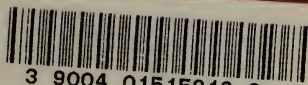


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# A NEEDED EXPOSITION;

OR,

THE CLAIMS AND ALLEGATIONS OF THE CANADA  
EPISCOPALS CALMLY CONSIDERED.

BY ONE OF THE ALLEGED "SECEDERS."

(JOHN CARROLL.)

"And the bramble said unto the trees, If in truth ye anoint me to be king over you, then come and put your trust under my shadow; and if not, let fire come out of the bramble and consume the cedars of Lebanon."—*Parable of Jotham.*

"And there passed by a wild beast that was in Lebanon, and trode down the thistle."—*Parable of Jehoash.*

TORONTO:  
SAMUEL ROSE, METHODIST BOOK ROOM,  
80 KING STREET EAST.

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## P R E F A C E.

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WHEN the Canada Conference and its adherents and friends in 1833 congratulated themselves that they had provided against the possibility of a divided Methodism in the Upper Province by an arrangement with the British Wesleyan Conference, including an organic union with that body, which nevertheless preserved the essential integrity of the Canadian Church, it was very disappointing to have another rival body, within a year or two, spring up to spread dissension and to "draw away disciples after them," on such trivial grounds of dissatisfaction as the non-continuance of local preachers' ordination and whether or not their business should be best conducted in a "District Conference" or in a circuit "Local Preachers' Meeting."

None felt the sorrow and discouragement more than myself. I had been personally attached to many of those who were induced, earlier or later, to go with that movement, among whom were such men as John Reynolds, Joshua Webster, Jabez Bullis, G. P. Selden, Mr. Bickford, and others I could name. After the line of separation was distinctly drawn, I found it very sad to ride or drive past the doors which erst had been thrown open to me, and to see once happy societies sundered in twain; and I yearned over them still "in the bowels of Jesus Christ."

It is true, the course of procedure to effect these changes, embracing blind prejudices, absurd apprehensions, un-

founded representations and allegations, and secret plottings and misunderstandings, cooled my sympathies, estranged my attachments, and in time reconciled me to their absence.

For many years my maxim in regard to this doubtful organization was the Scriptural one, to "let them alone" and to have as little intercourse as possible—on the ground that if they were doing good I should not hinder them (and I had no doubt that there was some incidental good); and, if the aggregate of harm arising from the division should exceed the individual good, and I feared it would, I would not be accessory to it.

But after some years, regarding the separate organization as an accomplished fact; and flattering myself that under such a Superintendent as the venerable *Richardson*, and such an editor as the amiable *Abbs*, much of the fierce sectarianism and overt proselytizing of the earlier stages of the movement had passed away, I not only reciprocated brotherly advances, but made them myself, and interchanged denominational courtesies. I also dedicated my biographical history to all the Methodist bodies, inclusive of this one; and when forced to trench on matters which could not be ignored, with regard to which we differed, I touched them as tenderly and delicately as possible—so much so, indeed, as caused some to think I was compromising the interests of stern historic truthfulness. And when I made bold to address a humble overture on the plan of unifying all the Methodist bodies, I ventured to propose as part of the new machinery that the diaconate should be restored, that a modified Presiding Eldership should be accepted, and that there should be a General Superintendency, though without ordination. So much so that some of the other contracting parties said that I had "conceded everything to the Episcopalians."

After organic Methodist union began to be generally talked of, even by men who were traditionally conservative of things as they had been, a trustful, unsuspecting feeling sprung up in my heart ; and I allowed myself, with many others, in freedom of communication with not a few of that body whom I found ready to reciprocate those advances—albeit, I must confess at the most encouraging of times, the majority of those brethren seemed hard to inspire with anything like a generous spirit of candor and reciprocity on the questions which had torn us asunder.

The stand the Episcopal section of the General Committee on Methodist Unification took in their unyielding aspect on *Episcopacy*, as though their own was of the most hereditary and unquestionable character, although not averse myself to a General Superintendency and several other features of this system (which would have been accepted by the other parties to the engagement if the "Episcopals" had been reasonably tolerant); when I saw this, I say, I confess I did experience surprise at such demands from such a quarter ; and when negotiations were broken off by them on those grounds, the feeling of disappointment partook largely of the element of disgust.

Still, I confessed none of this to those on my own side, but continued to hope against hope for many months. To many less trustful than myself it became apparent that from the time of his installation the new "bishop," Dr. Carman, would have all to come to their standard, or they could have no countenance from those who now trumpeted themselves as *the* Methodist Church, *par excellence*, of the country. And innumerable oral and written utterances of the "bishop" and other mouthpieces of that body show that this is the policy to be pursued.

To this there can be no objection, only in view of one

consideration. They have a *natural right* to pursue this course, if it pleases their fancy ; and they have a *moral right* also, if they can justify it to God and their own consciences. But the moral rectitude of it ceases when it has to be sustained by statements which are false, and when it places their neighbors in a false position : such as that the Canada Conference did an unwarrantable thing in their compact with the parent of all the Methodist bodies in the world, making themselves "seceders" and leaving the present "Methodist Episcopal Church in Canada" as the only true lineal descendant of the original Methodism of the country ! These falsifications of facts and of history being paraded to prevent a good end and to perpetuate an anomaly and an evil, I am at length persuaded to comply with a request, often preferred to me by individuals, to present the real facts of the disruption of this boastful and pragmatic section of our colonial Methodism.

I am deeply sorry for the necessity of this ; and that the rather, because I am persuaded that there are many in that community who, unless they have lately and greatly changed, cannot approve of the self-asserting course now adopted by the present leading influences of the body. To them, and all the candid in that community, I commend this exposition.

I have only given a summary view of the question at issue. I have by no means exhausted facts, arguments, and illustrations ; but have kept a large store of both one and the other. In the meantime, the prophet's determination will be mine : "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved."\*

DON MOUNT, July 17th, 1877.

\* Hab. ii. i.

# A NEEDED EXPOSITION.

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## I. A BRIEF EPITOME OF CANADIAN METHODIST HISTORY FROM 1790 TO 1832.

METHODISM was planted in Canada during the year 1790-91, by the Rev. William Losee, who came from the then newly-organized Methodist Episcopal Church of the United States. His ingress was at his own instance, having been left for that year, by the Bishop, to "range at large"; but he was sent by authority the ensuing year. Several organized classes crowned the labors of those two years. In 1792 an ordained Elder, in the person of the Rev. Darius Dunham, was sent in to superintend the whole and dispense the ordinances. The work in Canada was thenceforth a Presiding Elder's District, in connection with some one of the Annual Conferences in the United States connected with the M. E. Church. Sometimes the Conference bore one name, and sometimes another. In 1810, the Canada work fell to the newly-organized Genesee Conference, by whom it was thenceforth supplied with preachers.

In 1812, the war broke out between Great Britain and the American Republic, by which some of the preachers designated to Canada were prevented from coming to their stations; likewise, some that were already in the Provinces, being American citizens, through fear, were induced to leave. The vacancies created in the Upper Province were supplied from among the local preachers by the Presiding Elder, the Rev. Henry Ryan. He also gave some oversight to the work in Lower Canada, the Presiding Elder for that

District, the Rev. Nathan Bangs, having been deterred from coming to his appointment. From this cause, the Montreal and St. Francis Circuits were left destitute, and others but partly supplied during a part of the time. The Rev. Thomas Burch, a born subject of Britain, appointed to *Quebec*, thinking that a place of less importance, Methodistically, than *Montreal*, of which the absentee Presiding Elder, Mr. Bangs, was to have had the special charge, settled himself in the latter city, and went only occasionally to the former; and at length he ceased going altogether. The Quebec Methodists felt their destitution very much, and being ignorant of the new doctrine, that Episcopacy was essential to true Methodism, and regarding the Wesleyan Conference in England, not only as co-ordinate with the Methodist Episcopal Church, but viewing it as "the mother of all," applied, through the chairman of the Nova Scotia District, which stood in immediate connection with the British Conference, to send them a missionary, which request was granted; and he arrived in Quebec, June, 1814. The larger part of the society in Montreal, no doubt on account of prejudices created by the war, also desired to be supplied by a preacher from the British Conference. In answer to that request, the Rev. Richard Williams arrived in that city in 1815—I suspect about the time Mr. Burch returned to the States. The majority of the society siding with the British missionary, under the plea that the most of the means for its erection was raised in England throughout the Wesleyan connexion, put him in possession of the chapel. The Rev. Wm. Brown, the appointee of the Genesee Conference, with the minority who adhered to him, was forced to set up worship in a temporary place; and there were two sections of Methodism in that city until the arrangement between the British and American connexions took place in 1820. Soon



after, other British missionaries arrived, and took up the vacated St. Francis country and all accessible places in the eastern townships. In 1816, the Revs. Messrs. Black and Bennett, from Nova Scotia, by authority of the British Conference, attended the American General Conference, which sat in Baltimore in the month of May of that year, and met the two representatives of the Canada work, in the persons of the Revs. Messrs. Ryan and Case. The deliberations in the General Conference led to such a representation to the authorities of the British connexion as drew forth a letter of instructions from the missionary secretaries to their missionaries in Canada, cautioning them from trenching on the stations occupied by the appointees of the American Church, and against occupying their chapels. Now this proceeding is proof that these two Connexions regarded each other, reciprocally, as co-ordinate. Nevertheless, upon one plea and another, by 1820, Wesleyan Methodist ministers had been stationed along the St. Lawrence from Cornwall to Prescott; at Kingston and along the Bay of Quinte; and at length, Niagara and York received European preachers and possessed Wesleyan societies.

In 1820, an interchange of Delegates took place between the British and American General Conferences, and the following arrangement was agreed to:—Mr. Wesley's original maxim, uttered at the formation of the American Methodist Church, that "the Methodists are one people in all the world," was re-affirmed;\* and that, Lot and Abraham-like,

\* The Rev. John Wesley, in a letter to the Rev. E. Cooper, only twenty-nine days before his death, uttered this admonition:—"See that you never give place to one thought of separating from your brethren in Europe. Lose 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,—

"Though mountains rise and oceans roll,  
To sever us in vain!"

one was to "go to the right hand and the other to the left." The British missionaries were to be withdrawn from Upper Canada and the American laborers from Lower Canada.\*

Nevertheless, there were many in Upper Canada of Methodist proclivities and name who shrank from a connection with American Methodism from national prejudice and other reasons; and either refused to unite in the societies governed from that side of the line, or agitated, more or less, for a separation from under American jurisdiction. As some measure of concession to this feeling, by the authority of the immediately preceding General Conference, the "Canada Annual Conference" was organized in 1824, which took place in Hallowell, August 25th, of that year.

Gradually those most conservative of American connection united with the others in asking the American General Conference for a peaceable separation, which was granted May, 1828. And it was agreed that if the Canadians organized an Episcopal Church that one of their bishops should be permitted to come over and ordain the first bishop, when elected.

At the next meeting of the Canada Annual Conference, which took place in the ensuing October, in Switzer's Chapel, Earnestown, independency was assumed, and "The Methodist Episcopal Church of Canada" was organized. The particulars in which it differed from the parent one in the States were the following: There being, as yet, only one Annual Conference, the General Conference, instead of being composed of delegates by election, should consist "of all travelling elders who had travelled four full calendar

\* Resolution of Liverpool Conference, 1820:—"The Conference embraces this opportunity of recognizing that great principle which, it is hoped, will be prominently maintained—'That the *Wesleyan Methodists* are one body in every part of the world.'"



years last past and had been received into full connexion."\* This cut off local elders, of course, as they were not in connection with the Conference of itinerants at all.

Another marked difference between the Canadian and American Discipline was the "Sixth Restriction" on the legislative action of the General Conference.

At the Conference when the Canadian Church was organized, a committee was appointed to correspond with the Parent Connexion in England, and to inform the British Wesleyan Conference officially of the formation of such a Church, which committee, however, failed to perform the duty assigned it. In default of that, after some time, the Rev. Egerton Ryerson, the Secretary of the General Conference and Editor of the *Guardian*, opened a correspondence with the senior Missionary Secretary in London, the Rev. Richard Watson, but there was no nearer intimacy.

No less than three *episcopoi* were elected by the General Conference of the new Church during the five years of its existence, but from one cause and another, no bishop was

\* The literal wording of this clause cut off those travelling elders from a seat in the General Conference who had graduated to Elders orders, and even served the Connexion many years, if they had been forced to locate, it might be for only a year, and had not resumed their place in the Travelling Connexion early enough to make "four full years last past" before such General Conference, although they might be among the ablest and wisest ministers in the Connexion; so also it might be construed to exclude superannuated elders, no matter how long their services, how active soever in mind, or how desirable their long and thorough experience might be in that legislative body; for though they were *travelling* preachers in the technical sense, as contradistinguished from "*local* preachers," yet in point of reality they had not *travelled on a circuit*. The manifest unwisdom and injustice of excluding these two classes was seen upon reflection, therefore at the first meeting of the General Conference, held in Belleville in 1830, all beyond the clause

consecrated. The Rev. Wm. Case was elected by the General Conference as "General Superintendent," and each succeeding Annual Conference elected him to occupy its Presidential Chair.

