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REPLY OF THE CANADA CONFERENCE to the ENGLISH CONFERENCE and its COMMITTEES, relative to the late UNION, and the Abandonment of it by the latter body.

THE ANSWER OF THE CANADA CONFERENCE TO THE ADDRESS OF THE ENGLISH CONFERENCE.

REVEREND FATHERS AND BRETHREN,

"Grace be unto you, and peace from God our Father and the Lord Jesus Christ."

The only form in which we have received your Annual Address, for some years past, has been through the public press. Your last annual Address to us, published in a pamphlet in London, by your Secretary, the Rev. Dr. Hannah, has just come under our notice. But, though we have received no early or direct communication from you, we proceed to reply to your printed Address.

We are thankful for your expressions of regard towards us; and we most sincerely and cordially reciprocate them. To expressions of regard we beg to add those of veneration and affection.

You express "painful apprehensions that the present movements of our connexion may endanger its spirituality." We would allay those apprehensions by assuring you, that we are of one heart and mind, and that the effusions of the Holy Spirit and the blessings of the Most High have accompanied our labours; so that, although upwards of twelve hundred have departed from us, and increased your numbers in Upper Canada, yet, by the conversion of sinners, the numbers which your agents have drawn away from our ranks have been more than made up. Last year our Societies numbered 16,354; this year they number 17,017 members. We have received this session, into full connexion with the Conference, six young men, of promising talents and excellent qualifications. The secessions from our ministry during the past year have been more than supplied by the early and voluntary presentation of young men, whose labours have already proved highly acceptable and useful. The liberality of our people has enabled us to support our Supernumerary Preachers better than they were ever supported—to pay them their full salaries with the exception of less than four pounds each. The same liberality has also enabled us not only to maintain all our Missions and Schools, but amongst the new Settlers and Indian Tribes, but also to assist a number of new and feeble Circuits, and to undertake several new Missions.

You lament that our last Address, presented to you by our Representatives, should have contained "so brief and unsatisfactory an allusion to the important subject of the continued Union of the British and Canadian conferences." We supposed a deputation of Ministers from us would have suggested to you the reason why our Address contained but an "allusion;" to the deputation we referred you for the fullest information on the "important subject of the Union," by the articles of which we declared, both in our Address and in the Resolutions which accompanied it, our willingness and determination to abide.

You deeply regret that, "in disregard of all courtesy and propriety," we should have sent a brother, as one of our Representatives, of whom your committee had complained. This imputation, we think, you will not repeat, when we assert that the ordinary etiquette of ecclesiastical bodies we had not the slightest disposition to offend; and that the sole reason of our deputation the brother referred to, as one of our Representatives, was, that he might afford you, by his explanations, corroborated by official documents, the same satisfaction which he had afforded us. We think the fact of our having incurred the expense and inconvenience of sending two Representatives to you, and of our associating your own appointed President with them, proves the reverse of "a disregard of all courtesy and propriety."

You unhesitatingly express your "deep conviction that a fearful responsibility rests upon those who have rendered necessary the decisions" of the English conference in dissolving its connexion with the Canada conference. Permit us to reply, 1. That we have not seen, nor do we see, that your "decisions" were "rendered necessary." 2. That the "fearful responsibility" must rest upon that portion of your conference which adopted those "decisions," and not on us, as we have strictly and faithfully observed the Articles of Union, to which both parties agreed in 1833. Nor are we even charged with having violated either of the seven general Articles. Having kept the written agreement, and no breach of faith being proved, or even specifically charged, where was the necessity of dissolving the connexion into which you had so solemnly entered? 3. That there does appear to us to have been "a disregard of courtesy and propriety," as well as of obligation, for a part of your conference to renounce solemnly-ratified Articles of Agreement, not only without the consent of, but even without consulting, the other contracting party. This assumption of power, by a part of your conference, we cannot but consider unlawful in its nature, rash in its exercise, and, in the highest degree, disrespectful to a co-ordinate conference of Ministers who, from their numbers, labours, and character, deserve something more than mere contempt. Against both the lawfulness and propriety of your decision, we enter our solemn and continued protest.

You also declare, that you "regard it as your bounden duty to occupy with zeal and diligence those posts which the Providence of God assigned to you previously to the Union, and to maintain the positions which, in all fairness and equity, belong to you on account of the labour and expense which you have bestowed upon them." Whilst we regret the act and manner of your secession from the solemn agreement of 1833, we exceedingly regret that you should also decide on creating a new body of Methodists in a country already too much distracted by sectarian strife. On your thus declared purpose suffer us to remark—1. That whether the "Providence of God" have assigned you the posts referred to, and whether it be your "bounden duty to occupy them with zeal and diligence," is to us a subject of very great doubtfulness, knowing that "God is not the author of confusion, but of peace, as in all the churches of the saints;" that it can never be the "bounden duty" of any body, or any individual, to authorise or perform that which is against the peace and unity of Christian societies, and which even sets the tribes against tribes, and chief against chief amongst the aboriginal Indian converts. 2. We lament, on this ground, that your agents should re-occupy the three posts (Kingston, Toronto, and St. Clair) which you gave up by the Union to the Canada Conference. 3. But we lament still more, that you resolve "to maintain the positions which (you assume) in all fairness and equity belong to you on account of the labour and expense bestowed upon them." You doubtless allude to the Mission stations, the responsibility of supporting which you agreed to assume by the articles of Union. That Union having been broken by yourselves, without our consent or knowledge, we think those stations should remain under our pastoral care.—Every Christian tribe of Indians in Upper Canada was converted through the instrumentality of members of our conference—men who were never preachers in England, but who were brought into the Ministry in Canada. This fact gives us a claim to those Missions stronger than that which can be created by any pecuniary expenditure. Seven out of nine Indian Missions still remain in connexion with us; the other two your agents have wrested from us. And we submit whether our contiguity to the Indians in Upper Canada, as well as our past and almost exclusive success amongst them, does not imply our "bounden duty" to care for their souls, and whether "the Providence of God" does not assign to us this momentous work? Instead of the "labour" you speak of increasing your claim to the Missions, we think it greatly increases ours; for by the articles of Union, the whole of the Missions employed were to be members of our conference—instructed during their four years of trial, received into full connexion, ordained, and appointed, by the Canada conference. Your appointing a Superintendent to overlook them, is a very small part of "the labour" of keeping the Missions of Upper Canada. The labour of members of the Canada conference does not belong to you, and cannot be justly set down to your credit. You also claim the Missions on the ground of expense. This, at least, is a very doubtful title to the original and inherent property of another. The sum expended on account of Missions in Upper Canada, during the seven years of the Union, according to Dr. Alder, is £17,935 lbs. 11s. Towards raising this sum, the

