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Con'inued from page 289.

time, the Conference cannot transfer to laymen the utamate determination of such sentence, without transgressing us own convictions of science duty, and abandoning a right exclusivei, appropriated to the pastorate. Secondly, that the proposal contained in some of the memorials to constitute the Quarterly Meeting a Court of Final Appeal, against the sentence of the Leaders' Meeting, is altogether madmissible; besides other reasons, because, as Quarterly Meetings are usually constituted, such appeal would be to a meeting partly composed of per sons having less claim than the Leaders' Meeting to a spiritual character, and occupied more on temporal business, and being less likely to determine such appeals.

II The Conference soletnily resolves to stand by the connexional principle adopted by Mr Wesley, and since maintained, as being that in which next to the grace and blessing of the Holy Spirit, the great strength or Wesleyan M thodism lies, for the conservation of its interhal putity and order, and for the accompishments of the great spiritual objects for which it was first brought into existence, and has hitherto been sustaine !. In the maintainance of this principle the Conference declares,-I hat white freely leaving to the united societies the general right which they have generally exercised of settling local matters by local authorities, in all cases where that may be done consistently with the interests and laws of the Connexion, the Conference feels uself bound to resist any at tempts to establish, especially in disciplinary matters, the absolute local independency either of single Societies, Circuits, or Districts. On this ground, apart from previous objections, the proposal to erret any Local meetings into courts f Final Appeal, amounting to a proposal to break up the Connexion, and to exchange Wesley an M. thodism for independency, is not merely inadmissable, but, on the part of those seeking to remain in the Connexion, inconsis tent and absurd.

The Conterence further declares its unafter able resolution to uphold the authority vested in its district committees, as subordinate and intermediate courts of inquiry and appeal, both for ministers and people, whilst at the same tone, to all parties duly respecting that authormy, it leaves unfertered the right of an ultimate appeal to the Conference. As to the bearing of this resolution, in cases of discipline, on local officers and private members, the Conference very freely admits the undesirableness of the authority of fan extraordinary committee being enforced, except on special occasions, and considers that, in the first instance, all fairly practi cable means should be employed to preclude the nesessity of such interposition. But in cases where the result of the Leader's Meeting is seriously unsatisfactory either to the superintendent or to the accused, there is an obvious call for the exercise of the appellate jurisdiction of District Co.nmitte, as, on the supposition of continued dissatisfaction on either side, there is farther occasion for reference to the appellate jurisdiction of the Conference. And this procedure arises out of the principles of pastoral authority and ecclesiastical order which have been uniformly acted on, and are essential. According to those principles, all matters of local complaint are, if possible settled by the ordinary local authorities of such circuit, under the direction of the superintendent. The result of the first attempt being unsatisfactory the aid of the collective po torate of a Minor District Meeting chair, I have had the distinguished honor of or the entire district, is called in to do justice to the case, and, that assistance failing to give satislaction to either of the parties, the Conference as the collective pastorate of the Connexion, inquires into the case, and pronounces its decision. Such has been and is our practice the Confer-object of the preachers was to support truth "That this meeting pledges itself to the principle is resolved to adhere, not only as necessary and holiness throughout the land. Money was ciple of No Secession, and strongly urges upon Such has been and is our practice the Conferto the ministers, the strongest security they and Omega-"first, lost, midst, and without the hazard of their suffering the undue pressure commenced, I told my friends who sympathized of local prejudice and irritation.