## II. THE CIRCUMSTANCES WHICH LED TO THE BLENDING OF THE BRITISH AND CANADIAN METHODIST CHURCHES TO BE THOUGHT OF.

During the four years of the existence of the Canada Church,—that is to say from 1828 to 1832,—the members in the Canadian society greatly increased, and the work of evangelization among the aborigines of the country was so greatly extended, that the lack of funds to follow up the openings and to mature the missions already planted, by translations, schools, churches, &c., was greatly felt. Appeals had been made to the Methodists of the United States, and very considerable sums had been kindly given; yet the funds "travelling elders" was stricken out, so that all elders in the Travelling Connexion had a seat in the legislative body. This was two years before the Union was proposed. And when that measure was under consideration, another omission was found to do a great injustice to a large number of ministers. As soon as a preacher was received into full connexion, after his two years' probation, he could enter on the deliberations and vote in the Annual Conference, as it was not *ordination* but *service* and *experience* which prepared him to take a part in its deliberations. By the same analogy, when a preacher had travelled *four years* and was elected to Elder's orders, though not yet ordained, he had the true qualification for sitting and deliberating in the General Conference. If construed otherwise, it would have been a great wrong to some of the ablest ministers of the body, and a great loss to the body itself. If we may anticipate, there were fourteen brethren, at least, in this condition in 1832, when the changes necessary to the legality of the Union measure were submitted to a special meeting of the General Conference. These were the following very capable men:—Alvah Adams, Cyrus R. Allison, John S. Attwood, John Beatty,

were inadequate to the work required to be done. As another resource, in the spring of 1831, that distinguished Indian preacher, *Kah-ke-wa-quon-a-by*, or Rev. Peter Jones, was despatched by the Canadian missionary authorities to the Mother Country,—the British Isles—to make an appeal for aid. This led the brethren in England to think that they were now called to enter this field also, especially as they believed that they were released from their pledge to the General Conference to vacate the Upper Province by the Upper Canada Methodists having passed from under the jurisdiction of that Conference.

Accordingly, in 1832, one of their Missionary Secretaries, the Rev. Robert Alder, accompanied by some of their colonial ministers, was sent to explore the country, to see what parts of it were unsupplied with Methodist ministrations. Coming

Hamilton Biggar, John C. Davidson, Ephraim Evans, Asahel Hurlburt, Richard Jones, Peter Jones (Indian), James Norris, Richard Phelps, George Poole, and William Smith. The specific purpose for which the General Conference was convoked was to receive the necessary three-fourths majority for the altering the second "Restriction," which prohibited the "doing away with Episcopacy," (page 18,) Elder Case, the General Superintendent, having refused to even put the motion until the restriction was constitutionally removed. But before that vote was put, the composition of the General Conference itself was determined, and the membership of the General Conference was made to consist—by legal vote of the then undisputed members,—of all the "travelling elders and elders *elect*." This gave the brethren above-named a seat, and a more than three-fourths vote was received for removing the Second Restriction. These changes were preserved in the MS. Journals, but there being no M. E. Discipline published later than 1829, the latest changes do not appear therein. The reason for there being so many *elders elect* was this: the Church, although Episcopal in name, had no bishop to ordain them, nor ever had. The "doing away" with what never existed, except on paper, was more a fiction than reality.

to York (now Toronto), where a small *Wesleyan* cause, in an irregular way, had been started, fearing strife and division if rival societies were permitted to multiply, the Missionary Board of the Canada Church, consisting of a large preponderance of laymen, invited Mr. Alder to meet them, and requested him to remain until the ensuing session of the Canada Conference, to see if some method could not be devised by which the British and Provincial Methodist bodies might labor in concert,—a proof, by the way, that no intelligent Methodist of that day ever dreamed that there was any essential difference between the two Churches which would make the transmutation of the one form into the other occasion the loss of its identity.

### III. A DETAIL OF THE UNIFYING PROCESS.

The Rev. Mr. Alder complied with the request above referred to, and made his appearance timely at Hallowell, the seat of the Conference, in the month of August, 1832, accompanied by the Wesleyan missionary from the town of Kingston, which place had retained a preacher from the British Conference from the first, despite the arrangement of 1820; this was the Rev. John P. Hetherington. The memorial of the Canada Missionary Board to the Conference was read, and after much friendly consultation, in which the representative of the British Conference took part, a committee of nine of the most capable and experienced members of the Conference was appointed, who reported Preliminary Articles of Union between the two Conferences, which, after some discussion on some of the details, were adopted by large majorities, and a Delegate was appointed to carry them to the British Conference the following summer of 1833. The Rev. Egerton Ryerson was the representative

elected, with the Rev. James Richardson as the reserve, or substitute, in the event of Mr. Ryerson being prevented from going.

These were the same, in all substantial respects, as those finally adopted (which I herewith produce), finally endorsed by the two Conferences :—

ARTICLES OF UNION BETWEEN THE BRITISH WESLEYAN  
METHODIST CONFERENCE AND THE CONFERENCE OF THE  
WESLEYAN METHODIST CHURCH IN CANADA.

The ENGLISH WESLEYAN CONFERENCE, concurring in the communication of the CANADIAN CONFERENCE, and deprecating the evils which might arise from collision, and believing that the cause of religion generally, and the interests of Methodism in particular, would, under the blessing of God, be greatly promoted by the united exertions of the two Connexions ; considering also, that the two Bodies concur in holding the doctrines of Methodism as contained in the notes of Mr. Wesley on the New Testament, and in his four volumes of Sermons, do agree in the adoption of the following Resolutions :—

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

II.—That (as proposed in the second and third Resolutions of the Canadian Conference) in order to effect this object the Discipline, Economy, and form of Church Government in general of the Wesleyan Methodists in England be introduced into the societies in Upper Canada, and that in particular an Annual Presidency be adopted.\*

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



III.—That the usages of the English Conference, in reference to the probation, examination, and admission of candidates into the itinerant ministry, be adopted.

IV.—That preachers who have travelled the usual term of probation and are accepted by the Canadian Conference shall be ordained by the imposition of the hands of the President, and of three or more of the senior preachers, according to the form contained in Mr. Wesley's "Sunday Morning Service of the Methodists," by which the Wesleyan missionaries in England are ordained, and which is the same as the form of ordaining Elders in the Discipline of the Canadian Conference.

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

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

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

*First.* The Parent Committee in London shall determine the amount to be applied annually to the support and extension of the missions; and this sum shall be distributed by a Committee, consisting of the President, General Superintendent of the Missions, the Chairmen of Districts, and

seven other persons appointed by the Canadian Conference. A Standing Board or Committee, consisting of an equal number of preachers and laymen, shall moreover be appointed, as heretofore, at every Conference, which, during the year, shall have authority, in concurrence with the General Superintendent of missions, to apply any moneys granted by the Parent Committee, and not distributed by the Conference, in establishing new missions among the heathen, and otherwise promoting the missionary work.

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

*Third.* The missionaries shall be stationed at the Canada Conference in the same way as the other preachers; with this proviso, however, that the General Superintendent of Missions shall be associated with the President and Chairmen of Districts in their appointment.

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

*Fifth.* Instead of having the Annual Stations of the missionaries sent home to the English Missionary Committee and Conference for their "sanction," as is the case with our missions generally, and as the Canadian Conference have proposed, the English Conference shall appoint, and the Parent Committee shall meet the expense of supporting a General Superintendent of Missions, who, as the Agent of the Committee, shall have the same superintendence of the Mission Stations as the Chairmen of Districts, or Presiding Elders, exercise over the circuits in their respective districts,

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

and shall pay the missionaries their allowance as determined by the Conference Missionary Committee, on the same scale as the Canadian Book of Discipline lays down for the preachers on the regular circuits;—but who, being at the same time recognized as a member of the Canadian Conference, shall be accountable to it in regard of his religious and moral conduct. This General Superintendent of Missions, representing the Parent Committee in the Canadian Conference, and in the Stationing and Missionary Committees, the appointments of the missionaries at the Conference, shall be final.

VII.—That the Canadian Conference, in legislating for its own members, or the Connexion at large, shall not at any time make any rule or introduce any regulation which shall infringe these Articles of Agreement between the two Conferences.

Signed by order and on behalf of the Conference,

RICHARD TREFFRY, *President.*

EDMUND GRINDROD, *Secretary.*

*Manchester, August 7th, 1833.*

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

EGERTON RYERSON, *Secretary.*

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

The projected arrangement had been freely discussed in the organ of the Connexion from the time of Mr. Alder's visit to York till the Conference, and the result was a vast concourse of visitors to the seat of the Conference, to whom the doors were thrown open to hear the deliberations, a proceeding then very unusual. And I don't remember to have heard myself, or heard of, a single objection among the assembled laity or local preachers to the measures proposed. There certainly were no petitions against them, or outside pressure of any kind. And I remember distinctly, that Mr



John Reynolds, afterwards bishop of the rival organization, seemed well enough pleased, and said, that "if there were any things proposed which conflicted with the rights of his order or of the laity he would have his say when those measures were laid before the Quarterly Conferences." He made no objection to the surrender of *Episcopacy* itself, but, as I shall have the means of proving hereafter by sworn testimony, he was glad that we were about to "get from under the heavy hand of a bishop," as he was pleased to phrase it.

The Canada Conference was purposely appointed to sit two months later than usual the ensuing year (1833), to give time for the return of the Delegate from the British Conference, which sat in August of that year.

The proposals of the Canada Conference, as we have anticipated, were substantially affirmed by the British Conference, and two eminent members of that body accompanied the Canada delegate on his return to the Province, to represent the views of the British Conference and to fill important posts in the Canadian Connexion, in the event of the Articles of Union being finally adopted by the Canada Conference. These ministers were the *Revs. George Marsden* and *Joseph Stinson*.

There was some little inquiry and discussion on some of the details, but the Articles as a whole, upon the urgent recommendation of the Rev. James Richardson, were unanimously adopted by a rising vote, the venerable Thomas Whitehead alone demurring; yet he did it in such a way as to create a laugh, and to leave the impression that he intended it as a joke, for the venerable Superintendent, Rev. Wm. Case, pronounced the vote "unanimous," and no one more cordially co-operated than Mr. Whitehead himself.

One aged man, who had stickled very much for the continu-

ance of Episcopacy, did not vote, but withdrew rather than spoil the unanimity of the vote. I had all along thought that Mr. Gatchel did not from the first intend to concur, but I am now thoroughly convinced, that at that time, and for many months after, he had no intention of placing himself in opposition, much less of creating a rival party; and my reasons for it are these, he made no disclaimer,—he entered no protest,—nor did he forbid the continuance of his name on the journals and in the minutes, but laboured during the next Conference year in holding special services, &c., raising collections for the Superannuated Ministers' Fund, which he credited against his own claim, and received the balance from the Stewards of Conference (as much as any other claimant). But my strongest reason is a fact, brought to my knowledge only within a few days: he and the now very aged Rev. Robert Corson were fellow-lodgers during the Conference of 1833. Here is Mr. Corson's testimony, which has been in print now about thirty-five years and never contradicted, and Mr. Corson is still living to be questioned if any one is curious. Mr. Corson said in a letter to the Rev. C. R. Allison, who made use of it in a printed discussion, in 1842:—"He" (Mr. Gatchel) "said to me, 'That although he felt opposed to the Union in some degree, yet he should go with the Conference.'"

When the measure was finally carried, Mr. Marsden assumed the Presidential Chair, Rev. Wm. Case having vacated it, and conducted the routine business of that session; but, much to the regret of ministers and members, he returned to his duties in England at its close. Mr. Stinson remained in the country, and became the "Superintendent of Missions," according to one of the provisions of the Sixth Article of Union, a position which involved duties all the year round. Just here I may present—

#### IV. CONSIDERATIONS WHICH PREVAILED WITH THE MEMBERS OF CONFERENCE TO CONCUR IN THIS UNION.

1st. As thoroughly informed in Methodist views, they were entirely persuaded of the co-ordinate character of the two bodies as demonstrated by the reciprocal recognition of each other by the British and American Connexions from their earliest history.

2nd. Their love of the English Connexion as British, they all being British subjects themselves; no less than twenty-one out of the sixty being of the British Isles by birth, and largely by education: more than a dozen of them had been brought to God by that form of Methodism which they were now accepting.

3rd. They were aware that a larger proportion of the members of the Church were Old Countrymen, with Old Country sympathies, and that hundreds on hundreds of these had been converted by the instrumentality of Old Country Methodism, who were delighted at the thought of being reunited to their spiritual relatives by a closer tie than of late years.

4th. They saw that the Articles of Union propounded guaranteed them against any interference with the rights of themselves or the members of the Church.

5th. They knew by what had passed under their own eyes, that all the changes made had been legally and constitutionally effected; and they believed that many of the changes were for the better.

6th. As to the Episcopacy, they remembered that we had no experience of a Provincial one, and the people had little knowledge of, or care about, a bishop. The Conference had failed in all its attempts to secure one, and the ministers began to suspect that God had purposely set us free from his

jurisdiction. They knew it would be a responsible and hard matter to settle if we were shut up to Canadian expectants. The life-long Episcopacy, they knew, would be an expensive institution, and an Annual Presidency could perform all the functions and duties as well.

7th. But it was a very persuasive motive with most of them, that we should now be stronger in men and means for carrying on our work among the Indians.