Government has paid out of the revenue of Upper Canada, £3,670; your Missionary committee, £9,147 2s. 6d.; and the Canada connexion, £4,989 16s. 6d. This statement shows, that, apart from the Government grants, you have paid, during the seven years of the Union, £4,157 6s. 1d., (but placing the grants out of the Canada revenue to the credit of Canada, only £457 6s. 1d.) more than the Canada connexion. The simple and plain statement of the case is this—that you have, during the last seven years, contributed, towards supplying the Gospel to the Indians and destitute settlers of Upper Canada, little more than one man and about £5000; whilst we have contributed, on an average, about fourteen Missionaries a year, and put into your funds nearly £5000. Nearly your whole claim to the Missions resteth on your pecuniary contribution being about £4000 larger than ours. But if we deduct from that £4000 what we think is improperly put to the account of the Canada Missions, such as the incomes of your Presidents in Canada, the expenses of Dr. Alder's visits to this country, the expenses of Messrs. E. Ryerson, P. Jones, and J. Sunday, while in England extensively pleading in behalf of your Missionary funds, and other similar items of charge, there will be nothing left, and the contributions of the Canada conference will be equal to your own. You can derive no argument, therefore, either on the ground of labour or expense, for claiming the Missions belonging to the Canada conference. In addition to this, let it be observed, that one of the two Indian Missions which your agents have wrested from us, (namely, Rice Lake, including Alnwick, called "Aldersville" in your Report) was established and supported by us for a period of seven years before the Union. In view of the whole case then, might we not as righteously claim your Missions in India, as you ours in Canada? 4. But your agents have not only taken possession of several of our Missions, they have also unadvisedly, (to use no harsher term,) penetrated into the very heart of our regular work—derogating our circuits, increasing our expense, diminishing our resources, lessening the value of our church property, perplexing our plans, troubling our people, dividing our Societies, backbiting our Ministers,—thus prosecuting a work which genders strife and division rather than love and unity. During the last nine months, your agents have commenced their dreadful work upon no less than fifteen of our circuits, where there is no more need of forming separate societies and expending Missionary money, than there is within your own circuits in London, Bristol, or Manchester. We understand they are making arrangements to pursue this awful work upon others of our regular and peaceful circuits—proclaiming to the whole Province, that the English conference—that useful and venerable body—authorises such work, and becomes responsible for the expense incurred in the prosecution of it.

We submit to you, whether such proceedings are not in complete opposition to Mr. Wesley's Sermon on *Schemes*; and especially to that part of it which says—"O WARE, I WILL NOT SAY OF FORMING, BUT OF COUNTERENCING, OR ABETTING, ANY PARTIES IN A CHRISTIAN SOCIETY! NEVER ENCOURAGE, MUCH LESS CAUSE, EITHER BY WORD OR ACTION, ANY DIVISION THEREIN."—"DO NOT CONTENT NOT TO STIR UP STRIFE, BUT DO ALL THAT IN YOU LIKES, TO PREVENT OR QUENCH THE VERY FIRST SPARK OF IT."

Supposing there were discontent in some individual Societies of our connexion—it were no more than has existed in many Societies in your connexion; and it would be the duty of all Christian Ministers—especially those of a hundred body—to allay rather than increase, and even create, that discontent. The proceedings of your agents in Upper Canada are also in direct opposition to the advice which Mr. Wesley gave to his preachers—"Go always not only to those that want you, but to those that want you most." No one can deny they are far more wanted in other parts of the world, and even in some parts of England itself, than they are wanted on the circuits of the Canada connexion.

The work of your agents here is likewise in direct opposition to the Wesleyan principle of unity. Twenty-nine days before his death, Mr. Wesley thus wrote to the American Preachers, through the Rev. Ezekiel Cooper:—"Love no opportunity of declaring to all men, that the Methodists are one people in all the world, and that it is their full determination so to continue." This principle clearly means far more than merely fraternal affection, as Mr. Wesley cherished and taught fraternal affection between the Methodists, pious Baptists, Moravians, Presbyterians, &c., who were never represented by him as one with the Methodists in the sense in which he declared "the Methodists are one people in all the world." In 1820 you acknowledged, as a conference, this principle in its true Wesleyan sense, and magnanimously acted upon it, by withdrawing your agents from the very ground in Upper Canada on which you have agents now. Allow us to produce your own expressions, found in your Minutes of the Liverpool Conference of that year:—"That as the American Methodists, (who first planted Methodism in Canada, and subsequently authorised the independent organization of the Canada connexion) and ourselves are but one Body, it would be inconsistent with our unity, and dangerous to that affection which ought to characterize us in every place, to have different societies and congregations in the same towns and villages, or to allow of any intrusion on either side into each other's labours."

Your Missionary Secretaries of that year, (one of whom was the late excellent Richard Watson) in carrying out your views, further explained them as follows:

"We have long thought it a reproach, and doing more injury by disturbing the harmony of the two connexions than could be counterbalanced by any local good, that the same city, or town, should see two congregations, and two societies, and two preachers, professing the same form of christianity, and yet proclaiming themselves rivals to each other, and in some instances, invading each other's societies and chapels, and thus producing party feelings."—"We have recognized the principle, that the Methodist body is one throughout the world; and that therefore its members are bound to cordial affection and brotherly love."

This great principle of Wesleyan unity, and your own recognition and elucidation of it, and the practical influence it produced upon your conduct in 1820, forms the very ground of our present position of defence and resistance against the aggressions of your agents in Upper Canada. We need not say how needful to preserve your own consistency and dignity it will be, that your conduct in 1841 do not oppose your conduct in 1820. At the present time, however, this sacred principle of Christian and Wesleyan unity, so clearly stated and enforced, both by Mr. Wesley and your conference, is most glaringly violated by your agents in Upper Canada.

Thus have we felt it our duty to reply to that part of your address which states it your bounden duty to occupy posts because of alleged labour and expense bestowed upon them. If our remonstrance be strong, you will not, you cannot, believe it stronger than the painful and singular position in which we are placed, warrants and requires. And the very strong expressions adopted in your own address, and in the resolutions of your committees, afford us examples of even stronger language than we have ventured to employ.

Though your agents have molested us in our work, and divided our societies in various places, we have refrained from retaliating or imitating their example, by going to your societies and into your fields of labour in Lower Canada, although we have not been without strong inducements to do so. Our opposition to the divisive proceedings of your agents has been defensive, not aggressive. We have not invaded their spiritual habitations and vineyards; but they have invaded ours, and that in your name. For the angry discussions to which these invasions have given rise, the invaders are properly responsible. And whilst we disclaim and repudiate any expressions of reproach or bitterness against you or your agents, which their conduct may have provoked, in any of the public journals, we cannot but complain of the attacks and vituperation against our character as a body, and individual members of this conference, which have, at various times, appeared in the official organ of your agents in Canada, ("The Wesleyan") as well as in several other provincial prints, from the pens of your agents and partisans. We implore you to desist from a course of proceeding so fruitful of "envying, and strife, and confusion, and every evil work."

Considering the great debt of your Missionary Society, and the increasing demands upon it, and that you require (according to the Report of 1840) "a regular and permanent addition" to its income "to the extent of at least ten or twelve thousand

pounds per annum," we wonder at the unnecessary and pernicious expenditure of your funds in Upper Canada.

For a reply to the resolutions of your last conference, printed in your Minutes, we refer you to the annexed resolutions, (marked A.) which we adopted in October last, after a protracted and calm investigation of the whole subject, and which, after several months further consideration, we have unanimously reaffirmed. An answer to the resolutions of your special committee, adopted the 8th and 9th of last September, and printed by your Secretary in January, will be found in the annexed resolutions of a Special committee of this conference, (marked B.) adopted on the 9th and 10th of May, and which we have also unanimously affirmed.

In the documents referred to, will be found a brief and explicit statement and exposition of our unanimous sentiments and feelings in regard to your proceedings on the subject of the Union—your establishment of separate congregations and societies within the boundaries of our church in Upper Canada—the statements which your special committee have promulgated in England to our prejudice and injury—and our present position and duty as a Body of Ministers and a Church.

You will perceive that, whilst we have maintained what we conscientiously believe were sacred to us by the Articles of Union, and what is due to our character as a Body of Ministers, and a regular branch of the great Wesleyan family, we sometimes to cherish towards you those sentiments of esteem and affection which are due to the elder and more extended branch of our common Methodism. We rejoice in your prosperity in the Home work, and in the access of the labours of your Agents and Missionaries in every part of the world, except in this Province. A large majority of the members of this conference, as well as of our Societies, are natives of Great Britain and Ireland; and we once more submit to you, how unnatural, as well as unseemly and unchristian it is, for brethren in blood, as well as in faith, and discipline, and name, to occupy a position of open and avowed hostility to each other—for you to employ your strength and resources to agitate and divide our otherwise peaceful and prosperous Societies, and that without sending a single additional labourer into the destitute parts of this country. We submit to your serious consideration, whether you will employ Missionary men and Missionary money to divide regular Methodist Societies and newly converted Indian Tribes, instead of supplying Gospel ministrations to destitute neighbourhoods—whether you will afford peace or continue war amongst a Christian People forming a large part of the population of Upper Canada.

