

called the governor's room, and the ante-chamber for the use of the committee of the council. Besides these principal rooms, there are twenty-five smaller, for the use of the several committees. The cost of this building amounted to \$133,333. It was first occupied by the legislature on the 11th Jan'y, 1798. Before this period the legislature held its Sessions in a building at the head of State street, and which is still called "The Old State House," although it is converted into shops. On the top of this building are three poles, which are used for telegraphing ships. In my next letter I will endeavour to give you an account of the Custom House, Museum, &c.

P. TOCQUE.

Boston, U. S., May 27th 1850.

For the Wesleyan.

"Keep thy feet when thou goest to the House of God, and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil."

"Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God: for God is in Heaven and thou upon earth; therefore let thy words be few.—Ecc. v. 1-2.

"Now the Lord is that spirit; and where the spirit of the Lord is there is liberty."—Cor. II. 17.

A current practical comment on the latter text, is, that in all Christian assemblies where the spirit of the Lord is present, there is liberty to all the members of the church to interrupt the speaker, whether minister of Christ or not, by shouts of ecstasy, or exhortations; and there are not wanting those among the Methodists, who are either constitutionally or through prejudice inclined to favour it. We would say to all such, compare those passages first cited with the last, and "be sober, be vigilant, for your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour."

The writer of this has been present on various occasions where the above comment has been the guide of certain individuals, and if he knows ought of the religion of the Bible, and the privilege of waiting upon God without distraction, he has felt the painful conviction that the comment was at fault.

We have no disposition to fall out with any church that thinks proper to be guided by peculiar notions such as those mentioned, were the attempts not often made to persuade persons belonging to our own and other communions, that they are in "bondage" because they are not encouraged to adopt such practices, and thereby if possible to proselyte. Alas! attempts of the kind that have fallen under the notice of the writer, the following may be interesting especially on account of the reception met with by the advocates of such liberty.

It happened a few years ago that T. J. a Yorkshire Methodist, emigrated to the S. V. Circuit in New Brunswick. Having been favoured in Yorkshire with the privilege of hearing some of the old country "sons of thunder," and also some of the "sons of consolation," he loved to relate to the Provincial Wesleyans, and others, what powerful sermons he had heard from different ministers. Among those on which his memory used to delight to linger, was one heard from J. Nelson the 2nd, (if my memory serves me). It appears to have been a feast of fat things to Tommy and caused his heart to leap for joy, and he scarcely ever spoke of the sermons heard at "Home," without giving special prominence to this.

On one occasion our Yorkshire brother met with a minister of the church referred to, and ere they had been long together he began to describe the character of this favourite sermon, and relate the rapture felt in his soul, as he sat feasting on the spiritual repast dispensed by the preacher, adding in broader Yorkshire than I can give,—"I could hardly be decent, I felt as if I could have shouted glory, glory, glory!" "Ah, my brother," said the minister, "but if you had been in our church and felt so happy, it would have been your privilege to have got right up, and freed your mind, and praised the Lord as much as you liked." "Yes," said Tommy, "but while he played the fiddle I danced, but if I'd ha' got up and took the fiddle out of his hand and begun to ha' played, I should ha' spoilt it all." The force of Tommy's figure was felt by the well-meaning but mistaken brother, and it is doubtful whether his mind is "freed," from its perplexity on this matter of liberty, to this day.

Well would it be for all if they possessed the same regard to decency in their deportment in the assembly of God's people, and a similar consciousness of their inability to edify the church of God, as the humble Yorkshireman.

When Christian Ministers speak the truth as it is in Jesus, unfolding it; and, like Ezra, give the sense thereof; the thoughtful, attentive, and humble soul is fed with knowledge. His meditation is sweet. But if some well-meaning but inconsiderate soul jumps up and begins to shout, or talk, how is his mind distracted, and the cup of enjoyment dashed from his lips! In decent social companies such procedure is accounted unmannerly, but in the presence of God, and in the company of his servants and people it is, alas, accounted the power of religion, the enjoyment of liberty!

Nor is the evil much less if such liberty is given and used after a faithful sermon has been

preached, except where suitable persons capable of edifying the Church of God are called upon to address the audience. For it is generally the case that the most humble, and most deeply pious, are the most conscious of their inability, and consequently most backward, while the most empty heads and vain hearts most readily make a display of their fancied powers.

The liberty spoken of in the text is freedom from the bondage of sin and from superstitious opinions and practices; and he who truly enjoys it, has a heart so influenced by love, and clothed with humility, that he cheerfully bears the restraints that the Word of God imposes, and walks unfettered when guided by a strict regard to order, decency, and good manners.

XX.

For the Wesleyan.