8th. The absence of any declared opposition from the people between the Conference of 1832 and that of 1833, but a great deal that was of the opposite character, during that period, influenced the final vote to a great degree. We have seen that a vast number of private and official members were at the inception of the measure, and all were rather favourable than otherwise. The Presiding Elders were requested to make particular inquiry throughout their respective districts, between the Conference of 1832 and the time of the delegates leaving in the early spring of 1833, relative to the state of feeling on the subject of the prospective Union, yet no report adverse was made, but rather the reverse. Some of these letters were published in the *Guardian*, and no contradiction given. As the Canada Church was planted by the American Connexion, great respect was held for the opinion of its leading authorities: some of these the delegate took upon him to consult in New York on his way to England, and he wrote, on the eve of sailing for Europe, as follows:—"I stayed with Dr. Fisk all night and a part of two days. He was unreserved in his communications, and is in favor of the object of our mission, as were Bro. Waugh, Dr. Bangs, Durbin, &c. I have conversed with them all, and they seem to approve fully of the proceedings of our Conference." There was not a single petition presented to the Conference of 1833 against the measure before it.

## V. THE OPPOSITION WHICH AFTERWARDS AROSE, AND THE FORM IT TOOK.

There was no opposition to notice until the new regulations affecting the private membership and local preachers were submitted to the Quarterly Conferences, as they were then called, by the Presiding Elders at the first round on their several districts, during the Conference year 1833-34.

The only thing affecting the private membership related to a sort of capitation tax on the members for the support of the work. It is to be found on the thirty-eighth page of the Discipline published in 1836, under the heading, *The Duties of Superintendents*. It is to the following effect:—

“To see that Mr. Wesley’s original rule, in regard to weekly and quarterly contributions, be observed in all our societies as far as possible. The rule was published by Mr. Wesley in the Minutes of Conference, held in London, 1782. It is as follows :

““ Q. Have the weekly and quarterly contributions been duly made in all our societies ?

““ A. In many it has been shamefully neglected. To remedy this,

““ 1. Let every Assistant (Superintendent) remind every society, that this was our original rule: Every member contributes one penny weekly (unless he is in extreme poverty) and one shilling quarterly. Explain the reasonableness of this.

““ 2. Let every Leader receive the weekly contribution from each person in his class.

““ 3. Let the Assistant (Superintendent) ask every person at changing his ticket: Can you afford to observe our rules? And receive what he is able to give.’”

The Methodists of this day will smile to learn that this



was made the occasion of bitter accusations and agitations, and cost the Connexion hundreds of members.\*

The principal changes proposed related to local preachers ; and it was that order in the Church, or at least a few of them, who created the first dissatisfaction, which spread to other things, and made a sad conflagration. The changes relating to them were these:—(1) Up to the time of the Union, a local preacher, if recommended by the Quarterly Conference of his Circuit, and elected thereto by an Annual Conference, might receive deacon's orders at the end of four years after he had received a regular license as a local preacher ; and in four years from the time of his receiving deacon's orders, upon the same conditions as above, he *might* receive Elder's orders from the hands of the bishop ; but as a concession to the British Wesleyan usage, no person *becoming a local preacher after the time of the consummation of the Union*, could be eligible to ordination. (2)

\* It is perhaps but right to say, that all following the word "possible" was in the form of a foot-note in the MS. copy of the Discipline put in the hands of the printer ; but because there was a note to that note explaining the original meaning and use of the term "Assistant," the compositor, in a mistake, set it up in the text, and the Conference stood charged with foisting a surreptitious rule into our code of laws with the design of bringing the members under a money condition of membership, and a lamentable "scare" was produced. As this epoch was made the occasion of re-enforcing the quarterly renewal of tickets, which had fallen too much into desuetude (that and the inquiry into the ability of the members to support the cause), it was resisted by the malcontents as a usurpation. One of the first two delegates to the American General Conference, from the new Methodist Episcopal Church in Canada, finding a society ticket belonging to some member of his household, held it up and asked in a scornful tone, "Who has been purchasing *Indulgences?*" Such were some of the means by which our members were prejudiced against the Union !

Under the former economy, the licensing and annually renewing the license of local preachers was relegated to a District Conference of all the local preachers in a Presiding Elder's District, of which the Presiding Elder was President; but under the new arrangement, the same business was to be transacted in the several circuits to which they belonged, in a Local Preachers' Meeting, of which the Superintendent of the Circuit was chairman. If there were seven or more local preachers in a Circuit, there might be such a meeting; if less, their matters were to be attended to in the Quarterly Meeting; and when the Local Preachers' Meeting was not held, the Quarterly Meeting was to do it. This arrangement was far more feasible than the District Conference, which in some cases required a hundred miles' travel to attend it, of which most of them bitterly complained, yet, when the change was proposed, the promoters of disruption resisted it. I remember, in particular, Mr. Reynolds in 1828 ridiculing the impracticability and senselessness of the arrangement, yet we have cause to believe, that his reason for leaving the Church, in 1834, arose from his dissatisfaction that the new regulations about local preachers had carried in the Quarterly Meetings.\*

(3) Another arrangement of the new Discipline (page 43), which made it the duty of the Superintendent of each Circuit "To make out a regular plan of appointments for

\* Since the above was written, a now-printed letter of the Rev. John Reynolds' to a brother local preacher has been put into my hands by the person to whom it was addressed, Rev. Philip J. Roblin, which implies that at the time of its date, Mr. Reynolds, by implication, acknowledged himself a member of the Canada Methodist Church under its *Wesleyan* name and form, and shows that the new changes relating to local preachers, which had been carried by the constitutional majority in the Quarterly Conferences, was the cause of his dissatisfaction; and that if they could have been

the local preachers and exhorters on the Circuit, with the counsel of the Quarterly Meeting where there is no Local Preachers' Meeting," although honorable to this class of laborers, was very distasteful to those who went away. The changes with regard to their trial under accusation, transferred their final appeal from an Annual Conference to a District Meeting, gave them an advantage in their first examination, before a "committee," in giving them the privilege of choosing one-half of the jury—a privilege not accorded to any other person in the Church, whatever his rank or office.

brought to reverse their vote, he would have remained in the Church. With these preliminary remarks, the letter speaks for itself:—

“BELLEVILLE, June 30th, 1834.

“DEAR BRO. ROBLIN,—In reply to yours of the 24th inst., I have to say that I feel no disposition to comply with the resolutions as laid down in the new Discipline, by which local preachers are to be governed, my parchment or certificate from the bishop shows my standing in the Church and my right to its privileges, and therefore I see no reason why I should consent to have my name entered on a plan.

“I labor under no fearful apprehension of being disowned in consequence of refusing to comply. The resolutions are unreasonable and altogether uncalled for, and many of our travelling preachers know it.

“The proper course for us to take is to petition those Quarterly Conference who passed the resolutions, to rescind their former vote, and thereby do away with them altogether; for you will observe that the preachers tell us that it was the Quarterly Conferences that made the law, and I say, if so, the Quarterly Conferences can make that law null and void if they choose to do so. Shall we make the trial? If you and the other local preachers of your Circuit think with me on this subject, please say so, and we will get up a respectful petition to lay before those Conferences as soon as possible.

“I am, dear Bro., yours in love,

“JOHN REYNOLDS.”



These new regulations, however, received the required majority of two-thirds, and passed into a law, and were published in the first issue of the new Discipline. They also must commend themselves as reasonable and just to all dispassionate and reflecting persons.

The account I have given of the Conference and the ample provision made for supplying the work, we naturally would have thought augured future prosperity. So thought some of the wisest at the time, who had not been before so sanguine of the Union measure. This will appear from the following short extract from the valedictory of the retiring Editor, *Rev. James Richardson*, never given to view matters in rose-color:

“The Conference closed the important, interesting, and difficult business of the Session at one o'clock this day. Notwithstanding the multifarious and highly important matters transacted, the Session has been distinguished for an unusual degree of order, peace, and unanimity in its proceedings; and we trust the ministers go forth to their respective appointments and labors with renewed vigor, animated with the cheering prospect of an abundant harvest of souls the ensuing year. The net increase in the societies, during the past year, amounts to 1,138 souls. To God alone be the praise and glory! In reference to the momentous change in our relations and economy, arising from the union effected with our trans-atlantic brethren, we would just remark, that the whole is adjusted and settled on that basis which we hope may prove as durable as time, and as beneficial to the interests of true religion as the most ardent wishes of its best friends can desire. And we trust the good sense of every member of our Church will lead him to see the propriety of cordially assisting, in the spirit of Christian love, to carry into effect as extensively and fully as possible the arrangements of the Conference in relation to the union; and that no personal, private, or party considerations whatever will in the least be permitted to

hinder or interrupt the good understanding which now happily exists between the British and Canada Conferences; upon which, under God, the permanency and prosperity of that branch of the Church of Christ in Canada, denominated Methodist, principally depends. It becomes us to observe, that when the preliminary arrangements for effecting the union were under consideration, we were not without our fears for the results. Not in fear of a union with our British brethren, for this we have considered most desirable from the first, but it appeared to us that the measures proposed and adopted to obtain it were not advisable or expedient, and would ultimately fail of the desired end; but we are now free to confess, and happy to find, that our fears were groundless; and we are fully satisfied that the best arrangement and disposition of this important measure is made that the respective circumstances of the two Connexions would possibly permit. To this favorable result we are greatly indebted to the prudence, wisdom, and piety of those to whom the management of it has been committed by their respective Conferences. In the Rev. Mr. Marsden the Canadian Conference has found not only a respectable and judicious representative of the British Conference, and an effective President of their own, but a kind, paternal counsellor and friend. May the choicest blessings of heaven attend him! and prosper his way, not only to his native country and the affectionate embraces of his family and friends across the great waters, but throughout the days of his pilgrimage, till his Divine Master shall be pleased to say, 'Come up higher and enter into the joy of the Lord!'

But alas! what was so good in the inception, was made the occasion of a great deal of harm. First, as to the interior of the Church itself, there were some persons (at first only a few) opposed to the union, or some of its details, but they exemplified a most tireless industry to inoculate as many as possible with their own disaffection; and many persons were brought to think their rights had been invaded, who, but for these persistent efforts, would not have sus-

pected they had been injured at all. It began with certain local preachers, some of whom had been employed under Presiding Elders, and who aspired to membership in the Conference, but they had been thought too old, or otherwise disqualified for admission into the regular ministry of the Church.

The writer never heard of but one person opposed to the union, absolutely and on principle, before the Conference of 1833. This was the Rev. David Culp,\* a located minister, a very worthy man in his way, but certainly not distinguished for very broad views of Church matters. He had travelled about twelve years in all; and his active ministry had comprehended the whole period of the "invasion," as he would have called it, of the Upper Province by the British missionaries, at which time his mind had become very much prejudiced against British Methodism. He had been located about eight years at the time the union was effected, during which time he had shown a disposition sometimes to criticise the travelling ministers.

According to Dr. Webster's history, a short time after the consummation of the union, Mr. Culp called meetings about the "head of the lake," near which he resided, "which were approved and attended by several of his brethren."

\* After much attention to the subject, first and last, I am now thoroughly persuaded that *Mr. Culp* was the great originator of the Episcopal division. He was an almost bigoted *Episcopalian*, and he hated British Methodism with a perfect hatred, besides having during the days of his location fostered a disposition to suspect and criticise the Conference. Next to him was *Mr. Bailey*, who was bound to be a travelling minister at any hazard; and was apparently unscrupulous of the means. Poor weak-minded old *Mr. Gatchell*, he was more their dupe than anything else; and was persuaded by them to do duty as the impersonation and embodiment of the original Canada Conference! A wondrous representative truly!

“On the 18th of December, 1833, a little more than two months after the York Conference, a public meeting was held in Saltfleet, at which a decided stand was taken against the terms of the union.” It purported to be a “meeting of the local preachers of the Methodist Episcopal Church.” Of this meeting Mr. Culp was chairman and Mr. Aaron C. Seaver secretary. But the *Guardian* averred, from information received from parties on the spot, that the meeting was attended by but three local preachers besides their two selves, five in all, and these, when assembled, constituting a meeting no wise provided for by the Discipline of the Church.

“Another meeting was held on the 9th of January, 1834, in the old meeting-house on the Governor’s Road, township of Blenheim, at which the proceedings of the Saltfleet meeting were discussed and sanctioned.” [Webster.] It is but just in connection with the account of this meeting to place on record the following extract from the *Guardian* of March 19, 1834, which speaks for itself:—

“CORRECTION.—The following note from an esteemed local preacher of long and respectable standing will be read with interest and satisfaction by the friends of the Church who are acquainted with him, as it shows the unworthy measures which have been adopted to create disturbance, and that they are without the slightest sanction from such pious and intelligent brethren as the author of the following note—notwithstanding the unauthorized and unhallowed use which has been made of the name. The best of men in the same Church may differ in opinion on prudential matters; but they will be far from making such difference of opinion a ground of schism, or of such defamatory and separating resolutions as adopted by certain local preachers (have, by their own avowal, separated themselves from the Church, and have no right to take part in its proceedings), met at the Governor’s Road referred to below. Men of candor and principle,

founded on intelligence, feel too much of the spirit of genuine liberty and liberality to cherish or give utterance to such sentiments of anti-Methodism and narrow-hearted intolerance."

'BURFORD, March 9th, 1834.

