDIAN."

## NO RECOGNITION.

The Episcopals of Canada are evidently making a great fuss to prove what they know they never can prove, viz: That they are the acknowledged *Methodist Church* of Canada, by the Episcopal Church of the United States. Could the thing for which they contend be proved, (which, under existing circumstances, never can,) then we can only say, as a certain Scotch lady once said to her Minister, who appears to have been teaching her the Catechism, and who demanded of her to say that God made the *Irish*—she answered, "Well, if I must, then God made the *Irish*, but mind you, sir, I'll tell you, if he did make them, he'll rue the day ever he did it." We must be prepared to admit, for their benefit, that it would greatly serve their purpose to be able to say (as they did the other night in this locality), that they have so many members and raise so much Missionary money, this last kept in the sack, that is, they and the Episcopal Methodists on the other side of the line. This is putting a mountain and mole-hill together, and looks very much like *Punch's* description of a special Constable alongside of one of her Majesty's Life Guards on the memorable 10th of February, 1848. Now, sir, it is well known to many of the members of your Conference, that there is no recognition whatever by the General Conference of the United States of the Episcopal Church of Canada; excepting such recognition as that of friendly feeling, to which, more than once, you have referred. And should the members of that body continue in this tirade of abuse and *falsehood*, it may be necessary to stand on the defensive, and prove from facts coming to us from the other side of the water, that they are not known by them, only as *seceders* from the true and Primitive Methodist Church. At present we may furnish a copy of a letter, from the pen of one of their own Bishops, some time since gone to his reward, I quote without *addition* or *subtraction*:

"You wish me to give you some information respecting the two kinds of Methodists, the Wesleyans and Episcopals, who attended our Conference last summer, at *Watertown*. The sum and substance, I believe, was as follows: The Wesleyans were introduced to the Conference by the Bishop. Some time after one of our brethren stated to the Conference that one of the Wesleyan brethren wished to make a communication to the Conference, which was admitted. He proceeded, at some length, and with much clearness and ability, to show, from documentary testimony and argument, that the Wesleyan Body in Canada were the *true* and *proper* Methodists, and that the Episcopals in Canada were, and should be regarded, *seceders*.

Some of our brethren thought he was a little too severe and personal in some of his remarks, and others thought he was not. After he had taken his seat, a member of the Conference made a motion that the Episcopal brethren from Canada be permitted to make a rejoinder before the Conference, but it was objected to on the part of the Conference, and after a short debate was voted down; but in the course of the debate a brother remarked, that the Episcopals had better first be introduced to the Conference. But, after the question was decided as above stated, the Bishop took occasion to remark (as I understand it,) that the Episcopals in Canada were not recognized by the Wesleyan Connection in England as belonging to their body, and that our general Conference did not recognize them as identified with the M. E. Church in this country, therefore, it was not in accordance with the custom of our Annual Conference, to give them a formal introduction, seeing they were not known as belonging to the Great Methodist Body in Europe or America; that they were on the same footing with other christian denominations, and as it was not customary to give Ministers of other denominations a formal introduction to the Conference, it would be a violation of usage to give them an introduction and the right to address the Conference. The Bishop also stated that he was personally acquainted with many of their brethren and preachers in Canada, and regarded them as good Christians, and could and did fellowship with them as a Christian sect, as he did other denominations, but did not consider them identified with us—the Great Methodist Body."

J. ALLEY.

The above is so much to the point that we thought a better thing could not be done than to copy, feeling thoroughly convinced in our own mind, that, unless Brother W. be worse than blind, he must see the connection and union subsisting in the Methodist Church throughout the *world*, and that the only way to obtain such recognition as that which he talks and writes about, is just to lay down their *arms*, and return back again to the Methodist Church they left, and against which they have ever been set in battle array, and are its very worst enemies to this day. Mr. Wesley formed the Methodist Church in *Europe* and *America*, his successors have extended their labors, and Affiliated Conferences have risen—*Factions* have from time to time arisen and other Bodies have been formed in opposition to the parent Body; numbers have left the old landmarks, and the sailors *remaining* in the old ship were obliged to deal with them as a certain crew did with Jonah. All that we wish to say about them, (and all that we would say), if they would only let us alone, is, *Peace be to their memory*. Consistency is a *jewel*,—if you are Methodists, we say, come back again, the Church you left is just the same in her *Doctrines* and *Discipline* as when you left it, and maintains this uniformity throughout the world, and should her Creed and Constitution change—why then she will be no longer Wesleyan Methodist. As, however, you evidently like something else better, be content to be *Episcopals*, and don't want a *union* with a people from whom you *secede*. This is hiding with the *hare* and running with the *hounds*. The Episcopal Methodist Church

of the U. S. cannot recognize a body as Methodists that the British Conference does not so recognize. Mr. W. must see this, and that his contending for the identity of his Church with the M. E. of the U. S., whilst life or health or being last, is but like the effort of a certain Prince who *marched* up the hill with twenty thousand men, and then *marched* down again.

Sidney, December 12th, 1862. SEMPER PARATUS.

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TO THE EDITOR OF THE "C. C. ADVOCATE."

## THE "CHRISTIAN GUARDIAN" CORRECTED.—No. V.

DEAR SIR,—After a cessation of hostilities for two weeks the Editor of the "Guardian," and a correspondent, have renewed their attack upon the M. E. Church in Canada; professedly, aiming their artillery at certain members of our Church on the Sydney Circuit, and against your humble correspondent, but evidently with the design, if possible, to arrest the rapid progress of our Church as a christian body! The object of the "Guardian" is apparent. While professing great friendship for our people, he attempts to *stab* the Church, and by this means mislead the masses into the belief that the M. E. Church seceded from the Wesleyans in this country. For the accomplishment of this purpose the attack is continued by our Wesleyan friends—themselves the *seceders*.

The M. E. Church has been compelled frequently to defend its position against the repeated assaults of its opponents, and it now owes it to the thousands of its people and its numerous adherents and friends to meet and refute the systematic and continued mistatements made by the Editor of the "Guardian" with regard to it, since the meeting of our last General Conference.

The organ of the Wesleyan body, and quite a number of their preachers have, at intervals, during a period of thirty years, kept up a running fire upon our Church, endeavoring thus to cripple its movements in this country, as well as to misrepresent it in the United States. The late gratuitous attack of the Editor of the "Guardian," and his staff of correspondents, upon the Methodist Episcopal Church in Canada, and the American General Conference, is quite in keeping with all their former proceedings toward a body of Christians who would not leave the Church of their fathers, and of their own choice, in order to unite with a community so fickle, that in a period of but little over thirty years, it has changed its name and church relations at least *three* times.

In the "Guardian" of the 7th inst., is the following very *modest* and dignified Wesleyan sentiment:—

"The Episcopals of Canada are evidently making a great fuss to prove what they know they never can prove, viz: That they are the acknowledged Methodist Church of Canada by the Episcopal Church of the United States. Could the thing for which they contend be proved, (which, under the circumstances, never can,) then we can only say, as a certain Scotch lady once said to her Minister, who appears to have been teaching her the Catechism, and who demanded of her to say that God made the *Irish*—she answered, 'Well, if I must, then God made the *Irish*, but mind you, sir, I'll tell you, if he did make them he'll rue the day he did it.'" Does our good Brother consider the cases analogous? If he does, he has certainly proved, to the satisfaction of his readers, that if God made the *Irish*, the American General Conference recognized the *Methodist Episcopal Church in Canada*, and he threatens them accordingly. Quail then, ye Methodists of the United States, and come bending on your knees to the Wesleyans, or they will make you 'rue the day you ever recognized said M. E. Church.'

The late insolent attack made by a correspondent of the "Guardian" upon Dr. Teft, and upon Dr. Thomson, the Editor of the *Christian Advocate and Journal*, is, it is presumed, designed as the first instalment of the punishment to be inflicted upon the American Methodists by their amiable Wesleyan BRETHREN!

It is not at all probable, however, that the American preachers or people will be deterred from following any course of proceedings upon which they have determined, by sneering remarks or threats, however deeply put forth by an anonymous writer in the "Guardian," although he evidently has the approval of the Editor. We direct the special attention of the reader to the paragraph above quoted, as a specimen of the arguments made use of by the Wesleyans, to prove that the M. E. Church in Canada has not been received upon the same footing as themselves by the parent body in the United States.

The next item in the article from which we have already quoted is an extract purporting to be from a letter written by the late lamented Bishop Alley. This letter may have been written by Brother Alley, or it may be a forgery. It does not appear to be directed to any one, and is without day or date. If it was ever written by Brother A., it must have been shortly after the effort made, many years since at the Black River Conference, to damage the M. E. Church in the estimation of our American

brethren. It it quite probable that Rev. John Alley, as well as many others, was misled, for a time, by the misstatements of the Wesleyans at the Conference referred to, and was led, until undeceived, to believe the Wesleyans to be what they professed to be—the original M. E. Church in Canada. It required time to develope the *real* character and dispositions of our opponents.

When, however, brother A. came to Canada some time after the period alluded to, and investigated the subject, he found, to his astonishment, that he and his brethren had been led into error by the misrepresentations of certain Wesleyan ministers, and he hastened to correct the matter by publishing a number of articles relating to the subject in the "Northern Christian Advocate." And afterwards, upon coming to Canada, he united with the M. E. Church.

If the present crusade of the Editor of the "Guardian," and his allies, terminate no more unfavorably than did, in the end, their calumnies at Watertown, N. Y., certainly the *M. E. Church* will have little cause to regret that the attack has been made. Certain it is, the pertinaciously continued efforts made by the Wesleyan friends to damage our connection in the estimation of the American people, did much towards bringing about the friendly relations now happily existing between the M. E. Church in this Province and the parent body in the United States. It is due to the Delegates from the Black River Conference, and also to the Delegates from the Genesee Conference, to state that the brethren from these *Conferences* were among the warmest of our friends during the protracted period of the General Conference at Buffalo.

It is an undeniable fact, that for some years the Wesleyans had a very decided advantage over the M. E. Church, as it was not then in the possession of an organ in which to defend its position, or correct misstatements made by them both at home and abroad; and no scheme was left unemployed to displace its people in the affections of their fathers and brethren in the neighboring country.

The brethren of the Black River Conference have long since made the *amende honorable*, and the Rev. G. Baker, a member of that Conference, was one of the Delegates appointed, and who came to our General Conference in Canada last August, bearing the friendly greetings of the parent body to their children in this land.

We will, if time permits, attend to the "Guardian's" editorial next week.

Hamilton, January 9th, 1863. THOMAS WEBSTER.

To the Editor of the "C. C. Advocate."

## THE "CHRISTIAN GUARDIAN" CORRECTED.—No. VI.

Dear Sir,—In the "Guardian" of the 7th inst., the Editor states, that "Brother Webster, the ex-Editor of the 'Canada Christian Advocate,' told us that he would contend—right or wrong—'while life and health remained,' that his seceding body were the original Methodist Church of Canada." This sentence is partly true and partly otherwise. That we have made up our mind not to allow the "Guardian," or the body of which he is the organ, to misrepresent the M. E. Church in this country, or in any other, without correcting the misstatements of our assailants, is strictly true; but that we have said that we would contend, "*right or wrong*," that the M. E. Church in Canada is the original body, we deny. We do not admit any wrong in maintaining the truth. We contend that the M. E. Church is absolutely the original Methodist body in this Province, and we have proved it to be so in a work entitled, "The Union Considered," and also in our letters to the "Northern Christian Advocate," and in many other publications. We are aware that the defence of our position as the original M. E. Church, is not palatable to our seceding brethren in Canada, and is regarded by them as being exceedingly wrong; yet, notwithstanding their assertion to the contrary, thousands in this country and in the neighboring Rebublic, have long since been convinced that the M. E. Church is the very identical body organized in this Province in 1828. This is unquestionably not very agreeable to the "Guardian" and its friends, and hence their repeated attacks upon our people, hoping thereby to make their unauthorized proceedings appear plausible and acceptable to the public.

