

beautiful in the language, in which a late English writer expressed the effect upon the inquiring mind, oppressed with doubts and fears, of the introduction of an intelligent principle into the theory of the universe.

"Foreshadows—say, rather, foreprophecies of that truth, and beguiling of truths, fell mysteriously upon my soul." Sweeter than day-spring to the shipwrecked in Nova Zembla;—ah! like a mother's voice to her little child, that strays bewildered, weeping in unknown tumults;—like soft streamings of celestial music to my too exasperated heart, came that Evangel: the universe is not dead and demoniacal—a charnel-house with spectres, but godlike, and my Father's."

IN THE BEGINNING GOD. This little phrase, then, gentlemen, solves in one word the problem of the universe. The same strain of thought runs through the whole volume; but it ended here, the system of speculative wisdom would be perfect. It suffers no subtraction; it admits no addition. IN THE BEGINNING GOD.

But knowledge is not every thing. We are not only intelligent, but active beings. A complete system of philosophy must include the essence of practical, as well as speculative wisdom. Satisfied upon the theory of the universe, I turn my views again homeward. I seek for a rule of practical conduct. What are my relations to the beings around me? How am I to act? What am I to do? Here, too, the schools are given up to inextricable doubt, disputation, and confusion; and here again the Scriptures interpose with another masterly solution, in a single word: LOVE.

THE WESLEYAN.

TORONTO, SEPTEMBER 21, 1842.

CIRCULAR

TO THE WESLEYAN MINISTERS OF CANADA WESTERN DISTRICT.

Rev. and dear Brethren;

In consequence of the official intelligence I have received by the last English mail, of my appointment as Chairman of this District, it becomes my duty to adopt measures for holding our Missionary Meetings in the more remote western parts of the District, before the winter sets in.—After consulting with several Brethren, whom I expect soon to see, I shall be better prepared to mature and publish a plan for Missionary Anniversaries in the other stations and circuits. In the mean time, the Brethren more especially interested are requested to form arrangements for the following, and to give them due publicity:

- London... Sunday, Oct. 9th, Miss'y Sermons, Do. .... Monday, 10th, Missionary Meeting.
- Adelaide... Wednesday, 12th, Miss'y Meeting.
- Oxford... Thursday, 13th, Miss'y Meeting.
- Guelph... Sunday, 16th, Missionary Sermons, Do. .... Monday, 17th, Missionary Meeting.

Mr. Fear will accompany me to the above appointments; and I hope at most, if not all of them, also to have the valuable co-operation of the Rev. Messrs. Manly, Scott, and Selley.

Earnestly praying that "the Lord the Spirit" may crown our approaching Missionary anniversaries with special tokens of his presence and blessing, and in the hope that the people of our charge may, by their liberality and evangelistic zeal, prove themselves worthy of the name whereby they are called,

I remain, Rev. and dear Brethren, respectfully yours,  
M. RICHES.

Toronto, Sept. 21, 1842.

THE CONFERENCE.

We are at length enabled to present our readers with a brief outline of the proceedings of the British Conference at its ninety-ninth annual session. From the returns of members under its care throughout the world, it will be perceived that there has been a decrease the past year in the Home Department of 2,065—an uncommon occurrence—while on the Mission Stations, 4,801 have been added, making the nett increase 2,736. As an offset, however, to the numerical diminution in the full membership at Home, chiefly caused, no doubt by emigration, we are authorized to state,

that in England alone, there were TWENTY THOUSAND on trial at the time of the sitting of the Conference. The state of the Connexion at large is eminently tranquil, healthy and prosperous; and from present appearances, we may reasonably augur as the result of the operations of the current year, through the blessed influence of the Lord the Spirit, an accession, more than usually large, to the ranks of our "sacramental host."

The introduction of the truly venerable DU STINKORT, and the Rev. Mr. SYDOW, a Prussian Clergyman, at an early period of the session of Conference—the tone of their addresses, and the spirit in which their friendly sentiments and congratulations were reciprocated, presented an exemplification of the expansive, yet uncompromising communion of truly Christian sympathy, peculiarly refreshing in these days of ecclesiastical assumption and exclusiveness. The name of the former of these Ministers is familiar to all who are acquainted with the history of the British and Foreign Bible Society. Mr. Sydow's address, exhibiting a rapid survey of the state of religion in Germany during the last century, is replete with interest.