'DEAR BROTHER,—Having lately heard that my name is used in many parts of the Province as sanctioning the resolutions passed at the Local Conference, held on the Governor's Road the 9th and 10th of January last, I take this method of informing the public, that I, as chairman, signed the resolutions, yet protested against them *in toto* at the time, and disapproved of the course pursued by the local brethren at their meeting, and still do. I assembled with others, expecting the meeting was called for the purpose of having our grievances redressed; but finding this not to be the case, and rather a separation intended, my mind was grieved, and had to lament that I took the chair.

'I remain, yours in the bonds of Christian love,

'Rev. E. Ryerson."

'ABNER MATTHEWS.

"One day later than the Blenheim meeting, the 10th of January, 1834, another meeting was held at Belleville, in the proceedings of which sixteen local preachers from that section of the country took part." [Webster.] Their proceedings, however, seem not yet to have been so extreme as those before mentioned, and to have turned upon details affecting local preachers, and a misapprehension of the guarantee in the Articles of Union for the continuance of the privileges of existing local preachers. Certain it is, that the principal actors in it practically declared their adhesion to the new order of things till after the ensuing Conference. They sat in the Quarterly Meetings in which the changes were discussed.

"On the London Circuit," says Dr. Webster, "a still more decided stand was taken than there had been at any of the places previously mentioned. Here the preachers appointed



at this Conference" (1833) "to that Circuit were rejected by the Quarterly Conference, held January 25th, 1834, because, being an official board of the M. E. Church, they deemed they could not consistently receive as their preachers persons who were ministers of the Wesleyan Methodist Church in British North America; and, accordingly, that the work might suffer as little as possible, the Rev. John Bailey, who had already travelled some years in the Connexion, was requested to supply it as far as was practicable, which he did." (So says Dr. Webster's History.)

It was my intention to have passed these events over slightly, and especially out of respect for his highly respectable friends, to have touched upon Mr. Bailey's very questionable course as little as possible; but after the above erroneous version of the case, the interest of historic truthfulness compel me to enter into this matter a little more fully. First, then, with regard to Mr. Bailey himself, in confirmation of what I said relative to his position at the previous Conference, when his name was mentioned in connection with the report of the Committee on Examinations, the following was the minute adopted: "John Bailey was not received, his examination, as to qualifications, not being satisfactory. It was resolved that the Presiding Elder be allowed to employ him during the year, should the work require it." Thus was he practically discontinued. But subsequently some who sympathized with his wounded feelings and those of his family, pleaded for and obtained a reconsideration of his case, with the understanding that if his name were left on the Minutes as a probationer, with an appointment attached, he would, of his own free-will, decline coming forward at the end of the year. With that view, the following minute was made:—"Brother John Bailey's case was reconsidered, and he was continued on trial!" His

name was set down for Goderich, which had been connected with London, where his family resided, with the understanding that he and Mr. Beatty would travel the whole ground in conjunction. Now, there was nothing wrong in all this, if he had not thus assumed a trust which he deliberately betrayed. He was a man of fifty years of age, more or less; he had been both at the Conference where the union was proposed, and the one where it was ratified, and ought to have known whether he approved of the proceedings or not. There was no blame to him if he did disapprove, if, like an honest man, he had said so at the time, and not have allowed himself to receive work from a seceding Conference! But what did he do? He went back to London, and did his utmost to alienate the people before Mr. Beatty, the newly appointed preacher in charge, his old friend, should have time to get on the Circuit and get acquainted, thus causing him infinite vexation and perplexity. Mr. Bailey succeeded in doing this by working on the fears and prejudices of good Mr. Mitchell and others who were more influential than himself. All this time he held the position of a preacher in connection with the Conference. By an incidental business note in the *Guardian* of December 25th, 1833, we learn his paper was duly mailed to the London Post Office, with all the regularity of those of the other Circuit preachers. Secondly, as to the Quarterly Meeting which called out Mr. Bailey, it was not the regular Quarterly Meeting of the Circuit, for that was appointed to meet "November 30 and December 1," according to the Presiding Elder's printed plan in the *Guardian*, and this one was held so late as January 25, 1834. Nor was it a legal one, for it was presided over by a local preacher and not by the proper officer. It may, for aught we know, have comprised a majority of the official members on the London Circuit, but it was not a legal Quarterly

Meeting for all that. Thus, for nearly four months, had Mr. B. held the position of a Wesleyan preacher, and employed the influence the position gave him to divide a people he was expected to keep together.

Dr. Webster resumes: "Following out the plan proposed by the London Quarterly Meeting a general convention was called, in order to ascertain what the state of feeling really was in the different sections of the Province." "The Convention met at Trafalgar, on the 10th of March, 1834, and continued sitting till the 12th. Though the attendance was not large, sixteen preachers only being present, the different sections of the work were pretty well represented." Then follow the resolutions they passed. This meeting was presided over by John W. Byam, who had travelled nearly two years, but had been discontinued for disciplinary reasons, about sixteen years before; he had, however, for several years regained a respectable standing as a local preacher. Of Mr. Seaver, who acted as secretary, we know nothing beyond this, that he was a local preacher.

Here is the *Guardian's* account of this meeting following closely upon the time of its being held: "The business, we learn from a person present, began with seven persons. The number, when our informant left, on the second day, had been increased to sixteen. Six of these sixteen we know have sought to be employed in the travelling Connexion, but were not called out for want of requisite qualifications, or other hindrances; and three of them, we learn, were licensed to preach at the *last* local Conference." There were no travelling preachers there, unless Messrs. Gatchel and Bailey were present.\* These are all the meetings we know of having been held of a similar kind before the Wesleyan Conference of 1834.

\* I now doubt either's having been there.



Occurrences relating to the Connexion (which I will not now go into, but which I stand ready to enter upon, when any unwarranted use is about to be made of them) extraneous to the Union, or incidentally growing out of it, of a disturbing character having transpired about the middle of the Conference year 1833-34, were laid hold of to strengthen the opposition, and so far increased its adherents, that by the time this ecclesiastical year was ended, or at least by the close of September, 1834, there was some sort of an organization claiming to be the Methodist Episcopal Church in Canada, the challenge of which I will thoroughly examine further on; but I will proceed at present to investigate their

#### VI. OBJECTIONS TO THE IDENTITY OF THE WESLEYAN METHODIST CHURCH IN CANADA WITH THE ORIGINAL METHODIST EPISCOPAL CHURCH IN CANADA.

These objections have been variously entertained and put forward: thus they have been implied and acted on when courage to announce them was wanting—orally stated, either by individuals in conversation, or in public discourses of various kinds—printed and published in various ways—and finally, prosecuted in courts of law. The challenges seriatim:—

1. *Abolishing Episcopacy.* (1.) According to this, there is no Methodist Church in England, South Africa, or Australia, because they are not Episcopal. That is the fair logical deduction, and it is amazingly modest and charitable!

(2.) If this objection is valid, there would have been no Methodist Church at all in the United States, if its founders in 1784, had not adopted the Episcopal form; and that once adopted, Episcopacy could not have been done away without destroying the Church's identity! Now let us hear what

some of its actual founders had to say on that subject:—In 1837, the Rev. Egerton Ryerson addressed the following note to every one of the surviving *founders* of the M. E. Church in the United States:—

“REV. AND DEAR SIR,—As you are one of the two or three ministers who commenced their labors, as itinerant Methodist preachers, before the organization of the Methodist Episcopal Church in America, I beg permission (in consequence of a case which is at issue in the courts of law in Upper Canada, affecting the right of property held by the Wesleyan Methodist Church in that Province) to propose a few questions relative to the organization of your Church and the powers of your General Conference.

“1. In organizing your Church, had your General Conference power to adopt any other name for your Church than that which it adopted?

“2. Had your General Conference power to adopt what form of Church government it pleased?

“3. Had your General Conference power, after the adoption of Episcopacy, to dispense with the ceremony of ordination in the appointment to the Episcopal office?

“4. Has it always been your understanding, that the General Conference had the power to make the Episcopal office periodically elective, or to abolish it altogether, if it judged it expedient to do so?

“I will feel greatly obliged to be favored with your views in reply to the foregoing questions, and what has been the understanding of your Connexion from the beginning respecting the points of ecclesiastical government involved in them.

“Yours very respectfully,

“EGERTON RYERSON.”

REV. EZEKIEL COOPER'S REPLY.

“PHILADELPHIA, Nov. 20th, 1837.

“REV. AND DEAR SIR,—Yours of this day I have looked over, containing sundry questions, to which you request an answer. Time, indisposition, and other circumstances pre-

clude me from so full an answer as you wish to receive, and as I would be willing, under other circumstances, to give most cheerfully, I briefly answer them, viz. :—

“ I. When our Church was organized, the General Conference had power, and a right, to adopt any other name than that which they did adopt, for the style and name of the Church, had they seen proper to do so. The Conference was under no necessity, but, from mature deliberation, it was voluntarily resolved to choose the name of the *Methodist Episcopal Church*. Had they been disposed, they could have taken the name of the *Evangelical Church*, which some of the preachers would have approved of ; or they might have called themselves *Wesleyan Church*, the *Reformed Church*, or any other name. had they chosen it in preference.

“ II. The Conference had power to adopt any form of Church government it pleased, or might have chosen ; but it was the voluntary choice to adopt the *Episcopal* form of government—modified as we have it, subject to amendments or improvements, from time to time, as exigencies might require, and circumstances call for, in the judgment of the Conference. The Episcopacy was always amenable to the General Conference, with power to suspend or even expel the bishop, or bishops, for causes sufficient in the judgment of the Conference :—which may be seen by collating the several editions of the Discipline from the first to the last.

“ III. After the adoption of Episcopacy, the General Conference had *power to change* or *dispense* with the ceremony of Episcopal ordination in the appointment to the Episcopal office, if it appeared proper and necessary to do so. Stillingfleet in his “ *Irenicum*,” and other Episcopal dignitaries of the Church of England, have admitted that the power of ordination is inherent in the Elders of the Church, or Presbytery ; but in certain canons, made by the ecclesiastical councils, the power was restrained, for the better order and regulation in government. And our Church holds the same opinion ; therefore, if by expulsion, death, or otherwise, we should be without a bishop, the General Conference is to elect one, and appoint three or more Elders to ordain him to the Episcopal office ; so that the power of ordina-

tion is, in the Elders, under restraint—but the Conference can take off that restraint if necessary; then the Elders have the power of ordination, and are authorized to ordain even a bishop. Surely, then, by an appointment to the Episcopal office, if an Elder, with the restraint taken off, he can exercise the power of ordination without the ceremony of re-ordaining him, and perhaps, as in the case above stated, by Elders only, with the restraint taken off. If the restraint is taken off, and the ceremony is dispensed with in one case, surely it can be in another, and the ordination in the one case would be fully as valid as in the other; therefore the ceremony can be dispensed with, and the Conference has power to do it in the case of Elders ordaining bishops.

“IV. In my opinion, the General Conference had, and has, the *power* to make the Episcopal office periodically elective, and, if necessary for the good of the Church, to abolish it,—provided the requirements of the Discipline for making alterations be complied with; or, if the restrictions be removed, which there is *power* to do, and though difficult, yet not impossible to accomplish; then any and every alteration may be made, which exigencies or circumstances may call for, and wisdom may direct. *Note.*—If Elders can be occasionally elected or appointed to exercise Episcopal functions in ordaining a bishop, and then cease and never exercise them any more, then why not occasionally or periodically elect or appoint to the Episcopal office for a term of time, and then to cease or even be abolished, and ordinations be performed by the Elders appointed thereto, as in the case of ordaining bishops. I am now considering the *powers* of the General Conference in cases of necessity, under existing circumstances of exigency that might possibly occur, to make the thing necessary for the good of the Church. It is not necessary, nor good, nor proper, always to do what is in our power to do; but it is *good* to have *power* to do that which may possibly, or probably, become necessary, proper, and good to do.

“I hold that *government* is of *Divine right*; but I do not hold that any particular or special mode, form, or organization, is of *Divine right*. Government originates with, and

emanates from God, and is of Divine authority and sanction ; but the mode, form, organization, &c., is *human*, as to the construction and management, order and regulation, and may, by human authority, be varied to suit different countries, times, circumstances, necessities, &c. ; and also may, by human authority, be changed, improved, and altered for the general good, according to the various occasions and necessities.\*

“ As to the *Divine right* of an *uninterrupted Episcopal Prelacy* from the Apostles down to the present time, it cannot be proved nor supported. In the Apostolic times, the terms bishop, elder, overseer, and presbyter, were interchangeably applied to the same men and office. (See Acts xx., 17 and 28.) The same men called elders in one, are called overseers in the other verse. St. Jerome informs us that in the Apostolic Church at Alexandria, the elders or presbyters, from the Apostolic time, used to choose and ordain, or set apart, their own bishop or patriarch. In the annals of the Church at Alexandria, written by one of their patriarchs, the same is stated and confirmed. We have numerous authorities: See Lord King on the subject—“ Presbyters and bishops the same.” The immortal Hooker admits the validity of the ordination of the Reformed Church, on the Continent, by presbyters, under the necessity of the case. Archbishop Cranmer went further, in his answer to King Edward’s questions, and said, that the necessity of the case would make ordination, instituted by a

\* “ As to my own judgment,” says Wesley, “ I still believe the *Episcopal* form of Church government to be Scriptural and apostolical—I mean well agreeing with practice and writings of the Apostles. But that it is prescribed in Scripture, I do not believe. This opinion, which I once zealously expressed, I have been heartily ashamed of ever since I read Bishop Stillingfleet’s ‘*Irenicum*.’ I think he has unanswerably proved, that neither Christ nor his Apostles prescribed any particular form of Church government.” Wesley’s Works, vol. 13, p. 139 : “ Lord King’s Act, of the Primitve Church, convinced me many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain.” Moor’s Life of Wesley, p. 327.



king and laity, in a supposed case, both valid and a duty, and that such things had been done. (See Stillingfleet's "Irenicum.") Archbishop Usher advised King Charles I., in the dispute with Parliament, to admit the Church of England to become a Presbyterian Episcopacy; the king consented, but was too late.