If the "case is getting worse for our handling," it must be very gratifying to a party laboring so indefatigably to injure their neighbors in the eyes of the world.

We have not only stated but proved, by extracts from the "Daily Christian Advocate," that the M. E. Church in Canada was recognized by the parent Church in the States, but that our Delegates were received and treated just as were the Delegates from the Wesleyan Church in Canada, and the Delegate from the Irish Conference; our Address answered, and Delegates sent to convey the fraternal sentiments of the parent connection to their children in this country. Our opponents have hitherto contended that we were of a seceding body, and therefore such courtesies could not be extended to us. Then, according to their reasoning, their being withheld, meant every thing; now, their being extended, means nothing.

Our answer to the question of E. H. is not satisfactory to the "Guardian." We presume not. We hope, however, that E. H. and the Editor of the "Guardian" will bear up under this trial as best they can, and comfort each other with the reflection, that they are doing all they can, whether successful or not, to damage the M. E. Church.

The "Guardian" continues, "Accordingly he contends that the Canada Conference had no right to exchange a Bishop for life for an annual President." Certainly we do say, that the Canada Conference had no constitutional right to make the changes therein involved.

But again the "Guardian" says, "All the change made in the Discipline was to put one word for another." The Editor of the "Guardian" must be well educated in the school of the promoters of the first and last Union, when he can muster hardihood sufficient to make such a statement, with the knowledge which he ought to have of the differences that there is between the Discipline of 1829, and the Wesleyan Discipline published since the Union. If he has never compared them, he would do well to do so, before again venturing the assertion that the change was merely the putting of *one word* for another.

The Wesleyans in 1833 not only exchanged a Bishop for an annual President—*appointed by another body*—but they abolished the scriptural order of Deacons, and have completely changed the ordination service. In fact, the Wesleyans originated an entirely new system of rules and Church government, and consequently ceased to be members of the M. E. Church in Canada. See the "Union Considered, where the two Disciplines are compared."

Judges Sherwood and Macauley decided that the Church property, after the Union, was actually the property of the M. E. Church. Judge Robinson decided otherwise. The matter consequently came before the new batch of Judges, and they took sides with the Chief Justice. This decision is not of necessity final; any of the Trustees may, at a future time, appeal the case to a higher Court. Thus the matter stands so far as it relates to our Church property.

The "Guardian," speaking of the union of the Wesleyans in this country with the Wesleyans in England says, "It simply means that we received a President from England, while we were left to manage our affairs with perfect freedom." We admit that by the articles of the first union, the Canada Conference and its adherents *had more freedom* than they have now. Their fickle and refractory disposition and actions in 1840, and for some years afterwards, caused the English Conference to judge it expedient, in the re-union, to divest the Canada Conference of every particle of independence, and place all its acts at the option of the English body. Hence in the third article of the re-union, it is provided that, "all and every, the acts, admissions, expulsions and appointments, whatsoever of the Canadian Conference, the same being put into writing,

and signed by the President, or by the Minister appointed as his Associate and co-Delegate, shall be annually laid before the ensuing British Conference, and when confirmed by their vote, shall be deemed, taken, and be, to all intents and purposes, valid and obligatory, from the respective times when the same shall have been ordered or done, by the said Canadian Conference." (*See Wesleyan Discipline, page* 115.)

Is it then, good Brother of the "Guardian," "all pure fiction; the growth from" our "own prejudices and imagination," to say, that a body thus restricted in all its acts, has become a dependent of the body to which all its acts must be thus submitted for confirmation?

This is the kind of "perfect freedom," which the Canada Conference is permitted to exercise in the "management of its own affairs." If such a state of things meets their idea of "perfect freedom," it is well that their aspirations in that direction are so very limited. Is not such a condition, more truthfully described, as a state of ecclesiastical vassalage?

For further proof of the "freedom" enjoyed by the Wesleyan Preachers and people, see the "Model Deed" Discipline of 1850, pages 122, 123, 124 and 125. By this Model Deed it will be seen that the Church property is as completely under the control of the English Conference, as are the acts of the Canada Conference. The people may build and occupy, but the English Conference has the power to control. There can now be no more dissolution of the "Union," the English Conference is supreme.

We now come to the examination of the famous Government Grants.

The Editor of the "Guardian" states, "The Canada Wesleyan Conference has never received a penny from Government." And again, "The Canada Conference never accepted a Government Grant, and it had no power to control the Committee in London."

We shall now, in the first place, prove that the Canada Conference used every effort in its power to obtain the complete control of the Government Grant in question, and to secure it for the exclusive use and benefit of the W. M. Church in this Province. Secondly, that the Wesleyan Missions have been largely aided by Government patronage, and that although the Canada Conference *as such*, does not *directly* receive the Government Grant from the Provincial Treasury, yet the Church receives it, at least indirectly, for its Missions, through the Agency of the English Missionary Committee. To the Treasurer of which, the Canada Conference joins the English, in requesting the Government to pay the Grant.

And now for the evidence on the first point. Rev. Egerton Ryerson, in his communication to the Governor General of Canada, dated Toronto, January 17th, 1840, urges the claim of the Canada Conference, in the following earnest manner:—

"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 Canada Conference, to prosecute their views.

"I conceive, therefore, that any grant intended to benefit the Wesleyan

Methodist Church in Canada, ought undoubtedly to be placed at the disposal of that Church."

(Signed) "EGERTON RYERSON."

It may possibly be urged by some persons, that Mr. Ryerson was not speaking the sentiments of his Conference, when he was pleading so eloquently with the Governor General for state support for his denomination. This idea, however, will be dispelled from the mind, when it is understood that the Canada Conference did, at Belleville, the same year, fully sustain their champion in his application to the Government for the loaves and fishes so earnestly desired by the Canada Conference. The vote in the Conference, as taken on the question, was for Ryerson 59, against him 8. After which, the Conference passed the following Resolution :—

"*Resolved*,—That the Rev. Egerton Ryerson and the Rev. William Ryerson be our special Representatives to confer with the Government on all matters affecting the civil and religious interests of the Wesleyan Methodist Church in Canada."

The parties named in the above resolution, as Representatives of the Canada Conference, while they were in England, addressed a letter to Lord John Russell, dated August 20th, 1840, from which we make the following extract:—

"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."

But the "Guardian" says that the Wesleyans here could not control the London Committee in regard to the Government Grant. How much they are averse to the principle involved in receiving it, may be seen in the foregoing; and, also, in the following extract from the articles of reunion, wherein the Canada Conference, through its Representatives, becomes a joint applicant to the Government for the Grant. It being merely placed, by mutual consent, in the hands of the Wesleyan Missionary Society to assist it to support the Mission work in Canada. The extract is as follows:—

"That a joint application be made on behalf of the Committee of the Wesleyan Missionary Society, and the Representatives of the Canadian Conference, to the Imperial and Colonial authorities, that the sum heretofore allowed as a Government Grant, in support of Wesleyan Missions in Western Canada, may be paid to the Treasurer's of the Wesleyan

Missionary Society, to assist that Society in the support and extension of Missions in Canada." (*See Wesleyan Discipline, page* 117.

The Grant having been *jointly* applied for by the two bodies, or their authorized Representatives, and having been paid to the officer jointly designated, as the party to whom the applicants wish it paid, how can our Wesleyan brethren say that they "have never received a penny from Government, and have no control in the matter?"

The above extract clearly proves that the Wesleyan Church is as much implicated in the reception of the Government Grant, as if the Canada Conference got it *solely* and *directly* from the Provincial Treasury. The Wesleyan Conference, through its Representatives, joins in the application for the grant, and in indicating to whom they wish it paid, become parties to the receiving of it; and it is paid out to support the Mission work directly under the direction of the Canada Conference.

We come now, in the second place, to point out the sums paid into the Wesleyan Mission Fund by the Provincial Government.

Rev. R. Alder states, in his letter to Lord John Russell, dated "Wesleyan Mission House, 77 Hatton Garden, London, 29th of April, 1840," that up to 1839 the Government had paid to the Wesleyan Mission Fund £3,670." Let it be remembered that this is sterling.

In a return made to the Provincial Legislature, dated Toronto, 2nd April, 1856, we find the following communication:—

QUEBEC, JULY 5, 1855.

"SIR,—On behalf of the Wesleyan Methodist Church, we have the honor to apply to his Excellency the Governor General, for leave to commute the annual allowance of £700 sterling, paid to the said Church from the Clergy Reserve Fund in Canada.

"We are fully authorized, and have the proper vouchers to commute such allowance, and to sign the necessary acquittance.

I have, &c., (signed) JOHN BEECHAM,
(signed) ENOCH WOOD."

Our evidence thus far having been drawn from Wesleyan sources may perhaps be received as "true." The following figures, taken from the official documents of the country, will give some idea of the amount paid up to 1850 in the grants referred to in the foregoing resolution and letters. In "*An Abstract from Parliamentary Returns, showing the sums paid to different Denominations, and the fund out of which they were paid from the years* 1814 *to* 1840, *both inclusive*," we find the following:—

"W. METHODIST CHURCH, U. C.—From grant in aid of civil expenditure in 1834, £900; in 1837, £4890; in 1838, £1845; in 1839, £1400; in 1840, £350."

From a "STATEMENT of *Monies paid to the undermentioned Churches out of the Clergy Reserve Fund*," we extract the following:—

"WESLEYAN METHODIST, CANADA WEST.—In 1841, £777,15,6; in 1842, £719,8,10; in 1843, £662,2,2; in 1844, £662,2,2; in 1845, £607,15,6; in 1846, £607,15,6; in 1847, £607,15,6; in 1848, £607,15,6; in 1849, £1739,8,10; in 1850, £574,0,10."

Total amount of the annual Grant from 1834 to 1850, both years inclusive, £16,343,4,10. Annual Grant of £700 from that period to commutation of the Clergy Reserve Fund, say five years, would be £3500 in addition, independent of the amount obtained by commuting. No wonder that the Province is in debt, when the Church of England, the Church of Scotland, the Church of Rome, and the Wesleyans, have been getting, year after year, thousands of dollars from the revenues of the country.

In our last, we asserted that the Wesleyan Missionary Society received large amounts annually from the revenues of the Province. The "Guardian" says the assertion "is false,"—that "there is not one particle of truth in it." Will he reiterate the denial in the face of the above evidence. It is quite possible, for he could hardly have been ignorant of the facts when he made the denial. He gives us the old stereotype Wesleyan version of the matter. Does he suppose that so flimsy a veil can blind the public? Was the list of names of clergymen sent into the Provincial Secretary, when the Wesleyans commuted their claim on the Clergy Reserve Fund, made up of names of members of the British Conference. These Grants were given out of Canadian funds, for Canadian purposes; and it matters not through what channel the Wesleyans, for their own reason, may choose to have them pass, they ultimately come into their connexional funds, and are used for the extension of the connexional interests of the Wesleyan Methodist Church in Canada.

That the Canadian Wesleyan Methodists are recognized as claimants of the Grant is evident, else why are they required, as is seen in the articles of re-union, to unite in the application for it. If "they do not receive a penny of it," and are in no way directly nor indirectly benefited by it, why are they made parties to the transaction—why not leave it to the interested and responsible party, the "London Committee?" By what name shall we designate the mental process, by which *Christian Ministers* can justify themselves to their own consciences, in resorting to such a subterfuge, one of which, an honorable man of the world ought to be ashamed.

We must defer a review of the Mission fields until we have time to write another article.

Hamilton, January 14th, 1863. THOMAS WEBSTER.

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FROM THE "GUARDIAN" OF JAN. 21ST.