IV. The matters above adverted to being

disposed of, there still remain some other matters which, though not equally important, the way of approaching the Conserence would be thodism." conference is unwilling to pass over. With by stopping the supplies in some form or other respect to the appointment of General Connex or diverting them into another channel. ional Committees, the Conference has already taken active part in harmony with some of the bent on tyranny. No Body of men, I was suggestions which have been made; the members of those committees having been nomina that were perpetrated upon Messrs. Everett gyman who had written to him, asking if it ted, this year, not in a committee appointed for Dunn, and Griffith last Conference, if they had could be possible that the author of publications the purpose, but in the Conference. And, with regard to other points the suggestions of the and oppression (hear, hear). It is all very well expressed his approval of the recent judgment to call this Conference a self-elected party, a of the Privy Council, says: "I do cordially apwould be difficult to form an estimate as to piebald association, confederacy, and I know prove of, and thankfully rejoice in the recent judgment to call this Conference a self-elected party, a of the Privy Council, says: "I do cordially apwould be considered the prevailing opin-not what beside; but, I apprehend, there is no judgment of the Privy Council. I detest the ion amongst the memorialists, and still more question but you represent the feelings and the difficult to establish the persuasion, that the wishes of the masses of the people (cheers). things suggested are very generally or extensively claimed. Even were it otherwise, the think, in a very legitimate and in a very dignificant Conference submits to the consideration of their ed munner. We have been denied an interview and spoken, and hope again to write and speak. memorialists, whether a time of agitation be with both the President and the Conference.the most fitting for making any alterations in Our memorials have been trampled under their which would exalt any rubric, or canon, or catour ecclesiastical economy, and whether it is feet. We have no other course left us to pursue ectism, or prayer, of man's composition, into not safer and more becoming that these and but that of a stringent one. We have tried the the place of the Word of God. Concerning similar matters should not be dealt with when all suaviter in moda; we must now try the fortiter the efficacy of baptism upon infants—concern- in with any liking. I had no liking for the parties are more favorably circumstanced for in re. And my opinion is, I think you will contain a triving at sound practical conclusions. It will cur with me, that the money question is the know any one word of God. It is never once devil (hear, hear). As I came back to town

sufficient importance to justify their being made cous to commence this agitation, and to carry think it most agreeable with the institution of occasion for strile and debate, or a subject of ton, then, I think, it is perfectly evident that Christ' But all that men have written about sections and urgent demand. The law of peace the men who are acting in opposition to your its efficacy, the quando and the quomodo, is no and godly order is infinitely more important than any of the points which the memorialists seek to secure. Besides, the most important of these points have already been canvassed in one of the largest assemblies of ministers and for us to stop the means by which they do it, laymen that have ever been held in our body on the general uffairs of our Connexion-the neering held at Sheffield immediately before the Conference of 1835, and there appears no reason sufficient to disturb, at present, the general conclusions then adopted. It there be any other points in the memorials which have not been so settled, they will not be regarded by the Concrence as still open to consideration, and whatever may be found in them ultimately likely to accomplish any useful and important object, will be readily adopted."

Upon these resolutions Dr Beaumont, whoir e might have expected to find sickened of his post, delivered his sentiments. He said that he and not at all approve of eather of them. The enguage applied to the agitation he thought unwarrantably strong. Much might be urged in extenuation.

Mr Barton. Better leave any apology for

them till next year. *Dr Beaumont did not know under what pre tence Mr Barton thought proper to interrupt him with advice He could not approve of any such condemnation of the body of Reformers by the Conference officially, until they had offici considered their case and come to that conclusion. As to the second resolution, binding all the members of that Conferouce to edeal with the agitators," as it would be perfectly vain to attempt then to discuss its merits, he would only remark on the undignified and improper action of threatening in which it put the Conference What were they threat ening the people with? Were they going to make the streets rue with ecclesiastical blood Were they going to have a massacre of the in nocents? That was had enough, indefensible in principle; but to hold out the threat without considering the case put the conference in a most

unworthy attitude. Mr John Farrar then read the journal; as the close of which the several acts of the Canadian Conference, the Irish Conference, and the British Conference, were duly acknowledged and confirmed by the votes of the Legal Hundred The journal was signed by the Presi dent and the Secretary, at half past ten o'clock

The hymn on page 497 was sung. Mr Scott and Samuel Jackson engaged in prayer and the President pronounced the benediction, a few minutes before eleven ofclock.

It has been agreed that the Conference should be held next year in Newcastle-upon Tyne. and the attendance of Ministers limited about three hundred and fifty.

AGGREGATE MEETING OF WESLEYAN DELEGATES -THIRD DAY.

Concluded

"The Delegates reassembled this morning as nine o'clock. The chair was taken by Cozens Hardy, Esq., of Holt.

