

## THE WESLEYAN.

"THE WESLEYAN" is not got up in opposition to any other Periodical of the day; but to afford the Wesleyan Methodists in the Provinces of Nova Scotia and New Brunswick, an opportunity of stating and defending their doctrines and discipline, and of employing the powerful instrumentality of the Press in doing good.—The present Number is a fair specimen of the kind of information, which, in the absence of interesting local matter, will be found in our columns. The headings will be somewhat varied, although not in every individual number, yet in the course of publication, articles will be given, under the respective heads of BIOGRAPHY, DIVINITY, BIBLICAL ILLUSTRATIONS, BIBLICAL CRITICISM, POETRY, LITERATURE, HISTORY, SCIENCE, MISSIONARY INTELLIGENCE, GENERAL INTELLIGENCE, LOCAL INTELLIGENCE, THE CHRISTIAN CABINET, THE WESLEYAN, THE EXPOSITOR, LADIES' DEPARTMENT, THE YOUTH'S DEPARTMENT, THE CHILD'S DEPARTMENT; and on various subjects, the tendency of which will be to inform the mind, improve the heart, and refine the character. It is to be hoped that the Methodist portion of the Public, at least, will appreciate our design, and afford that liberal patronage, which will secure the permanent publication of this Paper. The terms have been, intentionally, made so moderate as to put it within the power of almost the poorest family to take THE WESLEYAN: a respectable Subscription List may be, therefore, reasonably expected.

THE LAST CONFERENCE ADDRESS  
TO THE METHODIST SOCIETIES.

DEARLY BELOVED BRETHREN,

We again with joy avail ourselves of the opportunity afforded us by our annual meeting in Conference, to address you on those great religious subjects, which constitute the basis of our union, and the glory and strength of our fellowship. Being appointed by the Head of the Church to "watch for your souls as they that must give account," we feel that one of the most solemn and delightful parts of our duty consists in inviting your attention to the spiritual state of our work, and to those high and holy privileges and duties which form the source of our joy and the obligations of our calling.

On a careful review of the state of the Connexion, we discover real cause of gratitude to Him who, possessing the residue of the Spirit, has so far imparted his heavenly influence as to produce a general union, peace, and in some places a revival of his work. The Societies have, during the year, manifested a devoted attachment to the doctrines and discipline of the Connexion, preserved the "unity of the Spirit in the bond of peace," affectionately supported the institutions of the body, and vigorously promoted the extension of the spirit and practice of piety in their own immediate neighbourhood, as well as in the distant parts of the world. To ourselves, and we are persuaded to you, it is a matter of unfeigned delight to behold our scriptural system of truth, ordinances, worship, communion, and ministry, working out, by the blessing of God, their own beautiful and happy results in the sober wisdom, the devoted piety, the spiritual joy, and the holy lives of a numerous people. This we consider to be the end of our ministry and fellowship. It has, we rejoice to know, been fully accomplished in the permanent and immortal happiness of great numbers who were once our "companions in tribulation, and in the kingdom and patience of Jesus,"

but are now with God, and, in a limited degree, it continues to be answered in the present conversion, spiritual growth, and useful and happy state of multitudes on earth. Whilst humility before God becomes us as a Connexion, on account of our numerous defects and evils, yet when we recollect that all the good which is done on the earth "the Lord doeth," and that it stands opposed by numerous Satanic and worldly influences, we consider the degree of power and purity existing amongst us as evidence of the divine approval and blessing; and as a source of encouragement to persevering exertion in promoting the same great work.

The preservation and growth of the spirit of piety we esteem to be most essential to our connexional prosperity, as well as to your individual security and happiness. Therefore permit us, dear brethren, to urge upon you the paramount importance of cherishing in your souls, and promoting in your respective spheres, the life, power, and sanctity of our holy religion. The great mercies of our redemption, and the rich and varied promises of the word of God, are intended to lead us to the blessed experience of a state of exalted privilege and holiness. The Gospel which is entrusted to us is "not in word only, but also in power, and in the Holy Ghost, and in much assurance." The doctrines of the Gospel, whether found in the sacred writings themselves, the creeds of the church, or the exercises of the pulpit, are designed to lead the people of God to the experimental attainment of the several blessings which they exhibit and offer; and if the doctrine be received without a corresponding possession of privilege, you will have "the form of godliness without the power." By a constant believing application to the "blood of the covenant," you will "stand" in a state of gracious acceptance with God, and in the enjoyment of the witness of the Holy Spirit. All progress in the divine life is intimately connected with the attainment and retention of this great and primary blessing. No stability of principle, growth in grace, victory over sin and the world, rich spiritual consolation, close and steady walk with God, and usefulness in the church, can be enjoyed unless you cultivate the life of faith in the Son of God. Brethren, permit us, with affectionate importunity, to exhort you to employ all suitable means to become "rooted and grounded" in this state of pardon and adoption. If, through the deceitfulness of "the evil heart of unbelief," the temptations of a probationary state, the cares and perplexities of business, the afflictions and troubles of life, or the exercises and trials of the spiritual warfare, you discover your faith to be weak, and your evidence of acceptance beclouded, flee to the "propitiation for our sins;" and wait in confidence for renewed displays of saving grace. Never live in "the spirit of bondage unto fear," when you are called to receive the "Spirit of adoption," and when the "Spirit itself" is constantly ready "to bear witness with your spirits that ye are the children of God." Never remain in a state which renders it questionable whether you are partakers of the grace of God in power, when the fruit of the spirit in "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," may fill the soul, and adorn the life. And, above all, never allow yourselves to pass through life with an uncertain hope of eternal happiness, when you are called to "know in whom you have believed," and that "if your earthly house of this tabernacle were dissolved, you have a building of God, a house not made with hands, eternal in the heavens."

And while we bring before you the necessity of retaining the first principles of the doctrine of Christ, we exhort you, in the language of the Apostle, to "go on unto perfection." With great reason our venerable Founder considered the maintenance of this doctrine, and the attainment of this state on the part of the people, as essential to the perpetuation

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