"REV. T. WEBSTER.—This writer has an other long rambling letter in the "Canada Advocate," in reply to our correspondent of two weeks ago. Brother Webster drags everything into discussion, and nine-tenths of what he has written, has no imaginable application to the question. He ought to know that we are in nowise responsible for what our correspondents write, but he evidently feels the necessity of availing himself of every little device to help appearances. Our only reason for saying anything now is, his attempt to make his readers believe that we are

attacking his Church. He speaks of the "repeated assaults," and of "the present crusade of the Editor of the 'Guardian' and his allies." This is what we wish to correct. We have never attacked our Episcopal friends in any way. We have always striven to live on friendly terms with them. Neither have we said anything against them in this discussion. A correspondent of the "Guardian," in the first place, wrote to inquire whether it was true, as some of our Episcopal brethren, in various places, were representing, that the General Conference of the United States had receded from its former ground, and that it now recognized the seceding Episcopal Methodists of Canada as the *original* Church. In reply, we explained that it had not done so; that it had merely given them a friendly reception on general grounds. Now this is the only question, and to this, Brother Webster should have confined himself. Instead of doing that, however, he has attacked the *character* of the Wesleyan Church; he has made a variety of *insinuations*, and has revived the unpleasant things which unhappily were said at the time of the secession. Now we are anxious not to revive old animosities. It is not the best way, and we feel it our duty to cultivate brotherly relations with all the Methodist Bodies of the country. We beg Brother Webster to remark this particular fact—that he has had the business of attack all to himself. He must have observed that we abstained from attacking our Episcopal brethren; that we have not said one word against them as ministers or people, though he has sought to engage us in a wrangle of personalities. We have kept to the defensive, and perhaps our old friend knows that we might, if we choose, say some things on the history of their secession, that would not be welcome to him. The question is simply one of fact. Has the General Conference receded from the ground it took nearly twenty years ago, in rejecting the application of Mr. W.'s friends to be recognized as the original Methodist Church of Canada? We say, and have proved, that they have not abandoned that old ground. Let him disprove this. We know he may talk "while life and health" lasts, but to talk to the purpose is an other matter."

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TO THE EDITOR OF THE "C. C. ADVOCATE."

## THE "CHRISTIAN GUARDIAN" CORRECTED.—No. VII.

DEAR SIR,—In our sixth number we promised to take a review of the Indian Missions in this Province.

In 1832, the year before the Union was consummated, there were 1,090 Indians in connection with the Church, and "400 children in the Mission Schools." In 1840, seven years afterwards, there were only 850 Indians in Church Fellowship, "and about 250 children in the Mission Schools." Such was the result of the first seven years of the Union, as it regarded the Indian Mission, notwithstanding that the Wesleyan Missionary Society had drawn from the revenues of the country about $18,[illegible], besides what was obtained from the societies and friends of the Church. And now, after the labors of thirty years, and adding to the

Indians in the Province those in the Hudson Bay Territory, there are about 1,855, being an increased of only 765 during the thirty years.

If we admit the Wesleyan version of the matter, that all the monies derived from the Government have been expended on the Indian Missions, then they have expended £20,449, and have only had an increase of 765 members, as the result of these labors on the Indian Missions for over thirty years. This sum does not include any part of the contributions of the people in Canada to the Wesleyan Missionary Society, nor of the $39,074 which was the Wesleyan's share of the spoils at the commutation of the Clergy Reserve Fund. The result in regard to the white population, during the existence of the first Union, was still more striking. "There were during the seven years immediately preceding the Union an increase of 9,364 members; during the seven years after the Union there was only an increase of 316 members." Comments upon the above are unnecessary. The result proves that the measure was exceedingly distasteful to the people. But supplied by Government Grants to the Mission Funds, backed up by the influence of the Government and English Conference, the Wesleyans of Canada disregarded public opinion, repudiated their former principles as it respected state support to the Christian Church, and consented to become a cat's paw to the Churches of England, Scotland, and the Roman Catholic Church, by means of which, they have secured large amounts of the Clergy Reserve Fund.

We are greatly mistaken, if posterity does not condemn this semi-political semi-ecclesiastical measure as heartily as did thousands of the people in 1833. When the union was formed there were in society 16,039, of these, 14,930 were transferred to the new organization. Many of this number returned to the Methodist Episcopal Church afterwards, so that after a period of over thirty years the Wesleyan's only number 54,405, and this includes their membership in Lower as well as Upper Canada, both of which are now included in the minutes of the Canada Conference. This has greatly increased the numerical strength of the Canada Conference. With this addition, and the increase resulting from emigration, and from the labors of their preachers for so many years, the Wesleyans do not now number three to one, as compared to the Church membership of the M. E. Church in Canada, although in 1834 they numbered *over fourteen to one* of the M. E. Church. Be it remembered that in 1833 the M. E. Church was deprived of her institution of learning, her printing establishment, and of nearly all her Churches.

She had therefore to commence anew, so far as temporal matters were concerned, and with the additional disadvantage of having her Ministers and members stigmatized by those who had despoiled them as "schismatics and rebels." God has, however, vouchsafed to bless her abundantly in all her departments. Free from the curse of state support—free from all kinds of foreign control, she supports her own institutions, and is supported by the people of the Province, and blessed by the God of Heaven. She is, in truth, the independent Methodist Church of Canada.

When the public revenues of the country are drawn from the Provincial Treasury in large amounts, to be expended by either religious or political

bodies, the people have an unquestionable right to know how such funds are being expended, and what advantage the country is deriving from such vast expenditures. Therefore we conceive that the details given above are *the business of every man* in Canada.

Before concluding we must notice some statements contained in the "Guardian" of the 21st inst. The article seems to be a sort of attempt to justify one of the "Guardian's" correspondents, and is, also, we presume, designed as a reply to our fifth number.

The Editor of the "Guardian" asserts that neither himself nor his party have made any assault upon the M. E. Church, but we are the assailants. Our Brother's powers of memory seem sadly defective. He needs but to review his own paper for some short time past to find proof of the incorrectness of this statement.

Who made the attack upon our people in 1833, because they would not consent to go with the union, and be transferred, property and all, to the new made Church, as the Russian noble transfers his serfs with his estate?

Who made the attack on our Conference held in Palermo in June, 1834, comparing its proceedings to "a tempest in a tea pot," and our Ministers to "Asses clothed in lion's skins?"

Who went to Watertown, N. Y., and there attacked the M. E. Church of Canada, and succeeded, for a time, to prevent an opportunity for even a reply?

Who misrepresented our Church, her ministers, and her affairs generally, to our American brethren on all available occasions?

Who followed up, year after year, those attacks in their intercourse with the people, and through the "Guardian," when our Church, having been deprived of her organ, could not reply?

Who attacked our Church and its Ministers before a large Committee at the late General Conference in Buffalo?

Who commenced the present controversy with the M. E. Church, and are now laboring to convince the public that our body seceded from the Wesleyans in 1833?

Who commenced an attack lately at a Missionary meeting near Frankford, on the Sidney Circuit, on our people, because of the recognition of our Church by the parent connection in the States, denying that any such recognition had taken place? Certain Wesleyan Ministers. Did they think that our Ministers and people would put their hands upon their mouths, and their mouths in the dust, not daring to utter a word in self-defense, because Mr. * * * * * and his friends had spoken? If they did, they soon discovered their mistake, as our ministers, the next evening, in the same vicinity, met the attack made upon themselves and their connection, and refuted the erroneous statements of their assailants. Then one of these must attack the Sidney friends through the "Guardian," and its Editor must come out with a sort of endorsement of his correspondent, and an assertion that we are the attacking party. Such has been, and still is the course of procedure toward us of our *peace loving* Wesleyan brethren, who only "wish to be let alone."

The Ministers and members of the M. E. Church were attending to their own legitimate business, when the "Guardian" and his correspondents commenced the present crusade. And what has moved them thereto? The simple fact that three Delegates came from the M. E. Church in the United States to visit our General Conference. Our "amiable" brethren could not let such an event pass without misrepresenting the facts in the case, and making it an occasion of renewed aspersions upon the Methodist Episcopal Church. If the Editor of the "Guardian" deplores the revival of the old unpleasantnesses between the two bodies, he and his allies ought to have thought of that before they, by their own acts, necessitated the controversy.

The "Guardian" observes, "We have kept to the defensive." Pray, brother, against whose assault were you defending yourself, when you stigmatized the M. E. Church as a seceding body in your reply to E. H.'s queries? Again, our good brother says: "Perhaps our old friend knows that we might, if we choose, say some things on the history of their secession that would not be welcome to him." We are not so well informed on this point, brother, as you seem to suppose; we had really believed that *even Wesleyan* imagination had exhausted itself on this subject. If you have anything worse to say respecting our Church than you and your predecessors and friends have already said, that which has been withheld must be very peculiar. But whatever it may be, out with it, we ask no favors. When you have poured out upon the M. E. Church the full measure of secession wrath, you may perhaps recover your equanimity, so far as to prevent you in future from making an attack without being aware of the fact. We hope to survive the awful disclosures, and incredible as to you it may appear, await them without fear or trembling.

Hamilton, January 22nd, 1863. THOMAS WEBSTER.

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## THE EPISCOPAL SECEDERS.

FROM THE "GUARDIAN" OF FEBRUARY 11, 1863.

Brother Webster's "life and health" continue, but if he runs his race in such a "cow track" his breath will certainly fail before long. To the few remarks which the "Guardian" made a few weeks ago, he writes a reply in three long articles. In fact a person might write a folio volume without saying anything, by simply avoiding the question, by a multitude of words signifying nothing, and by a long statement of distorted invented facts which he does not apply to the support of any particular proposition. He entirely abandons the attempt to prove that the General Conference reversed its former action, rejecting the claims of the Episcopal Seceders from Canada; so that point is settled. All the rest of his talk is just got up to conceal his defeat on this question, which was the only question between us. We showed that all the change made by the Union, in the Episcopal office, was in putting the word 'President' in place of 'Bishop' in the Discipline; Bro. W. misrepresents us as saying this was all

alteration made in the Discipline, to meet all other arrangements under the Union! Then he takes the articles of the second Union to prove that certain changes were made under the first Union! He says the Church property is under the control of the English Conference, which, if the brother was not evidently incapable of argument, we should call a wilful misrepresentation. But what has the second Union to do with the question?

He next virtually abandons his audaciously false assertion, that the Canada Conference was the receiver of the Government Grant. He could not, however, afford to make the *amenda* in a frank manner, but seeks to prove that the Canada Conference used "every effort" to secure that Grant for itself, and that it did receive it "indirectly" from the Government, through the English Committee. We stated before that the English Committee received a grant for its Missions *before the first Union*, and that *it*, and not the Canada Conference, had always continued to receive it since. We said that our Conference could not control the London Committee, and Mr. W. tries to prove the reverse by one of the articles of the second Union. In that article the English Conference requires the Canadian Representatives to join them in indicating a wish to have the grant paid to the English Missionary Treasurer,—which proves all that we said! But Mr. W. could not see that it refuted all his slanders. He brings forward, as a proof of his assertion, an application to the Government to be permitted to "commute" the grant; and yet this very document is signed by the agents of the *English* Missionary Society, proving again all that we asserted! Surely allowance must be made for Mr. W.; it is not his fault that he cannot understand; but his bitterness of spirit is without excuse. He makes a great ado about the fact that the names of several Wesleyan Ministers were returned as the recipients of the grant. He must understand this, for it has been explained repeatedly. The rule adopted by the Government was, that the amount received by any clergyman should cease at his death. It was easy to apply this rule to the Churches of England and Scotland, because the amounts were paid to particular persons; and the Government requested the Wesleyan Missionary Society to give in the names of a few Ministers as the *nominal* recipients of certain amounts, which should cease with their death. But none of these Ministers ever received anything, their names being put down merely in compliance with a mode of transacting public business. We therefore repeat that the Canada Conference never received a penny from the Government, and that they had not the least power to control the London Committee, which most assuredly would not have allowed any dictation in the matter. We assert, in addition, that no Canadian Minister received any benefit from the Government Grant; it was an assistance to the English Missionary Society, but no benefit to individual ministers here. The Canadian Missions of that Society would have been supported whether they received this assistance or not. What the individual opinions of some of the Wesleyan Ministers were, on the abstract question, is foreign to the point. What we say is that the

original grant was made to the Parent Society, and that the commutation money was received by their agents.