The proceedings were commenced by singing the hymn-

"For ever here my rest shall be, Close to thy bleeding side."

Mr Lawn, of Yarmouth, engaged in prayer The Chairman then said: Christian breth ren, since I last had the honor of occupying this expulsion conferred upon me (hear, hear.) For instead of Methodism being as it used to be, the honor and the glory of our land, it has now become a proverb, a byeword, and a reproach (applause). In the days of Wesley, the great with us, that the only method that would be found available in this inovement would be the money question (hear) I knew that the only knew the parties too well; I knew they were satisfied, could perpetrate the acts of despotisin

trampling under foot the rights and liberties, both of the preachers and the people 1 say, if we are right in the one case, it is equally right and this is the gist, you know, of the resolution now before the meeting. We had a long discussion on Saturday on that resolution, a printed copy of which has been handed to most or you present, we shall, as soon as the minutes of Saturday's meeting are read, proceed with its turther discussion."

An amendment to the second resolution as given in our last, was proposed by one of the Delegates to the following effect-

"That this Meeting deplores the arbitrary and cruel conduct pursued by the Wesleyan onference in the expulsion of the Rev James Bromley the degredation of the Rev. Thomas Row'and, the censure passed upon the Rev Dr. Beaumont, and the unchristian and undig nified treatment of all those ministers suspected of sympathy, either with the above named ministers or the people, considering such a course of procedure fatal to the best interests of the church, and alike opposed to every principle of civil and religious liberty, and therefore resolves that it cannot in faithfulness to Christ and his church, any longer support any of the Connexional Funds' by pecuniary contributions, believing that to support such principles would be disloyalty to Christ."

After further consideration both the original resolution and the amendment were withdrawn, and the following substituted-

"That this meeting, although deeply interes ted in the progress of Wesleyan Methodism, and having strong attachment personally to many of its ininisters is paintally convinced that the assumption and acts of the Conference are paloably opposed to the authority of the Great Head, of the church; at variance with the design and constitution of the early christian churches; and practically opposed to the genius and spread of Christianity: - and therefore this meeting regrets being under the necessity of withdrawing its support from the whole of the connexional funds; and recommends the entire withdrawing of the same, and, in case where the superintendent, or other preacher, have or shall proceed to the expulsion of members for advocating reform principles, that all supplies be withheld."

After considerable discussion another amendment was proposed; it was as follows-

"That this meeting, although deeply interested in the progress Wesleyan Methodism, and having strong attachment personally to many of its ministers, is painfully convicted that the assumptions and acts of the Conference are palpably opposed to the authority of the great Head of the church; at variance with the design and constitution of the early christian churches, and practically opposed to the genius and the spread of Christianty; and regrets that we cannot conscientiously contribute as heretofore for the maintenance of a system opposed to what we conceive to be the spirit of christian truth, and therefore recommends that the contributions to all Wesleyan funds be at once diverted to another purpose, until the Conference meet the just and scriptural claims of the people."

An animated and lengthy discussion follow ed after which the amendment was carried.

The third resolution was carried unanimous ly: it was as follows-

"That this meeting pledges itself to the prinfor the maintainance of connexional discipline but a secondary object—but a means to an end the people patiently to retain their membership but also as furnishing to the people, as well as But now, Christian brethren, it is the Alpha during this painful struggle: nevertheless, wherever, this course is found to be impracticacould desire, not otherwise attainable, against end." (hear, hear) As soon as this agitation ble, from numerous expulsions or other local circuinstances, this meeting would consider such circuits justified in taking steps for conducting separate public worship by the local preachers, and all other religious services common to Me-

Concluded on Page 292.

THE REV. DR. M'NEILE ON THE GORHAM CASE.