With a view of terminating a state of things in Upper Canada, so unnatural, so unchristian, so disgraceful, we are ready, and we propose, to submit the matters at issue between you and ourselves to the decision of any tribunal which may be equally selected by committees of the English and Canada conferences. We have appointed a Special Committee which is authorised to act on our behalf throughout the present conference year.

Praying that you may prosper in your general labours, and that you may be guided to such conclusions on Canadian affairs as may be for the honour of Methodism, the unity of the church, and the glory of God in Upper Canada, we subscribe ourselves, Yours, very truly and affectionately, in the Gospel of our Lord Jesus Christ.

Signed by order and in behalf of the Conference of the Wesleyan Methodist Church in Canada,  
WILLIAM RYERSON, President.  
ANSO GREEN, Secretary.

City of Toronto, Canada,  
June 18, 1841.

The Resolutions marked A. B., referred to in this paragraph, it is thought unnecessary to insert in the Guardian; but we beg to inform our readers they will be published in connexion with this Address in the Minutes of the late Canada Conference to appear in a day or two. The resolutions A. were given in our journal in November last.—E.

ATTACKS OF THE WESLEYAN MISSIONARY SECRETARIES IN LONDON UPON THE CANADA CONFERENCE AND ITS MEMBERS.

During the annual examination of the character of its Ministers by the Conference, lately held in this city, when the name of ROBERTS RYERSON was called, he arose and craved the attention of the Conference to an extract of an official letter from the London Wesleyan Missionary Secretaries to their Agents in Upper Canada, and designed for publication, and published by the Rev. Mr. Stinson, with several prefatory remarks, in *The Wesleyan* of the 25th ultimo—a letter which contained scurrilous attacks upon him (Mr. R.) personally, and upon that Conference as a Body. The extract was read as follows:

"In commencing the present reply to various communications received by us from you since your return to your appointed sphere of labour, I have much pleasure in conveying to you and Brother Richey; and, through you, to the Brethren Case and E. Evans, and the other excellent men associated with you in your great work in Upper Canada; the strongest assurances of the undiminished confidence which is reposed in you by the Members of the Missionary Committee, as well as of the Special Conference Committee on Canadian affairs; and that our fervent prayers shall not be wanting for your continued security and prosperity.

It is to be assured that we deeply sympathise with you under the very painful and trying circumstances in which you, with the Societies under your collective care, have been, and we fear are still placed, in consequence of the unmanly—the dishonourable—and the unrighteous proceedings of your adversaries—proceedings which cannot fail, in the end, to defeat those very purposes which they are designed to promote. The desperate character of the measures which they have adopted prove the doubts which they themselves entertain of the goodness of their own cause, and of the issue of the course upon which they have entered. Guard against the temper which they display. Do not descend to their level. If you must oppose and rebuke them, let it be in the meekness of wisdom; but give yourselves chiefly to the ministry of the Word and prayer; and it will be given to you to see the work of God in your fine Province in a state of peace, as well as of prosperity. The Lord is your Judge—he will save you. Mr. E. Ryerson greatly overrates his power to do mischief, if he supposes, that by the circulation of his slanderous statements amongst our ministers and friends in England, he can either diminish the influence of the men that he assails, or prevent the Missionary Committee from prosecuting its benevolent operations in Upper Canada. They will not concede to his violence and threats, nor to the deceptive statements which any "voice" under his direction may address to them "from Canada," what was refused in 1838 to the earnest request of the worthy individual who at that time represented the Methodist Episcopal Church in the British Conference.

"The spirit and the design of Mr. E. Ryerson are now fully known on this side of the Atlantic; and, so far from there being the least probability of his succeeding in his attempts to impose upon the sound common sense of Englishmen by his Cromwellite (I cannot find a better word) eloquence, he will greatly endanger the interests that he professes to advocate; for, in my judgment, if the next Upper Canadian Conference should sanction his recent proceedings, and those of the Editor of the *Christian Guardian*, it will become a question with the British Conference, whether it can maintain any connexion or intercourse with that Body, or recognise it as forming any part of the great Wesleyan community.

"Surely, the Upper Canadian Preachers, who in theory are so strenuous of independence, will not consent to be treated as the mere dependents of a man who is indebted to them for whatever influence he possesses in ecclesiastical or political affairs; but as it would be useless to offer conjectures on such a subject, I would avoid doing so, and will proceed to put you in possession of our views on some of those matters on which you desire information."

An ordinary newspaper attack (said Mr. R.) I should deem unworthy of notice, as I have such attacks for many years; but charges so grave, accompanied by a threat so serious, and published by their Agents, in their official organ in this country, from, as Mr. Stinson says, "our venerated Fathers and Brethren, the General Secretaries of the Wesleyan Missionary Society," ought not, in my judgment, to be passed over in silence by this Conference. I had prepared a reply to them for the *Christian Guardian*; but I thought I might be represented as having forestalled the proceedings of Conference by exciting the public mind on these matters; I have therefore remained silent until the present moment. I now deem it due to myself and to this Conference to make a few remarks on this document.

The Agents of the London Wesleyan Committee are assumed to be poor, persecuted, and distressed sufferers for Christ's sake. Is this so? As well might the Romans have complained of persecution when their invasions were resisted by the ancient Britons; as well might the Cavaliers of Charles the First have complained of "Cromwellian" persecution when their attempts to destroy the rights of Parliament were resisted; as well might the Episcopalian have complained of the "unmanly and unrighteous proceedings" of the Presbyterians for resisting the establishment of Episcopacy in Scotland by the subversion of the Kirk; as well might a man complain of persecution when opposed in his efforts to promote discord and division amongst the members of his neighbour's family. When the agents of the Canada conference shall have entered into the circuits and congregations of the Wesleyan Missionaries in other provinces, (as the latter have the circuits and congregations of the former in this province) and divide them, upon the ground that their ministers and conference are unworthy of their confidence, then will the London Committee have some cause to send out letters of sympathy to their suffering and persecuted agents.

The plea for the establishment of Wesleyan Missions in Upper Canada is that which is vigilantly placed before the English public, namely, "that the Colony is not adequately supplied with ministerial labour," and that "there is sufficient work for the British and Canadian Ministers to do." Suppose this to be true, is the London Wesleyan Committee supplying that deficiency by employing 15 out of 20 of its Missionaries within regular Circuits of the Canada Conference, where there is the same necessity for their labours to form separate Societies, &c., that there is within the regular Circuits in London, and Bristol, and Liverpool, and Manchester, and Leeds.

It is true "a very great part of the contention which has arisen out of the dissolution of the late Union has been alike unnecessary and injurious." But "a very great part of that contention" has been caused by the efforts which have been employed to divide the Societies of the Canada Conference. It is true there will be no contention where there is no resistance; but it is also true, that there can be no resistance where there is no invasion. The "contention" has not been that the London Committee or English Conference desired to dissolve the Union; nor that its Missionaries have gone to the destitute parts of the world for want of knowledge, but that they have invaded the Circuits and occupied the fields of the Canada Conference. To take possession and cultivate a wilderness, and to seize and occupy another man's cleared farm, are two different things. The former is patriotic; the latter is unjust.