MR. EDITOR.—Can any reason sufficient to satisfy the enlightened conscience of a Wesleyan Methodist be given for the neglect of attendance on class-meetings by some, and the very partial attendance by others? We admit that long-continued sickness, great pressure of business, and distance from home may be received as a plea, provided there be a prevailing disposition to attend, a disposition sufficiently strong to render absence painful,—a felt privation,—and inducing prompt and cheerful attendance when opportunity providentially occurs. But we cannot think otherwise than that such as are spiritually minded among us, will attend to this social means of grace, not merely from a desire to preserve a character for consistency, as members of a religious community, an essential part of whose discipline consists in a regular attendance on class-meetings, but from the high and holy principle of love—divine and brotherly love, which we are sure can in no other means of grace be so fully and satisfactorily exercised. In a class-meeting, kindred souls converse with equal simplicity of mind but more abundant knowledge of their sacred theme, as did the disciples on their way to Emmaus of Jesus and his death, &c.; and he, as then, draws near, and makes himself known as the sacred subject of divine inspiration, the foundation of hope, the centre of unity, the satisfying portion of them that love him. And the result is similar—their hearts burn within them; unspeakably precious is he to their souls, and increasingly endeared do they become to each other.

Their hearts thus influenced by divine and brotherly love are set upon the enjoyment of the privilege, and while less devout and faithful ones may deem such an habit of attendance and conscientious observance of discipline an excess of devotion and something bordering on superstition, these are ready to furnish a satisfactory answer to the candid enquirer, and to encourage the humble aspirant for holier attainments, to cast in their lot among them.

But we took up the pen in order to declare our sorrow of heart, that so many who once knew from experience how to appreciate this privilege, should have become so comparatively devoid of sensibility with respect to this important branch of Wesleyan observance.

If there be truth in the quaint remark that backsliding commences at the closet door, may we not suggest that it continues in the partial neglect of class-meeting, and further develops itself in the entire abandonment of both the one and the other, and that the soul thus manifesting a heart perpetually bent to backsliding will rapidly hasten onward in a downward course?

We would, if we were able, speak on this painful subject and sound the trumpet of alarm, and call upon the individuals and communities so acting to consider from whence they are fallen, and repent and do their first works, that returning as prodigals to their Father's house they may receive the renewed assurances of divine acceptance and the greeting of brotherly love.

August 23, 1850.

S.

THE WESLEYAN.

Halifax, Saturday Morning, August 31, 1850.

CONFERENCE INTELLIGENCE.

(CONTINUED.)

The question being read "Are there any objections to any of our Ministers, or Preachers on trial?" the President reminded the Conference that it included four particulars;—1st, Their moral and religious character; 2d, Their belief and preaching of Wesleyan doctrine; 3rd, Their observance and enforcement of discipline; and 4th, Their general ability for the ministerial work. The examination of character was then proceeded with, during which an interruption of business was occasioned by the rude and unseemly intrusion of Mr. Dunn, who, having effected an entrance into the Chapel, began to address the Conference. This was of course prohibited, and the officer of the Trustees obliged him to withdraw.

The cases which excited the highest interest, and occupied for an unusually lengthened period the time of the Conference, were those of Mr.

Rowland, Mr. Bromley, and Doctor Beaumont. From the Norwich and Lynn District Minutes it appeared, that Mr. Rowland, having been called upon to take part in the proceedings of a Minor District Meeting, had put in a document assigning some reasons for refusing to concur in those proceedings, and reflecting severely and unwarrantably upon the principles and administration of the Conference;—and that this document had been published and widely circulated. The consideration of the case was postponed.

The Conference adopted a reply to a communication from Messrs. K. S. Stanley and Joseph Manningham as members of a committee of the Meeting of pseudo Delegates held in Moor-fields last March. The reply expresses the judgment of the Conference "that the existence and action of a Committee so appointed are a deliberate and flagrant violation of the Discipline of Methodism," and contains the following paragraphs:

"The Conference has been, and is at all times prepared to receive and consider with respectful attention, any communications, in the way of memorials or otherwise, addressed to it, on matters touching either local or connexional interests, provided that they proceed from members of Society in their individual capacity, or from meetings duly called and constituted according to our existing rules.

"The Conference, having regard to the purity and welfare of the Societies under its care, and to its solemn obligations to maintain inviolate the disciplinary system of Wesleyan Methodism, deems itself bound to adhere to the principles stated at large in the Minutes of 1835, and to the resolution then avowed, not to hold communication with any association, confederacy, or committee organised on 'divisive and disorderly principles,' like those which characterise the proceedings of the parties with whom you are unhappily identified.

"The Conference, therefore, respectfully declines to make any appointment for holding a meeting with the committee which you represent, or for receiving the memorials to which your letter refers as having been entrusted to your care."