The Rev. Dr. M'Neile, in reply to a clerlatitudinarianism which makes light of the Word of God, and of course that which would I equally detest the narrow-minded bigotry

views, to your wishes, and to your feelings, are inore and no hetter than inference-inference honestly drawn, let us grant, but certain fallibly, and by some orroneously, since all do not infer alike. He who elevates any such inference into the place and authority of a Word of God, and thereupon pronounces an opposing interence to be heresy, seems to me to arrogate infallibility (at least in this instance) to himself The recent judgment of the Privy Council has checked such arrogance, therefore I rejoice in it. I may express my combined convictions thus—in divine truth no latitude; in human inference no bigotry. It is the proper God head or the true humanity of the Saviour the question? Is the atonement the question? Is the divinity, personality, or agency of the Floly Chost the question? Is the bowing down before images the question? Is any thing on which God has plainly spoken the question? Then, after the first and second admonition, reject the herotic. But is the efficacy of buptism to infants the question? or any thing else on which God has not spoken? Then inferences may vary and he who, on either side, would excommunicate, is himself the schismatic."

From the Christian Times.

The two Conferences, the Ministerial and the lay, have now closed their respective sittings, and their menbers have gone inevitably to scatter sparks from the central fires over the whole country. The appearance of the delegates in London we had hoped sincerely would have led to an amicable and permanent adjustment of the infelicious differences which divide good men, both ardently attached to the Wesleyan theory of doctrine and Church rule. The disastrous result is now a wider breach and a keener war. Parley is now almost too late. The rules for estimating the Sibyline leaves will now unavoidably be applied to the dominant party; and instead of small concessions being accepted, great humiliations and changes must be endurd. All this we exceedingly deplore, and especially to be obliged to withhold our approbation from men of whose piety we have no reason to doubt, and whose labors have been an unspeakable blessing to the world. It would have better accorded with our roal sentiments to have congraculated Conference on the adoption of a manly and generous policy. The expulsion of Mr Bromley, the sequestration from the ministry of Mr Rowland, the censure of Dr. Beaumont, and the threatened attack on Dr. Dixon, who was spared its infliction in consequence of an attack of sickness compelling him to leave the Conference; all these acts appear to us, who are disposed to a favorable judgment of some of the Conference leaders, to manifest a stern and impolitic exercise of disciplinary power.-To the general public, who see only the broad features of the case, they will appear despotic and inquisitorial.

These branded persons are, as we understand, all men of advanced age, of high character, and of superior abilities. The liberty of opinion and action is cherished by men, generally, in proportion to their mental power and cultivation.-Hence perhaps, the unanimity of Conference in its of acts rigor, and the quality of the "marked" men. So long as Methodism had no college, and but few schools, the dicta of the preachers, were simply obeyed. But the press, in some of its hundred forms, has at once renovated the Methodist preachers and the more intelligent of their audiences; while Conference, unmoved and unchanged, makes no allowance for the wider range of public thinking

The concluding resolutions of the delegates, pledging them to continue in the denomination, but recommending the stoppage of all suppliesare very emphatic.

These resolutions seem to have been carried with intense earnes ness, and to have been supported by statements of lucid power and obvious moderation. Whatever of erratic, wild, or vehement courses that these men may have pursued elsewhere, at this meeting they displayed great self command, and spoke a dialect which is the genuine effusion of Christian hearts. We should deprecate such a bucklered band of discontented agitators, if we did not conscientiously believe that they are claiming rights without which Methodism must become an intolerable priestcraft. Many of the delegates have evidently been forced into action against their will. Their demands for reform do not appear to us the result of that democratic disquietude that tolerates no superiority, and can only be happy in excitement and change; but they act from their love to Methodism and personal liberty. Such language as the following, addressed by one of the expelled laymen, is incompatible with the supposition that the malcontents are irreligious and demagegic persons, who have nothing but their passions to grati-

"I have to regret no thought or word I have uttered during the contest in which I have been engaged—I will not say unhappily engaged though it was not a work which I ever engaged surely be allowed by the memorialists that only fulcium left for us to place the lever of rementioned in Holy Scripture. The antiquity this morning by the early train, I think I never none of the points which may be admitted to form upon (hear, hear). If we are right in the of the practice is undoubted as a matter of fact, enjoyed more delightful communion with God: be open for discussion, nor all of them, are of course we have taken, if it be right and I very cordially agree with those who I want to be more consecrated to God. I do