"I have extended further than I intended—must now close. I could write a volume had I time and strength.

"Yours respectfully, etc.,

"EZEKIEL COOPER.

"N.B.—I commenced my itinerancy in the Methodist Episcopal Church, A.D. 1784, though not printed in the Minutes till 1785. I was twenty-one years old when I began to travel, and am now seventy-four years of age, and in the fifty-fourth year of my ministry.

REPLIES OF THE REV. THOMAS MORRELL, REV. THOMAS WARE,  
AND REV. NELSON REED.

"*State of New Jersey, Elizabethtown, Nov. 18th, 1837.*

"REV. EGERTON RYERSON,

"SIR,—Your favor of yesterday was received, wherein you request me to answer some questions relative to the organization of the Methodist Episcopal Church, and the powers of the General Conference,—I give the answers with pleasure:—

"First, you inquire, 'Had your General Conference the power to adopt any other name for your Church than that which is adopted?' I answer, certainly it had; we called it by its present name, as Mr. Wesley recommended it, and as we conceived it an appropriate term, according with having a Superintendent, who was raised to that office by a vote of the General Conference, and could have designated it by any other name if we could have found one more appropriate.

"Second question,—'Had your General Conference power to adopt what kind of Church government it pleased?' Most assuredly it had; for though Mr. Wesley recommended



us to use a form of prayer, in our public services, and gave us a ceremony for our baptismal services, yet the General Conference laid aside the prayer-book, and it is not used in one of our churches in the United States, and altered also the form for baptism in a way we thought more suitable for such service.

“Third question,—‘Had your General Conference the power, after the adoption of the Episcopacy, to dispense with the ceremony of ordination in the appointment to the Episcopal office?’ I am confident they had; and had they thought it necessary, would have done it.

“Fourth question,—‘Has it always been your understanding that the General Conference had the power to make the Episcopal office periodically elective, or to abolish it altogether, if they judged it expedient to do so?’ Before the year 1808, the General Conference had the power to make any alterations in the Discipline or government of our Church they thought expedient; but since the year 1808, they are restricted from making any alterations in our present system without the recommendation of three-fourths of the Annual Conference.

“Yours, &c., very respectfully,

“THOMAS MORRELL.

“Written with my own hand, and within four days of being ninety years of age.”

“I fully agree with the above statement by the Rev. T. Morrell in all things save that of his supposing the name of the Church being recommended by Mr. Wesley. The name, Methodist Episcopal Church, was recommended, to the best of my recollection, by John Dickens, as I have stated in the *Methodist Quarterly Review*, published by our book-agent, for Jan., 1832, page 98. I also agree fully with Bishop Hedding, in his letter dated Lansingburgh, N. Y., Oct. 12, 1837, and addressed to Rev. E. Ryerson.

“THOMAS WARE.

“I am in the seventy-ninth year of my age, and fifty-sixth of my ministry.

“Salem, New Jersey, 20th Nov., 1837.

“P.S.—Mr. Morrell not being at the Conference at which the Church was organized, accounts for his mistake about Mr. Wesley’s recommending the name of the Church.”

“I commenced travelling as a Methodist itinerant preacher in the year 1777, and have had knowledge of the general usage and mode of proceeding in said community to this day, and fully concur in the ideas of Messrs. Morrell and Ware in their above statements, with the exception Brother Ware makes to an item in Brother Morrell’s statement, and concur with Bishop Hedding’s letter to Brother Ryerson, dated Lansingburgh, Oct. 12, 1837.

“NELSON REED.

“Aged eighty-four years.

“*Baltimore, Nov. 22nd, 1837.*”

The opinions of leading ministers in the M. E. Church in the United States, and the constitution and practice of the Church, were in accordance with the above statements down to 1837. Letters were addressed by the Rev. Egerton Ryerson to leading ministers of the American Church, whose names are given below: the answers which they returned speak for themselves:—

“From the Rev. SAMUEL LUCKEY, D.D., *elected by the American GENERAL CONFERENCE, Editor of the Official Periodicals and Books published for the Methodist Episcopal Church in the United States.*

(COPY.) “PERRY, GENESEE CO., N. Y., *Sep. 29th, 1837.*

“DEAR SIR,— I am at this place attending the Genesee Conference. Your letter came to hand yesterday, *via* New York. I have counselled with several of the preachers who were at the Pittsburg General Conference, in company with the bishop, who has been in all the General Conferences for thirty or forty years past. By their counsel I am sustained in the opinion I here offer, on the question you propose.

“*Question.* ‘Has the General Conference power, under any circumstances whatever, by and with the advice of all the Annual Conferences, to render the Episcopal office

periodically elective, and to dispense with the ceremony of ordination in the appointment thereto!

“*Answer.* ‘In my opinion the General Conference undoubtedly has this right.—This is evident from the fact that the Discipline provides for the possibility of their doing so—as it is explicitly enumerated among the things which the General Conference shall *not* do without the recommendation of the Annual Conferences, plainly implying that it *may* do it with such recommendation.’

“Add to this, there is an example of an acknowledgement of a superintendent without ordination as such. In the General Minutes of 1786 or '7, or near that time, the question is asked—‘Who exercise the Episcopal office?’ Ans. ‘John Wesley, Thomas Coke, and Francis Asbury.’—This is according to the best of my recollection. This shows that it was not in the intention, in adopting the Episcopal *mode* of government, to insist on consecration as essential to one exercising the Episcopal office. Besides, it is known that our entire defence of our Church organization, according to our most approved writers on that subject, proceeds on the same ground.

“Yours, most affectionately,

(Signed)

“SAML. LUCKEY.

“REV. EGERTON RYERSON.

“N. B.—The opinion of your Chief Justice is an admirable document; the best I think I ever saw, showing the connection of law with ecclesiastical matters. S. L.”

“From the REV. ELIJAH HEDDING, D.D., *the second senior bishop of the Methodist Episcopal Church in the United States.*

(COPY.) “LANSINGBURGH, N. Y., Oct. 12th, 1837.

“DEAR BROTHER,—I have just arrived at home, and found your letter. I am sorry I did not receive it early enough to render the aid you wished. The Genesee Conference did not close till the 30th ult. I suppose the law case is decided; therefore, anything I can write will be of no use. I would have tried to get to Kingston, had I known the request at the Genesee Conference.

“It is clear from the *Proviso*, added to the *Restrictions* laid on the delegated General Conference, that by and with the supposed “*Recommendation*,” said Conference may alter the plan, so as to make the Episcopal office periodically elective, and also, so as to dispense with the ceremony of ordination in the appointment.

“I believe our Church never supposed the ceremony of ordination was necessary to Episcopacy; that is, that it could not in any possible circumstances be dispensed with,—nor that it was absolutely necessary that one man should hold the Episcopal office for life. One evidence of this I find in the Minutes of our Conference for the year 1789,—four years after our Church was organized. There it is asked, ‘Who are the persons that exercise the Episcopal office in the Methodist Church in Europe and America?’ Ans. John Wesley, Thomas Coke, Francis Asbury.’—Bound Minutes, Vol. 1, p. 76. From this it appears those fathers considered Mr. Wesley in the Episcopal office, though he had never been admitted to it by the ceremony of ordination.

“I shall be glad to know how the law case is decided. Please write me or send me a paper containing it.

“My best respects to —— and her parents, your brothers, &c.

“Dear Brother, affectionately yours,

(Signed)

“ELIJAH HEDDING.

Rev. EGERTON RYERSON.”

Mr. Ryerson continues:—“After examining the Discipline” (the Canadian Discipline), “and mature reflection, these gentlemen expressed their concurrence in the views of Bishop Hedding, at the bottom of his letter, as follows:—

“I hereby certify that I fully concur with Bishop Hedding in the above opinion.

(Signed)

“J. B. STRATTON.\*

“*New York, Nov. 16th, 1837.*”

\* Mr Stratton had been elected bishop of the Canada Church in 1831, but declined the office,

“ We concur in the opinion of Bishop Hedding expressed above.

(Signed)

“ THOMAS MASON,  
“ GEORGE LANE,

“ Agents of the General Conference for the publication of books for the M. E. Church.”

Mr. Ryerson further continues:—“ I also addressed a letter on this subject to the Rev. Dr. Fisk, President of the Wesleyan University, and late representative of the Methodist Episcopal Church in the United States, to the British Connexion. The following are copies of my queries and the answers :—

“ 200 Mulberry Street,

“ NEW YORK, Nov. 17th, 1837.

“ REV. AND DEAR SIR,—A question of law is at issue in Upper Canada which involves the Chapel Property held by the Wesleyan Methodist Church in that Province. The principal points in the case ‘ on which there are any doubts ’ relate to the views of the Methodist Episcopal Church respecting *Episcopacy*—the *imposition of hands* in the consecration of bishops—and the powers of the General Conference to modify the Episcopal office. I have been favored by Bishop Hedding, Dr. Luckey, and others with an explicit statement of their views on these points, and will feel greatly obliged to you to be favored with your views, and what you believe to be the views of the Methodist Episcopal Church, in reply to the following queries :

“ 1st. Is *Episcopacy* held by you to be a doctrine or matter of faith, or a form or rule of Church government as expedient or not according to times, places and circumstances ?

“ 2nd. Has the General Conference power, under any circumstances whatever, by and with the advice of all the Annual Conferences, to render the Episcopal office periodically elective, and to dispense with the ceremony of ordination in the appointment thereto ?

“ And as you were present at the British Conference in



1836, as the representative of the Methodist Episcopal Church in America, I would beg to propose a third query.

'3rd. Do you consider the ordinations performed under the direction of the British Conference to be Scriptural and Methodistical?

"Earnestly soliciting your earliest answers to the foregoing queries,

"I am, yours very respectfully,

"EGERTON RYERSON.

"The Rev. WILBUR FISK, D.D.,

"*President of the Wesleyan University.*

"P.S.—I had intended to visit Middletown University; but as I am unexpectedly required to go to Philadelphia, and cannot get home by Saturday, the 25th inst., without proceeding directly from this to Albany, &c., I must deny myself that pleasure. Please address me, Kingston, Upper Canada. E. R."

DR. FISK'S REPLY.

"Rev. EGERTON RYERSON,

"MY DEAR SIR,—Your favor of late date is before me; making some inquiries respecting the constitution of the Methodist Episcopal Church.

"The first was in reference to the Episcopal form of government.

"I, as an individual, believe, and this is also the general opinion of our Church, that Episcopacy is not 'a doctrine or matter of faith'—it is not *essential* to the existence of a Gospel Church, but is founded on expediency, and may be desirable and proper in some circumstances of the Church, and not in others.

"You next inquire as to the power of the General Conference to modify or change our Episcopacy.

"On this subject our Discipline is explicit, that 'upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall



suffice' to 'change or alter any part or rule of our government, so as to do away Episcopacy *and* destroy the plan of our itinerant General Superintendency.' Of course, with the above-described majority the General Conference might make the Episcopal office elective, and, if they chose, dispense with ordination for the bishop or superintendent.

"I was a delegate from the Methodist Episcopal Church to the Wesleyan Conference in England, in 1836. At that Conference I was present at the ordination of those admitted to orders, and by request, participated in the ceremony. I considered the ordination, as then and there performed, valid; and the ministers thus consecrated, as duly authorized ministers of Christ.

"With kind regards to yourself, personally, and the best wishes for the prosperity of your Church, I am, as ever, yours,

"In friendship and Gospel bonds,

"W. FISK.

"*Wesleyan University, Middletown, Ct., Nov. 20, 1837.*"

But why am I arguing this point? Did not the original Canada Discipline, the very Discipline, if they have not changed it, by which our accusers profess to be governed provide for the "doing away" with the Episcopacy (if indeed we had any Episcopacy *to do away*), as I have already shown? Our opponents will say, "The provisions were there, but you did not fulfil the conditions." Let us see. Here is the sworn testimony of the Secretary of the General Conference before a Court of Law:—

"The witness delivered to the Court the following extracts from the Journals of the General Conference:—

"Special Session of the General Conference, called by the General Superintendent, at the request of the Annual Conference, Hallowell, August 13th, 1832.

"Conference met at six o'clock a.m.

"Names of members:—William Case, Thos. Whitehead, Thomas Madden, Peter Jones, 1st, Wyat Chamberlain, Jas.

Wilson, Samuel Belton, William Brown, Joseph Gatchel, George Ferguson, David Yeomans, Ezra Healey, Phil. Smith, F. Metcalf, William H. Williams, John Ryerson, William Ryerson, David Wright, William Griffis, Solomon Waldron, Robert Corson, Jos. Messmore, R. Heyland, Edmond Stoney, George Bissel, James Richardson, Egerton Ryerson, John Black, Anson Green, Daniel McMullen, Andrew Prindel, Ezra Adams, Alexander Irvine, King Barton—34.