We beg pardon of our readers; we know that it is useless to waste words on so rambling a writer and so industrious a slanderer of his brethren. But the fact is that scores of vile and false stories have been made out of the above, and have been the regular stock in trade of some of the Seceders. We did hope they had become ashamed of this disreputable kind of warfare; but it seems some of the old hands have as great aptitude at it as ever. We have received several letters thanking us for exposing these backbiting inventions; for which, Mr. W.'s imprudence has furnished us the opportunity. And, after all, we have not attacked our Episcopal friends. The attacks have all been from him, for the original question merely related to the position taken by the General Conference of the States.

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To the Editor of the "C. C. Advocate."

## THE "CHRISTIAN GUARDIAN" CORRECTED.—No. VIII.

Dear Sir,—After resting for three weeks, the Editor of the "Guardian" has so far recovered the shock sustained by the facts contained in our articles Nos. 6 and 7, as to be able to return to the contest. He commences his present tirade in the following dignified and refined manner:

"The Episcopal Seceders.—Brother Webster's "life" and "health" continue, but if he runs his race in such a "cow track," his breath will certainly fail before long. To the few remarks which the "Guardian" made a few weeks ago he writes a reply in three long articles. In fact a person might write a folio volume without saying anything, by simply avoiding the question by a multitude of words signifying nothing, and by a long statement of distorted invented facts which he does not apply to the support of any particular proposition."

Our friend urges that we have written three long articles, containing "a multitude of words signifying nothing." We infer then, that he is willing to admit that our preceding letters signified something. How can that which signifies nothing be said to signify falsehood. We fancy however, that the three articles referred to, conveyed a few ideas to the public not very agreeable to our seceding brethren. Though perhaps not sufficiently definite to be within the comprehension of the Editor of the "Guardian," yet the public will understand from the figures they contain, that the Wesleyan Methodist Church in this Province has feathered its nest pretty well out of the public revenues of the country. The attempt to divert attention from this fact or to deny it, under the plea that the *Conference* does not receive it, is a trick too flimsy, and too well understood to blind, or even to mystify an *intelligent* public.

It is not our design either "to avoid the question at issue," or to write a "folio volume;" but, on the contrary, to defend the Church against her assailants, and to point out to the people of this Province, how grossly we, as a Denomination, have been misrepresented in this country, and in

the neighboring States. The recognition of the M. E. Church in Canada by the Buffalo General Conference, has been so fully proved over and over again, and is so fully understood, that *we too* consider "that point is settled," and now only refer to the matter here, because the "Guardian" tries to make a contrary impression. The fact that our Delegates were received just in the same manner as were the Wesleyans, our Address referred to the same committee, answered in the same way, and Delegates sent to our General Conference, is sufficient proof of all for which we have contended.

The "Guardian" says, "All the rest of his talk is just got up to conceal his defeat on this question." Those who are conscious of having been defeated, may be considered quite competent judges of the best method of concealing a defeat; not having been placed in such a position ourself, we have not found it necessary to provide for such an exigency. We, however, are quite willing that our readers shall decide as to who is right upon all the points in dispute.

Our opponent now admits that other changes were made in the Discipline at the time of the Union, besides "the printing of the word President in the place of the word Bishop." He might do well to point out how these changes were made, as also the nature of these alterations, and their effect upon the Institutions of the Church and the country at large.

The "Guardian" takes exception to our having alluded to the articles of the first and second Union. We referred to the articles of the first Union in order to establish their unconstitutionality, and to the articles of the second Union to prove that which the "Guardian" had declared to be false, viz: that the Wesleyan Methodist Conference of Canada had become a helpless dependency of the British Conference; and further, to prove that the Canada Wesleyan Church, through its Representatives, did unite with the English body to procure Government Grants for the support of the Wesleyan Church in this Province. And these "*facts*" we have established beyond successful contradiction. As to the fact that all the Church property deeded since the last Union can be controled by the English Conference, we need only refer the reader to the Wesleyan Discipline published in 1850.

In the second paragraph the "Guardian" says of us, "He next virtually abandons his audaciously false assertion, that the Canada Conference was the receiver of the Government Grant. He could not, however, afford to make the *amenda* in a frank manner, but seeks to prove that the Canada Conference used 'every effort' to secure that Grant for itself, and that it did receive it 'indirectly' from the Government through the English Committee." We give the above for the amusement of our readers, to whom,—that which it pretends to announce,—will be as new as to ourself. Surely none, but the most wilfully perverted mental vision, could discover in the articles alluded to, the slightest approach to an abandonment of any assertion we have ever made respecting the course pursued by the Canada Conference with regard to the Government Grants. We have asserted—and proved the assertion—

that the *Wesleyan Methodists* received the Government Grants; whether *directly* or *indirectly* affects not the principles involved. And, according to their own showing, they have been expended for the extension of the *Wesleyan Methodist* work in Canada. We have also asserted and proved, that the Conference of the Wesleyan Methodist Church in Canada, used every effort in its power to secure the complete control of the Government Grants in question, and that this action of the Canada body, was one of the causes of the dissolution of the first Union in 1840. And further, we have proved, from Government documents, that these Grants have been paid over to the W. M. Church in this country. The money may be sent by the Government from the Receiver General's office to the Wesleyan Missionary Treasurer, by the hand of Rev. E. Wood, or some other member of the British Conference. But what is all this—to use the mildest word—but an equivocation, when the funds so received are put into the Missionary Treasury, and the Canada Conference Preachers, who are sent to Mission Stations, paid out of this said Mission Fund, created partly by Grants from the Provincial Treasury, and partly by the contributions of the people. Can any intelligent individual who has examined the subject conscientiously say, that not one member of the "Canada Conference has ever received a penny of Government money." He that is able to believe it, let him believe it.

As authority for our statements, we refer the reader to the following documentary evidences:—

"Pamphlet of W. and E. Ryerson, published in England 1840."

"Plain statement of facts by J. Stinson and M. Richey 1840."

"Wesleyan Conference of England and Canada, containing all the official proceedings of both bodies, and their Representatives down to October 28th, 1840."

"Reply of the Canada Wesleyan Conference June, 1841, to the proceedings of the English Wesleyan Conference."

"History of the Clergy Reserves by Charles Lindsey, 1851."

"An abstract from Parliamentary returns showing the sums paid to the different denominations, and the fund out of which they were paid, from the year 1814, to 1840, both inclusive." F. Hinks, Inspector General.

"Public Accounts for the Province of Canada for the year 1855." W. Caley, Inspector General.

"Table No. 2, statements of monies paid to the undermentioned Churches out of the Clergy Reserve Fund."

Files of severeal volumes of the "Christian Guardian."

Any person who may have doubts as to whether the Wesleyans have been in the practice of receiving Government Grants, can satisfy himself by consulting the above works.

But the "Guardian" continues:—"Surely allowance must be made for Mr. W.; it is not his fault that he cannot understand, but bitterness of spirit is without excuse."

As to the "bitterness of spirit manifested by the parties in this controversy, the candid readers, of both sides, must judge." We can assure our

friend at the "Guardian" office, that we fully understand this Government Grant question, and, also, the *dodge* resorted to by Wesleyan preachers, who say that the Conference does not receive the Grant from the Government, though it goes into the Mission Fund. The Church, however, *gets it*, and the *members of the Wesleyan Conference* are as much benefitted by this money, as they are by the same amount of any part of the Mission Funds.

But we must make another quotation; the Editor of the "Guardian" referring to us says, "He makes a great ado about the fact that the names of several Wesleyan Ministers were returned as the recipients of the Grant. He must understand this, for it has been explained repeatedly. The rule adopted by the Government was, that the amount received by any Clergyman should cease at his death. It was easy to apply this rule to the Churches of England and Scotland, because the amounts were paid to particular parties; and the Government requested that the Wesleyan Missionary Society give in the names of a few Ministers as the *nominal* recipients of certain amounts, which should cease with their death. But none of these Ministers ever received anything, their names being put down merely in compliance with a mode of transacting public business."

So it is admitted at last, that certain Wesleyan Ministers, *members* of the Canada Conference, "were returned as recipients of the Grant." Can we wonder, then, in view of this admission, that the assertion that the Wesleyan Methodists have received Government Grants, should excite the indignation of the "Guardian," and should be [illegible]ized by him as an audaciously false assertion? Is it not str[illegible] that men so opposed to state support for the Christian Church as the Wesleyan Conference pretends to be, and so very independent too, should allow its members to be made *nominal* tools for the purpose of obtaining funds for the English Missionary Committee, and from which funds, the Wesleyan Methodist Church in Canada was to derive no benefit; suffering the names of these members of their body to be returned to the Government, and to appear in the public accounts as the recipients of state endowments, when they had so loudly protested against state appropriations? What think you, gentle reader, of the morality of such conduct as this? What of its consistency? But again, "it was easy to apply this rule to the Churches of England and Scotland." And why? simply because however much you may disapprove of the principle by which they are actuated, they were *honest*, daring to appear what they really were, and openly accepting of the offer of Government bounty, while the Wesleyans wished to take the state bait, and yet seem to oppose its being taken, trusting to the broad mantle of the British Conference to conceal the double-dealing. The Wesleyan Missionaries in Canada reaping the gain, while the English Missionary Society bore the opprobrium. "But," says the 'Guardian,' "none of these Ministers ever received anything." Why, then, were not the names of the actual recipients given? We presume the money was used for some purpose recognized as legitimate by the body. A very fine "mode of transacting public business" this, to obtain money from the Government, through the agents of the Parent body, on a pretence

avowedly false, use it to pay the Preachers salaries on the Mission work, and then deny that the Conference or Church derives any advantage from the immense sums paid over to the Wesleyan body by the Provincial authorities. The man must be well duped who cannot see that the Wesleyan Church is, in part, supported by state funds. The individual opinions of Wesleyan Ministers, when officially expressed or sustained by the action of the Conference, cannot well be said to be foreign to the point.

"The Grant," says the 'Guardian,' "was an assistance to the English Missionary Society, but no benefit to individual Ministers here." Why, then, were the names of individual Ministers here "required as a basis of commutation?" If it was the Parent Body that was interested, why were not the names submitted of those members of the English Conference? The fact that the names taken as the basis of commutation, were names of members of the Canadian body, clearly indicates the understanding of the Government that it was not the English but the Canadian body, which was interested in and designed to be benefitted by the Grants. Why is the Grant expended in Canada, if it does not benefit any one here? Why is it not sent to England, or allowed to remain in the Provincial Chest, to be appropriated for the good of the country? Will the "Guardian" please explain these points?

Hamilton, February 12th, 1863. THOMAS WEBSTER.

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FROM THE "GUARDIAN" OF MARCH 18, 1863.

AGAIN!—Rev. T. Webster is out again with two columns of words. He misrepresents our meaning throughout, which we shall attribute neither to his head nor his heart. He now states that his object has been to "defend" his "church," and to "point out how grossly" it "has been misrepresented." Nobody has attacked his "church," or said any thing against it; but he has gratuitously attacked the Wesleyans where it had nothing to do with his argument. We repeat, he has wholly abandoned the attempt to show that the General Conference has recognized them as the "*original*" Methodist body. He says—"The 'Guardian' takes exception to our having alluded to the articles of the first and second Union." No, we did not; we took exception to his bringing the articles of the *second* Union to prove something about the *first*. He says, "we have asserted that the Wesleyan Methodists received the Government Grants." Here he is wrong again. The "Guardian" admitted that the English Missionary Committee had received a sum of money from the Government to assist their Indian Missions, but stated that this was before the first Union, and that after the Union the Home Committee aided in supporting the Missions here, and would have done so whether they received the grant or not; so that it was no benefit to the Missionaries, who would have received their salaries from the Missionary Treasurer any way. What Mr. W. asserted was, that the *Canada* Conference, and *Canadian* Preachers had received the Grant from Govern-

ment. And this is what he shamefully will not withdraw, although he dare not repeat it in unequivocal language. The English Missionary Committee spent it in Canada because they received it for Canada, but they would have supported their Missions here just the same if they had received no Grant. We repeat, Canadian Missionaries received no benefit, though the fund of the Home Society did. Mr. W. writes away without any regard to candour, and seems to have a boundless confidence in the prejudices of his readers. His abusive language is sure to be its own antidote, and his distortions of facts are the most monstrous we have ever seen; we hope he is mistaken in his opinion, that seceders will not stay seceded without this kind of secession pabulum. Such a morbid appetite always betokens the nearness of decline and death.

