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hand, and some disguised. One of these letters, which Mr. Ryan himself selected, he proved, before the Conference, to be the hand writing of another, but it so happened that he knew exactly where to find the man who wrote it.

After considerable discussion, the Conference came to the decision, by a small majority, that "The charge is not supported by evidence."

The session had now continued till late in the evening, and the members were wearied; and as some further remarks were about to be made on the subject, a member hastily moved, that "Mr. Ryan's case be dismissed from the Conference," which carried immediately.

On reflection, the next morning, it appeared to many of the members that the vote the preceding evening had been hasty. It placed Mr. Ryan in a different situation from every other member: others were liable to further examination—his was now beyond the reach of inquiry. It was therefore proposed to rescind the vote of the preceding evening, and when a resolution passed to that effect, Mr. Ryan immediately arose, and declared himself "withdrawn," and "renounced the authority of the Conference."

Several Brethren were requested, by the Conference, to wait on Mr. Ryan, and to endeavour to dissuade him from his purpose; but persisting in his design to withdraw, it was voted that Mr. Ryan be considered withdrawn, and that his name be so returned in the minutes of the Conference.

Mr. Ryan now addressed the Conference at some length, in friendly terms, declaring his intentions to maintain peace, and promote union in the church. He hoped his conduct would convince his Brethren that this was his design, and that when we obtained the SEPARATION, the door would be opened for his return, if he should desire it.

Such were the friendly professions of Mr. Ryan; and such were the returns of good will on the part of the Conference towards him, that, notwithstanding he had declared himself withdrawn, he was invited to retain his seat, and even allowed to vote, during the remainder of the session. The fact is a singular one, that Mr. Ryan, having chosen rather to withdraw from the church than to be liable to further examinations, with the advantages of an appeal to a numerous and entirely disinterested body of ministers, in the General Conference; and that having declared so positively his peaceable and friendly intentions, with an intimation of returning after the separation, and knowing, as he did, the established rules and usages of the church to which he belonged; we say, having thus chosen his own course, made such assurances of peace, and knowing the established order of the church, it is quite extraordinary that he should immediately attempt to make the Conference a party in his controversy with a few individuals of its members, and more extraordinary that he should attempt to bring his controversy before a