“Egerton Ryerson was chosen Secretary.

“Proceeded to elect a General Superintendent *pro tempore*. The Rev. William Case was duly elected.

“*Resolved*,—That the first answer to the second question of the third section of the Discipline be expunged, and the following inserted in its place: ‘The General Conference shall be composed of all the Elders and Elders elect who are members of the Annual Conference.’

“Names of Elders elect:—John C. Davidson, Geo. Poole, Richard Jones, John S. Atwood, James Norris, Cyrus R. Allison,\* Peter Jones, 2nd, Matthew Whiting, William Smith, John Beatty, Asahel Hurlburt, Alvah Adams, Richard Phelps, Hamilton Biggar, Ephraim Evans, Charles Wood, † Thomas Bevitt†—17.

“Adjourned until nine o’clock a.m.

“Conference met at nine a.m. Singing, and prayer by the President.

\* Mr. Allison was ill.

† The claims of *Messrs. Wood and Bevitt* to be members of the General Conference, even on the terms now established, has been disputed: they had, first and last, travelled more than four years—Mr. Wood was certainly an *ordained* deacon when he re-entered the work, three years before. When the Secretary of the General Conference was questioned on the subject many years after, he could recollect nothing about the terms on which they were allowed a seat in the General Conference, if indeed they were allowed; and the Journals of that Conference, having never been printed, were not to be found—were lying, possibly, in some lawyer’s office. If allowed to vote without a legitimate claim, it would have no appreciable effect on the issue: they were only *two* against *fifty-one*. Their being in the list may have been a clerical error which is my opinion.—COMPILER.

“ *Resolved*,—That this Conference, on the recommendation of three-fourths of the Annual Conference, having in view the prospect of a union with our British brethren, agree to sanction the third resolution of the Report of the Committee of the Annual Conference, which is as follows :—

“ That Episcopacy be relinquished, (unless it will jeopard our Church property, or as soon as it can be secured,) and superseded by an Annual Presidency,’—in connection with the 10th Resolution of the said Report, which says, ‘ That none of the foregoing resolutions shall be considered of any force whatever, until they shall have been acceded to on the part of the Wesleyan Missionary Committee and the British Conference, and the arrangement referred to in them shall have been completed by the two Connexions.’—Adopted by three-fourths of the members. Adjourned *sine die*.

“ WILLIAM CASE, *Prest.*

“ EGERTON RYERSON, *Secy.*

“ *Hallowell*, Aug. 13th, 1832.

(Truly Extracted,)

“ EGERTON RYERSON.”

“ *Kingston*, 11th Oct., 1837.

“ *Counsel*—Did the votes of those persons who were admitted into the General Conference affect the decision of the question? I do not think they did, unless they rendered it somewhat less unanimous than it would have otherwise been. Eight of them were, to the best of my recollection, opposed to the then contemplated union, although I cannot say whether so large a proportion of them was opposed to the relinquishment of Episcopacy. Several who opposed the union were in favor of an Annual Presidency. Mr. Richardson, who was the Secretary of the Annual Conference, spoke against the union, but in favor of abolishing Episcopacy. But they were not admitted with a view to secure the adoption of the measure, but simply to have as full an expression as possible of the views of all the preachers.

“ *Counsel*—Were the votes of your Annual and General Conferences (for they appear in fact to have been substantially one and the same body under different names,) pretty

unanimous? More than three-fourths were in favor of superseding Episcopacy by an Annual Presidency.

“*Counsel*—Was any objection made as to the power of your Conference to do what it did in respect to the union with the British Conference? I never heard of the expression or existence of such a doubt.

“*Counsel*—Did those members who constituted the minority on the question of Episcopacy and the union, show any disposition to persevere in their opposition after the disposition of those questions by the voice of so large a majority of their brethren? By no means. Far otherwise. The discussion was conducted in the most friendly manner, such as is usual on any merely precedential question; and, after the close of the proceedings on those questions, some of the leading speakers in the minority expressed their intention to acquiesce in and support the views of the majority. Not a single member left or seceded from the Conference on account of those proceedings, or showed a disposition to do so.

“*Counsel*—Were you not appointed by the Hallowell Conference to represent the interests of your Church on the subject of the Union in England? I was.

“*Counsel*—Were you aware that, in the interval between the sessions of your Conference in Hallowell, 1832, and in Toronto, 1833, there was any opposition on the part of any considerable portion of the members of your Church to the object of your mission to England? I was not. I employed every means in my power to ascertain the views and feelings of our members and friends on the subject. Immediately after the Hallowell Conference I published the proposed Articles of Union in the *Christian Guardian* [August 29th, 1832], and request the Presiding Elders on the different districts to inform me of the state of feeling among our people within the bounds of their respective charges, as it would be a guide to me in my negotiations. A short time before I left the Province for England in March, 1833, I received letters from two of the chairmen on the subject. I also conversed with the other two chairmen. From these sources I learned that the union was, with very few individual exceptions, universally approved of by the members of our Church. The only point

on which I could learn that any apprehension existed was in relation to the appointment of preachers to their circuits and stations. As the Superintendent or President had the power of stationing all the preachers, fears were entertained in some instances that a President sent out from England might appoint English preachers to the best stations, and send the Canadian preachers into the interior. I provided against the possibility of an event of this kind, by getting the consent of the British Conference to limit the power of the President, that whilst he exercised the same functions generally as the General Superintendent had heretofore exercised, he should not station the preachers contrary to the consent of a majority of the Chairmen of Districts associated with him as a Stationing Committee.

*“Counsel—*I think you said you were at the Toronto Conference, held in October, 1833 : will you state to the Court and to the Jury, the proceedings of that Conference on the subject of the union ? I arrived in Toronto, from England, a few days before the meeting of the Conference, in company with the Rev. Mr. Marsden, who had been sent out as the representative of the British Conference, and the Rev. Mr. Stinson, representative of the Wesleyan Missionary Committee, whom I introduced to the Conference. Before the meeting of the Conference, the resolutions of the Hallowell Conference, and the resolutions agreed to by the British Conference, were printed on parallel pages on the same sheet, and on the morning of the meeting, were put into the hands of each preacher, that he might carefully examine them and compare the one with the other. After the Conference was organized in the usual way, by calling over the names of all the members, and appointing a Secretary, and some other preliminary business had been disposed of, the subject of the union was taken up, the proceedings of the Conference on which I cannot better state than in the words of the Journals, or official records. Witness read the following, which he delivered in to the Court :

[Extracts from the Journals of the Annual Conference, held Toronto, Oct. 2nd, 1833.]

“ The question of union with the British Conference was



taken up. The Rev. George Marsden addressed the Conference on the object of his mission, giving an account of what had taken place in England on the question of the union, the deliberate and careful manner in which it had been examined and considered, the unanimous and deep interest which the English preachers felt in it. Egerton Ryerson presented and read the report of his mission to England.—See Letter I., No. 4.

“Conference proceeded to examine the articles agreed to by the British Conference *seriatim*.—*Adjourned*.”

“Conference met at two o’clock p.m. Singing and prayer.

“The consideration of the Articles of Union was resumed. The legal opinion of Messrs. Rolph and Bidwell, as to the effect which relinquishing Episcopacy might have upon the titles to Church property, was read. See Letter I., No. 5.—After several hours’ careful investigation, it was moved by E. Ryerson, seconded by J. C. Davidson, and unanimously resolved,

“That this Conference cordially concurs in the adoption of the Resolutions agreed to by the British Conference, dated Manchester, August 7th, 1833, as the basis of union between the two Conferences.

(Truly extracted.)

“EGERTON RYERSON.

“*Kingston, Oct. 11th, 1837.*”

“*Witness proceeded*: During the forenoon of the day following, a Committee was appointed to revise the Discipline and report thereon. Five days afterwards, on the 7th of the same month, that committee reported the various modifications which constitute the difference between the Discipline of 1829 and 1834. The report was carefully considered and adopted, when it was proposed and agreed to, to call a meeting of the General Conference, to confirm what had been done by the Annual Conference, in respect to the Discipline and the union. Witness handed into the Court the following:—



[Extracts from the Journals of the Annual Conference, held  
Toronto, Oct., 1833.]

“ *October 3rd.*

“ A committee to revise the Discipline was appointed, consisting of the President, Secretary, Editor, Chairmen of Districts, W. Case, W. Ryerson, D. Wright, E. Healey, and E. Evans.

“ *Monday, October 7th.*

“ Conference met at eight o'clock a.m. Singing and prayer.

“ The Report of the Committee on the Discipline was presented and taken up item by item, and agreed to in view of its adoption by the General Conference. For Report, see Letter I., No. 7.

“ It was moved and resolved, That the President be requested to call a special session of the General Conference, to take into consideration some points of discipline.

“ The President accordingly called a special session of the General Conference, to be held forthwith.

[The above resolutions were, to the best of my knowledge and belief, adopted unanimously.]

(Truly extracted.)

“ EGERTON RYERSON.

“ *Kingston, Oct. 11th, 1837.*

“ Witness then handed in the following :

[Extracts from the Journals of the General Conference, held  
in Toronto, October 7th, 1833.]

“ Special session of the General Conference, called by the President at the request of the Annual Conference, Oct. 7th, 1833, at York.

“ NAMES OF MEMBERS.

[The same as were present at Hallowell, mentioned on page 48, and are therefore omitted here, though they were given into the Court.\*]

\* Of those mentioned on page 48 as constituting the members of the General Conference, J. Gatchell and K. Barton were absent at the session in Hallowell. Mr. Gatchell was present, however, at Toronto.

“ Egerton Ryerson was chosen Secretary.

“ The Report of the Committee of the Annual Conference on the Discipline was maturely considered and adopted, *nem. con.* See Letter E., No. 8.

2. *The Church's having Changed her Name was Another Reason given why she had lost her Identity.*

This is a frivolous, objection. On the same principle, a lady whose name is changed from her maiden one to that of her husband by a legal marriage, ceases to be the same person she was under her former name ; and forfeits all the property to a person who unwarrantably assumes her maiden name, after she is known by her husband's name ! As well might a noble steamboat, which has undergone some change in her ownership and relations, has been refitted, and has had the name on her stern somewhat modified, be run off the route, and her monied earnings claimed by a tiny craft, which has been built out of a few spars and splinters once belonging to her outworks and rigging, since these changes were legitimately made, receive her original name and claim to be the same identical steamship ! Or as well might an incorporated college which bore a particular name, because it has come into a new affiliation, and has some words in its original designation changed, although all the changes have been made according to the constitution or charter, and according to law, be robbed of all its rights and endowments by an upstart school got up by a dissatisfied usher and some refractory students, after all the changes have been legally made and ratified.

This very objection was anticipated and provided for before any change was made. The Conference of 1832 ordered the consultation of *Messrs. Bidwell and Rolph*, an eminent legal firm of that day, on the legal effect of changing the name of the Church. And early in the next civil year,

months before the delegate left for England, the editor and the minister in charge of York Station waited on the legal gentleman referred to with the categorical questions prepared by the Conference, which are implied in the answer they received, which I herewith give, and which speaks for itself:—

“YORK, 5th January, 1833.

“GENTLEMEN,—We had the honor to receive last evening your note of this month, in which you state that the Conference of the Methodist Episcopal Church in Canada desired us to give our opinion on the question, ‘Whether the abolishing of the Episcopal form of Church government from among them would jeopard their Church property.’

“We are not aware that there has been any adjudication exactly in point; but it has been decided that, if a corporation hold lands by grant or prescription, and afterwards they are again incorporated by another name, as where they were bailiffs and burgesses before and now are Mayor and commonalty, or were prior and convent before, and afterwards are translated into a dean and chapter, although the quality and name of their corporations are altered, yet the new body shall enjoy all the rights and property of the old. 4 Co. 87—3 Burr., Rep. 1866.—Judging from the analogy of this case, as well as from other considerations, we are of opinion that, if Episcopacy should be abolished in your Church, and some other form of Church government should be established in the manner mentioned in your book of discipline, the rights and interests of the Conference in any Church property, whether they were legal or only equitable rights and interests, would not be impaired or affected by such a change.

“We have the honor to be, reverend gentlemen,

“Your obedient, humble servants,

“MARSHAL S. BIDWELL.

“JOHN ROLPH.

“Revs. Messrs. J. RICHARDSON and A. IRVINE.”

The soundness of Messrs. Bidwell and Rolph's legal opinion was confirmed, as well as the constitutional regularity of all the proceedings in the union measure, by the issue of no less than six several suits which the self-created Episcopalians instituted to possess themselves of property belonging to the original Methodist Church of the Province of Upper Canada, which were as follows:—

- 1st. The chapel in the Jersey Settlement, Gore District.
- 2nd. The Rock chapel, Gore District.
- 3rd. Lundy's Lane chapel, Niagara District.
- 4th. The Belleville chapel, Victoria District.
- 5th. The Waterloo chapel, Midland District.
- 6th. The chapel ground in Bytown.

Further, that the preservation of an original *name* is in no wise indispensable to the solidarity and identity of a Church, and its claims are implied in several authoritative statements which have been produced, especially that of the Rev. Ezekiel Cooper.