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To the Editor of the "C. C. Advocate."

## THE "CHRISTIAN GUARDIAN" CORRECTED.—No. IX.

Dear Sir,—As the Editor of the "Guardian" is out with another article relative to our Church relations with the parent connexion, I hope you will be able to admit this reply in your next issue.

The first part of the article is unworthy of observation, and, we will, therefore, proceed at once to notice such portions of it only as demand attention.

Referring to your Correspondent, the Editor of the "Guardian" says: "We repeat, he has wholly abandoned the attempt to show that the General Conference has recognized them as the '*original*' Methodist body."

It would only be a loss of time to dwell upon a point so fully discussed already. For the satisfaction of the public, however, we will here produce the testimony of Dr. Peter Cartwright. The reader will doubtless consider him good authority. The statements made by the Editor of the "Guardian" stand directly in opposition to the official remarks of Rev. P. Cartwright, F. A. Blades and G. Baker.

Dr. Cartwright said in his speech before the General Conference at Cobourg:—

"I am happy to meet with you under present circumstances as *one* of the Representatives of the American General Conference. I have a *distinct* remembrance of the ORIGINAL *relation of your Body to the Methodist Episcopal Church in the United States.* * * *

"I was acquainted with your ancestors, the old preachers. I was always in favor of your recognition, and of fraternal relations years before it was carried out, and it afforded me the greatest pleasure *when consummated.*"

Here, then, is the evidence of a venerable Minister, who, it is likely, was traveling in the Methodist connexion long before the world rejoiced in the possession of such a clear headed, and impartial inhabitant as the Editor of the "Guardian" has proved himself to be. Revs. F. A. Blades and G. Baker, fully concurred in the observations of the Dr.

Now we put it to the candid reader, and would ask, who will you *believe* on this quetson, the Editor of the "Guardian" or the *three Delegates* who were *sent* OFFICIALLY from the American General Conference to Canada, as the legal Representatives of the parent Church?

Dr. Cartwright was present at the General Conferences of 1824, 1828 and 1860, and fully understands our Church matters, and he also recollects the pledge our Delegates gave to the American brethren in 1828, viz.: that the Methodist Church in Canada should continue Episcopal in its form of Church Government. The "Guardian" need not console himself with the thought, that we have "abandoned" this, or any other point, in the present controversy.

We come now to notice the notorious Government Grants given to the Wesleyan Methodist Church in Canada. The Editor of the "Guardian" in his last article says: "What Mr. W. asserted was, that the Canada Conference and the Canadian Preachers had received the Grant from Government. And this is what he shamefully will not withdraw, although he dare not repeat it in unequivocal language."

Now, we positively declare, in the most "*unequivocal language*," that the Wesleyan Methodist Church in Canada, has been for more than a quarter of a century the recipient of state Grants. We make this statement upon the authority of *Government papers in our possession*. And further, we can assure our readers, that this Government stipend finds its way into the connectional funds of the *Canada Conference*, and is appropriated by members of that body for the purpose of assisting to pay the *salaries* of such of their Preachers as are sent to certain fields of ministerial labor. We have established these *points* by an array of *facts* and *figures*, that the Editor of the "Guardian" has not been *able* to *refute*, which the Provincial Government *demonstrates beyond a doubt in the public accounts*, and which every well informed person in this country *knows to be true*.

It is possible, however, in order to preserve an appearance, that the Government *bounty* may be conveyed by a member of the British Conference from the Receiver General's office to the Treasurer of the Wesleyan Missionary Society in Canada, but what difference does that make to the Canada Conference, when the *Church gets the money?* The only difference is this, that the Canada Conference hopes to escape the odium of state grants, while its members gladly accept the *cash*, through the Missionary Society under the head of "Grants from the Parent Society." See Wesleyan Missionary Report for 1862, page 135, where it is evident that they received $4,866 60 for the past year. If the Wesleyan Ministers have derived no benefit from the immense sums they have received since 1833 from the *Provincial Chest*, why have they became *joint applicants* and *direct recipients* "of a portion of a baneful monopoly against which they at one time, as individual Ministers, so nobly protested." But suppose that we admit for a moment that the Government Grants in question have always been received through the Home Missionary Society, does that *purify an unrighteous measure?* If it is proper for the Parent Missionary Society to obtain money from

the State for religious purposes, and the *Canada Conference to use it*, then it would be proper for the Canada Conference to receive it directly, openly and manly, from the Government. But instead of doing this, *they get it covertly*; and are greatly annoyed when the *truth* is publicly stated.

THOMAS WEBSTER.

Hamilton, March 20th, 1863.

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FROM THE "GUARDIAN" OF APRIL 1, 1863.

## MR. WEBSTER'S REITERATIONS.

Our assailant in the "Canada Advocate" refuses to deal with our corrections of his evasive and slanderous distortion of facts, and hopes by simple reiteration to make his readers forget our replies. Even after the undeniable truth has been stated to him, he wilfully refuses to present the facts as they are. We begin to believe his misrepresentations to be something worse than blunders.

He now again asserts that the Cananda Episcopals were recognized by the General Conference of the United States, as identical with the early Methodist Church in this province; and his proof is that Dr. Cartwright in a speech at Cobourg, *as that speech is reported by Mr. Webster*, said that *he* recollected them as the early laborers in Canada. But Mr. Webster should know that friendly expressions in an extemporaneous speech were the mere utterances of an individual, and had no legal weight or authority whatever. We have shown already that the question which was the legitimate successor of the original body, was, at an early period, *formally* submitted to the General Conference, and that the General Conference did then, *by a solemn Resolution*, after hearing both sides, decide in favor of the Wesleyan Conference. And, lest that should not suffice, we also gave a quotation, not from an expression of feeling by one individual, but from the address of the *last* General Conference at Buffalo to the Wesleyan Conference in Canada, which quotation contained a most distinct and unequivocal recognition of the latter Conference as the true Methodist body that had existed here from the beginning. This of course was decisive; but Mr. Webster, finding it impossible to make any reply to such facts, silently passes them by, either presuming that *his* readers were ignorant of the truth, or affecting a silent contempt for the General Conference when acting in its *collective* capacity. It is impossible for any one to appear more helpless than he does on this subject. How does he meet these facts? Why, after finding that he had damaged himself by his miserable failure to maintain his position on the original question of recognition, he, partly as a refuge from defeat, and partly to gratify unamiable feelings, drops the real question altogether, and launches out into a course of general abuse, and manufactures a host of totally irrelevant slanders by an inexcusable distortion of the facts of Wesleyan history.

In like manner, Mr. Webster reiterates his indecent slanders and abuse with respect to the Government Grant. He dishonestly ignores the

essential facts, which he knew, and of which we reminded him, explanatory of that subject. Those facts were,—that said Grant was originally made to the British Wesleyan Missionary Society *before the first Union;* that the Grant has always been received by the agents of the Parent Society from the first; that the Committee of the Parent Society has always insisted on being the only party that had a right to speak *pro or con* on the subject; that the Grant became a part of the Missionary Fund of the Parent Society; that the Home Committee was pledged to aid the Missions in Canada irrespective of said Grant; and that Canadian Missionaries received their allowances from the Missionary Fund, and would have received them all the same whether or not the Home Fund was aided by any public Grant. This is the true state of the affair, but it suits this writer to dodge the real facts, and to reiterate a false assertion. He has actually, in his last effusion, mentioned the amount appropriated last year by the Parent Committee, in aid of the Canadian, Hudson's Bay, and British Columbia Missions, in such a way as to make his much abused readers believe that amount to have been a Government Grant! He pretends that the Canada Conference has hypocritically sought to receive the benefit of the Grant, while the British Committee assumed the responsibility of receiving it. The Canada Conference received no benefit, the English Committee received it before the Union between them and us, and the case has always been presented by us just as it was. It is Mr. Webster, and such as he, who have industriously represented at public meetings, and in newspapers and pamphlets, for thirty years past, that the great Wesleyan Conference of England, with its seven hundred thousand dollars of income from its own people, and the Wesleyan Connexion of Canada, whose large income from the people, and whose uninterrupted prosperity, made it one of the most influential denominations in the country, and an object of most distressing envy to Mr. Webster and some others,—we say it is such as he who hypocritically represent these two great bodies as selling themselves for a paltry trifle given on behalf of the Indian Tribes of the country.

As to any praise or blame in connection with the acceptance of aid for the Indian work, we have said nothing at all. If the Wesleyan Committee in England thought it right to allow the Government to extend some small assistance, in christianizing and civilizing the heathen aborigines of its colonies, in rescuing from sin and ruin the savage tribes whose lands it had taken possession of, we dare say they did not feel they had any great sin to answer for. They will not, at all events, deem it necessary to try to satisfy envious and jealous-minded seceders, who, instead of depending on the effect of the gospel for the increase of their numbers, seek to obtain a few additional adherents by vilifying and slandering bodies of christians more numerous and more prosperous than themselves. The more sufficient the explanation, the less such men are satisfied. While Mr. Webster and his friends endeavor to promote their cause by legitimate means, to enlarge their society by the preaching of the gospel, we wish them abundant success; for we would rejoice to see all evangelical denominations enjoying unbounded religious prosperity. It appears to us that Mr. W.

ought, before this, to have learned by experience that there is more lost than gained by abusing other churches. He has already had quite a number of pamphlets printed, each filled with the same unmeaning reiterations and the same unfounded assertions and statements; but we believe his attempts at authorship in this small way have thus far been signal failu[illegible]. If his pamphleteering ambition is still unsatisfied, and he should h[illegible] money to spare to pay for the printing, he is welcome, just for variety, to insert these remarks in his next production. Though his letters are wholly unworthy of notice, yet it is necessary some times to expose the false nature of mischievous assertions, even when proceeding from parties destitute of any talent but that for misrepresenting.

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To the Editor of the "C. C. Advocate."

## THE "CHRISTIAN GUARDIAN" CORRECTED.—No. x.

Dear Sir,—The "Guardian" of the 1st inst. contains another editorial designed as a reply to my last communication. It is very evident that the remarks of Dr. Cartwright at Cobourg last August, with regard to the recognition of our Church by the American Brethren, has caused our amiable friend at the "Guardian" office to experience strange and painful sensations. We have only time now to remark so far as it respects the question of recognition, that it is probable that Dr. Cartwright, who was sent to the M. E. Church of Canada as one of the Representatives from the M. E. Church in the United States, is quite as capable of understanding his official position, as is the "Guardian's" Editor, and the reader is left to decide who is the most *reliable* person—Dr. Cartwright or the Editor of the "Guardian."

The "Guardian" has again alluded to the celebrated Government Grants. We are pleased with this, as we have not had time heretofore to fully enter upon this subject. Our friend still insists that the Canada Conference has never been benefited by the vast sums of Government *hush money* which that body has received for the Wesleyan Methodist Church in this Province, through the British Missionary Committee, for nearly thirty years. Our readers will remember that we have *positively proved* in former numbers from Government documents now in our possession, that the Grants in question were designed for Canada, and that they have been paid by the Government to the *Wesleyan Methodist Church in this country*. Why does not the Editor of the "Guardian" deny the correctness of the public accounts, as published by Inspector Generals Hinks and Caley? Because he *dare not* do so. We repeat it, and the Editor of the "Guardian" knows it to be a fact, that the Canada Conference is just as much benefited by the aid they have been receiving from the Provincial Chest, as that body is from any similar amount from any other fund that has passed through the hands of the Canada Conference; unless, indeed, that God has made it a curse to them instead of a benefit.