Truth is mighty and must ultimately triumph. It is indeed animating to learn that *Naturalism* and *Pantheism*, which are nothing more than different modifications of *Atheism*; and *Rationalism* or *Neology*, which by empoisoning the very source of celestial truth, have done immeasurably more mischief on the Continent, than open and avowed infidelity, are evidently on their wane. To this salutary and auspicious change, the present King of Prussia and his father, of pious memory, have greatly contributed. And it is a problem not unworthy the consideration of the philosopher and the statesman, whether the sudden elevation of the Prussian empire to a position so influential among the nations of Europe is not chiefly attributable, among kindred causes, to the very fact to which Mr. Sydow bears testimony. From the formation of the first body politic, history has been accumulating, and it will continue to the end to accumulate, illustrations of the Scripture axiom, **RIGHTEOUSNESS EXALTETH A NATION.**

In reviewing the transactions of the Conference, no part of the proceedings exercises so deep and commanding an influence over our own mind, as the services connected with the ordination of the fifty-three young men, who, after a probation of at least four years, were received into full connexion, and solemnly set apart to exercise all the functions of the Christian Ministry. The impressive scene occupies the first pages of our present number, affording the strongest practical evidence that in no section of the Christian Church is greater precaution employed to prevent the admission of any to the sacred office, but men who have given full proof of their piety, and of competent abilities for the work. Here, in fact, lies the secret of the success of Methodism. Re'xation here would speedily be followed, as all ecclesiastical history mournfully attests, by general imbecility and decay. But while on all the glory of the pulpits of Methodism, proclaiming a *free, present, and full* salvation through the blood of the Cross, there is placed such a defence, it will continue to be owned of God, as most signally it has been, as one of the ordained and most potent agencies of His *redeeming* providence.

It must have been a rare privilege to

listen to the Ex-President's charge as it emanated from his own lips,—we should rather say from his warm and overflowing heart. Imperfect as the report of it confessedly is,—and it does, on the closing topics especially, bear evident marks of material abbreviation—still, the copy cannot fail to convey to every competent judge, a high conception of the value and power of the original. It was not, we confess, without a feeling of disappointment, that the *subject* of the charge at first caught our eye. We knew well that Mr. DIXON possessed powers of mind of a very high order, and ample resources of knowledge, philosophic, as well as religious; and that his mental habits were rather of a metaphysical mould. And hence our expectation, that on such an occasion he would, even in the selection of his theme, have deviated from the beaten track. We had not however, read many sentences, till our disappointment was turned into pleasure; and the rich views of evangelical sentiment, unfolding in beautiful simplicity before us as we advanced, left us at the close under the full and vivid impression, that a mind truly great, will always find its most congenial materials among the impressive simplicities of "the truth as it is in Jesus."

*Simplicity* of manner—*depth* of conception,—*felicity* of illustration—and a hallowed *pathos* prominently mark the entire address. We sincerely hope Mr. DIXON may be induced, in accordance with the unanimously expressed wish of the Conference, at an early period to give it to the public with the advantage of his own revision and finish.

We learn from a private source, that towards the close of its session, the Conference was addressed at considerable length and with great clearness and power by Dr. Bunting and the Ex-President on the present position and responsibilities of Methodism. "The great principles of our Connexion"—remarks our correspondent—"are becoming better understood, and are being maintained with increasing vigour, and fidelity. We shall not in future,—as has sometimes been the case in times past—permit our ministerial authority to be neutralized by antagonist influences, but shall take and endeavour to keep our proper ground as Ministers of Christ."