The Minutes of the Bath District brought up the case of Mr. Bromley. A discussion arose on the question "Whether Mr. Bromley, by the course he had pursued, in refusing to take his trial at the District Meeting, and by treating its decision with contempt, had not deprived himself of all right of appeal?" After mature deliberation a resolution was carried by an immense majority, affirming that the right was forfeited, and declining to hear him in conference,—thus upholding the Discipline of the connexion, and the jurisdiction and authority of its subordinate courts.

On Monday forenoon the usual Public Religious Service was held in the Conference Chapel. The Ex-President preached the official sermon from 1st Pet. v. 1-4. The Discourse occupied upwards of an hour and a half in delivery, and was replete with evangelical sentiment. A motion was submitted by Dr. BUNTING, and unanimously carried, expressing the thanks of the Conference and requesting that the sermon be prepared for the press.

The Conference proceeded with the inquiry into character.

A public examination of the young men took place in the evening.

On Tuesday, the inquiry into character proceeded, until ten o'clock, when the candidates for ordination were placed before the Conference, and called upon to declare their attachment to Methodist doctrine and discipline. The questions were put by Dr. HANNAH, and were, in every instance, satisfactorily answered. They were then by a unanimous vote received into full connexion.

Wednesday was chiefly occupied in inquiry into character, and the investigation of cases of discipline.

The thanks of the Conference were unanimously voted to the Rev. James Tindal and the Ministers of the Norwich and Lynn District, for their faithful maintenance of the discipline of the Connexion.

In the case of an appeal by Mr. Savage, of Bradford West, against the Rev. Edwd. Walker, for withholding his Society ticket, on account of flagrant breaches of our rules; and of an appeal by Mr. Walker, against the judgment of a Minor District Meeting, which was held in the case; it appeared that the District had resolved that Mr. Savage, by having identified himself with a confederacy of persons opposed to the peace and prosperity of Methodism, had forfeited his right of appeal, yet as a matter of favour it was granted—that Mr. Savage's ticket was withheld on the ground that the facts of his agitation were not denied—and that Mr. Walker had laid it down as a principle that "a trial was only claimable

where the member denies the allegation of a wilful neglect of discipline or breach of our rules of scripture or rule of Methodism, the trial being for the proof or disproof thereof." A majority of the Minor District Meeting, however, upon the whole, Mr. Savage should have had his request of a trial before his Leaders' Meeting conceded. Upon the question of law, Mr. Walker appealed. The case elicited the uniformity of the spirit as well as the letter of the rules of 1783 and 1797, as explained and amplified by those of 1835, the bona fide object of which was to prevent even the appearance of "classical confusion." Dr. Bunting, in particular, observed that he could not admit the distinction between the fact and the guilt. If even the latter only, as in this case—were denied, he would give the accused the benefit of a trial, when he demanded it. In his opinion, the distinction was untenable. He would—as he had ever done—interpret the law liberally. In this opinion the Conference concurred. It was resolved that the appeal of Mr. Walker be respectfully dismissed; that the Conference regret that Mr. Walker did not comply with the advice of the Leaders' Meeting, which was that the ticket should be given to Mr. Savage, or that he should be put upon his trial before the Leaders' Meeting.

Thursday, Aug. 8.—In the Minutes of the Nottingham and Derby District, a report was presented, of an appeal against the decision of a Leaders' Meeting in Gainsborough. The Minutes of the District Meeting reviewed that decision. The case was then remitted to the Superintendent, who announced sentence of expulsion. The appeal was raised in this case was, whether the resolution of the District Meeting ought not to have given effect to such circumstances, instead of leaving him to act on his own responsibility? Upon this point a conversation of some length arose, which was terminated by a declaration from the Chairman in a verdict manifestly contrary to the facts of the case, a District Meeting, when applied to ought to do more than reverse the sentence, it ought to advise and direct the Superintendent how to act, and that direction ought to be recorded on the District Minutes.

The York District Minutes brought before the Conference the cases of several individuals, who had been deprived of office, in pursuance of a general resolution, passed in the Leaders' Meeting of that City, declaring that persons who engaged in certain anti-Methodist proceedings were no longer worthy of sustaining such office. The point here raised was, "Whether the Superintendent was justified in acting upon the general resolution without bringing each individual to trial?" The Minutes of the District Meeting, approving the course taken by the Superintendent, were ultimately confirmed.

Mr. Rowland's case was resumed, and after patient consideration a resolution was carried with only two dissentient votes, declaring 1st, That Mr. Rowland was bound to offer an apology to the Conference for his unjustifiable reflections on its last year's proceedings; 2dly, that he should be removed from the Norwich and Lynn District;—3dly, that, until he give satisfactory evidence of the soundness of his Wesleyan principles, he shall not be trusted with the superintendency of a Circuit;—4thly, that he shall be admonished from the chair;—5thly, that for the next two years he shall be ineligible to become a member of a Minor District Meeting.

The President inquired of Mr. Rowland, Whether he was prepared to make the apology which the Conference required?—and he replied in the negative.