Examples in illustration and confirmation of this position might be furnished from other lands and times. Not to go back too far, or beyond our own country, many such examples might be produced from the Presbyterian churches of this land, in which I do not pretend to claim more than substantial correctness. Several of the older Presbyterian churches, such as Prescott, Brockville, Perth, York, &c., at the first, I believe, stood in connection with the Synod of Ulster, in Ireland. Next, they appear in connection with the Church of Scotland, which involved some change of name, as well as administration, yet their identity was not destroyed, or their rights impaired. The same was true, after the changes brought about by the union of the "Canada" and "United" Presbyterian Churches. The same holds good with this united body after its union with

the residuary Church of the Province, and all attempts to prevent the property going into the new organization have failed. The union of the first "Canadian Wesleyan Methodist Church" with the "New Connexion," and the combination of these two names in one, did not destroy the identity and claims of the former. The last and largest unifying Methodist measure, because done constitutionally, has withstood all appeals to the law to prevent the property of any one of the sections from going into the united body, though now under a new name.

The last objection to the union measure, and the changes involved in that measure, was—

3. *The body which previously elected one of its own members to preside over the deliberations of the Conference and to superintend the Connexion, afterwards received a President from the British Conference, who possessed the administrative authority also.*

Even so! The General Conference, both of the United States and Canada Churches, had power to change the mode of appointing their presiding and superintending officers into any form, and to confide the office to what hands they liked. A General Superintendent from England, or who resided principally or wholly in England, did not destroy the identity, autonomy, or even independence of the Methodist Episcopal Church in the United States, and by consequence did not destroy that of the Canada Church. Observe the following reading of the American Minutes in 1789: "Question 7. Who are the persons who exercise the Episcopal office in the Methodist Church in Europe and America? Answer. *John Wesley, Thomas Coke, Francis Asbury.*" The intelligent reader does not require to be told that Wesley resided wholly in England, and Coke principally, yet they belonged to both Connexions. The articles of the first union did not



empower the British Conference to appoint the same person to be President oftener than "once in four years"; or in the event of failing to do it, as they did in 1840, the Canada Conference had power to elect one of its own members to that office. For seven years this Conference elected its own President and administered its own affairs without any change in the name or the essential organization of the Church.

The immediate, original mother of the Canada Church received the delegates of that Church each succeeding four years, at its General Conference, not only without hesitancy, but with cordiality, as the lineal descendant of the Church it at first planted, and as co-ordinate with itself, on the principle that none of its changes of name or administration had destroyed its identity or impaired its true Methodistic validity.

The above line of argument might be greatly expanded, illustrated, and fortified, but my object has only been to give an epitome of the case throughout, as being thus more likely to be read and understood than if it had been more extensively amplified. I have, therefore, reserved plenty of materials for strengthening any part of this fortress that may be assailed. And here I might stop.

For what is the fair inference from the facts and arguments I have adduced? If Mr. Wesley and all sound and sensible Methodists believe that no exact form of Church government is laid down in the Scriptures; if he and they believe that elders and bishops are but one and the same order, and may ordain indifferently, yea, that there are other modes of ordination than by imposition of hands—that any one particular name is not essential to the existence of a true Methodist Church, and that its essence consists in something more vital—that a Presbyterial Wesleyan Church in Europe and a Presbyterially Episcopal one in



America are co ordinates—and that all the changes involved in the translation of the Canada Church, through a brief period of independency, from an immediate connection with the latter to an immediate connection with the former, were constitutionally made, and that one must be the original and true Methodist Church of the Province; and finally, that, therefore, any ecclesiastical body claiming that position must be a *pretence* and a *fraud*. And here I might rest the case, but I fear our would-be rivals are so pertinacious that I shall be forced to advance one step further, and—

#### VII. EXAMINE THE CLAIMS OF THE REDOUBTABLE CHALLENGERS.

In order to eliminate the real truth from what some have made a tangled, heterogenous mass, I will apply several tests in the form of questions, and honestly inquire what answers contemporaneous history affords. One of the first questions that should be asked is the following:—

Who originated the body now claiming to be the true Methodist Episcopal Church of Canada?

In answer, I am justified in saying:—One located elder—one who was once a travelling preacher, but who had been out of the Connexion twenty-two or twenty-three years—(some say expelled)—two that had been on trial two or three years, but were never received into full connexion—one who had attained deacon's orders as a travelling preacher, but had been located twenty years at the time of the union in 1833—one superannuated preacher—one who located to escape notification of location for inefficiency, after the union was effected—and a few local preachers, one or two of whom had been hired by a Presiding Elder to travel on circuits for short periods—some exhorters—and a few dissatisfied officials and private members, and an augmentation in succeeding months and years of other adherents, not dissimilar

to those who went to David in the cave of Adullum, as recorded in Samuel, chapter xxii. and verse second, which see.

What was the order and the dates of their respective adhesions to this enterprise?

If we allow Dr. Webster's (their own historian) version of the successive opposition movements against the Union measure that transformed the Methodist Episcopal Church in Canada into the Wesleyan Methodist Church in Canada, and his dates as I have given them on a former page, then (1) the *Rev. David Culp*, once a travelling Elder, who had located eight years before the union was consummated, was about the first who evinced overt hostility to that measure. Yet there is no evidence that his opposition at the first went any further than dissatisfaction with the prospect that no one becoming a local preacher after 1833 would receive ordination.

The next in order, and probably greater in mischievousness, was *Mr. John Bailey*, to whom I have already referred, who was given, and took an appointment from the Wesleyan Methodist Conference after the union was consummated in 1833. This was done, as I have shown in another place, to save his own and family's feelings; and he betrayed the trust voluntarily assumed by him. Let us hear this gentleman's admissions, on oath, under cross-examination, during the progress of the Belleville Chapel Property trial:—"It was witness's desire to be admitted a member of the travelling Connexion at Toronto in 1833. They agreed to the union before he received his appointment to a station."\*

One of the earliest who co-operated with Mr. Culp was *Daniel Pickett*, a man who had earned no right to be listened to with respect in such a juncture. He had been received on trial for the ministry in 1800, and had been

\* Belleville Chapel Property case.

for some years considered reliable as a preacher, but in 1809 his name was discontinued from the Minutes without any reason assigned. He went into business and fell into some difficulty. The report was current when I became a Methodist, in 1824, that he had been expelled. The probability is that the Rev. Henry Ryan dismembered him during the interregnum which comprised the war period (1812-15). As early as 1820, at least, he had commenced the attempt to raise a body of "Provincial Methodists," and with that view he preached in various places about the head of the lake. During the Conference year 1831-32, Mr. Ryan being out of the way, he made application to the District Conference ("Local Preachers'"), and was re-admitted as a local preacher, the Rev. James Richardson presiding. The Discipline provided that where an ordained local preacher was expelled his orders should be demanded and deposited in keeping of the Annual Conference, which was the only authority which could restore the parchment again. It is morally certain that the Annual Conference never restored Mr. Pickett's orders, but it is likely that no person ever challenged his right to dispense the ordinances, and the matter went by default; but, if strictly canvassed, it is almost certain, that this person who claimed the right of joining in the ordination of a bishop was not even a *bona-fide local Elder*. A pretty man was he to fly in the face of the unanimous action of sixty of God's servants who had kept on in their proper pastoral work, and made all the arrangements with the view of subserving the best interests of the Church, and with the utmost scrupulosity in observing constitutional requirements.

*Mr. Bailey* was one of the two who had been on trial, but not received into full connexion; *John Wesley Byam* was the other. He was received on trial at the Conference of

1817, and travelled the year 1817-18 and at least a good part of 1818-19, but before the ordination lost his status as a preacher. After some time he regained his standing as a *local* preacher, and so far earned the confidence of the circuit on which he lived as to be recommended to the Conference for orders as a *local deacon*, which he received at Saltfleet in 1825. Farther than this he had not gone when he took part in the earlier Conferences of the new organization. If the accuracy of this statement is challenged, I will give particulars which I now pass over.

I have said that one had located to escape notification for location ; this was *John H. Huston*, who, after being a long time under a Presiding Elder, without being able to secure recommendation by a circuit, was received on trial in 1827, but had to travel three years, instead of two, before he received *deacon's orders*. Three years after, when the union was consummated, he received ministerial orders at the hands of the new English President, the Rev. GEORGE MARSDEN, in 1833 ; but his chairman, the Rev. James Richardson, finding it hard to procure him a circuit because of inefficiency, moved, "That Brother Huston receive notice of location," which would have gone into effect in a year from that time ; upon which he was led to ask for a location at once, which was voted without delay. His dissatisfaction of mind prepared him for co-operating with the dissatisfied ones ; and in 1835 we find him among the four consecrators of the new bishops and ranking among the founders of a Church !

The remaining two Elders who went to make up the five who constituted the first General Conference which elected a bishop were *Messrs. John Reynolds* and *Joseph Gatchell*. For certain reasons, though he gave in his adhesion later than any of the rest, I will present the case of Mr. Reynolds

first. It is quite important to consider it carefully, as this was the gentleman chosen to be their first bishop, on whom all their claims to Episcopacy, and all the traditional heirships of the Church, hinged.

*Mr. Reynolds* was received on trial in 1808, and travelled between three and four years, at which time he had to discontinue for want of health, and before he received Elder's orders. But these he received as a *local preacher*, according to the usage which then obtained, at the first session of the Canada Annual Conference, in 1824; but he never returned to membership in the Conference, and was a local preacher at the time the union was consummated; and we have seen, and shall further prove, remained in the Church after the union, filling various offices, till July, 1834; "but it was not till the early part of September he finally withdrew;"\* so that in uniting to reconstruct a Church, which had gone out of existence, constitutionally, so far as it respected the original name, he was making himself, to all intents and purposes, a *seceder*.

It must be plain to any one who has studied the question in the slightest degree, that neither of the four persons already mentioned, *Messrs. Culp, Pickett, Huson, and Reynolds*, had any pretence for claiming to be "travelling Elders" and to sit in a General Conference, much less to constitute one *in toto*.

But the pretenders' plea is, that the *Rev. Joseph Gatchell* having now gone with the Union measure, constituted the true Conference in himself, and having re-admitted these four Elders into the travelling Connexion, they five convoked themselves as a General Conference, elected and consecrated one of their number as a bishop, and put all the machinery

\* Proven by *Rev. Henry Williamson's* sworn testimony, who was *Mr. Reynolds'* pastor at the time.



of the original Church once more in operation ! We shall see, by my giving his veritable history, what grounds there were for putting in these claims for him and their Church. He was a "travelling Elder" in its technical sense at the Conference of 1834, in the Minutes of which his name appears as a *superannuate preacher*, and for the last time. He had been received on trial in 1810—travelled three years, and located in 1813—he remained located eleven years, that is, till 1824, when he united with the travelling Connexion again, and labored as an effective preacher until 1830,—six years,—when he superannuated—the change of the constitution in 1831 gave him a seat in all the General Conferences which followed. He was known to be somewhat opposed to the Union measure, and when the final vote was put in 1834, he withdrew from the General Conference room to avoid voting either way, but told his fellow-lodger, Rev. R. Corson, that he did not intend to dismember himself from the Conference. He continued to labor in protracted meetings through the Conference year 1833-34, if not 1834 35 also ; but the former year he received his superannuated allowance from Conference funds, and is duly charged with it in printed Minutes of 1834, one year after the ratification of the union. He was not at the Wesleyan Conference in Hamilton, which commenced June 10th, 1835, and is not mentioned in any form, neither "located," "withdrawn," or "expelled." But about that very time,—June 5th, 1835,—while the second Conference after the union was being held, he and the four local Elders already named, "met and resolved themselves into what they called a General Conference, and elected one of their number to the office of a bishop." This is stated in the Journals of the American General Conference in Cincinnati, to which they had applied for recognition, dated May 14th, 1836, and affirmed by the



Canada Episcopal themselves, by their publishing it in the Minutes of their Annual Conference for 1836, which met in "Belleville, June 21st" of that year. That there may be no dispute about it I herewith give the Report *in extenso* as they presented it :—

"GENERAL CONFERENCE OF THE METHODIST EPISCOPAL  
"CHURCH, CINCINNATI, OHIO, MAY 14, 1836.

"The committee to whom was referred the address of sundry persons in Upper Canada, claiming to be the M. E. Church in that Province, beg leave to report—

"That they have had an interview with the individuals appointed by those persons, and who were the bearers of the address, and have availed themselves of such other sources of information as were within their reach. And they find that in June, 1835, certain persons to the number of five, only one of whom was a travelling preacher, the others being local Elders, met and resolved themselves into what they called a General Conference, and elected one of their number to the office of a bishop, and the remaining four proceeded to ordain and set him apart for that office, and immediately held an Annual Conference, from the Minutes of which it appears that they then numbered twenty-one stationed or travelling preachers, twenty local preachers, and 1,243 members of society. It appears there have been additions since, both of preachers and members. In view of all the circumstances, as far as your committee has been able to ascertain and understand them, they are unanimously of opinion the case requires no interference of this General Conference.

All of which is respectfully submitted.

"D. OSTRANDER, *Chairman*.

"Cincinnati, May 14th, 1836."

