

freedom and power the 'gospel of the kingdom.' He spent the winter alternately in the city and country, extending his labors to New Rochelle, to Rye, and sometimes visiting Staten Island; and though sometimes persecuted and opposed by the rabble, he had the unspeakable pleasure of being hailed by the people in general as a messenger of God.

This example of Mr. Asbury had its effect upon the other preachers, and in the latter part of the year some of them visited the provinces of Delaware and Maryland, and preached on the western and eastern shore of Maryland; where, through the persevering labors of Mr. Asbury and others associated with him, a gracious work was commenced, which has terminated in great good to the souls of thousands.

In the month of April of this year Mr. Pillmore, following the example of Mr. Asbury, travelled south, through Maryland and Virginia, as far as Norfolk, preaching in all places where he could find an opening; and in the beginning of 1773 he penetrated into the lower counties of Virginia, and thence through North Carolina to Charleston, in South Carolina, nor did he stop till he reached Savannah, in Georgia, visiting the Orphan House, which had been erected by Mr. Whitefield as early as 1740. Mr. Boardman made a tour north as far as Boston, where he preached and formed a small society, and then he returned to his station in New York.

Soon after this, Mr. Asbury was cheered by the arrival of two more missionaries, viz., Thomas Rankin and George Shadford. They landed in Philadelphia on the third day of June, 1773, and immediately entered upon their work.

On the arrival of Mr. Rankin with powers to act as general assistant, a conference was convened in the city of Philadelphia, July 4, 1773. This was the first regular conference ever held in America, at which the preachers were stationed as follows:—

New York,	Thomas Rankin,	to change in
Philadelphia,	George Shadford,	four months.
New Jersey,	John King, William Watters.	
Baltimore,	Francis Asbury, Robert Strawbridge,	
Norfolk,	Abraham Whitworth, Jos. Yearbry.	
Petersburg,	Richard Wright,	
	Robert Williams.	

And the members in society stood thus:—

New York,	180	Maryland,	500
Philadelphia,	190	Virginia,	100
New Jersey,	200		
			1160

The state of the infant societies in America having been made known to Mr. Wesley, and he having laid the matter before his preachers in conference, two of them, viz., Richard Boardman and Joseph Pillmore, offered themselves for the work and were accepted. On their arrival Mr. Boardman took his station in New York and Mr. Pillmore in Philadelphia.

In 1774 the members had increased to 2,073, and the number of travelling preachers was 17. In 1775 there was an increase of 1,075 members, making 3,148. About this time there was a remarkable revival of religion in Virginia, chiefly through the instrumentality of Mr. Shadford. Trembling and shaking would seize upon sinners under the word, and in some instances they were so affected as to fall helpless upon the floor or upon the ground. These were strange appearances in this country, and some, of course, looked on with astonishment at these manifest displays of the power and grace of God. The consequence of this great and extensive revival was an addition to the societies of upward of 1800 members.

Mr. Robert Williams died this year. Mr. Asbury says of him, 'Perhaps no man in America has been an instrument of awakening so many souls as God has awakened by him.'

On the 30th of April, 1781, the twelfth conference

began at Ellis's chapel, in Virginia, and closed at Baltimore on the 29th of May following.

Preachers this year, 83	Members, 14,986
last year, 82	" 13,740

Increase,	1	1,248
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This year the societies were constituted an independent Church, and took the name of the Methodist Episcopal Church. Mr. Whatcoat and Mr. Vasey were sent over as preachers, and Dr. Coke and Mr. Asbury were appointed bishops.

The Wesleyan.

HALIFAX, MONDAY, JANUARY 13, 1810

A GLANCE AT THE DEPOT.

We have promised to ourselves, for the advantage of some of our country friends, to direct their attention to a few of the works in the Depot, the titles of which they may have seen in our catalogue, without being able to appreciate their interest and importance. One of the principal features in the establishment is that of having a permanent supply of requisites for Sabbath Schools; accordingly, we find Catechisms and Key, Spelling and Reading Books in great variety, with Reward Books of every kind, varying from 15d. to 15s. per dozen. An edition of the Hymn Book and supplement is likewise furnished to *Sunday Scholars only*, for 1s 10d.

Besides the standard works of Wesley, Clarke, Benson, Fletcher, Watson, Edmondson, and others, which are well known; and the equally well known Biographies of Fletcher, Carvase, Rogers, Lady Maxwell, and others, there are a few *novelties*,—respecting which we shall offer a few passing observations:—and first,

Barrell's Essay on the Pastoral Office, is a work which ought to be in the hands of every Wesleyan Minister, and which will be equally interesting to our lay friends. It is one of those *elect* publications, which has obtained a prize of one hundred guineas, among several competitors. It is indeed a *gem*. The captions of its several chapters are as follows:—1. The Christian Ministry of Divine Institution; 2. Ministers are called of God and his Church; 3. The Church of God and its government; 4. The Church form of Methodism agreeable to the Scriptures; 5. The nature of the Pastoral Office and its Relations; 6. Pastoral Authority and the Guards necessary to prevent the abuse of it; 7. The Spirit and Conduct of a Minister of Christ; 8. Learning, a qualification for the Ministry; 9. The Claims of Ministers on the Church; 10. The Faithful Minister's Reward in Heaven.—In its exterior it is highly creditable to the present improved position which elegant literature has lately attained. Its price is 8s. 6d. currency.

Edmondson's Elements of Revealed Religion is a new work, by a well known author—whose other works, generally well known, are likewise "on hand." "Its professed design is to instruct inexperienced readers in the first principles of 'pure and undefiled religion,' that they may be preserved from the contagion of pernicious works." So says our Autho