It also appears that the London Wesleyan Secretaries and their agents may assail the Canada Conference, and its members, and intrude upon and divide our fields of labour at pleasure; but the latter are to be gagged, as they are threatened upon their peril if they "impugn the motives and traduce the character" of the former. Such are the assumptions made—the prerogatives claimed—and the doctrines laid down, by the very men who not only impugn the motives of members of the Canada Conference, but demand of this Body, through the public press, not to sustain them, by a threat of excommunication from the pale of the "great Wesleyan Community!"

It is however, of some importance, at the present time to know, that the Canada Connexion has not derived its existence, or its legal character, as a "part of the great Wesleyan community" from the London Wesleyan Secretaries or the English Conference. We derived our ordination, and our establishment as a distinct and independent Church, from "a part of the great Wesleyan community," which Mr. Wesley formed into a *Church*, (not a Society) and which he expressly invested with the authority and power of ordination. I am not disposed to dispute in the least the validity of English Conference ordination; but, in view of such a threat, it may be well to look to the hole of the pit whence they and we were dug. The validity of their ordination is founded upon the right, in case of strong necessity, (according to Watson's Life of Wesley) of a number of pious laymen to ordain each other to administer the ordinances, &c.; the validity of our ordination rests upon the authority of Mr. Wesley and other Presbyters to ordain to the work of the Ministry. Our ordination succession is unbroken from Mr. Wesley. No act, therefore, of the English Conference can affect our standing as "a part of the great Wesleyan Community," any more than an act of the Emperor of Russia. The legitimacy of ordination also in a Body depends not upon the individual *per se* performing the ceremony, but upon the authority of the Body that elects to the ministerial office, and authorises the ceremony or service. The Canada Conference has never been governed by threats, but by principles.

The caution of the Missionary Secretaries to their Agents, not to "descend," seems sufficiently important after having read many of the abusive attacks and scurrilous paragraphs which have, from time to time, appeared in *The Wesleyan*, against this Conference and its members.

In regard to my having "circulated slanderous statements in England," I have circulated nothing there except our Pamphlet published in England, as can be ascertained by inquiring of the persons employed in the Guardian Office. I have understood that some numbers of the Guardian have been sent to persons in England; but to whom I know not. I know that the Old Church members of our church have written many letters and sent many papers to their friends and acquaintances in England; and it is, I believe, chiefly from these sources that the "circulation" complained of by the London Wesleyan Secretaries has emanated—a "circulation" which, I hope, may continue to increase until the removal of its causes shall supersede its necessity.

As to what I may or may not do in England, I have not yet tried to do anything. The London Wesleyan Committee and its writers have had the whole field to themselves; I have been silent, observing their proceedings, waiting until they had waked up sufficient attention to the subject in England to secure a personal to the defences of this Conference, and thus to enable us, in some degree, to remove the erroneous and unfavourable impressions which, I suppose, have been made by their misrepresentations of our "spirit and designs."

As to the admirable "Voice from Canada," I never wrote a line of it; though I should regard it an honour to be its author. I had not the remotest idea of it until it was received for publication; and I was a hundred and fifty miles distant on a Missionary tour when it was published.

The Members of this Conference are represented as "mere dependents" upon the. The object of such an institution is as obvious, as its spirit is low and mean. This Conference, by the ballot votes of its members, has thought proper to elect me to several important offices, in all of which I have endeavoured to promote its interests to the best of my humble ability. From those offices I have some time since retired, retaining my standing and simply attending my duties as a common circuit preacher amongst my brethren. But even my ministerial existence itself seems to inflame into threats and denunciations the wrath of "the General Secretaries of the Wesleyan Missionary Society." They must have a singular notion of the intelligence, taste and feelings of the people of Upper Canada, if they suppose that such productions as this "extract" will elevate the dignity or promote the influence of the English Conference in this Province. Is such a production calculated to allay party feeling—to promote good will—to prepare the way for the adjustment of difficulties, such as we had hoped would have taken place at this Conference, and such as several of my brethren know I was disposed to do all in my power to bring about—casting into oblivion the disputes and difficulties of the past. At the very moment our brethren were coming up to this Conference from their various fields of labour in the spirit of "conciliation," and with an earnest desire to adjust matters in the most friendly manner, the London Secretaries and their Agents must send forth this fiendish through the country, and thus place, at a still greater distance, "a consummation devoutly to be wished."

The Secretaries in London have been wont to prefer charges, and then appeal to, and act, and induce action, upon them as established truths. I hope this Conference will appoint a committee to examine into these charges, who will report the result of their inquiries. If these charges be true, let them be admitted and acted upon accordingly. If they are untrue, let them be exposed—so that the "General Secretaries of the Wesleyan Missionary Society" may not have it to say, either in England or in Canada, that their "official communications" and "friendly recommendations" were treated with silent contempt by the Canada Conference. And to prevent the supposition or representation that the Committee consisted of the "dependents" of a certain "man," I would suggest that its members be elected by ballot.

In conclusion I will read a letter from the venerable GEORGE MARSDEN—our first English President, in 1833—a man as wise as spiritual, as truly Methodist, as the Wesleyan Missionary Secretaries themselves. This letter was written three months after the Missionary Secretaries commenced their communications against me. Into the secrets of their policy Mr. Marsden seems not to have been initiated. This letter was written a year ago this day—the day on which I resigned the Editorship of the Guardian. It has been detained several months in New York. I received it the very day on which I received the "extract" from the pen of the Missionary Secretaries. How different were Mr. Marsden's impressions and feelings in the perusal of the Guardian from those of the London Committee; and what a singular contrast to, and comment upon, their imputations and proceedings does his letter afford! Had the London Committee consisted of GEORGE MARSDEN, the Union would have remained inviolate; and we would have been at this hour living, as we would wish to live, in peace, unity, and love with our venerated Fathers and Brethren in England, as well as in the United States. Mr. Marsden's letter is as follows:

To the Rev. E. Ryerson.—  
"DEAR BROTHER,—It appears to me a long time since I had the pleasure of hearing from you, or even of you, excepting from the *Christianian Guardian* which you kindly send me. From some of the statements which are in the papers, I hope that the good work of our God is progressing in Upper Canada. Several of our Circuits seem to have been visited with a gracious influence from on high; and I trust that, on the whole, it will be found that the year, up to the time of your Conference, has been a year of mercy and prosperity.

You have had many difficulties to grapple with, both before, and since the Union; but the Lord has kindly and graciously supported you. Your enemies have been many, and some of them have been subtle and determined, but the Lord sitteth above the waterfloods, and will finally overcome everything for the good of His cause. The founder of Methodism was remarkable for his confidence in God, firmly relying on his faithfulness and love, not only with respect to his own personal salvation, but also in reference to the great work in which he was engaged. When the clouds were dark, and the storms were high, Mr. Wesley firmly relied on the Lord his God, and never was so confounded. So it must be with you in Canada; you will ever have the world and the devil to oppose you; and sometimes you may have pious, but mistaken men who will rise up against you; but so long as you keep firm to your Duties, close to your Discipline, and the Preachers are united in love, neither earth nor hell can do you much harm. I do hope that no attempts will in future be made to alter your Discipline; keep on that ground which Divine Providence has given you. You know that we have had some violent attempts made on our Discipline in this kingdom, but the Lord preserved us, and now our Connexion is in peace; love and harmony prevail, and we have general prosperity.

I feel deeply interested in your welfare in Upper Canada; my heart's desire and prayer to God is, that you may ever prosper, and that you may continue a virtuously-minded, happy, and holy people, so long as the sun and moon endure.

Please to remember me very affectionately to any of the Preachers you meet with; to I send you a copy of the third edition of a little work which I published; if it would be of any use to publish it in Canada, you are welcome. I am, Dear Brother, yours, affectionately,  
G. MARSDEN.