With regard to the Grants the Editor of the "Guardian" says, "In like manner Mr. Webster reiterates his indecent slanders and abuse with

respect to the Government Grant." We ask the candid reader if it is abusive or slanderous to quote from Parliamentary papers? This, we confess, we have done, and proved most pointedly that the Wesleyans are the recipients of Government patronage. But again the "Guardian" remarks, "He pretends that the Canada Conference has hypocritically sought to receive the benefit of the Grant, while the British Committee assumed the responsibility of receiving it." Now, friend Editor of the "Guardian," there is no *pretence* in this matter. You know, the Government know, and the people know, that your Church *absolutely* and *positively* gets the money and uses it, while the English Committee takes the "responsibility" of receiving and conveying it to the Missionary Treasurer. But again the "Guardian" observes, "It is Mr. Webster, and such as he, who have industriously represented at public meetings, and in newspapers and pamphlets, for thirty years past, that the great Wesleyan Conference in England, with its seven hundred thousand dollars of income from its own people, and the Wesleyan Connexion of Canada, whose large income from the people, and whose uninterrupted prosperity, made it one of the most influential denominations in the country, and an object of most distressing envy to Mr. Webster and some others—we say it is such as he who hypocritically represent these two great bodies as selling themselves for a paltry trifle given on behalf of the Indian Tribes of this country."

The reader will discover that the "Guardian" admits in the last sentence of this extract, that the Canada Wesleyan Methodist Church in connection with the English body, gets from Government what he calls "a paltry trifle," and that this sum was "given on behalf of the Indian Tribes of this country." We are glad that our friend has at length admitted the truth in part. Up to this time he has declared in the most positive manner, that the Canada Conference has never received "a penny from Government." Now *he acknowledges* that "a paltry trifle" has been received, but intimates that these two powerful bodies did not on that account sell themselves to the Government. It is said in the good Book, that "a tree is known by its fruits," and the reader must judge from the facts in the case, and the course pursued by the Wesleyans at certain general elections since 1833, as to whether the Canada Conference has sold itself to the Government or not. We may remark, however, that it is such "paltry trifles," with other Government Grants of greater magnitude, given to religious communities for political purposes, that is one cause of our great Provincial debt. Government never makes grants to religious bodies, except for political purposes, and the Churches which receive state support, as well as the Administration which bestows such patronage, should be watched by the people with a jealous eye. State paid Churches have ever been intolerent and overbearing, and generally the enemies of civil and religious liberty. The Government Grant in question was not given on behalf of the "Indian Tribes of this country," but this idea of it has been urged upon the Canadian public for the past 30 years, in order to try, if possible, to popularize the measure.

If the Wesleyans in England and Canada are so rich and powerful in

both countries as the "Guardian" represents, is it not strange that they should have become a sort of Government paupers, seeking to secure every penny they can from the revenue of the Province. In 1830 when the Wesleyan Ministers were in connection with the M. E. Church in Canada, they held the following liberal sentiments. Speaking of the United Presbytery of Upper Canada the "Guardian" of the 23rd of October, 1830, declares, "This respectable body, when lately deliberating upon the most scriptural and efficient means of enlarging the boundaries of their Church, and supplying their destitute congregations with the Ministry of the word, did not determine to apply to His Majesty's Government for a portion of the public taxes, or a moiety of a baneful monopoly against which they themselves had previously remonstrated."

Such were the sentiments of Wesleyan Ministers in 1830, who now stand connected with the Canada Conference. But since the Union, they can plead for state support, accept of it, and apply it to the Institutions of the Church. How great the change? Immediately after the Union, the seceders cast their principles to the winds, and, through their Representatives, applied to the Government "for a portion of the public taxes, or a moiety of a baneful monopoly against which they themselves had once so nobly remonstrated." Alas, how are the mighty fallen through the love of filthy lucre?

In Dr. Stinson's Pamphlet, page 34, we find the following:—Application was made by the Canada Conference, through its Representatives, for the exclusive management of the yearly Grant. It is said by R. Vernon Smith, under Secretary of state for the Colonies, and dated Downing Street, 15th of April, 1840, that the Wesleyan Methodist Church in Upper Canada did apply to the Government for state support His words to Dr. Alder are:—"His Lordship desires me in reply to inform you, that he has already received from the Governor General, a dispatch 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.*"

Let the reader remember that Mr. Secretary Smith declares in his dispatch, that Mr. Ryerson, on behalf of the Canada Conference, urged the Government to pay his Conference the Grant. But as "the upper mill and lower mill fell out about the water," or in other words, as the Wesleyan Conference in England, and the Conference of the Wesleyan Methodist Church in Canada, quarreled about the "loaves and fishes," the Government refused to give it to either of them until they should settle the dispute. This they did, and then *jointly* applied for the Grant and received it, the English body agreeing to hand the money over to the Canada Conference, and the Canada Conference, on their part, agreeing to surrender every particle of their independence to the English Connexion. See articles of Re-Union; Wesleyan Discipline 1850, pages 114, 115, 116, 117 and 118. See also Model Deed, commencing on page 118 of the said Discipline.

We have already intimated that immediately after the Union and the reception of state Grants, that the Wesleyans and the "Guardian" became instruments in the hands of the Government of the day for the purpose of influencing the elections. To prove this, we will only quote the words of the Representatives of the Canada Conference. The Representatives of that body, in a letter addressed to Lord John Russell, dated July 27, 1840, use the following significant words:—"And it is admitted upon all hands that the organ and members of the Wesleyan Methodist Church turned the eventful elections of 1836, in favor of the Government." And it should be remembered that at the Brantford Wesleyan Conference, that body issued a circular for the purpose of influencing the last general election in favor of John. A. McDonald and his Government. As to the motives which have actuated and still actuates the Canada Conference in regard to civil matters, the public can easily determine.

Let us now take a glance for a moment at the public accounts. Shortly after the "eventful elections of 1836," it will be seen that the "Wesleyan Methodist Church, U. C.," received, as published in the expenditure of the Province for 1837, *four thousand eight hundred and ninety pounds sterling.* (£4,890.) Comments upon such facts and figures as these are unnecessary. If the reader cannot obtain a copy of the public accounts, he will find the information in Mr. Charles Lindsay's history of the Clergy Reserves. Mr. L. resides in Toronto.

The efforts made by the "Guardian" to mislead the public mind, and to induce the people to believe that the Wesleyan Methodist Church has not been the recipient of state support, remind us of an anecdote respecting a gentleman and his old negro servant Sam. The Master and his coloured servant had been at church one fine Sunday morning. The minister had occasion to dwell largely upon, "Provide things honest in the sight of all men." The Master had a short time before missed a number of fine fowls, and he thought it would be a good time to speak to Sam of the matter, so on the way home the Master said, "Well, Sam, how did you like the sermon to-day?" "Oh, bery well, Massa," was the reply. "Now, Sam," said the Master, "you know that I have lost a number of fowls lately, and my opinion has been that you have taken them." "Oh, Massa," said Sam, "I neber tucked dem ar chickens, I be all de time gainst doing such tricks as dat." And here Sam and his wife left their Master, and turned to go into their cabin. When out of hearing of the Master, Sam said, "Dinar, dident I like to be kotched dat time. If Massa had asked me who ate dem ar chickens, instead of who tucked dem, wouldent I been in de scrape. You see, Dinar, I helped to open de door and held de light, and Jim tucked de chickens, and den we eat 'em."

Now the fact of the matter is this, the Canada Conference after they found, in 1840, that they could not obtain the complete control of the desired prize, they helped the British Committee to open the Government door, and kept holding the light while the English party to the transaction were receiving the cash, and handing it over to the Canada Conference as a portion of the Mission Fund.

We do not expect the British or Canadian Conferences to consult us as

to whether they will take state support or not. But this will not prevent us from exposing the fallacies of the "Guardian," and pointing out to the people of this land, that the Government did not make the appropriation with a design to either christianize or civilize the "Indian Tribes of this country." But it was made for political purposes, and, as far as possible, to damage the influence of the Methodist Episcopal Church in this Province. And, also, to *buy* off Methodist opposition to the secularization of the Clergy Reserves. This was done so that the English Church might get at least the Lion's share of the spoils. The "Guardian" and his friends know well how far the scheme was successful. Is it not strange that two such powerful bodies as the English and Canadian Conferences pretend to be, with their hundreds of thousands of dollars, should be so anxious to prey upon the revenues of the country? The "Guardian" cannot point to a sentence in the original dispatch where the slightest intimation is given that the Grant was originally designed to enlighten the "Indian Tribes of this country." But as said before, this is the Canada Conference's version of the affair, in order to throw dust in the eyes of the people, and, if possible, to popularize the unrighteous transaction with the membership.

There are several important points we have not been able to refer to in this communication, but as we may probably have occasion to discuss these subjects in future numbers, we will bring this article to a termination. We will only remark in conclusion, that our good friend in Toronto, affects great contempt for what he calls our "pamphleteering ambition," while, at the same time, he expects a place for his last "production" in our forthcoming Pamphlet. We are always pleased to accommodate a neighbour when we can reasonably do so. And all we ask now in return for the favor is, that the "Guardian" shall give our work a respectful notice, and as it contains both sides of the controversy, to recommend its sale among the Wesleyan people. Is there anything unreasonable in this friend "Guardian"?

THOMAS WEBSTER.

Hamilton, April 7th, 1863.

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THE following article was published in the "Northern Advocate," Auburn, N. Y., in 1844, in short communications, and points out most clearly the position we maintained before our American Brethren at that period—a position from which we have never departed in this country or the United States. The reader will perceive in glancing over these remarks, that the first Union had been dissolved, and that two Wesleyan Bodies in this Province were then occupying the same ground, and they were both recognized by the American General Conference of 1844. With this example before the world, it is simply ridiculous for the Editor of the "Guardian," or any one else, to say that it is impossible for the United States Methodists to recognize two Bodies of Methodists while they are occupying the same ground.

## For the "Northern Advocate."

Messrs. Editors:—I have been informed that the Rev. J. Alley's "Thoughts on Canada," have waked up a good degree of inquiry among our fathers and brethren in the United States, relative to the past and present position of the Methodist Episcopal Church in Canada. His earnest solicitude for our wellfare, as well as the labor bestowed on us, will long be remembered by the friends of our beloved Zion; as well as your own kindness in publishing his letters. I trust you will pardon me for soliciting the use of your columns, and the indulgence of your readers, while I lay some further particulars, on the same subject, before the American Methodists.

I need hardly remind you, that your Church was instrumental, under Providence, in raising up the Methodist Societies in Canada, and of supplying them with preachers for over *thirty years*. It cannot be thought surprising, then, that many in Canada should be strongly attached to the form of Church goverment established among them, as well as to the usages of the Methodist Episcopal Church, with which they had voluntarily connected themselves when they obtained salvation through Jesus Christ, the forgiveness of their sins.

At your General Conference, held in Baltimore, 1820, se[illegible] of the circuits in connection with the preachers, petitioned your body [illegible]ganize a separate annual Conference in Canada, believing that it wou[illegible] more convenient for the preachers; but as it would have prevented [illegible] interchange of preachers so desirable at that time, the General Conference wisely withheld its consent. The General Conference, however, of 1824, consented, and a separate annual Conference was formed in Canada, but under the care of your Bishops, as were the Conferences in the United States.

Matters continued thus until 1828, when your General Conference, in accordance with the general wishes of both preachers and *people*, (or societies,) consented to the establishment of a separate and *independent* Methodist Episcopal Church in Canada. The following extract from the report of that Conference on Canada affairs, shews the form of Church government which they advised the Methodist Church in Canada to adopt.

"That we do hereby recommend to our brethren in Canada to adopt the form of government of the Methodist Episcopal Church in the United States, with such modifications as their particular relations shall render necessary." Bangs' History of the M. E. Church, vol. 3, p. 389. The advice of that Conference was not disregarded, as will be shewn by the following extract from the proceedings of the Canada Conference held at Earnestown in 1828.

