

perience the fulfilment of the Saviour's promise, and find a sister's sympathy in your hour of need," she replied, "I have ever found it;" thus recognizing in the ministrations of her faithful friends, the fulfilment of the promise of her covenant God.

Had she died during my absence, I could have had no doubt of her happiness; but I am thankful that I was privileged with a parting interview—that I was cheered with the assurance from her own lips, that her last days had been days of power from on high, and almost uninterrupted converse with heaven, and that her consolations had so abounded, that she could look upon the approach of death with undisturbed serenity.

To conclude: by this visitation, I have been bereaved of a wife, who, ever since I knew her, has striven to promote my welfare to the utmost of her ability; and my four children have lost a parent, who, having "passed the parting anguish," meekly resigned them to the hand of him, who has declared himself a "Father of the fatherless, and Judge of the widow." An hour before her death, she spoke of them, and affectionately commended them to my paternal care, and in the most solemn manner, charged me to bring them up in the fear and love of God. Her mortal remains were interred on Sunday, July 1, in the burial ground attached to the Wesleyan chapel, at Liverpool; and her funeral sermon was preached on the same day, to a very crowded congregation of sympathizing people, by the Rev. Mr. Shenstone, who, at my request, hastened from Lunenburg, and greatly obliged me by his sympathy and valuable services.

W. S.

MR. WESLEY'S CONVERSION.

(Continued from page 156.)

"That the sole design of this society being to promote real holiness of heart and life, it is absolutely necessary that the persons who enter it do seriously resolve, by the grace of God, to apply themselves to all the means proper to accomplish these blessed ends: trusting in the divine power and gracious conduct of the Holy Spirit, through our Lord Jesus Christ, to excite, advance, and perfect all good in us.

"That in order to their being of one heart and of one mind in this design, every member of this society shall own and manifest himself to be of the Church of England, and frequent the Liturgy, and other public exercises of the same; and that they be careful withal to express due Christian charity, candour, and moderation towards all such Dissenters as are of good conversation.

"That the members of this society shall meet together one evening in the week, at a convenient place, in order to encourage each other in practical holiness, by discoursing on such subjects as tend thereunto; observing the holy Scriptures as their rule, and praying to God for his grace and blessing. And to this assembly any serious person, known to any of the society, may be admitted upon request.

"That at such meetings they decline all disputes about controversial points, all unnecessary discourse about state affairs, or the concerns of trade and worldly things; and that the whole bent of the discourse be to glorify God, and edify one another in love.

"That it be left to every person's discretion to contribute at every weekly meeting what he thinks fit towards the public stock, for pious and charitable uses; especially for putting poor children to school; and the money thus collected shall be kept by the two Stewards of the society, who shall be chosen by majority of votes once a year, or oftener, to be disposed of by the consent of the major part of the society for the uses above mentioned. And the said Stewards shall keep a faithful register of what is thus collected and distributed, to be perused by any member of the society at his request.

"That any respective member may recommend any object of charity to the Stewards, who shall (with the consent of the rest) give out of the common stock according as the occasion requires; and in a case of extraordinary necessity every particular person shall be desired to contribute further, as he shall think fit.

"That every one that absents himself four meetings together, without giving a satisfactory account to the Stewards, shall be looked upon as disaffected to the society.

"That none shall be admitted into this society without giving due notice thereof to the Stewards, who shall acquaint the whole society therewith; and after due inquiry into their religious purposes and manner of life, the Stewards may admit them, if the major part of the society allows of it, and not otherwise. And with the like joint consent they may exclude any member proved guilty of any misbehaviour, after due admonition, unless he give sufficient testimony of his repentance and amendment before the whole society.

"It is hereby recommended to every person concerned in this society, to consider the dangerous snares of gaming, and the open scandal of being concerned in those games which are used in public-houses; and that it is the safest and most commendable way to decline them wholly; shunning all unnecessary resort to such houses and taverns, and wholly avoiding lewd playhouses.

"That whereas the following duties have been too much neglected, to the scandal and reproach of our holy religion; they do resolve, by the grace of God, to make it their serious endeavour,

"1. To be just in all their dealings, even to an exemplary strictness. 1 Thess. iv. 6.

"2. To pray many times every day; remembering our continual dependence upon God, both for spiritual and temporal things. 1 Thess. v. 17.

"3. To partake of the Lord's supper at least once a month, if not prevented by a reasonable impediment. 1 Corinthians xi. 26; Luke xxii. 19.

"4. To practise the profoundest meekness and humility. Matthew xi. 29.

"5. To watch against censuring others. Matt. vii. 1.

"6. To accustom themselves to holy thoughts in all places. Psalm cxxxix. 23.

"7. To be helpful one to another. 1 Cor. xiii. 25.

"8. To exercise tenderness, patience, and compassion towards all men. Titus iii. 2.

"9. To make reflections on themselves when they read the holy Bible, or other good books, and when they hear sermons. 1 Cor. x. 11.

"10. To shun company, known

"11. To think glorified and the to which we are

"12. To exalt good or evil they xiii. 5.

"13. To keep cially if near the their own dispos they may conver

"14. To mor lusts. Galatians

"15. To adv all grace. 1 Pe

"16. To shun as railing, anger tradition, and t

"17. To pray prayers. Jame

"18. To read tion, but especia

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