Nottingham, June 10, 1840.  
P.S.—Your plan respecting the appropriation of the Contingent Money is very good; and I was thankful to see that your Subscribers are so remarkably liberal. They are a blessed proof of the love of your people, and of their attachment to Methodism.  
G. M.

[Considerable discussion ensued as to whether any newspaper slander deserved the notice of the Conference. It was at length decided that such a document as a communication from the Wesleyan Missionary Secretaries, under present circumstances, ought to be noticed. A committee of five was appointed by ballot, and reported as follows:]

REPORT OF THE COMMITTEE TO WHOM WAS REFERRED THE EXTRACT OF A LETTER ADDRESSED BY THE "GENERAL SECRETARIES OF THE WESLEYAN MISSIONARY SOCIETY" IN LONDON, TO THEIR AGENTS IN UPPER CANADA.

The committee appointed to examine the allegations of the General Missionary Secretaries of the Wesleyan Methodist connexion in England, against the Canada conference in general, and one of its distinguished members in particular, (the Rev. Egerton Ryerson) contained in an extract of a communication from that committee to the Rev. Joseph Stinson and his "colleagues," published by him in the *Montreal Wesleyan*, (a paper "PUBLISHED UNDER THE DIRECTION OF A COMMITTEE OF WESLEYAN MINISTERS AND FRIENDS IN LOWER CANADA, IN CONNEXION WITH THE BRITISH CONFERENCE") of May 25, 1841, be leave respectfully to present the following Report:—1. Your committee have read with surprise and regret the following violent and unparliamentary language and statements in the organ of the British conference Agents in this Province, from the pen of the "General Secretaries of the Wesleyan Missionary Society," viz. "We deeply sympathise with you," (Messrs. Stinson, Richey, and others) "under the very painful and trying circumstances in which you, with the societies under your collective care, have been, and we fear are still placed, in consequence of the unmanly—the dishonourable—and the unrighteous proceedings of your adversaries—proceedings which cannot fail, in the end, to defeat those very purposes which they are designed to promote. The desperate character of the measures which they have adopted prove the doubts which they themselves entertain of the goodness of their own cause, and of the issue of the course upon which they have entered. Guard against the temper which they display. Do not descend to their level."

On this extract your Committee would make the following remarks: By the "adversaries" of whom it speaks, are plainly meant the members of the Canada conference, whose acts are characterised as "unmanly, dishonourable and unrighteous."—It does not appear, after careful examination and review, that

his conference deserves the name of an "adversary" of the British Conference, or its agents, its members never having cherished any other feelings than those of respect and love for that venerable body, and sincere desire for the prosperity of its appropriate work...

2. We observe likewise with grief that the Rev. Egerton Ryerson is charged, in the same communication, with the "circulation of scandalous statements amongst the Ministers and friends" of Methodism in England, and with the use of "violence and threats," to which they avow their determination not to "concede."

3. That though we observe with sorrow the reckless determination of the British Conference, (as expressed by those who profess to be the exponents of its intentions) never to recall from the Wesleyan and divide position it has assumed towards the "Wesleyan Methodist Church in Canada," it is our opinion, that its threats of excommunication should be treated with silent neglect...

All of which is respectfully submitted.

H. WILKINSON, Chairman.

City of Toronto, June 16, 1841.

CHRISTIAN GUARDIAN.

Wednesday, June 30th, 1841.

In this Day's Guardian will be found the official and final Reply of the Conference of the Wesleyan Methodist Church in Canada to the proceedings of the Wesleyan Conference in England and its Committees.

Several remarks may be made on the documents embraced in this important reply.

1. They have been adopted unanimously by a body of Ministers equal in number to those who were present at Newcastle-upon-Tyne, in August last, when the Canadian business was considered and disposed of by the English Conference.

2. They have been adopted and laid before the public where the Ministers concerned have spent their lives—where they live and labour; where all the matters referred to have transpired; and of the correctness of which almost every person in the community is competent to judge.

3. These documents also show that the Canada Conference cherish no other than an earnest and affectionate desire for the success of the labours of the English Conference and its Missionaries in every part of the world except in those of secession and division in Upper Canada, where a scene is exhibited which Christianity blushes and humanity shudders.

4. The unanimity displayed in these all-important matters opens a cheering prospect to the Members and friends of the Wesleyan Methodist Church in Upper Canada. Nine months ago there was some diversity of sentiment amongst both Ministers and people; our Missionaries were penniless; our Missionary treasury was empty; our Society was in debt; our affairs were unsettled; and the future was uncertain and doubtful.

ADDRESS TO THE GOVERNOR GENERAL, AND HIS REPLY.

We have very great pleasure in laying before our readers, to-day, the Address of the recent Conference of our church to HIS EXCELLENCY LORD SYDENHAM, our distinguished GOVERNOR GENERAL, with the Reply of His Lordship. While the former we consider characteristic of an intelligent, loyal, and eminently devoted Body of Christians, the latter we deem highly honourable to the head and heart of His Excellency.

TEMPERANCE MEETING AT KINGSTON.

We have not been more highly gratified for some time than we have in reading in the Chronicle & Gazette of the 26th a brief account of a Meeting held in the Wesleyan Methodist Church, Kingston, on the 25th, for the furtherance of the Total Abstinence Cause.

WESLEYAN MISSIONARY SOCIETY.—The Annual Meeting of

this Society was held in Exeter Hall, London, on Monday the 26th of May, and was crowded to excess. The hymn, "From all that dwell below the skies," was sung, and the Rev. Robert Newton engaged in prayer. James Emerson, Esq., was called to the chair, and the speakers on the occasion were: Dr. Macler, Moderator of the General Assembly of the Church of Scotland; Sir George Murray, J. P. Plomers, Esq., M. P., E. Litton, Esq., M. P., Sir Mr. Sergeant Jackson, M. P., Rev. David Cargill, from Fejee, Rev. Mr. Candlish, of Edinburgh, Mr. Hindley, M. P., Rev. Mr. Campbell, of the London Missionary Society, Rev. James Gillman, J. T. Wislead, Esq.; Rev. James Dixon, James Musgrave, Esq., Rev. Robert Newton, Dr. Sandwith, Rev. Mr. Wilson, Col. Nichols, James Heald, Esq., and Rev. John McLean. The speeches were of a superior order.

BRITISH AND FOREIGN BIBLE SOCIETY.—This Society held its

Annual Meeting in Exeter Hall on the 12th of May, which was very ably attended. Several Bishops and Noblemen were among the ministers and gentlemen on the platform. Lord Exeter presided. The Rev. A. Dransfield, one of the General Secretaries, read the Report, which appears to have been one of uncommon excellence. For some time there has been agitation in Europe on what is called the "Bible Monopoly" question. In reference to it, the Report implores the Committees of Auxiliary Societies, Branches, and Associations, to occupy, with the Parent Committee, an entirely "neutral position," while the members of the Society are left to act entirely according to their own judgment in their private capacities.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

One of the most affecting of the Anniversaries held in London in May, was the meeting for the benefit of this Society, which took place on the 7th of that month, in Exeter Hall, and which was crowded by highly respectable ladies and gentlemen. The platform was occupied by persons of rank and influence, amongst whom were Lord Ashley, Lord Mountford, Sir G. Rose, and the Bishop of Ripon. The Hebrew boys and girls, educated and maintained in the Society's School, were ranged on each side of the platform, and sang several suitable hymns, who were questioned by the Rev. A. Dallas, on the Divinity of Jesus Christ, his offices, and work; and who gave very appropriate answers.

THE REV. W. AYRES, A. M., read the report, which stated, that the operations of the Society had been carried on during the past year to a greater extent, and with more success both at home and abroad, than in any former similar period.