I think enough has been said to show that Joseph Gatchell *et al.* had no ground in Methodist or general law to set up the claims they did; nay, that their claims were prepos-

terous in the extreme. These persons had a natural right to organize a Church to their taste; or, to state it more properly, to take the responsibility of opposing and thwarting a perfectly legitimate and well-intentioned measure. But their proceedings were of a kind for which there was no provision in the Discipline of the Methodist Church. It is true the Discipline provided, that "If by death, expulsion, or otherwise, there be no bishop remaining in our Church," then "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." But the General Conference of yore, by constitutional provision, was merged in the then existing Conference of the Wesleyan Methodist Church, and certainly did not exist in the five men described, only one of whom would have been competent to vote in that General Conference, if it had continued; besides, that General Conference, by a unanimous vote, had agreed to "do away with Episcopacy,"—to do away with it even in theory. Farther, the conditions to which the clause above quoted refer did not, and could not, exist. There had never been a bishop to *die*, be *expelled*, or "otherwise" be disposed of. Although they might have had a natural right to create what they called an Episcopacy, they had no legal Methodistic right to do any such thing. No wonder, therefore, that one American Methodist editor should have pronounced the proceedings "little less than a solemn farce."

Then, also, viewing it on general religious grounds, was there anything to justify it? Here is a branch of Methodism which at first intends to adopt the Presbyterio-Episcopal form of Church government; but they have never succeeded in securing an *Episcopos*. In the meantime, the oldest, or parent branch of Methodism, having entered on the same

ground in the prosecutions of missionary openings, as Church government is a secondary matter in Methodism, it has been thought best that these two branches should combine for the evangelization of the country, each one giving up some peculiarity, adopting some feature of administrative economy from the other, all of which changes were made constitutionally. Was it kind and Christian-like in a very small minority to try to force their views on the majority? or to rend the peace and unity of an otherwise prosperous Church because their views could not be met? Did they not justly lay themselves open to the suspicion that their opposition was founded in one or more of the following causes—one or two in some, and all in others—namely, prejudice, bigotry, vanity, ambition, want of humility, and love of ascendancy and notoriety? If I am forced at last to speak out, I must say I have never changed the opinion I had then, that their stand was unwarranted and wicked—oh, it was enough to make angels weep to witness the strife and evil-speaking which were resorted to to rend happy societies apart.

The manner of prosecuting these devisive objects, and the reasons for their success, are honestly put, and expressed in the most temperate language and kindest spirit in my biographical history, which I here reproduce, as I choose to treat this matter in the judicial, rather than in the controversial, manner:—“ At first their accessions were mostly from the old body, for a disruptive spirit is not usually the spirit of revival. They drew on the Wesleyan Church in various ways and for many years. First, there were the disaffected local preachers and their immediate friends. . . . These local preachers showed the most untiring industry. They visited nearly every local preacher in the land, and tried to shake his adherence to the Conference. Wherever they heard of a dissatisfied or susceptible class-leader, they

visited him, and tried to secure the adhesion of him and his class to their measures. They did the same with individual members of the Church. The most unfounded stories were put in circulation against the Conference and individual ministers, adapted very much to weaken the influence of both one and the other. These, because of the political prejudices awakened by causes already described,\* were very largely believed, and caused the members of the Conference, in many cases, to tread a thorny path; and this rather increased than diminished for many years. The Episcopal brethren appealed to the sympathy of the so-called reforming politicians of the day, and received it largely. This to them was a great source of gain and support. Then, no doubt, as they saw everything depended upon it, their preachers labored hard, despite all privations. They went into neighborhoods where the Wesleyans had no services, and raised up classes. Many a Wesleyan brother was persuaded to take the leadership of such a class; many a local preacher was lured over with the prospect of obtaining a circuit!"

Every line of the above is true, and this method was pursued with effect for full ten years after the disruption. Their misrepresentations relative to their claims of being the original Church of the land, long years after, confused and inveigled many a quiet, uninformed country society, and divided or totally alienated them. A tithe of such proceedings could not be particularized. I sadly remember Edwardsburgh, the Manning Settlement, the Dalson neighborhood, and many others.

But the most embarrassing aspect of this whole matter is, that this people, who were directly refused recognition by

\* Reference is here made to some matters which for a time procured the Wesleyan Conference the ill-will of the Reform party.

the American General Conference in 1836 and in 1844, after years of endeavor to leaven a certain class of American Methodist ministers with their ideas and with sympathy for them ; and upon their advice, in 1856, applied to that body for a "*friendly* recognition," and going early, before our delegates had arrived, it was carried in the sense of a *quasi* acknowledgment. If they had worn their honors meekly, although anomalous, it might not be worthy of remark, but the use they make of it in this country, I am quite sure, is anything but what the most considerable of the American ministers intended and expected at the time. This I saw from the indignation and regret expressed to me by the two Drs. Peck and Dr. Hibbard at the General Conference in Philadelphia, in 1864 ; but when a committee was struck to examine the matter, there being a portion of their friends upon that committee thoroughly schooled in the mode of proceeding, when I, as the senior representative, commenced to make a statement of the facts of the case, I was immediately called to order by the Rev. Mr. Blades, their special friend and advocate, on the ground that I was "making an attack on a Church with which they held fraternal relations." It was in vain I plead that "that was the very point to be examined ; namely, whether it was intended to give them such a recognition as endorsed the regularity of their origin and standing ; and if so, was it correct and proper ?" But Mr. Blades having effectually retarded any progress in the inquiry, the committee adjourned, and at a subsequent session of the Conference, the committee itself was discharged.

If this spurious section of Methodism had been quiet and allowed by-gones to pass, and shown a disposition to deal in the spirit of candor and concession with the exigencies of general Methodism at the present hour, as a great fact con-



fronting us for solution, I think my past course should cause me to be believed when I say, I should be the last to revive old issues ; but when we find a pseudo-Methodist Episcopacy flaunted in our faces, and we ourselves tolerantly treated as erring "*seceders*," it is a little tough that we have to fraternize and tacitly endorse these pretenders in the largest court of Methodism on the continent.

My own final opinion now is, that if the American General Conference cannot induce their *proteges* to conduct themselves with decency ; if we must listen to the diatribes of "Bishop" Carman in this country, and then meet him and endorse him by our representatives there, if we hold fraternal relations with that great division of Methodism at all, then I say, we had *better forego the honor altogether*. If these circumstances continue, I DELIBERATELY GIVE IT AS MY HUMBLE OPINION, THAT WE SHALL CONSULT OUR DIGNITY BEST BY SENDING NO DELEGATES TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

THE END.

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*See* The latter work out of print, but will be re-published at an early day.



# ANALYTICAL INDEX.

PREFACE:	Page
One rival forestalled, another arisen—Loss of personal friendship—Unreasonable grounds alienating.....	iii
Maxim of non-complicity—Courtesies reciprocated and extended.....	iv
Trustfulness ensuing.....	v
Unyieldingness on <i>Episcopacy</i> —Hope disappointed by Bishop Carman's course—How far natural and moral right will justify, and when they will not.....	v
Sorry for the necessity laid upon me—Materials not exhausted.....	vi
A Needed Exposition.....	7
<b>I. A BRIEF EPIHOME OF CANADIAN METHODIST HISTORY FROM 1790 TO 1832:</b>	
Summary of events from 1790 to 1810—Ditto from 1812 to 1820, including the war and its necessities, advent of missionaries, discussions, and temporary expedients.....	7
British and American Conferences—Interchange of Delegates, and arrangement of 1820—Unity of Methodism re-affirmed—Wesley's letter to Cooper (note)—Resolution of Liverpool Conference (note).....	9
Want of compliance with some and of cordial compliance on the part of others—The concession of an Annual Conference in 1824—All ready for a separation from the States by 1828—Organization of Canada Church in October, 1828, in Earnestown—Dissimilarities between the old and new Churches—The "Sixth Restriction"—Committee to correspond with the Connexion in England—Non-fulfilment of its duty partly supplied by the editor—Three <i>Episcopoi</i> elected, but none consecrated.....	10
Note detailing the successive changes in the claims to membership in the General Conference, with the reasonableness of the modifications.....	11
<b>II. THE CIRCUMSTANCES WHICH LED TO THE BLENDING OF THE BRITISH AND CANADIAN METHODIST CHURCHES TO BE THOUGHT OF:</b>	
Appeal to England for aid to prosecute the work of Indian evangelization led the British Connexion to think itself required in the colony, as it thought itself released from the arrangement of 1820 by the withdrawal of American Church's jurisdiction.....	12
Visit to Canada of a Missionary Secretary, and his invitation by the Canada Missionary Board to attend the next Annual Conference, in 1832.....	13
<b>III. A DETAIL OF THE UNIFYING PROCESS:</b>	
Rev. Mr. Alder's visit—Conversations—Committee—Preliminary Articles—Delegate and reserve—The whole matter before the Connexion from the early summer of 1832 until October, 1833—Affirmation of the British Conference—Return of the delegate, accompanied by the Rev. Messrs. Marsden and Stinson—Unanimous approval by the Canada Conference—Cases of Whitehead and Gatchell.....	14
<b>IV. CONSIDERATIONS WHICH PREVAILED WITH THE MEMBERS OF CONFERENCE TO TO CONCUR IN THE UNION:</b>	
1. Substantial oneness of the two bodies. 2. Love of the British Connexion, for various reasons. 3. The numbers of Old Countrymen in the Church. 4. No rights surrendered. 5. Saw that the whole had been legally brought about. 6. Their relation to <i>Episcopacy</i> . 7. Need of men and money. 8. Absence of opposition, and approval of leading American ministers.....	21, 22
<b>V. THE OPPOSITION WHICH AFTERWARDS AROSE, AND THE FORM IT TOOK:</b>	
No opposition till the new regulations relating to members and local preachers were put and carried in the Quarterly Meetings during the year 1833-34.....	23

	Page
A certain <i>note's</i> engrossment in the text of Discipline accounted for—The changes with regard to Local Preachers—Circuit Meetings—Plan .....	24
Letter of the Rev. John Reynolds (note) .....	26
Received the suffrage of the required majority—Hopes inspired—Editor's valedictory.....	27
What intended for good made occasion of harm .....	28
Mr. Culp originator (text and note).....	29
Meeting at Saltfleet—Governor's Road.....	30
Belleville meeting—Stand at London.....	31
The facts with regard to Mr. Bailey.....	32
Convention at Trafalgar, <i>Guardian's</i> account.....	34
Untoward events incidentally arising.....	35
<b>VI. OBJECTIONS TO THE IDENTITY OF THE WESLEYAN METHODIST CHURCH IN CANADA WITH THE ORIGINAL METHODIST EPISCOPAL CHURCH IN CANADA:</b>	
Variously put forth.....	35
1. <i>Abolishing Episcopacy</i> —	
Unchurches all other Methodist bodies.....	35
Letter of inquiry from Rev. E. Ryerson—Reply of Rev. E. Cooper, showing that Episcopacy not necessary to the Church, and that it might be modified, or done away.....	36
Wesley's opinion ( <i>infra</i> ).....	39
Replies of the Revs. Thos. Morell and Thos. Ware to the same effect.....	40
Origin of the name M. E. Church.....	41
Opinions of leading ministers in that Church in accordance with the above—Rev. Dr. Luckey's letter.....	42
Do. from Rev. Dr. Hedding, senior bishop—Mr. Stratton's confirmation..	43, 44
Two Book Agents' ditto—Letter from Rev. E. Ryerson to Rev. Dr. Fisk....	45
President Fisk's reply favoring the views of the others.....	46
Provisions of the Canada Discipline .....	47
Sworn testimony of the Secretary of the General Conference—Note on the case of Messrs. Wood and Bevitt.....	48
Secretary's sworn testimony continued.....	49, 50, 51, 52, 53
2. <i>Objection: Change of the Church's Name</i> —	
This objection anticipated by the Conference.....	54
Messrs. Bidwell and Rolph's legal opinion.....	55
Sustained by the Civil Courts during the six suits for the recovery of the Church property.....	56
3. <i>Objection: President from England</i> .....	57
Wesley and Coke's foreign relations and residence—Summing up of the argument.....	58
<b>VII. CLAIMS OF THE REDOUBTABLE CHALLENGERS:</b>	
Tests for eliminating the truth—Who originated the challenging body?....	59
The order and dates of their respective adhesions—Dr. Webster's version—Rev. D. Culp—Mr. John Bailey—D. Pickett.....	60
J. W. Byam—J. H. Huston—Messrs. R. and G.—Case of Mr. Reynolds—Neither he nor Culp, nor Pickett, nor Huston, "Travelling Elders" to constitute a General Conference—Rev. H. Wilkinson's testimony in Court ( <i>infra</i> )—Rev. J. Gatchell having gone with the Union measure, &c.—His history.....	62, 63
Episcopals' own statement as to the time of their first General Conference—Report of Committee and deliverance of the Cincinnati General Conference, 1836 .....	65
The provisions of the Canada Discipline did not provide for their action—No <i>Episcopos</i> had ever existed in Canada Methodism.....	66
The manner of prosecuting the devisive objects.....	67
Truth and sadness of the above—Matters held in abeyance ( <i>infra</i> )—The history of the appeals to the American General Conference, and the shape the matters finally took.....	68
If the Episcopals were not pertinacious and boastful, it might be allowed to pass—The present awkwardness of the case—The author's opinion of the course to be pursued if the present anomaly cannot be mitigated ..	70