"Whereas, the jurisdiction of the Methodist Episcopal Church in the United States of America, has heretofore extended over the ministers and people in connection with said Church in the province of Upper Canada, by mutual agreement, and by consent of our brethren in this province, and whereas it has been, and is the general wish of the ministers and members

of the Methodist Episcopal Church in Upper Canada to be organized into a separate and independent body, in friendly relations with the Methodist Episcopal Church in the United States, and whereas the General Conference has been pleased to comply with our wish in this respect, and has authorized any one or more of the general superintendents of the Methodist Episcopal Church in the United States, with the assistance of any two or more elders to ordain a general superintendent for the said Church in Upper Canada, (when such superintendent shall have been elected by the Canada Conference,) be it therefore resolved, that it is expedient and necessary, and that the Canada Conference of the Methodist Episcopal Church, do now organize itself into an independent Methodist Episcopal Church in Upper Canada, with a general superintendent, to be known by the name of the Methodist Episcopal Church in Canada." "Rise and Progress of the Methodist Church," p. 462.

A discipline was accordingly prepared and published in 1829, entitled "The Doctrines and Discipline of the Methodist Episcopal Church in Canada," and it is our opinion, that discipline secured to the societies their just rights and privileges, and was a *security* that the Methodist Church in Canada should continue to be *Episcopal in its form of Government*, although set off from the parent connection as an "independent Methodist Episcopal Church in Canada." With this impression, thousands attached themselves to her communion, and were happy and contented under the administration of her government.

In 1832 and '33, without consulting the societies, the preachers resolved upon abolishing the Episcopal Mode of government, forming a union with the English connection, and adopted the descipline, economy and form of church government of the Wesleyan Methodists in England. To prove this we have only to quote the second article of "Union," which is as follows: "That, (as proposed in the second and third resolutions of the Canada 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." In order to fully accomplish these designs, a new discipline was published in 1834, called "*The Doctrines and Discipline of the Wesleyan Methodist Church in British North America*," containing the new constitution or form of church government, which differs very materially from the Methodist Episcopal Church, published in 1829. The Conference assumed the sole responsibility of this vital change in the constitution and government of a Church which was established in Canada by the mutual consent of preachers and people. The societies were not consulted but submission required and *insisted upon* by the Conference.

Some of the societies submitted to this innovation, upon their heretofore acknowledged rights, cheerfully, and others did so reluctantly, while others contended that the measures of Conference in effecting the "union," were high-handed, arbitrary, and unconstitutional, and that therefore the Church was not bound by their acts. The power to attach the members of the Methodist Episcopal Church in Canada, to the Wes-

leyan Methodist Church in British North America, without their individual consent, was also denied, and it was contended by the adherents to Episcopacy, that those who refused to subscribe to the new discipline and mode of church government, were, in every sense of the word members of the Methodist Episcopal Church in Canada, and were at liberty to remain so, or follow the Conference in their union with the British Conference. Perhaps it is best o remark in this place, that the Canada Conference again changed their name to the "Wesleyan Methodist Church in Canada," by which name they are at *present* designated.

By a reference to the official correspondence of your General Conference, and those of the Wesleyan Methodist Conference and missionary committee in England in 1820, it will be seen that no degree of compulsion was exercised toward the societies in Upper or Lower Canada, to induce them to comply with the official acts of either bodies This will more clearly appear from the following extracts from resolutions of the British Conference on American affairs. "6th. That the missionary committee be directed to address a letter to the private and official members, trustees, &c., under the care of our missionaries in Upper Canada, informing them of the judgment of the Conference, and affectionately and *earnestly advising* to put themselves and *their chapels* under the pastoral care of the American preachers, with the suggestion of such considerations to incline them to it as the committee may judge most proper. 7th. That the bishops of the American connection shall direct a similar letter to the private and offieinl members, trustees, &c., under the care of the American preachers in the province of Lower Canada, *requesting them* to put themselves and *their chapels* under the care of the British ministers." Bangs' History of the M. E. Church, vol. 3, pp. 120, 121. Extract from Bishop McKendric's letter to "the private and official members, trustees, &c., of the Methodist Episcopal Church in Lower Canada." "It now becomes our duty, therefore, to inform you of this agreement, and to advise you in the most affectionate and earnest manner to put yourselves and *your chapels* under the care of our British brethren, as their societies and chapels in the Upper province will be put under ours. This communication to you we confess, is not made without *pain;* not for any want of affection for our British brethren, but from the recollection of those tender and endearing ties which have bound us to you. But a necessity is laid upon us. It is a peace-offering. No other consideration could have induced us to consent to the measure. *Forgive*, therefore, our seeming to give you up. We do not give you up in heart, in affection, in kindness, in regards, in prayers."

These Christian-like and liberal proceedings show the importance these bodies at that time attached to the rights of choice in the "private and official members," when they "affectionately requested" and "advised" them "to put themselves and their chapels under the pastoral charge" of Methodist ministers under a different form of church government. How unlike the proceedings of the Canada Conference in 1833. They contended that because these measures were *voted* in *Conference* and the Canada preachers were to compose in numbers the principal part of the

Conference, and travel upon most of the circuits, that therefore the societies were *bound* to *submit* to the measure, however repulsive to their views and feelings, and that those who refused to do so, unchurched themselves and forfeited *their chapels*.

The members of the M. E. Church in Canada objected not to the mere matter of a few ministers from England being introduced to the connection, but to the new measures adopted by the Conference, the principles involved in those measures, and the manner of their adoption. We can not think that the Conference, without consulting the membership, had any moral or constitutional right to abolish the form of Church government which had been established in compliance with the well-known wishes of the private members as well as of the preachers, any more than they had to abolish the general rules of the united societies, or to divert the produce of the book concern from its legitimate use, the power of the Conference being, in our opinion, as much limited in the one case as in the other.

We are led to this conclusion not only from a careful examination of the plain letter of the discipline of 1829, but by the acts of your General Conference, and the views of some of your most able ministers. Dr. Bangs, speaking of the original limitations and restrictions of the General Conference, observes:—

"The unanimity with which these restrictive regulations were adopted by the Conference, shows the deep sense which was very generally felt of the propriety of limiting the powers of the General Conference, so as to secure forever the essential doctrines of Christianity from all encroachments, as well as those rules of moral conduct so succinctly, and precisely embodied in the general rules, and also to prevent the appropriations of the available funds of the Church from being diverted to other objects than those for which they had been established. Call these rules, therefore, restrictive regulations, or a constitution of the Church: for we contend not about names merely, they have ever since been considered as sacredly binding upon all succeeding General Conferences, limiting them in all their legislative acts, and prohibiting them from making inroads upon the doctrines, general rules, and *government* of the Church." History of the M. E. Church, vol. 2, p. 233.

The following is an extract from the proceedings of your General Conference of 1824:—

"The rights and privileges of our brethren, as members of the Methodist Episcopal Church, we hold most sacred. We are unconscious of having infringed them in any instance, nor would we do so. The limitations and restrictions which describe the extent of our authority in General Conference, and beyond which we have never acted, vindicate our sincerity in this assertion. By those restrictions, it is *put out of the power of the General Conference* to revoke, alter or change our articles of religion or to revoke or change the general rules, or to do away the privileges of our members of trial before the society or by a committee, and of an appeal, the general rules and the articles of religion form to every member of our Church, distinctively a constitution by which, as Methodists and as

Christians, ye do well to be governed: and we assemble together to make rules and regulations for the Church, most cheerfully acknowledging that the restrictions above mentioned are as solemnly binding upon us, as the general rules are upon both us and you individually.

"These restrictions are to you the guarantee of your rights and privileges: and while we shall be governed by these, as such we shall also regard them as the pledge of your confidence in us." Ib. vol. 2, p. 266.

Rev. William Phœbus, M. D., in his Evangelical Church of America, p. 80, remarks as follows:—"Our government grew up under the appointment of a superintendent by the consent of preachers and people; as such our episcopacy is constitutional. It can not be altered but by the general consent of preachers and people. The alteration of anything in a government long established, is like removing ancient land-marks: it must be done by the consent of all parties concerned."

The Canada Conference preachers repudiate these principles. A leading member of that body, in an article published in the Guardian of the 6th of Sept., 1837, says, that "A concurrent vote of three fourths of the Annual Conference, and three fourths of the General Conference is sufficient to alter, (that is as Johnson and all lexicographers define the word, to change to make otherwise,) any of the specified limitations and restrictions." But not only has the Canada Conference claimed a perfect right "to make otherwise" any of the specified limitations and restrictions, but to attach the societies, (whether satisfied or not,) to the "Wesleyan Methodist Church in British North America,"—a Church being materially different in its form of government and usages from the Methodist Episcopal Church in Canada, and to unchurch all who preferred, as did Mr. Wesley, "the Episcopal mode of Church government to any other," (and which Dr. Coke considered the best in the world,) proscribing them as schismatics, locking them out of the chapels, erected previous to the "Union"—forbidding them in some instances even to approach the *communion table*, and reading them out of a Church to which they had never united themselves; and all this simply because that, "preferring the old paths," they disapproved of and refused submission to a measure which has proved a curse to Methodists in Canada and has ended in a manner worthy of its beginning. Dr. Bangs declares in the foregoing extracts that the limitations and restrictions were designed to secure "forever" the general rules as well as the essential doctrines of Christianity from all encroachments, and that the restrictions limited the "General Conference in all their legislative acts, prohibiting them from making inroads upon the doctrines, general rules, and government of the Church." If the Canada Conference be correct, then Dr. Bangs, Dr. Phœbus, and the Geneal Conferene of 1824, have fallen into serious errors, precisely similar to those entertained by the M. E. Church in Canada; but if Dr. Bangs, Dr. Phœbus, and the American General Conference be correct, then the Canada Conference has acted unconstitutionally as well as arbitrarily, and the M. E. Church in Canada is exhonerated from the charge of schism, brought against it by the Canada Conference, and is a legitimate branch of the great Wesleyan family.

The members of the Black River Conference will doubtless recollect that at their Conference of 1842, certain Wesleyan ministers, in connection with the Canada Conference, made an attack upon the M. E. Church in Canada, and asserted that the Canada Conference had not given up its independence at the consummation of the Union. We affirm the contrary; it will, therefore, be necessary to quote from their own official documents to prove the facts. Wesleyan minutes for 1841, p. 15, states as follows: "The English Conference, abruptly, and as we think, unreasonably separated from us, without our consent, and without our desire: we were obliged to take the separate and independent position we occupied previous to the Union, from the time of our separation from the American brethren in 1828." The Wesleyan Methodist Almanac for 1843 contains the following:—"English Conference seceded from its Union with the Canada Conference, and the *latter commenced* its *present independent position*, 1840." And again the Canada Conference state, in their address to Lord Sydenham, dated, City of Toronto, June 10, 1841:—

"During the past year, the Wesleyan Conference in England has thought proper to abandon those articles of Union which existed between the Wesleyan Conference in England and Canada, at the time of your Excellency's arrival in this province, and which had existed seven years. In *consequence of this proceeding* on the part of the Wesleyan Conference in England, the Wesleyan Methodist Church in Canada *occupies* the *position* of an *independent body*, as it existed before the adoption of the conventional Union with the Conference in England in 1833."

It does not appear necessary to use any argument to prove what is so clearly implied and admitted in these extracts. We think it must appear evident to every impartial person, that the Wesleyan Methodists of the Canada Conference cannot, in truth or justice, claim to be the *original* and *independent* M. E. Church which was established in this country in 1828.

The Canada Conference has not only given up its independence, and violated the restrictive limitations, but, according to Dr. Coke, they have forsaken the practice of the "primitive Church, as exemplified in the word of God," and abolished the "best form of Church government in the world." His words are, "I believe that the Episcopal form of Church government is the *best* in the *world*, when the Episcopal power is under due regulations and responsibility. I believe that it is well to follow the example of the primitive Church, as exemplified in the *word* of *God* by *setting apart persons for great ministerial purposes* by the *imposition of hands*, but especially those who are appointed for offices of the *first rank* in the Church."

