

the power of religion in his own soul; he would go to that God whose word hath said, "If any man lack wisdom, let him ask of Him who giveth to all men liberally and upbraideth not." He felt how much calmness, how much discrimination, how much firmness, how much benignity, how much ardent devotion to God were required for the proper discharge of his office. He was overpowered by the contemplations which his high responsibilities awakened. His emotion was increased by the consideration, that this was the Centenary Year. He was very desirous that it should be distinguished by those copious out-pourings of the Holy Spirit, those "times of refreshing from the presence of the Lord," with which they had been favoured at their Centenary meetings in many of the large towns. They could never forget the first meeting held at Manchester. The Conference was assembled under the influence of excited faith. He had mingled with them in their circuits, and, from his visits and his personal intercourse with them, he knew that they were prepared to exercise faith in the promises of God—they were prepared to look for peculiar manifestations of the divine presence. Their Centenary Conference had a glorious beginning. They had an increase of 16,000 members to their societies in the course of the year,—the largest increase with which they had been favoured since the year in which the mysterious pestilence had gone through the land, and been sanctified to the spiritual good of thousands. He was encouraged and comforted by the manifestation of the confidence of his brethren, and by the assurance that he had an interest in their prayers. He requested the continuance of their affection and confidence. He could not sit in the chair, if he did not believe his brethren loved him and prayed for him. He needed much wisdom and grace;—he needed it for his own sake;—he needed it for their sakes; and with all his heart he asked them to pray that these heavenly gifts might be imparted to him. He derived comfort and confidence also from the recollection that he was surrounded by men of eminent wisdom and experience, whose assistance he earnestly sought, and whose suggestions he would most gratefully receive. There was another consideration, which, though it concerned him personally, he would take the liberty of naming. He was the first son of a Methodist preacher who had occupied that chair. He felt powerfully in thus adverting to the memory of his venerated father. Conference after Conference, he remembered conversing with him, walking with him, sitting under his wing; and particularly at the last Conference, which he attended, when he was "in age and feebleness extreme." These affecting reminiscences placed him in his own apprehension, if he might be allowed to say it, as a link between ancient and modern Methodism. Let us go back (he added) to first principles—let us maintain strong and indissoluble our Christian and fraternal unity; this was the bond of our fathers: let us cultivate brotherly kindness; and, in our deliberations let no difference of opinion occasion an alienation of affection. He concluded by again casting himself upon the prayers, the candour, and the kindness of his brethren.

The Rev. Joseph Entwistle then rose to propose a vote of thanks to the Ex-President for the very able manner in which he had discharged the duties of his office during the past year. He said, it might be the last time that he should propose such a vote. It was a principle with him, that every man who did his duty in any department of our public work was entitled to an expression of thanks. He had felt a thousand times, during the year, that the Lord had been eminently with his servant,—that Mr. Wesley's words had been remarkably fulfilled, "the best of all is, God is with us." Those whom God employs, he always helps: from this consideration he thought the newly elected President might derive encouragement. He

(Mr. Entwistle) would relate an anecdote which he had received from the late Rev. John Pawson: it embodied a reply of John Wesley to Charles, who was more disposed than his brother to look on the dark side, and on that occasion expressed his doubts of the practicability of some measure, by observing that "if he had wings he could fly;" John answered with his characteristic decision, "Brother, if God commanded me to fly he would give me wings." He moved, that the most cordial thanks of the Conference are due, and are hereby given to our late President, the Rev. Thomas Jackson, for the able, edifying, and highly acceptable manner in which he has fulfilled the arduous duties of his station, and for his whole official conduct during the past year.

The President in a brief and appropriate address, presented the vote of thanks to his honoured predecessor.

Dr. Bunting moved, and Mr. Marsden seconded,—That the resolution of thanks to the Ex-President be inserted in the printed Minutes, which was at once unanimously agreed to.

The Ex-President then rose to move the thanks of Conference, to the Rev. Robert Newton, of whom he spoke as "their most excellent Secretary." The assistance he had rendered to him (Mr. Jackson) in the discharge of the duties of the important office he had had the honour to fill, was invaluable, and his intercourse with him, on all occasions, had been most delightful. He had been twice stationed in the same circuit with Mr. Newton, and though he had always regarded him with the warmest esteem and affection, yet he never loved him as he loved him now. Having had so many opportunities of witnessing his excellent spirit and exemplary conduct, he the more cordially moved,—That the thanks of the Conference be most affectionately presented to the Rev. Robert Newton for his valuable and highly acceptable services as its Secretary during the past year.

The Rev. Richard Reece seconded the resolution, which was immediately and unanimously adopted.

The Rev. Messrs. Anderson and Keeling were re-appointed to their offices as Sub-Secretaries, and the Rev. Messrs. Waddy, S. Jackson, and J. Farmer as Official Letter Writers.

The Rev. Messrs. Stewart, Waugh, and Reilly were introduced as the representatives of the Irish conference to the British, and delivered the official address of the former to the latter body.

The Rev. Dr. Olin was also introduced as a member of one of the conferences in the United States.

The conference then entered on their ordinary routine of business; and in pursuance of this prescribed course, commenced the enquiry, "*What preachers are this year admitted into full connexion with the conference?*" The period of ministerial probation extends to four years, and during that term the conference annually enquires into the fitness of the candidate for admission into all the functions of his sacred office, and it is not until he has given, in this extended period of trial, "full proof" of his qualification for the Christian Ministry, that he receives a public and official "ordination." During this and several succeeding sittings, on Wednesday and Thursday, the conference was occupied by enquiries, not only in reference to those ministers who had completed their term of probation, but those also who remained "on trial," and had been in the itinerancy one, two, and three years in that capacity. Important as these enquiries are, it must be obvious to our readers that they do not furnish suitable materials for our report.

Nearly the whole of Thursday and a part of Friday were devoted to an examination of the fitness of those young men who are now proposed, for the first time, to be admitted "on trial" into the Itinerant Ministry. They have previously belonged to the class of "Local"—or, to use a term which our general readers will un-