DR. HANNAH AND PUSEYISM.—In recording in our last the election of Dr. HANNAH to the Presidency, we took occasion to intimate that such a demonstration of the undiminished estimation and confidence of his Brethren was proof abundant that the rumour of his inclination to *Puseyism* was untrue, as to all acquainted with his mental and religious character, it must have appeared devoid of probability. Nor is it likely that we should have regarded the absurd imputation worthy of any further notice, but for the use made of it by those who obviously look upon the gross obliquities of Dr. Pusey with no very scowling aspect. Some of these gentlemen affect to throw the axis of their protection over poor Dr. Hannah's assailed reputation—do they mean to fix suspicion upon him?—and—*risum tenentis amici*? actually deign to institute a complimentary parallel between his character and that of Dr. Pusey!—names, the association of which, unless for the purpose of *contrast*, is perfectly anomalous. The whole affair, it would seem, originated in the weak or wicked imaginations of some individuals, because, forsooth, two of the theological students placed under Dr. Hannah's care (*Seage* and *Bumstead*) unhappily imbibed while at the Institution, the prevalent errors of the times commonly known by the name of *Puseyism*—errors against which Dr. Hannah sedulously guarded and faithfully warned them. No man living, it is on all hands admitted, is more jealous of the true honour and un-

corrupted faith of the Wesleyan Ministry than Dr. Bunting. We therefore subjoin his sentiments respecting the puerile insinuation in question against Dr. Hannah, uttered at a late meeting of the committee of the Theological Institution, and the amiable and accomplished President's characteristic response. We quote from the *Watchman*.

"He" Dr. Bunting.—"was perfectly satisfied,—and he had had sufficient opportunities of observation,—as to the christian spirit, the spirit of devotedness and genuine piety, the distinguished ability, and the large measure of success, which had marked the labours of all the brethren; but he did feel it his duty to single out one of them,—the first named in his resolution,—Dr. Hannah,—(cheers.)—as the subject of special testimony.—He need not refer to some circumstances which had been alluded to already, and which made it a mere act of justice that he should declare his firm and unqualified opinion, that there was no foundation whatever, for any of the unkind—and, he thought, under the circumstances, grossly unjust—surmises, which some parts of the country might have allowed themselves inadvertently to entertain. Two students had left the Institution, under the influence of erroneous sentiments, not as to doctrine, but as to ecclesiastical order and discipline. Now what was there wonderful,—what to be surprised at,—in this? If they referred to Mr. Myle's book, and to the particular marks placed in his Last against the names of seceders, among the first and second race of Methodist preachers, it would appear that, as compared with what had occurred at the Institution, "the former-times were not better than these." (Hear, hear.) "There was now as much manly fidelity and firm adherence to our particular views of doctrine and discipline, as in the most palmy days of Methodism. (Hear.) These two young men were on trial;—they were not fully admitted;—one of them had been kept on trial much longer than the usual period,—the time of admission for the other had not arrived,—and there was something in the spirit of each of them which made him wonder and regret that they should have come to the Institution recommended as they had been. (Hear.)... After dwelling at some length on the necessity of more caution in the recommendation of young men, Dr. Bunting continued—Why suppose there was something wrong in their tuition? Who were the persons who said there must be something wrong? Were they christians!—so was Dr. Hannah. (Hear.) Were they sound in doctrine!—so was Dr. Hannah—more nicely, more critically, more discerningly by one half. (Hear.) So in attachment to our discipline,—and firm conviction of the validity of our ministry,—and the more purely and simply scriptural character of our order as compared with those who may be contrasted with us,—no man was more sound than Dr. Hannah. (Hear.) To his (Dr. Bunting's) certain knowledge, Dr. Hannah had taken great pains to fortify these young men against the errors of the times. Considering Dr. Hannah's character, a more unjust suspicion was never, by any inadvertency, encouraged. Was character to go for nothing! Was it not to be put down to a man's account till there was an opportunity of investigation? (Hear.) Was it not so in the world, and among commercial men! And was the church to be less kind, candid, and fearful of injuring reputation, in matters of religion, than men of the world were in matters of property? (Hear, hear.) He (Dr. Bunting) might be exposed to some suspicion in making these observations;—but he appealed to his character. (Hear and cheers.) He had no unworthy, collateral, second motive; but he wished to do what was just and right, at all times." (Great applause.)

DR. HANNAH, very much affected, rose to acknowledge the resolution. Until within the last few days, he was not aware of the reports which had been circulated. At length it reached his ears, that insinuations were thrown out, that he had imbibed the sentiments which are now so unhappily prevalent in some parts of the English church. "My first feeling—(continued the Doctor)—was to say, as I say now, with all my heart and with all the feeling of which I am capable, that I have not imbibed them; I never did—and I believe that I never shall imbibe them. (Cheers.) I am,—as far as I have been able, from long continued and serious research, to discover what