The aggregate amount of the receipts for special and general purposes was £22,933 19s. 2d. (Applause.) The increase of the general fund actually amounted to upwards of £2,000, chiefly through the liberality of Auxiliaries, which had contributed £1,534, during the year. There was, however, a diminution of £1,127 under the head of the Jerusalem Church and Mission, which, owing to peculiar circumstances, had been retarded for a time. The enlarged interest felt amongst Christians on behalf of the Jews, was hailed by the Committee as a token that the "time to favour Zion was come." Most numerous audiences had attended meetings and public lectures in Bath, Liverpool, and various other places, in furtherance of the objects of the Society.

The Hebrew services on Sunday afternoons were attended by the Hebrew children, by all the Jewish converts in connexion with the chapel, and by many others who came from a distance to unite in worshipping the Redeemer of Israel, in the language and words of their forefathers. It had excited the attention of the Jews, not only in our own but in other countries, had been noticed in their foreign periodical publications, was visited by devout and learned Israelites from distant parts of the world, who found there a common and venerated language, and it not infrequently attracted large parties of English Jews, upon whom the immediate effect was, that they had "great reasonings with their brethren." Daily prayer was continued at the chapel, in the presence of Hebrews, and in the evening in English. A sermon was preached every Wednesday evening, and also on Friday evening once a month, preparatory to the Holy Communion. In connexion with the chapel were still maintained Sunday and Infant Schools for the benefit of the poor of the district, a benevolent Society for visiting and relieving the sick poor generally, a Maternal Society, a Tract Society, and a Ladies' Association in aid of the London Society's General Missionary operations amongst the Jews, which, during the last year, remitted nearly 600, to the Society. The Abrahamic Society from friends relief of destitute Jewish converts, had received much assistance from friends at a distance. During the past year, the sum of £167 15s. was realized and paid over to the fund for the projected Hospital at Jerusalem, as the proceeds of a series of ladies' work, conducted by the female members of the congregation. There were now fifty boys and thirty-two girls in the school, making a total, from the commencement, of more than four hundred Hebrew children who had received the inestimable blessing of a Christian education through the instrumentality of the Society in London.

THE WESLEYAN CENTENARY HALL AND MISSION HOUSE

in London, were formally opened on Thursday, the 29th of April. The spacious Room, to which admission had been obtained by ticket, was crowded to overflowing, and the platform exclusively occupied by ministers. At the hour appointed, Dr. Bunting came forward and stated that the building had been legally sanctioned or "certificated" for holy purposes, and read the official documents. Afterwards the hymn, "Before Jehovah's awful throne," was sung, and the Doctor proceeded with the Morning service, from the Liturgy. The Rev. Robert Newton, President of the Conference, then preached from Numbers xxiii. 23. "According to this time it shall be said of Jacob and of Israel, what hath God wrought?" The sermon is expected to be published.

Much as we should be gratified to make lengthened extracts

from the reports of the proceedings of the great May Meetings held in London, as we did last year,—the debates in the Provincial Parliament, which it is necessary for us to insert, preclude the possibility of our doing more than publishing short editorial notices of these meetings, as we do this week; and which we shall continue to do with the most important of them.

A new Election for the town of Kingston is fixed for the 1st of July; and it is generally thought Mr. Secretary Harrison will be the successful candidate.

We are requested to state that the Annual Meetings of the Congregational Union are to be held in this city next week, commencing on Wednesday.

We learn from the Kingston Chronicle that Major General Clitherow is appointed Commander of the Forces at Kingston; and that Capt. Crooke Taylor, A. D. C. to the Commander of the Forces, has been appointed Military Secretary to His Excellency.

By a Proclamation dated Kingston, the 15th instant, the Court of Chancery is appointed hereafter to be held at that place.

It seems from the Montreal Wesleyan that paper is shortly to be published weekly at Toronto.

TO CORRESPONDENTS.—Communications have been received from "Young Street," "London," and a "Philanthropist." Our London correspondent will accept our thanks for his first favour. Several articles, though in type, are this week unavoidably excluded by Conference and Parliamentary intelligence.

ADDRESS OF THE CONFERENCE TO THE GOVERNOR-GENERAL.

To His Excellency the Right Honorable Lord SYDENHAM, one of Her Majesty's Most Honorable Privy Counsellors, Governor-General of British North America, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY:

We, Her Majesty's faithful and loyal subjects, the Ministers of the Wesleyan Methodist Church in Canada, in Conference assembled, having at our first annual meeting after your arrival in Canada, approached Your Excellency with the expression of our devout regards, feel it our duty on the completion of the Union of the Canadian Provinces, and your assumption of the Government of United Canada, to renew the expression of our cordial esteem for Your Excellency personally, and our unabated confidence in the justice, impartiality, and wisdom of Your Excellency's administration of the Government.

While we have not been indifferent either to the objects or success of Your Excellency's important and arduous mission, we have deemed it most accordant with our vocation and duty to abstain from any interference with the secular politics of the day—devoting ourselves wholly to the less imposing but equally important work of teaching men to "fear God and honour the Queen;" of imparting the instructions and consolations of our holy religion to the destitute settlers and aboriginal Indian Tribes of this country. In the unwearied prosecution of these labours, amidst many privations and difficulties,—ministering to about eight hundred and fifty congregations,—we trust we continue to merit the favourable opinion which Your Excellency was graciously pleased to express, on a former occasion, as the result of your inquiries in Upper Canada.

During the past year, the Wesleyan conference in England has thought proper to abandon those articles of Union which existed between the Wesleyan conferences in England and Canada at the time of Your Excellency's arrival in this Province, and which had existed during 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. Though the agents of the London Wesleyan Body have induced 1257 church communicants to secede from our pastoral charge and unite with them; yet such have been the extent and success of our work, that there has been an actual increase of several hundred church communicants under our pastoral care—embracing in all upwards of 17,000 souls, exclusive of a population of at least one hundred thousand who sit under our ministry. All the Methodist Indian Missions in Upper Canada, with one exception, have been established by our labours, and, except in two instances, remain under our pastoral care.

commenced and pursued, that when you shall have resigned the seals of your high offices into the hands of our beloved Sovereign, Your Excellency may enjoy the merited reward and elevated satisfaction of beholding in the Province of Canada a united, a prosperous, and happy, as well as loyal, people.

Signed by order and on behalf of the Conference of the Wesleyan Methodist Church in Canada.

WILLIAM RYERSON, President, ANSON GREEN, Secretary.

City of Toronto, June 16, 1841.

HIS EXCELLENCY'S REPLY.

REVEREND GENTLEMEN,—I request you to accept and convey to the Body by whom you have been deputed, the expression of my best thanks for the Address which you have presented to me.

I have had reason, more than once, to testify to the value of the services rendered by the Body to which you belong; and to express the respect and esteem with which I regard your laborious exertions for the good of the people.

These feelings remain unaltered: and I am therefore the more gratified by the kind expression of confidence in my administration, and of regard for myself, which you have now renewed.

Kingston, June 25th, 1841.

To the Editor of the Christian Guardian.

Mr. Editor,—In compliance with the desire of my brethren, I left Toronto yesterday for this place to accompany the Rev. J. C. Davidson, Chairman of this District. In proceeding to His Excellency the Governor General the Address of our late Conference. On my arrival here, learning that Mr. Davidson had left town for Belleville, I invited the Chairman of the Bytown District, the Rev. J. Carroll, to accompany me to the residence of Lord Sydenham, where we had been informed His Excellency would receive us this day at 1 o'clock. Our Address was very graciously received by His Lordship, who kindly read to us the enclosed short, but very excellent and comprehensive Reply; which I forward to you for publication, in connexion with the Address of Conference, in your next paper. We received His Excellency's gracious assurances of pleasure and with grateful hearts; thanking His Lordship most sincerely, on behalf, and in the name of the Conference, for the represented assurances of his friendship and good wishes towards us, as well as for the confidence he manifests in our Body. Surely our people will join us in these sentiments when they read His Lordship's Answer to the Address of Conference in 1840, as published in the Minutes of that year; and then bear the avowal of His Excellency, that "THESE FEELINGS REMAIN UNALTERED."

