

1. Moral and religious character—are we men of God?
2. The belief of our doctrines as explained in the notes of Mr. Wesley on the New Testament, and his first four volumes of sermons.
3. Attachment to our discipline, and a faithful administration of it; and
4. Competent abilities for the work of the Christian Ministry.

A part of Friday, and the whole of Saturday were devoted to these enquiries into the characters of the Ministers of the Connexion. The question was resumed and completed at the early sitting on Tuesday morning. The result of this minute and lengthened investigation affords cause of devout thanksgiving to God, by whose all-sufficient grace his servants have been "kept from the evil that is in the world." The examination relates to nearly 1400 ministers. In this large number the cases were extremely few which called for the exercise of the mildest discipline; and they chiefly referred to points of ecclesiastical rule and order, and were generally exempt from a character of moral delinquency. One instance only required the extreme penalty of expulsion from the Ministry.

The forenoon and afternoon sittings of Tuesday were occupied by an examination conducted by the President, in the presence of the Conference, of those young ministers, who, having completed their term of probation, are now proposed to be fully admitted into connexion with the Conference. The examination is chiefly of a Theological nature, and is designed not only to ascertain that these young ministers are themselves "sound in Faith," but also that they possess such an acquaintance with Christian Theology, as by the blessing of God, will qualify them, in a competent and useful manner, "to teach others also." They are 52 in number; and we hope to be able to present to our readers, in our next number, an ample report of the services connected with the ordination.

In the early part of this day, it was resolved, by a unanimous vote, that the thanks of the Conference be presented to the Ex-President for his "Centenary sermon," and that he be requested immediately to publish it. A similar request was presented to the President for the publication of his sermon; and the Rev. J. Scott to publish the sermon which he preached on the morning of the preceding Sabbath; that discourse, also, having a Centenary character.

On Wednesday morning, the examination of the young men, to be admitted into full connexion with the Conference was concluded. Several of the most eminent ministers of the Body expressed their warm approbation of the manner in which they had passed through the examination, and of the clear and comprehensive views they had stated of the system of Wesleyan Theology.

The Conference was occupied during the greater part of Wednesday forenoon, in considering the divisions of the Circuits which were proposed,—and which had received the previous sanction of the District Meetings to which they respectively belong.

At this stage of the business, the President stated that the Rev. Dr. Olin was about to return to America, and wished, in taking leave, to address a few words to the Conference.

Dr. Olin said,—He could not but feel unfeigned embarrassment in attempting to address such an assembly as that before which he then stood; particularly as this was the first time for the last three years, that his state of health had permitted him to speak in public. Though he had no official duty to discharge amongst them, yet it appeared to him, that it might

be deemed uncourteous if he omitted to express his thanks to them, as the Fathers of the Wesleyan Family, that they had permitted him, a stranger, to occupy a seat amongst them, and to witness their deliberations. They had stretched out the hand of fellowship to him;—they had recognized him as a Brother, as a member of the same family as themselves,—and he heartily thanked the President, and through him the Fathers of the Body, for having received him in that character. He had mingled with them, not merely as an official assembly, met for the transaction of business,—but to remind each other how much they owed to God for the mercies of a hundred years. Though he had no official duty to execute amongst them, yet he claimed a filial and fraternal relation to them;—in the celebration of their Jubilee, they occupied common ground; his heart beat with theirs in his attachment to the great principles of Wesleyan Methodism; in his veneration for those great and good men who had gone before; and in his settled purpose to co-operate with them, and with his brethren on the other side of the Atlantic, in extending the blessings of Christianity to the ends of the earth. He had been highly gifted with the opportunity of witnessing the order of their proceedings. He had been in the habit of looking, with great attention and interest, to the deliberations of a body which occupied so important a part in the machinery of Methodism. He had regarded with peculiar affection the companions and successors of him whom God had raised up for the accomplishment of this work, and had contemplated these venerable men with profound respect,—as the conservators of the great principles of Protestantism and Wesleyan Methodism. In America, as in England, they called Mr. Wesley their Father in God: and though they were not disposed to call any man "Master" upon earth, yet they regarded him as their chosen interpreter of the Word of God:—and that no common measure of the spirit of wisdom and grace rested upon him when he devised that form of sound words, and that system of godly discipline, which constituted the bond of their union. He rejoiced to see that here, in Ireland, and America, they walked by the same rule, and that everywhere Methodism was one. They venerated the writings of Wesley; his works were in their libraries; his views of divine truth were inculcated on their youth. They venerated, too, the writings of Fletcher, Clarke, Benson, Watson, and several other worthies whose labours had contributed to preserve their unity of faith and practice. They were indebted, too, to the able pen of one who had made Watson so well known to them. It would have given him great satisfaction, to have seen at this Conference, a representative of the American branch of the Wesleyan family, to take a part in the celebration of the Centenary of Methodism, to say, how cordially they were disposed to co-operate with them in the advancement of their common object.—"You (said Dr. O.) have existed 100 years,—we 50;" and he was sorry that it was left to one so little known,—who had rendered so little service to the cause, to make this communication. His heart was animated by the history of the past, and the hopes of the future, and feeble as he was, he would repeat that they were of one heart and one mind with them. Their plans and policy were substantially the same, the small difference which existed between them, arose from the organization of the civil government,—in the frame of society in America, and in the character of their political institutions. But their democracy was not permitted to impair the distinctive feature of their polity as a Christian society. They had not been free from disputations on certain parts of their religious system;—but those points of difference had been settled, and they were now united. Controversy