What protestant Church or denomination would wish to have their ministers clothed with the powers claimed by the Canada Conference. To change the government and usages of the Church at pleasure—to make and *un*make different orders of ministers—to abrogate long-established and venerated rites, and to dispense with not only certain forms of ordination, but with ordination itself among "those who are appointed for offices of the first rank in the Church," as well as to destroy the order of

deacons altogether, to abolish legislative and executive departments—to attach themselves and the societies to another body of Christians under different regulations—take possession of the Church property which had been deeded in good faith to the Church, under its primitive government and usages—treating with scorn and contempt, those who would dare object to their measures, and affecting to ex-communicate them because they preferred the good old way, or rule of Church government which Mr. Wesley designed for America. Such are the powers claimed by the Canada Conference! And can any one, who holds sacred the rights of civil and religious liberty, be surprised that there were those in Canada, who refused to submit to such enormous assumptions of power?

It now becomes necessary for me to state that a portion of the M. E. Church in Canada, in 1833, preferring the usages and government of their beloved Church to any other, resolved to continue as they were, and to adhere to the Discipline of 1829, being determined "not to follow those who were given to change," and who were so anxious to forsake the "old paths to travel in others which had not been proved."

I do not wish to conceal the fact, that when the M. E. Church in Canada was deserted by the Conference in 1833, we were greatly straitened as to the reorganization of our Conference; of those who reorganized it, one was a superanuated elder, two were located elders, and one was a located deacon; the others were unordained preachers, some of whom were traveling then, and had been for some time prior to the Union. This mode of procedure may, at first sight, appear irregular, but the necessity of the case, in our opinion, justifies the stand *made* and the measures taken to continue the existence of the M. E. Church in Canada. And reason, justice, and the xiiith article of our religion would have allowed us greater latitude in our peculiar situation. For had no Conference at all have been reorganized since the Union, but had the preachers, who composed it have continued to labor, and such of them as were ordained to have administered the ordinances to that portion of the Church who adhered to the Discipline of 1829, the Methodist Episcopal Church in Canada would have maintained its continued existence to the present day as no law, human or divine, in our judgment, could have unchurched her or have deprived her members of their inalienable right to choose for themselves. The affairs of the Church might have been transacted at the quarterly meeting Conferences, as was the case in the early days of Methodism in the United States, when the preachers' characters were examined and they were appointed to their respective circuits at the quarterly meeting Conferences. But in order to observe more closely the Discipline of 1829, to connect the entire work, and to supply with pastors after their own hearts, those who could not conscienciously follow the Canada Conference in its crusade against the long-established government and usages of the M. E. Church, and who desired "to travel home to God in the way their fathers trod," it was necessary to reorganize the General and Annual Conferences—observing the letter and spirit of the Discipline as closely as possible.

The preachers opposed to the Union called several meetings as soon as

practicable, after its consummation, to ascertain whether or not the societies were satisfied. Finding that great dissatisfaction prevailed, and knowing that they had among them the component parts of a General and Annual Conference, still, strongly attached to the M. E. Church, as established among them in 1828, they therefore summoned a Conference to meet at Young Street, commencing June 25, 1834. There were present, at that Conference, three elders and one deacon, all of whom had been traveling preachers previously, and were in good standing in the Church, at the time of the Union, with several unordained preachers. This Conference, after attending to the usual business, adjourned to meet again in Belleville on the 10th of February, 1835. Several ministers who had not attended the Conference at Young Street, were present at Belleville. It was then deemed expedient and necessary for the Conference, having no general superintendent to call a meeting of the General Conference, composed of elders, in conformity with the following clause of Discipline:—"If there be no general superintendent, the Annual Conference or Conferences respectively, shall have power to call a General Conference if they judge it necessary, at any time." Discipline of 1829, p. 20. After due deliberation, this was accordingly done, and the Rev. John Reynolds, (elder,) was elected general superintendent pro tem. On the 25th of June, 1835, the Conference met again at Trafalgar, and on the 26th, the necessity of obtaining a Bishop, and having him duly appointed and consecrated according to the provisions of the Discipline, was carefully discussed. The same subject was resumed on Saturday, the 27th, and the Conference recommended the superintendent to call a meeting of the General Conference, which he did forthwith. Elders present—John Reynolds, David Culp, Joseph Gatchell, Daniel Picket and John H. Hueston. The General Conference elected the Rev. John Reynolds superintendent, in strict conformity with the fourth section of Discipline, p. 23, which is as follows:—"Question 2, If by death, expulsion, or otherwise, there be no Bishop remaining in our Church, what shall we do? Answer, The General Conference shall elect a Bishop, and the Elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall ordain him according to our form of ordination."

Mr. Reynolds having been duly appointed by the General Conference, was, on Sabbath the 28th, ordained superintendent in the regular way, by the laying on of the hands of Joseph Gatchell, David Culp, and Daniel Picket, according to our consecration service. We consider these proceedings Methodistical, not only from the plain letter and spirit of the Discipline of 1829, but from the writings of Dr. Bangs, he says, "That very section in our ecclesiastical economy which provides for the episcopal office, and prescribes its duties and responsibilities, provides for the consecration of a Bishop by the hands of the Eldership, thereby clearly recognizing the principle for which I have contended: thus we read, 'If by death, expulsion, or otherwise, there be no Bishop remaining in our Church, the General Conference shall elect a Bishop, and the Elders, or any three of them, who shall be appointed by the General Conference, for that purpose, shall ordain him according to our form of ordination.' This

is one case of necessity which we, as a Church, recognize as justifying Episcopal ordination by the hands of elders or presbyters." An Original Church of Christ, p. 179, 180.

The Doctor, in another place, speaking of the local preachers who were ordained elders in the M. E. Church in the United States, asks:—"But will any man in his senses say, that because these local presbyters have no special oversight in the Church, they are of an inferior order? or that because a man is a traveling presbyter he is of an order superior to a presbyter? He is superior in office but not in order." Ib. p. 48.

This is to the point. The M. E. Church in Canada being pressed by necessity; the "traveling presbyters" having left it, and united themselves to the English Conference; the "local presbyters," or located presbyters, who remained, being in point of order, equal to traveling presbyters, were justifiable in calling a Conference, composing a General Conference, electing a Bishop and ordaining him according to the provisions of our ecclesiastical economy. What other alternative had those who disapproved of the Union and believed it to be an ill-advised measure, a violation of the laws and usages of the Church, and a gross trespass upon the liberties of the societies. It is evident that they were obliged, either to *quietly submit* to proceedings which they believed to be unconstitutional, unnecessary and injurious to Methodism, or to make a decided stand against the aggressive acts of the Conference, or to join some other denomination of Christians, or leave the Christian Church altogether. Those presbyters with a portion of the membership, chose rather to keep our rules than to abolish them, and were determined to walk in the "old paths." The Conference was therefore reorganized in order to carry on more effectually the work of God in the way in which He had delighted to own and still delights to own and bless.

Our opponents have asserted in Canada, and in the United States, that "a few dissatisfied local preachers got together a year and a half after the Union took place, and formed a Church of their own making." This we most positively deny, and as our impugners have not attempted to prove the assertion by shewing any change made by us eitheir in doctrine, discipline, government or usage; we will at present only unequivocally deny the groundless accusation; and leave our brethren in the United States upon an investigation of the case to say who has been guilty of removing the ancient land-marks, The M. E. Church in Canada met with great opposition from the advocates of the Union. They were locked out of almost all the chapels, denounced from the pulpits, as factious schismatics, and by a certain portion of the press, as rebels to the government; while the Canada Conference Methodisos after 1833, arrogated to themselves the right of being considered as *alone* loyal to government, and of possessing the only legimate claim to be the "Methodist of Canada." But as "this man is no friend to Cæsar," is no new slander, the M. E. Church in Canada "caring for none of these things," held on the even tenor of her way.

The Canada Conference pursued the *new way* they had chosen for themselves for seven years; during which time there was expended

$71,227 78¾ procured from England, from the people of Canada, and from the Government, for missionary purposes alone; * besides the large amounts raised, and expended annually in the regular work and the aid afforded by the government to the Cobourg Academy, without which it must have gone down. † And at the end of these seven years of immense expenditures, labor and vexation, the Union was abandoned in 1840, the minutes for that year, shewing an increase of only 315 members above the number returned on the minutes for 1833. Facts like these speak for themselves; the require no comment from me.

The M. E. Church in Canada, "scattered and peeled," stript of the chapels, and in many instances, destitute of means to rebuild others, has every year had a respectable increase and has now two Annual Conferences composed of seventy preachers, 4 districts, 40 circuits and stations, with a membership of 8,810.

Will our American brethren say that notwithstanding the Union has proved a most signal failure, and has been abandoned after seven years' trial, as an unwise measure? ‡ Will they say that because the Confer-

* "In 1833 we had twenty-five per cent. more Indians in Church Communion, and forty per cent. more Indian children in our Mission schools than we have at the present time," (1840.) Rev. E. Ryerson's speech before the special Conference.

† So offensive was the Union to the people of Canada, that nearly one half of those who subscribed for the erection of the Upper Canada Academy withheld their subscriptions. See Christian Guardian of Nov. 25th, 1840.

"There is no reason to believe, that the Upper Canada Academy, ever would have been greatly embarrassed, had not nearly one half of the subscriptions been withheld after the Union."

‡ "I do nat regret the opposition I have experienced—the reproaches I have incurred—the labors I have endured; but I do regret—and every day's reflection adds fresh poignancy to my regrets—that in carrying out a measure which I had hoped would have proved an unspeakable blessing to my native country, I have lost so many FRIENDS OF MY YOUTH. No young man in Canada, had more friends amongst all Christian denominations than I had when the Union took place. Many of them have become my enemies, I can loose property without concern or much thought; but I cannot loose friends, and meet them in the character of enemies, without emotions not to be described. I feel that I have injured myself, and injured this connection, and I fear injured this Province, not by my obstinacy, but by my CONCESSIONS. This is my sid and not the sins laid to my charge." Rev. E. Ryerson's speech before the Special Conference, 1840.

Is it not a matter of astonishment after such "concessions" from Mr. Ryerson, that our Wesleyan friends leave no opportunity unimproved, either in Canada or the United States, to "*injure*," if possible, the M. E. Church in public estimation, and for no other reason than, because we would not be partakers of *their* "*sins*." No other "*sin*" can be laid to our "*charge*."

ence adopted the measure, every member of the Church ought therefore to have submitted to it, however injudicious and unmethodistical they might have considered it? Surely not. Can they then condemn us for closely adhering to the Episcopal mode of Church government, ("the best in the world,") which they themselves introduced among us—taught us to love, and advised us to adopt, when we became an independed Church.

We are decidedly of Dr. Bangs' opinion, that "whenever a body of ministers and members have naturally agreed to a certain set of doctrines and code of laws, rules, or regulations, as Scriptural and expedient, and have bound themselves to abide by them, *none of them* have a *right*, unless convinced, in the light of Scripture, they are in error.....to disturb the harmony of the body by making a schism, or to depart from *established usage* to gratify whim or caprice." An Original Church of Christ, p. 184.

Now unless our Wesleyan friends can shew that they "were convinced in the light of Scripture they were in error," previous to 1833 they had "no right to disturb the harmony of the body," by changing the established government and usages of the Church to gratify whim or "caprice." Much less to use their utmost skill and tact to overthrow and injure those who conscientiously preferred the "old paths," believing them Scriptural and who were unwilling to fall in with the changes made at the time of the Union, in order to gratify whim or caprice. We have continued to maintain unaltered the doctrines of the gospel, the general rules of the united societies, and the government of the Church, as we received them from you, and to which you still so tenaciously cleave, and are determined to observe. Fathers and brethren, we ask from you the right hand of fellowship, only while we continue to carry on our work upon the principles laid down by yourselves for our observance. But should you be induced to withhold it from us, our gratitude to you and our love for the institutions of your beloved Church shall remain unshaken, until the God whom we serve, and posterity shall vindicate our righteous adherence to the M. E. Church, when those who have been watchman upon her walls, would have stripped her of all her distinguished characteristics and *merged* her in another body.

Belleville, March, 1844. THOMAS WEBSTER.

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