Quarterly Meetings for the London District—1st Quarter.

Table with 2 columns: Location and Dates. Includes St. Thomas, Malahide, Oxford, London, Muncy Mission, Thames, Gosfield & Howard, Bradford, Simcoe, Hamilton, Dumfries.

Quarterly Meetings for the Toronto District—1st Quarter.

Table with 2 columns: Location and Dates. Includes Reesorville, Brock, Whibly, Toronto Circuit, Credit Mission, Yonge Street, Newmarket, Barrie, Lake Simcoe Missn, Albion, Toronto City, Nelson, Grimsby, Stamford, St. Catharines, Ancos Green.

Quarterly Meetings for the Augusta District—1st Quarter.

Table with 2 columns: Location and Dates. Includes Matilda, Cornwall, Rideau, Elizabethtown, Crosby, Augusta, Keapville, Prescott, Mississippi, Perth, Pittsburgh & Gan., Brookville, Clarendon, Pembroke, C. R. ALLISON, Chairman.

Quarterly Meetings for the Bytown District—1st Quarter.

Table with 2 columns: Location and Dates. Includes Plantagenet, L'Orignal, St. Andrews, Hill, Richmond, N. B.—A CAMP MEETING is to be held on the 28th of July. Preachers and friends on the old ground, to commence on Thursday the 28th of July.

MISSIONARY SOCIETY.

Mr. Editor,—I am requested, by the General Treasurer of the Missionary Society, to inform its patrons and friends that we are exceedingly anxious to present to the public, at an early period as possible, a full Report of the state of our Missions, with the Receipts and Disbursements for the past year. It is therefore desirable that all unpaid Subscriptions should be collected without delay, and forwarded to J. R. ARMSTRONG, Esq., of this City; together with the Names of the contributors.

A compliance with the above request would much oblige, Yours, &c., ANSON GREEN, General Secretary.

Toronto, June 19, 1841.

A CAMP-MEETING will be held, God willing, on the Matilda Circuit, on the Farm of Mr. Jacob Servas, in the vicinity of the Matilda C. P. M., and will commence on the second Thursday of July next, at 4 o'clock, P. M.

The Preachers on the District especially are expected to make their arrangements so as to attend; and other Brethren are strongly desired to favour the meeting with their presence and aid. B. NAKKEVILL.

PARLIAMENT OF THE PROVINCE OF CANADA.

From the Kingston Herald.

FRIDAY, JUNE 18.

DEBATE FOR THAT DAY CONCLUDED.

Mr. Baldwin said he had certainly listened to the speech of the hon. Gentleman with a great deal of attention, and with a good deal of pleasure; probably however that pleasure was not local, and he would not be responsible to the public, at an early period as possible, a full Report of the state of our Missions, with the Receipts and Disbursements for the past year. It is therefore desirable that all unpaid Subscriptions should be collected without delay, and forwarded to J. R. ARMSTRONG, Esq., of this City; together with the Names of the contributors.

would perfectly concur with him, and if the practical application of this principle be admitted, then there would be no difference in reality between the hon. gentleman and himself. The hon. and learned gentleman had referred to a despatch of Lord Glenelg, and it was somewhat remarkable that as it announced the same principles which had been adopted in the resolutions of the Executive Council, and which were now the subject of the publication of that despatch without any practical application of those principles having been carried out. (Hear, hear, hear.) It is remarkable that no approach to the carrying out of the principle of responsible government took place until the last session of the last parliament of Upper Canada. Had he (Mr. B.) supposed that it was the intention of His Excellency the Governor General to carry into effect the principles of responsible government as laid down in the despatch of Lord John Russell, which had been referred to by the hon. and learned gentleman, he (Mr. B.) would have been perfectly inexhaustible in accepting office under the Government; but he had not believed, and still continues to believe that, was practically to carry out those principles in this province (hear, hear). He believed from what had fallen from the hon. gentleman that the same construction would be put upon the principles laid down in that despatch as he had always put upon it, and in which he was supported not only by many hon. gentlemen around him, but also by some of the best friends of this country in England, and particularly by that staunch and well tried friend of this country, Mr. Hume, who he believed was now member for Kilkenny (hear, hear). That gentleman was better acquainted than he (Mr. B.) could be, and he had declared that the language of that despatch conceded the principle which the parliaments of the two provinces had for twenty years been calling upon the mother country to concede. That gentleman was not a man who would have been so ready to concede, and he would not mislead us, (hear, hear), and that gentleman believed these provinces were deeply indebted (hear, hear). Now, sir, believing that this is the true interpretation of that despatch, and that the hon. gentleman (Mr. Draper) has declared himself prepared to act in the manner which I have alluded to, I am prepared to wait patiently and see whether his acts will agree with those professions, and whether he will be prepared when the time comes for giving a proof of his sincerity, to act in accordance with what he has this day declared. The hon. gentleman from Toronto says "yes." I have long had entire confidence in that gentleman, and I only wish I had equal confidence in others (hear, hear). (Mr. B.) was however perfectly willing to wait patiently and see whether those gentlemen would act up to the principles. But, one thing must be recollected, that the principle of responsible government is only a means to an end. If this responsibility is not to lead to the carrying out of what the country requires it will be a mere dead letter. He believed, however, that this much having been conceded they would be enabled to enforce upon both the provincial and home government due attention to the wants and wishes of the country. He would now conclude his observations with adding one remark: he could have wished that the representative of royalty in this province had inserted in the speech which had been delivered to the Legislative Council and had made reference to this matter, and not have left it to the hon. member for Russell (Mr. Draper) to bring it before the hon. gentleman merely to announce so important a circumstance to the representatives of the people. He thought it would have been a happy occasion for the announcement of so important a fact, to have introduced it in the speech from the throne. He trusted he had not misunderstood the hon. gentleman in the announcement which he had this day made to the house.

Mr. Attorney General Draper said he felt it necessary to protect himself against the possibility of a moment's misunderstanding, although he thought it was almost impossible to draw from what he had said any other deduction than that which he had intended: he would therefore read over again that part of the speech which he had referred to, and he had before referred.

Mr. Baldwin then said he felt it necessary to put one other question to the hon. gentleman. In the event of such instructions coming from the home government as he could not coincide with, in what manner would he then act?

Mr. Draper replied that he would immediately resign.

Mr. Merrill said he was really surprised at what he had heard; he had come to that House with the expectation of hearing an open avowal on the part of the members of the Executive Government. Where was the object of mystifying the matter. He (Mr. M.) was perfectly convinced that the Governor-General is prepared to carry out the principles of Responsible Government, and he is determined to do so. What was the cause of the popularity which Lord John Russell had acquired in this country? It is his intention to carry out the principles of Responsible Government as here laid down. [Here the hon. gentleman read from the Report of Lord Durham.] But there appeared a distinction on the part of those hon. gentlemen who are the advisers of His Excellency, to advert to Lord Durham. This was not wise. It was as far removed from the course which should be adopted by those hon. gentlemen, as their principles were from those of Lord Durham. We want the Council to be responsible to the Province for the due regulation of our affairs, and every vote which would give in that House should have reference to our internal affairs, and not to the management of the affairs of the Empire. It is the duty of the members of the House to defer to the wishes of the people of this country. This is doing a great injury to the best interest of the country. It destroys confidence in the administration; now, we expect a complete change in this respect—I would not impair the authority of the Crown, but if you do not preserve the confidence of the people, you should resign. If those hon. gentlemen will state clearly and fairly, that this is the system which Lord Sydenham intends carrying out in this country, they will entitle themselves to the gratitude of the country.