The President then inquired, Whether he would take a little time for consideration; the Conference wishing to show him every indulgence it could, consistently with the maintenance of right principles?—Mr. ROWLAND replied, that he wished for no postponement.

Dr. BUNTING, Mr. FOWLER, Mr. RATTENBURY, and others, were of opinion, that, though Mr. Rowland did not ask for postponement, he needed it; and it was agreed, that time should be given, and that some senior members of the Conference should converse with him.

On Friday Morning the President reported the solemn intelligence of the death of one of the Ministers, the Rev. John Chettle. He was seventy-three years of age, and had been in the ministry fifty years. He was in the Conference on Monday.

The enquiry into character was resumed, and the question as to administration of Discipline brought up the case of Dr. Beaumont. The following resolutions were moved by the Rev. J. Keeling and seconded by the Rev. W. Naylor.

"1. That the Conference learns with regret, that the decisions of the London District Meeting, which were so necessary for the maintenance of our discipline, have not been carried into effect."

"2. From the evidence now received, it appears in particular, that Dr. Beaumont so exaggerated the difference of judgment between himself and the other brethren on one part of the case, as to make this difference the ostensible reason for acting in the case with reluctance

and by this means, ensuring the failure of attempt to carry out our discipline.

"3. That in bringing Mr. Grosjean to trial for a Local Preachers' Meeting, for not belonging to a Leaders' Meeting, Dr. Beaumont failed in his duty as a superintendent."

"4. That his manner of dealing with the case, both in the Weekly Ministers' Meeting and at the Leaders' Meeting, appears to have been such as to render the duty of his colleagues increasingly embarrassing."

"5. That, notwithstanding this, Mr. Strachan though placed in this embarrassing condition was not justified in throwing up the case, suffering it to go to the Leaders' Meeting, without such sustaining evidence as was in his possession."

"6. On the whole the Conference resolves—1. That as the failure of the due application of discipline is to be attributed mainly to want of consistency in persevering endeavour on the part of the superintendent, to fulfil his such disregard of the authority of the District Meeting, and of the momentous interests at stake, the censure of the Conference."

"2. That the Conference regrets that Mr. Strachan suffered himself to be so influenced by his clamour as to neglect his duty."

The discussion continued through the day was resumed on Saturday morning. Dr. Beaumont was heard several times, and in his address in defence occupied an hour and minutes. Three amendments were offered by Dr. Dixon, substituting the word "approval" for the word "censure" in the branch of the 6th Resolution,—one by Dr. Keeling, to add to the original resolution—"But, taking into consideration all the circumstances of this Circuit, the Conference abstains from inflicting censure in the present instance"—and one by the Rev. Wm. Bunting, "the Conference views the conduct of Dr. Beaumont with the strongest displeasure, and from grief and disappointment." The amendments were all negatived, and the original resolution carried by an overwhelming majority, on votes appearing against them.

After the vote was taken, Dr. Beaumont explained of some previous remarks, and said he had the highest confidence in the integrity of the President—he had not the slightest wish to attack the chair throughout the whole session—and he had every confidence in impartiality and justice."

In the case of Mr. Strachan, a motion, that the course he had pursued, was also unanimously passed.

On Monday the Minutes of the London District Meeting, in the case of the Leeds Circuit, were read and confirmed. The remainder of the forenoon sitting was occupied in the consideration of alterations of Circuits and applications from some Circuits for a new Minister. Several generous offers were made by individuals, in urgent cases, to provide for the consequent expenses of appointments, which the Conference gratefully accepted.

Dr. Alder introduced to the Conference Mr. Clintock, the Editor of the American Methodist Episcopal Church Quarterly Review. The President rejoiced to recognize Mr. Clintock, as the personal friend of Mr. Rowland whom he had the pleasure of knowing, and was now no more.

On Tuesday, the Conference passed a unanimous vote of thanks to Mrs. Ward, for having built and furnished a Minister at the expense of £1,000, and legally settled for the use of the Conference.

A similar vote was presented to Mr. Leek, for having, at his own expense, and legally settled a house, for the purpose of a Minister, worth £750.

The thanks of the Conference were voted to the Sabbath Committee,—to Mr. Nelson's Secretary,—and to Mr. Heald, M. P. Parliamentary support of the measures for promoting the observance of the Sabbath.

European and North American Rail

The European and North American Rail is the great and absorbing topic of the day. Its completion is largely involved in the interest of the Lower Provinces for all time. Its importance cannot be exaggerated. The Press do well to keep the idea in the public mind, and they should return to it again, so as to prevent the golden opportunity of promoting the welfare of the country passing away unimproved, and to keep before the public various and successive steps given in charge, awake to their duty. Our readers with much pleasure to the on our last page of the great and interesting which took place on Saturday the new Temperance Hall. The Press are important—and no less so