Mr. Cameron said he felt it necessary to express his opinion upon this subject, and in doing so he would not occupy a great deal of time. He felt with the hon. gentleman that it was a matter of course that the hon. and learned member for Hastings, as he is called, should be a member of the Executive Government had made a very distinct avowal of the intention to act upon the principles of Responsible Government. (Hear, hear.) If it were really their intention, it was very easy to declare it. He felt it to be an important point, because it was upon a conviction that such was to be the case, that he had taken his determination to support the administration of Lord Sydenham. (Hear, hear.) He (Mr. C.) was extremely sorry upon his arrival here and meeting with his friends, to find those with whom he had expected to act, pursuing a totally different course. And he had been extremely sorry also to find that some of the hon. gentlemen who were members of the Executive Government, and he had felt it his duty to state to that gentleman that he (Mr. C.) would be precluded from acting with him, because it could not be expected that he would blindly follow any man however highly distinguished. That he (Mr. C.) would be content to support the administration until it should be clearly shown that the government had not the confidence of the country. He then referred to himself the right of opposing that administration as strenuously as he would now give them his support. (Hear, hear.)

Capt. Steele said that as he was the seconder of the resolutions he would explain the views which he entertained with regard to the course of policy to be pursued by the government. He (Capt. S.) had also come to that House with a determination to support the administration of the Governor-General, and he had been held to the professions which had been advanced as to responsible government; but he came to that House unshackled with pledges, free to act according to the dictates of his judgment, elected by a constituency which had imposed no conditions and laid down no rules for the guidance of his conduct, other than that broad principle which all the representatives of a free people should strive to obtain, the advancement of the interests of his constituents and of the country generally. He would acknowledge that the explanation which had been given was entirely to his satisfaction, and he would come frankly forward and support the administration of the Governor-General as long as the conduct of the Executive corresponded with the professions they had made, and he would support the administration so long as it was founded upon conviction and not upon expediency, and produced by calm and cool reflection. He (Mr. S.) felt a serious responsibility resting upon him towards his constituents; they had confidence in him and he in them; they were composed of plain honest men, the workmen of the country; they judge accurately of the motives of men, and are not to be deceived by those who are more conversant in the windings and intrigues of politicians. He would use a just discretion, and whenever the hon. gentleman opposite brought forward any measure in which he (Capt. S.) could concur—any measure which was calculated to secure the rights and liberties of the people, he would most cheerfully co-operate with them, but he would never consent to give his support to a measure which would be a violation of the principles of responsible government, and he would never consent to support a measure which would be a violation of the principles of responsible government, and he would never consent to support a measure which would be a violation of the principles of responsible government. (Hear, hear.)

Mr. Thorne said that although the discussion had been brought up rather prematurely, as the members of the Executive Government were now in their places, and as the question was now before them, he might be prepared, he thought, to give a plain answer to that question, and he would do so. He thought that 100,000 bayonets would do at this moment (hear, hear). It would set at rest the anxiety which exists in the country; it would be the commencement of a new era in the history of Canada, which has become, as an hon. gentleman has observed, like a girdled tree, instead of being as its natural advantages would seem to warrant, the most flourishing country upon the face of the earth. Look at the state of New Brunswick: a few years ago they were struggling as we have been for the same principle of responsible government, and they have now attained the accomplishment of their wishes. It was his intention not to impede the government but to assist it in every respect in which he could possibly do so, and he hoped, that the hon. gentleman who had the treasury benches would feel it their duty at once to declare that it is their full determination to be friends of the country.—The news would be hailed with delight; it would fly with the rapidity of lightning from one end of the province to the other; there would be bonfires and rejoicings everywhere. (Hear, hear.) He (Mr. T.) came to that House under no restraint as to his course of proceeding, and he was determined to be under none except to his Creator and his sovereign. He had earnestly desired his constituents to await patiently and allow Lord Sydenham's administration to proceed.—They had true confidence in him whom they had chosen as their representative, and they were determined to extend that confidence to His Excellency the Governor-General; why then will not His Excellency's advisers frankly avow to this House their determination to comply with the wishes of the country?

Mr. Boswell said he hoped, before the Committee should rise, those honorable gentlemen belonging to His Excellency's Council would be fully prepared to answer this important question in a categorical manner, for they might depend upon it the eyes of the country are upon them. He had risen not with an intention of entering into the discussion of the question of responsible government. Upon that question his opinion had long ago made public. He was fully convinced that the government of this colony could only be carried on if conducted upon those principles which would produce harmony and good will. He merely rose however at the present moment to suggest to the committee, that those gentlemen who occupy the treasury benches were not prepared to give an explicit reply to the question, and he had been put to them at the present moment, the question might be deferred.

Mr. Baldwin said as it seemed to be considered that he had been too easily satisfied with the declaration of the hon. gentleman, he wished it to be clearly understood, that it was because he believed the principle of responsible government was to be duly carried out, and therefore it was that he had no reason to assume that the views of the hon. member for Russell (Mr. Draper) were different from the recognized principles. He would further observe that he deemed it altogether absurd to suppose any one within the walls of that House

would maintain for a moment that the people of the colony were to be treated with less regard than the people of our sister Province of Nova Scotia, to whom the principle for which they were contending had been cheerfully conceded.—

Mr. Draper said that the question having been put to him as to what course the advisers of His Excellency would take in the event of the majority of the House of Assembly opposing those measures which might be proposed by the government, he desired to mystification; the hon. gentleman who had used the term had found mystification to exist only in his own imagination, after expressing what his views were of the character and degree of responsibility resting upon the different branches of the government, he had stated that there was an absolute necessity for the preservation of harmony between the government and people, and he had pointed out several causes on the occurrence of which he would not resign, but would appeal to the country, and ascertain whether the people were in favor of the government. The responsibility in such cases as he had before stated would rest with the Governor himself, and if he found that he cannot act with his council, he may call upon them to resign (hear, hear, hear.)

Mr. Boswell desired to be informed if he had rightly understood the hon. gentleman to mean that he would be contented to remain a minister of the Government as long as the Governor desired him to do so, whether a majority of the House of Assembly were with him or not?

Mr. Draper replied that he had said, so long as harmony existed between the representatives of the people and the Government—but it could not be considered that harmony exists so long as there was continual opposition maintained from different sides of the House. The distinction which he understood as being drawn was, that the responsibility rests entirely with the head of the government.

Mr. Boswell. The hon. gentleman has said, that he would not resign unless required to do so by the head of the government. He has not said that he entertained the slightest respect for the opinion of the representatives of the people. He desires harmony, but he wishes the whole [Mr. Boswell] could put on the shoulders of His Excellency. He [Mr. Boswell] could put no other interpretation upon his language.

Mr. Hinks said, it was very much to be regretted that this important subject should have been so much mystified; at the same time he thought there should be great allowance made for the hon. and learned gentleman. He no doubt felt himself in a very awkward situation. He had come down to the House to answer a question, and upon which a few years ago he said he would make "war to the knife."

Mr. Draper said, that what the hon. gentleman had stated was unfounded in fact. The hon. gentleman was here called to order, and

Mr. Hinks proceeded. He was extremely happy, he said, to be corrected, if he had fallen into error.

Mr. Draper again requested permission to explain, which having been granted, he proceeded to observe that he was quite unwilling to remain under an unjust imputation, which might, with few words, be entirely removed—however painful it might be to enter into an explanation which might wound the feelings of those for whom he entertained a high respect. 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